

REMNANT CHURCH SERMON NOTES – ROMANS 9: 25-26
PREACHED ON OCTOBER 18, 2026, BY REV. B.B. ANUM-HIGHER

25 As he says in Hosea: “I will call them ‘my people’ who are not my people; and I will call her ‘my loved one’ who is not my loved one,” 26 and, “In the very place where it was said to them, ‘You are not my people,’ there they will be called ‘children of the living God.’”

➤ **INTRODUCTION**

- Is it not remarkable that God chose Abraham and his descendants as His ancient people and continued to deal with them for nearly two thousand years despite all their disobedience to God? Have you ever asked yourself why God chose the Jewish people to be His ancient covenant people despite their evil deeds? Remember that an entire generation died in the wilderness due to their sin before reaching Canaan after leaving Egypt. The entire generation that left Egypt perished in the wilderness. Due to their lack of faith and repeated disobedience, God decreed that the original generation would not enter Canaan, the Promised Land, but would instead wander for 40 years until they all died. Only their children, along with Joshua and Caleb, were allowed to enter the Promised Land.
- Once they entered the land, they behaved shamefully throughout the hundreds of years of the judges, repeatedly turning to the idols of the surrounding nations. Under their kings, they were no better; they continued in rebellion and defiance against God. Eventually, the ten northern tribes of Israel were separated from Judah, dispersed throughout the known world, and disappeared from history. The two southern tribes of Judah were also carried into exile in Babylon for seventy years because of their wickedness, before God brought them back to Jerusalem for another five hundred years, leading up to the coming of Christ. Yet when the Messiah finally came, they rejected and crucified Him and then persecuted His followers.
- Have you ever asked yourself why God then turned from the Jews and sent His preachers to evangelize the rest of the world, proclaiming that Jesus Christ was the Son of God who died as the Lamb of God, not only for the sins of the Jews but for the sins of the whole world? This message was received and embraced by millions of Gentiles. Why did God deal with Jews and Gentiles in this particular way? The last four thousand years of history seem to have been divided in this way: during the first two thousand years, God dealt primarily with the Jews in Israel, and during the next two thousand years, up to the present day, He has been dealing with Gentiles throughout the world—including us here in the United States.
- Paul answers that question in the verses before us. What does he say about our privileges as Gentiles? Paul is saying, “I will now show you from Scripture itself that God planned this for both Jews and Gentiles from the beginning. I will point

you to three or four passages from the Old Testament prophets to show you the mind and purpose of God.” Paul quotes from the prophet Hosea to explain his point. Prophecy often has an immediate meaning and a future, spiritual meaning. Theologians call it a double fulfillment or dual fulfillment of a Bible prophecy. A prophecy is made, and the first fulfillment comes to pass relatively soon thereafter. Later, there is a second fulfillment of the prophecy, usually fuller and more literal. I will consider with you two ways in which Hosea’s prophecy was fulfilled.

➤ **JEWS AND GENTILES BECOMING ONE BODY IN CHRIST.**

- After the death of Solomon, who was the king of all the United Kingdom of Israel, the kingdom was divided into two. Ten of the tribes rejected Rehoboam, who was next in line to be king of Israel. Only Judah and Benjamin remained loyal to King Rehoboam. There were the ten northern tribes of Israel, also known as Ephraim or Israel, and the two southern tribes of Israel, also called Judah, comprising Judah and Benjamin.
- In 722 BC, the Assyrian Empire conquered the northern kingdom, deporting its inhabitants to various regions of the Near East, where they assimilated into local pagan cultures and were "lost" to history. Unlike the northern tribes, which largely vanished as a distinct entity, the southern kingdom of Judah maintained its religious and tribal identity through subsequent exiles, preserving the heritage known today as Judaism. Hosea prophesied primarily to the northern kingdom of Israel. The northern kingdom never worshiped the true God after its separation or independence. They worshiped idols. Prophets were sent to warn them and bring them back to worship the true God, but they refused and grew worse.
- Hosea was sent to preach to them during a period of significant moral decline and idolatry, particularly during the reign of Jeroboam II and the kings who followed him. In Hosea 1, the prophet was told by God to tell them they were not the beloved of God: “for I will no longer show love to Israel, that I should at all forgive them.” God also told Hosea to tell them, “For you are not my people, and I am not your God.” To the ten tribes God said, “You are not my beloved, you are not my people, and I am not your God.”
- What happened to the northern kingdom after its rejection by God? They were carried into captivity throughout the Gentile world. There were a few synagogues where some worshiped, but most were dispersed throughout the Gentile cities. For seven centuries, they were not a nation; they had no kings, no cohesion, no priesthood, no temples, no place to worship. They were always strangers wandering on the earth, and are now called the ten lost tribes of Israel. But when God sent Hosea to them with these strong words of rejection, He also asked him to prophesy to them that one day, “In the very place where it was said to them, ‘You are not my people,’ there they will be called ‘children of the living God.’”

These are the words Paul quoted in verse 25, which we are considering this morning.

- Here they are dispersed throughout the Gentile world, displaying that they were not the people of God. When will Hosea's prophecy be fulfilled? When will they be called 'children of the living God'? Paul answers that question by saying to the Roman Christians, "Look around your church and you will see that that prophecy has been fulfilled in the salvation of individual Jews out of the synagogue in Rome." In Rome, the very place where dispersed Jews lived as evidence that they are not the people of God, some of them have now become Christians, the children of God, in the same city of Rome.
- How did this happen? They were dispersed for seven centuries because they were disowned by God. For seven centuries, they were not God's people, and all who died during that period went to hell. We learn even from here that it was not the Old Testament's idea that all the Jews would be saved. The whole of the ten tribes for seven centuries were not the people of God. Somehow, a few of them were preserved in these synagogues in the Gentile world, and some of them visited Jerusalem for special feasts during the year. The three major pilgrimage feasts that brought the dispersed, or diaspora, Jews to Jerusalem were Passover, the Feast of Weeks (Pentecost), and the Feast of Tabernacles.
- Then came one of those special feasts, the Feast of Pentecost, where some of the dispersed Jews had visited Jerusalem. While in Jerusalem, some of these dispersed Jews witnessed the disciples of Jesus being baptized by the Holy Spirit, and they spoke about Jesus in different tongues, in different languages they had not learned, and in languages spoken by these dispersed Jews visiting Jerusalem. These dispersed Jews heard the gospel of Jesus Christ being taught in their own languages. The message pierced the listeners' hearts, and they asked Peter and the other apostles, "Brothers, what shall we do?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." After the feast of Pentecost had ended, about 3000 of these dispersed Jews returned to their own countries and to their synagogues, believing the gospel of Christ and the way of salvation as they had heard it from the apostles.
- It wasn't the church at Jerusalem that grew up to 3000 on the Day of Pentecost; the 3000 went back to where they came from. During Paul's missionary journeys and after he had planted a church in these Gentile nations, he would first go to the synagogues, found and appointed some of these dispersed Jews who heard the gospel on the Day of Pentecost and now believed in Jesus as leaders of the new churches, basically made up of mostly Gentiles. The Jews and the Gentiles were made into one new humanity in Christ in those Gentile churches. In the very place where it was evident that these dispersed Jews were not God's people, were outside of God, were rejected by God, they became Christians or the children of God. They didn't have to go back to Palestine or the land of Israel to become God's people; they became Christians in Rome, Babylon, Egypt,

Galatia, Thessalonica, Philippi, etc. Hosea's prophecy was fulfilled, and Paul pointed it out to them by quoting it.

➤ **GOD'S PLAN OF SALVATION OF SINNERS IS THAT THE GOSPEL WILL FIRST COME TO THE JEWS, AND THEN TO THE GENTILES.**

- We will consider another way this prophecy was fulfilled. The Old Testament Scriptures testify that salvation is for Jews as well as the Gentiles. Surprisingly, many Jews needed to be convinced of this in the first century. The Jews believed that for anyone to be saved, he or she must first become a Jew in order for that to happen. Jews viewed the Torah (the first five books of the Bible) as central to their identity and relationship with God. Observance of the law was seen as a requirement for righteousness and salvation. There was a belief that Gentiles (non-Jews) needed to convert to Judaism, which included circumcision and adherence to the Mosaic Law, to be part of God's covenant and attain salvation.
- Nevertheless, the great apostle Paul refutes the idea that one can be called a child of the living God by physical birth or lineage. Paul refutes the idea that one must first become a Jew in order to be saved. Paul turns to the Scriptures to prove his argument. Quoting the prophet Hosea in Hosea 2:23, Paul writes in verse 25, "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one."
- God is speaking about people who, until that time, had been regarded by the worshippers of Jehovah as outsiders and strangers—worshippers of Baal and idols of wood and stone, and therefore having no part whatsoever among God's chosen people. Membership in the inner circle was restricted to true believers. Around the Temple were different courts separated by walls and gates. Women could enter some of the courtyards but could go no farther. Uncircumcised Gentiles who came to worship Jehovah were permitted only into specifically designated courts. They were forbidden from coming any closer to the Temple. They were treated as second-class citizens. That is how things had been.
- Israel's hostility toward the Gentiles is vividly displayed in the life of the holy prophet Jonah. God sent him to preach Jehovah's message of judgment to the great Gentile city of Nineveh. But Jonah hated the Ninevites because of what they had done to his people. He defied God and refused to preach to them, so he went in the opposite direction. But God laid hold of him and brought him irresistibly to Nineveh. There God blessed his preaching, and a great awakening took place throughout the city, from the king to the beggars sleeping in the streets. They all repented, and God spared them. Jonah, however, grumbled! "I knew you would do that to those Gentile dogs," he essentially said to God, and the Lord had to rebuke him: "Shouldn't I show mercy to such a great city?" Jonah and his fellow countrymen despised the Gentiles. They did not believe they belonged among God's people. The Jews struggled to believe that God could love people who had committed such abominable acts as sacrificing their

children to stone idols in dark and filthy temples without first radically changing them.

- But the Jews themselves were also people who needed radical change. They needed to remember God's promise to Abraham and his offspring—that through the coming Messiah, not only they but all the nations of the earth would be blessed. So God spoke through another prophet, Hosea, and taught him a profound lesson about His love for sinful Gentiles. He did this in a remarkable way, allowing Hosea to marry an unfaithful woman who left him for other men, while at the same time placing within Hosea's heart an enduring love for his unfaithful wife. "How can I let you go?" he cried when she returned to him after her unfaithfulness. Through this, Hosea learned something of God's plan for Gentile sinners: He would call men and women from Egypt, Babylon, Assyria, Greece, Rome, Ghana, and from every nation. He would say of those whom He called that they were "my people" and "my loved ones."
- These Gentiles, through Jesus Christ, would be embraced by God just as Hosea embraced his sinful wife. Hosea's prophecy points us to the Messiah who would come to love the whole church, made up of repentant Jews and Gentiles. The Messiah would give Himself for them all. Hosea shows us the full commitment and jealous love of the Lord for His people—the Lord who goes to Calvary for His people, the Messiah who gave Himself for her, took all her liability and debts upon Himself, washed and cleansed her from her guilt and shame, and made her His beautiful bride. He said to her, "my loved one," gave her His own name, "Christian," and made His inheritance hers. He loved her with a love that was generous, emotional, and passionate. God gave His own Son for her and did not spare Him. Here we see God deeply in love with His people. Paul quotes God from Hosea's prophecy, saying that He would call these Gentiles "my loved ones" who formerly were not His loved ones.
- These people would no longer be lost and lonely, unwanted and without a sense of belonging. Paul quotes God speaking through Hosea: "I will call them 'my people.'" God would give them a sense of identity—we might call it an "identity card" or a passport—and a sense of belonging. You know how important that is: knowing who you are and the people to whom you belong. That is what God, in His grace, does when He removes us from a kingdom of darkness, where we have wandered without knowing who we are or where we are going, alienated from God. We become members of the kingdom of God's dear Son. We are "no longer foreigners and aliens, but fellow citizens with God's people and members of God's household" (Ephesians 2:19). This was God's plan from the beginning: that Gentile believers, together with Jewish believers, would become God's people, loved by God. I know my identity. I know the people to whom I belong. I know that I am in God's kingdom.

➤ **GOD PLANNED FROM ETERNITY THAT HIS CHILDREN WOULD INCLUDE GENTILES.**

- Quoting prophet Hosea in verse 26, Paul writes, “It will happen that in the very place where it was said to them, “You are not my people,” they will be called “sons of the living God.”” What is “the very place” where they are now called “sons of the living God”? It is Pella. It is Iowa. It is Rome. It is Babylon. It is Ghana. It is the United States. It is the Philippines. It is Egypt. It is every place like Nineveh, the natural home of Gentile pagans and aliens, where now those very people, people like ourselves, are called “sons of the living God.” And everywhere throughout the world today this glorious title is being proclaimed: “sons of God... the children of God.” What glory! Once, the people who lived here in Iowa were strangers and aliens to the kingdom of God. Now we believe the gospel, and we are children of Father God, like anyone else, anywhere in the world, who believes in Jesus Christ. God has called us to be His people. We are fellow citizens with all the saints in the household of God, but we are more than that. We are now called “sons of the living God.” What are the implications of this status?

1. Gentile believers have access to Father God.

- That is one of the great glories of belonging to any human family: a child has the right to approach his father. His father may be enormously important, or, of course, he may be a pauper. He may be President Trump; he may be a slave; he may be Elon Musk. There may be an enormous difference in status, influence, and wealth between father and son, but the child still has the right of access to his father or her father. They have their father’s private phone number and know that they can call him at any time. I am not unaware of the great ethical responsibility contained in that—that fathers should be accessible and available to their own children. That is how it ought to be.
- Time and again in the New Testament, this is one of the foremost privileges emphasized in the Bible’s account of the believer’s relationship with God: “Being justified by faith we have peace with God,” and, furthermore, “We have access by faith into this grace wherein we stand.” We, Gentile believers, have the right to come to God and say, “Abba, Father . . .” We have the comfort and assurance of knowing that we have a Mediator with God, a great High Priest, and through Him we can approach the throne of God with boldness. We may feel the need for the contemporary church to exalt and magnify the name of God because, as is often said, “Our God is too small.” So we will tell people earnestly, “He is our Father in heaven.
- Our Father is so glorious. Angels hide their eyes at the sight of our Father. Our Father is a consuming fire. Our Father is light, and in Him there is no darkness at all. Our Father is holy, holy, holy. It is a fearful thing to fall into the hands of our

Father.” Yet, having said all that, we have peace with this Father. God welcomes every one of us, from the apostle to the smallest Christian child. The chief of sinners who has trusted in the blood of Christ is welcome. God tells us to come boldly to Him. Welcome! Come and say, “Dear Father . . . loving Father . . . Abba Father.” Come with the confession of your sins. Come, you “sons of the living God,” with your deepest longings to your Father.

2. Gentile believers are provided for by Father God.

- Again, this is part of what parenthood means: a parent provides for his children according to his resources. That great truth is built into the Disciples' Prayer, also called the Lord's Prayer. “Our Father . . .” And what is the first petition, the great expression of a son's dependence upon his heavenly Father? We come to Him and say, “Give us this day our daily bread.” We ask God for this because our Father provides for the needs of His children. The great definitive statement on this theme comes from Paul at the very end of his letter to the Philippians: “My God shall supply all your need according to his riches in glory by Christ Jesus” (Philippians 4:19). “All your need . . .” How mind-blowing! How breathtaking! “All your needs...” God will supply it. Not all your desires, not everything you imagine you want, but your needs, as God Himself determines them. This means God can send me on any mission, can ask me to carry any burden, can bring any temptation into my life. It also means God can ask you to endure any pain because He will supply the grace necessary to do what He commands.
- God has promised that He will supply all our needs, and not only that, but that He will do so “according to the riches of his glory in Christ Jesus.” So here again we have the apostle with his mighty intellect, his artillery of words, and his ability to stretch language to the very limits of its resources—and he has done it again here. How glorious will God's provision for our needs be? Unimaginably glorious. It will cover all our needs, and it will do so according to the riches of God. In other words, it will reflect neither our expectations nor what we deserve, nor even the urgency and severity of our circumstances.
- What we receive will reflect God's resources, but Paul goes beyond that. It will reflect the glorious resources of God, those vast reservoirs of glory that the angels behold in all their heavenly fullness. Then the apostle goes even further. You might think, “He cannot go beyond that,” but he does. Paul says, “The riches of his glory in Christ Jesus.” There is the astonishing price that Christ paid, and I am saying that our heavenly Father will meet the needs of all His children, not only according to the intrinsic glory of Christ in His person, but according to the incalculable value of the price Christ paid for the salvation of the church. Our Father will meet our needs in such a way that, in doing so, He will be honoring the work of His Son, the One who bore our sins and rendered His Father such immeasurable service.

3. Gentile believers are disciplined by Father God.

- I might express it more broadly: God the Father has taken responsibility for the education of His children. Here is the syllabus—the Bible. Here is God’s clear goal in our education: that He will conform us to the image of His Son. That is God’s great purpose in all the lessons He is going to teach us. He has determined to do it. He will teach His children through the preaching of the Word. He will teach us through the great lessons of providence. He will teach us through temptation and trial. He will teach us through correction and chastisement.
- In the famous twelfth chapter of the letter to the Hebrews, the writer tells us that we have had fathers of our flesh—an earthly father for every member of the congregation—and some of them disciplined their children according to their own pleasure. Some of you were abused; you were beaten whenever your father was in the mood. It was arbitrary; they felt like doing it; they were short-tempered men; sometimes they were under the influence of alcohol; they disciplined you for the pleasure and power it gave them. It was all their whim! Wicked men! Not so with God our Father! “But he for our good.”
- There are times in our lives when God stands in our way, like the angel who stood before Balaam as he stubbornly rode forward on his donkey. There are times when God stops us in our tracks, just as He stopped young Arthur Pink. Pink’s father saw his young son becoming involved in spiritualism and returning home late at night from séances. His father was deeply concerned and confronted his son. One night, he waited until Arthur returned home and then appeared in the hallway and said to him very solemnly, “There is a way that seems right to a man, but its end is death.” Those words struck like an arrow into Pink’s heart. He went to his room and remained there for a day or more, confronting his rebellion and involvement in spiritualism before the holy God, and turning in repentance to the Lord. Pink’s earthly father was acting like our heavenly Father. There are great words in Revelation: “As many as I love I reprove and chasten.”

4. Gentile believers are recognized as children of God, and they fellowship with one another.

- To every one of the Lord’s people, we must be able to say, “My brother! My sister!” Christians address one another throughout the New Testament as “brother” and “sister.” Paul says to the church in Rome, “I beseech you therefore, brethren . . .” Let me remind you of something absolutely fundamental, something so obvious that we often forget it. Consider Peter’s four brief and powerful exhortations: “Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king” (1 Peter 2:17). And again, “all of you, live in harmony with one another; be sympathetic, love as brothers, be

compassionate and humble" (1 Peter 3:8). How simple those words are, and yet think of the effect they would have in a local church if every brother took them seriously. Again, the writer to the Hebrews says, "Keep on loving each other as brothers" (Hebrews 13:1).

- Paul rebukes the Christians in Corinth for taking one another to court! Paul is shocked: "But brother goes to law with brother" (1 Corinthians 6:6). How different was the congregation in Thessalonica? Paul could say to them, "Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other" (1 Thessalonians 4:9). So the Scriptures regard Christians as a family. We are family—my brother, my sister, and me. We are identifiable as a distinct family, with a shared identity, a common life, and a bond of love. These, then, are the privileges of those who are called the children of the living God.

➤ **CONCLUSION.**

- You are not a Christian by accident. You do not have to be a Jew to be saved. God had long ago foretold the inclusion of Gentiles into the kingdom of God as prophesied by the prophet Hosea. God's plan to include Gentiles in His salvation wasn't a new development but was prophesied centuries earlier.
- Paul says a profound transformation happens when people become Christians. Christianity is not merely about the forgiveness of sins. It is that, but it's much more than that. We are not just forgiven in Christ but given a whole new identity and relationship with God. You are not only forgiven when you become a Christian, but also changed from not being a people to becoming the people of God, from being an outcast and without God in the world to being the children of the living God. As a Christian, you go from "not being God's people" to becoming "my people." You move from being "not beloved of God" to becoming "the beloved of God." You go from being "alien from the Commonwealth of Israel" to becoming "child of the living God."
- If you are here and not yet a child of God, you are alienated from God and outside of Christ, and this message is also for you. Some of the dispersed Jews who were not the beloved of God became the beloved of God and children of God when they believed in Jesus Christ. All it takes to become a child of God is to hate your sins, daily repent of them, and believe in what Christ has done to save you from hell. This is the gospel and the only message that has made sinners like yourself, who were not God's people, become His people. It is the message that made enemies of God become the beloved of God. On the Day of Pentecost, the dispersed Jews asked Peter and the other apostles, "Brothers, what shall we do?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" (Acts 2:37-38). It is the same for anyone to become a Christian. Repent and believe in Jesus Christ.