

"THE PURPOSE OF GOD ACCORDING TO ELECTION"
Romans 9:6, 10-14

INTRODUCTION:

- A. Paul has begun an explanation of the reason some Jews have responded in faith to the gospel and some continue in unbelief. Some are of faith, some are of flesh.
 - 1) Not every Jew is a Jew
 - 2) Not all descendants of Abraham are the children of the promise. vs. 7
 - 3) Only those who are of Isaac
 - 4) Children of the flesh are not the children of God vs. 8

- B. The progenitors of Israel were not chosen because of their record of service.
 - 1) The purpose of God and not the will of man was the basis of choice.
 - 2) Paul's illustration of this truth

- I. God's Choice of Jacob vs. 10
 - A. "And not only this; but when Rebecca also had conceived by one, even our father Isaac;"
 - 1) "This is not the only example" [that of Abraham, Sarah, Hagar, the Egyptian, and Ismael]
 - 2) "There is also the case of Rebecca, when she was about to bear children to our ancestor, Isaac" TENT

 - B. The choice was made by almighty God
 - 1) This was not to personal salvation
 - 2) It was the father of the faith ones

 - C. (For the children being not yet born, neither having done any good or evil" vs. 11
 - 1) "and though the children were still unborn"
 - 2) "and had done nothing either good or bad" Mof.

 - D. "that the purpose of God according to election might stand, not of works, but of him that calleth"
 - 1) "purpose" = prothesis = pro = "before" + thesis = "proposition", hence, "what God planned in His mind", "what one sets before his mind, purposes to himself"
 - 2) "election" = ekloge = "a picking out", "selection", "that which is chosen"
 - 3) "which depends not on what men do but on his calling them"

 - E. God purposed to use men and women in His plan to combat Satan and to redeem what Adam had lost through unbelief and disobedience. God would never base this choice on the character of the person being chosen!
 - 1) "Not of works, but of him that calleth"

- 2) "calleth" = kaleo = "to summon", "to name", "to invite"
- 3) Jeremiah 1:4-5

4 Then the word of the Lord came unto me, saying,
5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.
6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.
7 But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

4) Judges 13:3-5 Samson

3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.
4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:
5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

5) Luke 1:13-18

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
14 And thou shalt have joy and gladness; and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.
16 And many of the children of Israel shall he turn to the Lord their God.
17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man and my wife well stricken in years.

6) Luke 1:39-45 Elisabeth visits Mary

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;
40 And entered into the house of Zacharias, and saluted Elisabeth.
41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.
43 And whence is this to me, that the mother of my Lord should come to me?
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

7) Acts 9:15-16 Ananias Galatians 1:15-16

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:
16 For I will shew him how great things he must suffer for my name's sake.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,
16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

- F. Paul's example vs. 12
- 1) "It was said unto her, The elder shall serve the younger"
 - 2) This broke a generations old law, the law of primogeniture.
 - 3) The law of the first born

II. God's Choice Had to do With Nations

- A. "As it is written, Jacob have I loved, but Esau have I hated" vs. 13
- 1) Paul quoted from Malachi 1:1-4
 - 2) Jacob is Israel
 - 3) Esau is Seir, Ezek. 35:3 or Edom. From Ezekiel to Malachi is several hundred years. A metaphor of representation.
- B. The prophecy studied Genesis 25:23
- 1) "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels;"
 - a> "nation" =
 - b> "people" =
- C. "and the one people shall be stronger than the other people; and the elder shall serve the younger"
- 1) One nation will be stronger than the other nation
 - 2) The older nation will serve the younger nation
 - 3) Esau as an individual did not serve Jacob. It seems the other way around.
 - 4) Esau the individual never did serve Jacob; in fact it was, if anything, the other way around. Jacob bowed himself down to the ground before Esau, addressing him as "my Lord" and calling himself Esau's servant; Jacob begged Esau to accept his gifts for Esau's face seemed like the face of God to him. Esau the individual certainly did not serve Jacob, it was the nation Esau (or Edom) which served the nation Jacob (or Israel). *God's Strategy In Human History, Forster Marstol, Tyndale, 1973*

III. Is There Unrighteousness With God? vs. 14

- A. Why would Paul ask such a question?
- 1) The Jews were making many false statements about Paul's teaching.
 - 2) Romans 6:1
 - 3) Paul had heard these arguments before. They were common to the Jews who had learned from the Greek and Roman philosophers.
- B. "what shall we say then?" vs. 14
- 1) What do we conclude?
 - 2) What does all this teach us?

C. "Is their unrighteousness with God?"

- 1) "unrighteousness" = adikia = "what is not conformable to right", "what ought not to be"
- 2) "Does this mean God is unjust?"

D. The answer!

- 1) "God forbid"
- 2) "Don't even think such a thought!"

IV. Love and Hate Examined

A. Such expressions were familiar to the Hebrew

- 1) Exodus 29:30-31 - "...and he loved also Rachel more than Leah.....and when the Lord saw that Leah was hated....."
- 2) Luke 14:26 - "If any man come to me and hate not his father, and mother, and wife and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple."

B. The truth of the matter

- 1) This has to do with Israel and Edom
- 2) God chose to use the nation of Israel and gave her an exalted position over all other nations.
- 3) This did not conform to the thinking of the world

C. The flesh demands, "fairness"

- 1) What is "fair" All treated exactly alike!
- 2) Who must decide? God.

