



## Sermon Text: Romans 9:24-29

Sermon Date: December 6

In Romans 9:24-29, Paul returns to the point he was establishing in Romans 9:6-13, before he digressed to answer objections he knew would be raised (9:14-23). Pastor Justin highlighted three layers of truth from our passage.

- 1) **GOD'S WORD HASN'T FAILED BUT HAS BEEN FULFILLED.** To prove God's Word is being fulfilled in Gentile conversion, Paul loosely quotes from Hosea (2:23, 1:10) in verses 25-26. God's sovereign, astounding mercy in calling the 10 northern tribes "my people" and "my beloved" even though their rampant paganism had forfeited that privilege, was a foreshadowing of what He is now doing in calling Gentiles to salvation. In verses 27-29, Paul also demonstrates that God also promised that only a small percentage of ethnic Israel would be saved. He quotes from Isaiah to make this point. Instead of proving that God's Word has failed, Israel's rejection and Gentile conversion is the very thing God promised would happen.
- 2) **GOD'S NEW PEOPLE ARE FROM BOTH THE JEWS AND THE GENTILES.** Pastor Justin made this point in passing because it will become more important later in our study. The Church, called by God from both Jews and Gentiles, is the chosen people of God. By applying terms like "my people," "beloved," and "sons of the living God" to Gentile Christians—terms which consistently only referred to Israel in the Old Testament, Paul is strongly indicating that the Church formed the new people of God. The church is the renewed Israel and the arena in which God's promises find their fulfillment. This does NOT mean there is no future salvation for ethnic Israel. There most certainly is, and Paul will show us that later in Romans 11.
- 3) **AGAINST THE BACKDROP OF WRATH, MERCY IS STAGGERING.** God's righteous wrath is meant to illuminate the majesty of His mercy. Paul established this principle in verses 22-23. Paul continues stressing this through the Old Testament texts he quotes. The story of Hosea is one of shocking, incomprehensible mercy. Gomer, Hosea's unfaithful wife, only deserves punishment. Like the villain in an action movie, we inwardly scream for her to suffer the consequences of her actions. And yet, Hosea shows her mercy, buying her out of her shameful slavery. Hosea's unconditional mercy on Gomer is a picture of God's unconditional mercy in saving us Gentiles. The same point is made by quoting from Isaiah. If not for God's scandalous mercy, Israel would have suffered the fate of Sodom and Gomorrah—complete annihilation. They deserved that fate, and yet God chose to save a remnant in His mercy. We will never understand the glory of God in unconditional election or be staggered by His mercy in our salvation unless we recognize that we are Gomer and Gomorrah. We are the villain in the action movie, and God's mercy to us is shocking.

### Discussion Questions

- 1) **What stood out to you from the sermon and the biblical text from this Sunday?**
- 2) **Do you see God's saving mercy in your salvation as shocking? What are some ways that we minimize God's mercy in our salvation?**
- 3) **From the beginning to the end, our salvation is all God's sovereign, unconditional, unimaginable mercy. How would your relationship with God (and others) be different if you totally embraced the scandal of God's mercy in saving you?**