

Redemption for Jew and Gentile



SABBATH AFTERNOON

Read for This Week's Study: *Romans 9.*

Memory Text: “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth” (*Romans 9:18*).

As it is written, Jacob have I loved, but Esau have I hated. . . . For he saith to Moses, I will have mercy . . . and I will have compassion on whom I will have compassion” (*Rom. 9:13, 15*).

What is Paul talking about here? What about human free will, and the freedom to choose, without which very little of what we believe makes sense? Are we not free to choose or reject God, or are these verses teaching that certain people are elected to be saved and others to be lost, regardless of their own personal choices?

The answer is found, as usual, by looking at the bigger picture of what Paul is saying. Paul is following a line of argument in which he attempts to show God's right to pick those whom He will use as His “elected” ones. After all, God is the One who carries the ultimate responsibility of evangelizing the world. Therefore, why can He not choose as His agents whomever He wills? So long as God cuts no one off from the opportunity of salvation, such an action on God's part is not contrary to the principles of free will. Even more important, it's not contrary to the great truth that Christ died for all humans, and His desire is that everyone have salvation.

As long as we remember that Romans 9 is not dealing with the personal salvation of those it names but with their call to do a certain work, the chapter presents no difficulties.

**Study this week's lesson to prepare for Sabbath, September 4.*

Paul’s Burden

“And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” (*Exod. 19:6*).

God needed a missionary people to evangelize a world steeped in paganism, darkness, and idolatry. He chose the Israelites and revealed Himself to them. He planned that they would become a model nation and thus attract others to the true God. It was God’s purpose that by the revelation of His character through Israel, the world should be drawn unto Him. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto Him should live. As the numbers of Israel increased, as their blessings grew, they were to enlarge their borders until their kingdom should embrace the world.

Read Romans 9:1–12. What point is Paul making here about the faithfulness of God amid human failures?

Paul is building a line of argument in which he will show that the promise made to Israel had not completely failed. There exists a remnant through whom God still aims to work. To establish the validity of the idea of the remnant, Paul dips back into Israelite history. He shows that God has always been selective: (1) God did not choose all the seed of Abraham to be His covenant, only the line of Isaac. (2) He did not choose all of the descendants of Isaac, only those of Jacob.

It’s important, too, to see that heritage, or ancestry, does not guarantee salvation. You can be of the right blood, the right family, even of the right church, and yet be lost, still be outside the promise. It is faith, a faith that works by love, that reveals those who are “children of the promise” (*Rom. 9:8*).

Look at the phrase in Romans 9:6: “For they are not all Israel, which are of Israel.” What important message can we find there for ourselves, as Adventists, who in many ways play the same role in our day that the ancient Israelites did in theirs?

Elected

“It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated” (*Rom. 9:12, 13*).

As stated in the introduction for this week, it is impossible to understand Romans 9 properly until one recognizes that Paul is not speaking of individual salvation. He is here speaking of particular roles God was calling upon certain individuals to play. God wanted Jacob to be the progenitor of the people who would be His special evangelizing agency in the world. There is no implication in this passage that Esau could not be saved. God wanted him to be saved as much as He desires all men and women to be saved.

Read Romans 9:14, 15. How do we understand these words in the context of what we have been reading?

Paul is again not speaking of individual salvation, because in that area God extends mercy to all, for He “will have all men to be saved” (*1 Tim. 2:4*). “The grace of God that bringeth salvation hath appeared to all men” (*Titus 2:11*). But God can choose nations to play a role, and though they can refuse to play that role, they cannot prevent God’s choice. No matter how hard Esau may have willed it, he could not have become the progenitor of the Messiah nor of the chosen people.

In the end, it was no arbitrary choice on the part of God, not some divine decree, by which Esau was shut out from salvation. The gifts of His grace through Christ are free to all. We’ve all been elected to be saved, not lost (*Eph. 1:4, 5; 2 Pet. 1:10*). It’s our own choices, not God’s, that keep us from the promise of eternal life in Christ. Jesus died for every human being. Yet, God has set forth in His Word the conditions upon which every soul will be elected to eternal life: faith in Christ, which leads the justified sinner to obedience.

You, yourself, as if no one else even existed, were chosen in Christ even before the foundation of the world, to have salvation. This is your calling, your election, all given to you, by God, through Jesus. What a privilege, what a hope! Why, all things considered, does everything else pale in comparison to this great promise? Why would it be the greatest of all tragedies to let sin, self, and the flesh take away from you all that’s been promised you in Jesus?

Mysteries

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (*Isa. 55:8, 9*).

Read Romans 9:17–24. Given what we have read so far, how are we to understand Paul’s point here?

In dealing with Egypt at the time of the Exodus in the manner He did, God was working for the salvation of the human race. God’s revelation of Himself in the plagues of Egypt and in the deliverance of His people was designed to reveal to the Egyptians, as well as to other nations, that the God of Israel indeed was the true God. It was designed to be an invitation for the peoples of the nations to abandon their gods and to come and worship Him.

Obviously Pharaoh had already made his choice against God, so that in hardening his heart God was not cutting him off from the opportunity of salvation. The hardening was against the appeal to let Israel go, not against God’s appeal for Pharaoh to accept personal salvation. Christ died for Pharaoh, just as much as for Moses, Aaron, and the rest of the children of Israel.

The crucial point in all this is that as fallen human beings, we have such a narrow view of the world, of reality, and of God and how He works in the world. How can we expect to understand all of God’s ways when the natural world, everywhere we turn, holds mysteries we can’t understand? After all, it was only in the past one hundred fifty or two hundred years that doctors learned it might be a good idea to wash their hands before performing surgery! That’s how steeped in ignorance we have been. And who knows, if time should last, what other things we will discover in the future that will reveal just how steeped in ignorance we are today?

Sure, we don’t always understand God’s ways, but Jesus came to reveal to us what God is like (*John 14:9*). Why, then, amid all of life’s mysteries and unexpected events, is it so crucial for us to dwell on the character of Christ and what He has revealed to us about God and His love for us? How can knowing what God’s character is like help us stay faithful amid trials that seem so unjustified and so unfair?

Ammi: “My People”

In Romans 9:25, Paul quotes Hosea 2:23, and in verse 26 he quotes Hosea 1:10. The background is that God instructed Hosea to take “a wife of whoredoms” (*Hos. 1:2*) as an illustration of God’s relationship with Israel, because the nation had gone after strange gods. The children born to this marriage were given names signifying God’s rejection and punishment of idolatrous Israel. The third child was named *Loammi* (*Hos. 1:9*), meaning literally “not my people.”

Yet, amid all this, Hosea predicted the day would come when, after punishing His people, God would restore their fortunes, take away their false gods, and make a covenant with them. (*See Hos. 2:11–19.*) At this point those who were *Loammi*, “not my people,” would become *Ammi*, “my people.”

In Paul’s day, the *Ammi* were “even us . . . not of the Jews only, but also of the Gentiles” (*Rom. 9:24*). What a clear and powerful presentation of the gospel, a gospel that from the start was intended for the whole world. No wonder we as Seventh-day Adventists take part of our calling from this verse: “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people” (*Rev. 14:6, NKJV*). Today, as in Paul’s day, and as in the days of ancient Israel, the good news of salvation is to be spread to all the world.

Read Romans 9:25–29. (Notice how much Paul quotes the Old Testament to make his point about the things that were happening in his day.) What is the basic message found in all these verses? What hope is being offered there to his readers?

The fact that some of Paul’s kinsmen rejected the appeal of the gospel gave him “great heaviness and continual sorrow” in his heart (*Rom. 9:2*). But at least there was a remnant. God’s promises do not fail, even when humans do. The hope we can have is that, in the end, God’s promises will be fulfilled, and if we claim those promises for ourselves, they will be fulfilled in us, as well.

How often have people failed you? How often have you failed yourself and failed others? Probably more times than you can count, right? What lessons can you learn from these failures about where your ultimate trust must lie?

Stumbling

“What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith” (*Rom. 9:30–32*). What’s the message here, and, more important, how can we take this message, written in a certain time and place, and apply the principles to ourselves today? How can we avoid making the same mistakes in our context that some Israelites did in theirs?

In words that cannot be misunderstood, Paul explains to his kinsmen why they are missing out on something God wishes them to have, and more than that, on something they were actually pursuing but not achieving.

Interestingly, the Gentiles whom God had accepted had not even been striving for such acceptance. They had been pursuing their own interests and goals when the gospel message came to them. Grasping its value, they accepted it. God declared them righteous because they accepted Jesus Christ as their Substitute. It was a transaction of faith.

The problem with the Israelites was that they stumbled at the stumbling stone (*see Rom. 9:33*). Some, not all (*see Acts 2:41*), refused to accept Jesus of Nazareth as the Messiah whom God had sent. He did not meet their expectations of the Messiah; hence, when He came, they turned their backs on Him.

Before this chapter ends, Paul quotes another Old Testament text: “As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed” (*Rom. 9:33*). In this passage Paul shows, again, just how crucial true faith is in the plan of salvation (*see also 1 Pet. 2:6–8*). A rock of offense? And yet, whoever believes in Him shall not be ashamed? Yes, for many, Jesus is a stumbling block, but for those who know Him, and love Him, He is another kind of rock, “the rock of my salvation” (*Ps. 89:26*).

Have you ever found Jesus to be a “stumbling block” or a “rock of offense”? If so, how so? That is, what were you doing that brought you into that situation? How did you get out, and what did you learn so that, one hopes, you never find yourself in that type of contrary relationship with Jesus again?

Further Study: Read Ellen G. White, “Later English Reformers,” pp. 261, 262, in *The Great Controversy*; “Faith and Works,” pp. 530, 531, in *The SDA Encyclopedia*; Ellen G. White Comments, pp. 1099, 1100, in *The SDA Bible Commentary*, vol. 1.

“There is an election of individuals and a people, the only election found in the word of God, where man is elected to be saved. Many have looked at the end, thinking they were surely elected to have heavenly bliss; but this is not the election the Bible reveals. Man is elected to work out his own salvation with fear and trembling. He is elected to put on the armor, to fight the good fight of faith. He is elected to use the means God has placed within his reach to war against every unholy lust, while Satan is playing the game of life for his soul. He is elected to watch unto prayer, to search the Scriptures, and to avoid entering into temptation. He is elected to have faith continually. He is elected to be obedient to every word that proceedeth out of the mouth of God, that he may be, not a hearer only, but a doer of the word. This is Bible election.”—Ellen G. White, *Testimonies to Ministers and Gospel Workers*, pp. 453, 454.

“No finite mind can fully comprehend the character or the works of the Infinite One. We cannot by searching find out God. To minds the strongest and most highly cultured, as well as to the weakest and most ignorant, that holy Being must remain clothed in mystery. But though ‘clouds and darkness are round about Him; righteousness and judgment are the foundation of His throne.’ Psalm 97:2, R.V. We can so far comprehend His dealing with us as to discern boundless mercy united to infinite power. We can understand as much of His purposes as we are capable of comprehending; beyond this we may still trust the hand that is omnipotent, the heart that is full of love.”—Ellen G. White, *Education*, p. 169.

Discussion Questions:

1 Certain Christians teach that, even before we were born, God chose some to be saved and some to be lost. If you happened to have been one of those whom God, in His infinite love and wisdom, preordained to be lost, then no matter the choices you make, you are doomed to perdition, which many people believe means burning in hell for eternity. In other words, through no choice of our own, but only through God’s providence, some are predestined to live without a saving relationship with Jesus here in this life, only to spend the next one burning forever in the fires of hell. How does that view contrast with our understanding?

2 How do you see the Seventh-day Adventist Church and its calling in the world today paralleling the role of ancient Israel in its day? What are the similarities and the differences? In what ways are we doing better? Or are we doing worse? Justify your answer.

The Search: Part 2

by CREPIN AGBODEDJI

I was happy to learn that Alexander, the man living in my uncle's house, was a Christian. I asked him many questions about God, and we began praying together. I was careful not to let my uncle know of my interest in God, fearing he might kill me.

One night I dreamed that a man with an animal's face was trying to choke me. I tried to call on Jesus, but I couldn't speak. But when I said "Jesus" in my heart, the wind blew this man away. I woke up. When I told Alexander my dream, he said that God was calling me. "You must give your life to God," he said. But I was afraid—afraid of my uncle and afraid of the devil.

Then I broke out with hives all over my body. I thought I got the hives because I was praying, so I stopped praying. But the hives got worse. My aunt took me to a voodoo priest to be cured, but he wanted money, and I had none. I returned home unhealed.

"Why do you go to the voodoo priest?" Alexander asked. "Let's pray to God. He will heal you for free." We prayed, and the next day the hives were gone.

The evangelist invited me to go to church with him, and I agreed, though I was still afraid. The church was different from any I had visited, and I told my cousins about it. They wanted to attend the next Sabbath, so we all went together.

My uncle was furious when he found out that we had gone to church. He warned me that the voodoo gods would punish me. But suddenly I was no longer afraid. I told my uncle, "Let me try the Christian religion," I suggested. "If I fail, I will come back to voodoo."

"OK," he said. "But when you suffer, don't come to me." I continued worshiping with Alexander and attending church with him. Within six months I was baptized.

My uncle had warned me that I wouldn't be able to find work unless I worked on Saturday too. But after my baptism I found more work than I could handle.

My uncle doesn't bother me about my faith anymore. He sees that God is blessing me. He won't let me speak to his sons though, or let them visit the Seventh-day Adventist church with me. So I show them through my life that I am a happy Christian.

Your mission offerings are helping free the people of Benin from the devil's control. Thank you for all that you do.

Crepin Agbodedji shares his faith in Cotonou, Benin.