*Northwest Bible Church – Jun. 27, 2004 – Worship Service – Alan Conner*

**Romans 9:10-13**

*Israel Within Israel (2nd Illustration)*

**INTRO**
    This section does two things: 1) gives a second example of the spiritual Israel within physical Israel, and 2) bases God’s choice of this spiritual Israel upon His own sovereign choice and not upon anything in man. It is an UNCONDITIONAL ELECTION.

        Definition - "The act of God whereby before the foundation of the world, He chose to save some within sinful humanity, completely by His own sovereign good pleasure, and not on account of any foreseen merit in man.

**I. OBJECTIONS TO THE FIRST ILLUSTRATION ANSWERED IN THE SECOND.**    A. The nationality of Hagar.

    B. The character of Ishmael.

**II. GOD’S CHOICE OF JACOB (v. 11).**

    A. UNCONDITIONAL ELECTION. "Not yet born and had not done anything good or bad. . . not because of works."

        The first part of v. 11 tells us the time and circumstances behind the word to Rebekah in v. 12. In other words, there was nothing within the persons of Jacob and Esau that could have been the basis for God’s choice of one over the other. God made His choice BEFORE they had done anything, but also it was not BASED on anything they had done.

        This truth is also confirmed in: Deut. 7:7; Rom. 10:20; 11:5-6; 1 Cor. 1:27-29: Eph. 1:4-6; 2 Tim. 1:9.

        Faith and good works are the result of our election, not the cause. Augustine:"God does not choose us because we believe, but they we may believe."

    B. ELECTION BASED ON GOD’S PURPOSE. God’s choice is according His purpose which is His predetermined plan -

            1) Eternal (Rom. 8:28-30; 2 Tim. 1:9; Eph. 1:4; 3:11; Rev. 17:8).

 2) Salvation (Rom. 8:28-30; 2 Tim. 1:9; Eph. 1:4; Rev. 17:8).
            3) Sovereign (Eph. 1:11).
            4) His own purpose (2 Tim. 1:9).
            5) According to election (Rom. 9:11).
            6) Cannot fail (Rom. 9:11). Cf. Isa. 14:24 ; Job 42:2

                    WHY NOT?
            7) Results in an effectual call (Rom. 8:30).

                Thus, God’s purpose of election will stand and not fail because when He calls sinners to faith, they cannot resist but come running because He gives life and faith to their previously dead souls. The calling is the application of God’s eternal purpose of salvation.

**III. THE CONSEQUENCES OF GOD’S UNCONDITIONAL ELECTION OF JACOB (vv. 12-13).**
    A. Esau, the older, will serve his younger brother, Jacob (v. 12).
        The selection of Jacob over Esau is surprising because it reverses the custom of elevating the firstborn, it also is contrary to Isaac’s love for he loved Esau best because Esau was a skillful hunter and Isaac had a taste for game.
        Some argue that all Paul has in mind is an election of nations to historical privilege in mind, not eternal salvation. The context of Gen. 25:21-23 does include this. Yet, Paul is clearly using it as an example of God’s sovereign choice is determining an Israel within Israel who are being saved. This servitude is but the earthly side of the eternal choice. Salvation is clearly the issue as the context indicates.
        Also Paul is thinking of them as individuals, not as nations, for he speaks of their conception, birth and works.

    B. God loved Jacob and hated Esau (v. 13). See Mal. 1:2-3. This explains the quote in v. 12. It is shocking to many to hear of God hating someone.
        Some have tried to soften the word "hate" to mean "love less." God loved Esau but not quite as much as Jacob. In some limited contexts this is possible. See Lk. 14:26; Mt. 10:37.

        But Mal. 1:1-4 indicates far more that "love less" and has eternal ramifications (v. 4). The context in Romans 9 also deals with salvation and damnation.

**CONCLUSION**
    1) Remove all self-righteousness.

    2) It should motivate us to live for God.

    3) Produce the deepest humility.