

REMNANT CHURCH SERMON NOTES – ROMANS 9: 27-29
PREACHED ON OCTOBER 25, 2026, BY REV. B.B. ANUM-HIGHER

27 Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved. 28 For the Lord will carry out His sentence on earth with speed and finality." 29 It is just as Isaiah said previously: "Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah."

➤ **INTRODUCTION**

- Paul quotes Isaiah 10:22,23 in the text before us this morning. He also quotes Isaiah 1:9. These quotes are part of Isaiah's prophecy concerning Judah, the southern kingdom. Paul argues that God's promise to Abraham to make his descendants a great multitude has been fulfilled even as the apostle wrote this letter. So many Jews were in Palestine, the land of Israel, but Paul adds that though there were Jews everywhere, only a remnant would be saved. Only a small portion would be saved. What is a remnant? When we started this church, we chose the name Remnant, and I remember explaining why that name fits us.
- The prophets in the Old Testament used several illustrations and ideas to explain what a remnant is. For example, in Isaiah 6:12-13, the idea of a tithe, a tenth, was used to illustrate what a remnant is. God had commissioned Isaiah to preach especially to the southern kingdom, but He immediately told him that they would not listen to him. After Isaiah receives his difficult commission to preach to hearts that will not hear, the Lord explains the extent of the coming judgment upon these stubborn people and states that only the remnant among them will survive His judgment.
- How did God describe the remnant? God uses a curious word: a tenth. Throughout the Old Testament, a tenth—a tithe—represented the Lord's portion, what belonged specifically to Him. The people gave their tithes as recognition that this portion was set apart for God's purposes. But Isaiah's prophecy reveals something striking: when everything else falls away under judgment, it's precisely that tenth—the Lord's portion—that remains. Whenever God brings His judgment upon a people, nation, or a group, God keeps a few, a remaining portion, or the remnant, who have been sanctified for God's use.
- So the prophets used the idea of a tithe to illustrate what a remnant is. Sometimes they used the idea of a seed. An animal farmer will not, for example, slaughter all his cattle in a year; he keeps back a few to produce more cattle in the future. The few cattle kept back are the seed from which more cattle will be produced the next year. It is the same with a crop farmer. Part of a year's corn harvest was kept as seed to be planted the next farming season for more corn.
- We read in Amos 3:12, these words, "This is what the Lord says: 'As a shepherd rescues from the lion's mouth only two leg bones or a piece of an ear, so will the

Israelites living in Samaria be rescued, with only the head of a bed and a piece of fabric from a couch.” God says to Amos, “I am going to save Israel like a shepherd saves a sheep from the mouth of a lion. Amos was a farmer, and he knew what it meant for a shepherd to save a lamb from the mouth of a lion when the lion had already been chewing on the lamb. What does the shepherd get from the mouth of the lion when the lion has been chewing on it? Amos tells us that it is “only two leg bones or a piece of an ear.” God says in Amos that He would save the remnant of Israel, and He described them as “only two leg bones or a piece of an ear.”

- At the time of the worldwide Flood, only Noah and his family were saved, eight of them. There were many people in the world at that time, but only eight were saved. They were the remnants of humanity that survived God’s judgment. We read about Lot and his two daughters who were saved from Sodom and Gomorrah. There were several people who lived in Sodom and Gomorrah, but out of these people, only Lot and his two daughters were saved, and the rest perished. Lot and his two daughters, three of them were the remnants of Sodom and Gomorrah. What was the sin of Sodom and Gomorrah? According to Genesis 19, the sin involved homosexuality. The very name of that ancient city has given us the term sodomy, in the sense of “copulation between two men, whether consensual or forced.”
- This is not to say that homosexuality was the only reason why God destroyed Sodom and Gomorrah. Ezekiel 16:49–50 gives some more insight: “Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me.” The Hebrew word translated “detestable” refers to something that is morally disgusting. So, the sins of Sodom included pride, apathy, complacency, idleness, and unconcern for the underprivileged. Jude 1:7 also weighs in: “Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion.” So, again, while homosexuality was not the only sin of Sodom and Gomorrah, it does appear to be the primary reason for the destruction of those cities. To this day, the area where Sodom and Gomorrah were located remains a desolate wasteland. Sodom and Gomorrah serve as a powerful example of how God feels about sin in general and homosexuality specifically.

➤ **ONLY THE REMNANT WOULD BE SAVED BY GOD’S ETERNAL PLAN.**

- What is Paul doing here? He is pointing out to the Jews that even in the Old Testament, the prophets prophesied that only a remnant of the Jews were going to be saved. The idea of all the literal, physical Jews going to be saved was not the teaching of the Scripture; God only saves a remnant. In verse 28, Paul quotes the Prophet Isaiah on Israel, citing Isaiah 10:22-23. Isaiah cries out: ‘Though the number of the Israelites be like the sand by the sea, only the

remnant will be saved. For the Lord will carry out His sentence on earth with speed and finality.” Citing this quote from Isaiah, the apostle says there was no built-in, copper-bottomed guarantee that every descendant of Abraham would be eternally safe. The number of the patriarch’s descendants would indeed be enormous, millions of them, like the sand of the seashore, but the number among them who had truly repented of their sins, trusted in the Lord, and followed Him day by day was only a remnant.

- Elijah the prophet once thought that he was the only faithful person left in the land, but God told him that there were still 7,000 who had not bowed the knee to Baal. During Jeremiah’s time, it often appeared that he alone had the courage to speak God’s Word and resist the apostate kings of Judah. Only a remnant would be saved. The rest defied God and rejected the prophets whom He sent to plead with them, “Turn ye, turn ye! Why will ye die? I take no pleasure in the death of the wicked. Turn and live! Turn and live!” But they refused, and they did not escape because they neglected so great a salvation.
- God carried out His sentence on earth with speed and finality, but always the remnant was saved. Some groups of people in our society, including the poor, are kept in prison for years before they are brought to trial and justly sentenced. It is not so with God. Throughout the Bible, we see that rebel angels were judged immediately, while the faithful remnant of obedient angels was preserved. Then there was the sudden judgment that fell upon Sodom and Gomorrah, while the remnant consisting of righteous Lot and his family was delivered. The hundreds of soldiers sent to arrest Elisha were dealt with promptly. The sin of Ananias and Sapphira was judged within a few hours, but always the remnant was preserved. The barren fig tree was struck down when Jesus found it fruitless. We should not, however, place an excessive value on speedy judgments in our courts, because we are fallible human beings who must discover all the facts and circumstances before reaching a righteous judgment.
- But every fact is already known to God, as are all the possible outcomes of our lives. Therefore, God acts justly, fairly, and righteously, but also with speed and finality. No one will be in hell unjustly. Everyone in hell will find his or her judgment to be a just and righteous condemnation. Aren’t you glad that not one of God’s remnants will be lost? Aren’t you glad that the Judge of all the earth always does what is right? God will save the entire remnant. The weakest, youngest, and least holy believer among the remnant will be saved. The one-talent servant among the remnant will be saved. That is stated so clearly in verse 27. Only the remnant of Jews and Gentiles will be saved, yes—but all the remnant!

➤ **CONCLUSION.**

- What makes the remnants different from the rest of mankind that would be destroyed at the time of God’s Final Judgment? Was Noah and his family better

than the rest of humanity before the Flood? Were Lot and his 2 daughters better than the people in Sodom and Gomorrah? No, the only reason they survived God's judgment was that God set His love, grace, and mercy upon them and transformed them, made them believers. It is the same for every Christian. True Christians are alive spiritually because God has resurrected them. God has placed His Holy Spirit within them to work in them and transform them into the image and likeness of Christ. True Christians daily repent of their sins, and as they mature, they become more aware, more sensitive, and more troubled by their personal sins. They struggle daily with their personal sins and try to keep the Ten Commandments because God is at work in them. Christians will be saved, but the rest of humanity will perish.

- I have people I share the same father and mother with who are outside of Christ and are deeply involved in idolatry. Why am I a Christian and they are not? Paul explains that, in God's plan, He has chosen some people among the Gentiles for heaven. God has people in every Gentile nation, language, people, and tribe. In his explanation of this point in Romans 9:29, Paul quotes Isaiah 1:9, saying: "It is just as Isaiah said previously: 'Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah.'" The only difference is that Paul substitutes Isaiah's word "remnant" with the word "descendants" or "seed." The meaning is the same: this seed consists of those who receive the covenant promise.
- Who is Paul speaking to here? He was speaking to the Christians at Rome, and he is speaking to us, Christians in 2026, and what does he tell us? He says, unless the Lord Almighty had left us remnants, unless God had shown mercy to us, unless the Lord had saved us, we would be destroyed like Sodom and Gomorrah. We commit the same sins recorded about Sodom and Gomorrah; we are all totally depraved and loved evil more than righteousness, and had God not taken the first initiative in our salvation, we would all perish. Our only hope is that God chose to leave a remnant, and we are His remnants. We are Christians because God made us His beloved people because of His mercy.
- Let me bring it home to everyone seated here this morning. Why are we believers today? What is the only explanation for the fact that, while many in our own families remain in darkness, we have been brought into the kingdom of God's marvelous light? Who did this? Are we solely responsible for our deliverance? Did we make our dead hearts alive? Did we open our blind eyes and give ourselves spiritual sight? Did we make ourselves new creations? Did we remove our hearts of stone and give ourselves hearts of flesh? Did we cleanse our hearts from all their guilt and shame?
- Did we make atonement for our own sins? Were we the ones who claimed our place in the presence of God, seated with Christ in the heavenly realms? Is that why we are there? Did we simply name it and claim it? Were any of these things our doing? No. Not one of them. God did all of it. Unless the Lord Almighty had done this, we would have been lost in hell. God made the difference. God

determined that a seed would serve Him. God decided that there would be a remnant. God chose that not all of us would perish in hell. It was God who made the difference. It was His grace, His salvation, the finished work of His Son, and the imputed righteousness of the Lord Jesus Christ. He made all the difference.

- If He had not done it, what would we have been like? The prophet Isaiah and the apostle Paul are united in their conclusion: all of us “would have become like Sodom, we would have been like Gomorrah” in verse 29. The situation we find ourselves in in this city of Pella, state of Iowa, and country is no different from that of Sodom and Gomorrah. All the conditions of Sodom and Gomorrah are present with us. Homosexuality, pride, apathy, complacency, idleness, and unconcern for the underprivileged which were the sins of Sodom and Gomorrah are all present with us today. O, fellow citizens of the increasing Sodom and Gomorrah in which we live, do you realize that you are living beneath the gathering clouds of God’s judgment? Do you see the terrible danger hanging over you because of your wickedness? You have defied God and despised His Word. We must recognize that our sinful choices are not excused simply by appealing to biology, culture, or personal desire.
- The world around us increasingly tells people that they cannot help the sinful desires they experience and therefore should simply embrace them. But Scripture calls every sinner, whatever his or her particular sin may be, to repent and turn to God. The sexual sins of our age are not unique in this regard. Sin promises pleasure and freedom, but it enslaves those who yield themselves to it. The forbidden fruit always appears attractive to the sinful heart, but indulging our desires does not make them righteous. We should not imagine that sin needs a complicated explanation before it can be called sin. The fundamental problem is not that we lack an adequate psychological or genetic explanation for our desires; it is that we are sinners who need the grace of God.
- We are all in Sodom and Gomorrah, but many of our sins are far worse than sexual immorality. The ancient Sodom and Gomorrah, like ours, were full of unbelief, pride, violence, theft, lust of every kind, greed, materialism, and rebellion against God. The clouds of divine judgment are full to bursting over us, and there is absolutely no escape if we have refused to listen to the messengers of God who tell us to flee for our lives. If we run indoors from the streets, the fire will burn our homes. If we flee to the basement, the burning house will collapse upon us. A well is no refuge. A cave is no hiding place. There is no escape if we remain in Sodom and Gomorrah because we have neglected so great a salvation.
- The only deliverance is found in what a God of pity does when, before His wrath falls, He draws us to Himself for refuge. We must leave our sins behind. We must turn from them, forsaking them, and find our place of safety in the wounded side of Christ. We must cry, “Oh, take me in, deliver me, and save me from the fires that will fall upon the unrepentant and godless. Jesus, lover of my soul, let me to Thy bosom fly before the damnation I deserve becomes my eternal portion. Hide

me, O my Savior, hide, till the storms of judgment are past. Save me from Sodom and Gomorrah. Put me among Your people, no longer a stranger. Make me a citizen of heaven. Join me to Your family and make me an heir of God and joint heir with Christ. Save me through Jesus Christ Your Son.” Pray that prayer, and never cease praying until you know that God has heard you.

- The Scripture tells us that everyone who calls on the name of the Lord will be saved, and the only reason anyone can call on the name of the Lord is that God’s hand had first touched him or her. In Ephesians 2:8-9, the apostle tells us, “For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.” Salvation is a free gift God offers to His remnants out of His mercy.