

**“Jacob I Have Loved, but Esau I Have Hated”**

Rom 9<sup>6</sup> But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, <sup>7</sup> nor are they all children because they are the seed of Abraham; but, “In Isaac your seed shall be called.” [Gn21.12] <sup>8</sup> That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. <sup>9</sup> For this is the word of promise: “At this time I will come and Sarah shall have a son.” [Gn18.10] <sup>10</sup> And not only this, but when Rebecca also had conceived by one man, even by our father Isaac <sup>11</sup> (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), <sup>12</sup> it was said to her, “The older shall serve the younger.” [Gn25.23] <sup>13</sup> As it is written, “Jacob I have loved, but Esau I have hated.” [Mal1.2-3]

► Last time, we began taking a deep look at Jacob & Esau, and we saw that the common stereotype regarding them does not \_\_\_\_\_ in light of Scripture.

► The question we want to address today is, how does “Jacob I have loved, but Esau I have hated” fit into this?

► First, let’s state clearly that the Bible teaches \_\_\_\_\_ sovereignty in salvation.

Eph 1<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, <sup>4</sup> just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, <sup>6</sup> to the praise of the glory of His grace, by which He made us accepted in the Beloved.

► People often make the mistake of picturing God like a \_\_\_\_\_, blocking people who are trying to come to Jesus. But in truth, there is no one to \_\_\_\_\_. Apart from God sovereignly \_\_\_\_\_ in our lives, making us alive by the Spirit, working faith within us, no one would ever turn to \_\_\_\_\_ in faith & repentance.

Eph 2<sup>4</sup> But God, who is rich in mercy, because of His great love with which He loved us, <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved) ... <sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; it is the gift of God

► But in Rm9, Paul is focusing on a different aspect of God’s sovereignty pertaining to the burning issue of his day: What \_\_\_\_\_ God’s people? The Jewish leadership said it was national \_\_\_\_\_, marked out by circumcision and ritual separation from \_\_\_\_\_.

Acts 15<sup>1</sup> And certain men came down from Judea and taught the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” <sup>2</sup> Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

Gal 2<sup>12</sup> [Peter] would eat with the Gentiles; but when [certain men came from Jerusalem] came, he withdrew and separated himself, fearing those who were of the circumcision. <sup>13</sup> And the rest of the Jews also played the hypocrite with him

Mk 7<sup>5</sup> Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?” <sup>6</sup> He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with their lips, But their heart is far from Me. <sup>7</sup> And in vain they worship Me, Teaching as doctrines the commandments of men.’ <sup>8</sup> For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do.”

– The apostles said it was \_\_\_\_\_. All who have faith in him, circumcised or not, are included in God’s people, and all who disbelieve, circumcised or not, are excluded.

– The Jewish leadership answered that Jesus could not be Israel’s Messiah, because he was not embracing Israel, but redefining and remaking Israel around \_\_\_\_\_ in violation of God’s promises.

– The apostles responded that the Jews needed to reread their own \_\_\_\_\_ and see that had God redefined and remade his people around each one of the Christ-types, all of whom pointed to Messiah Jesus, around whom God was finally and forever redefining and remaking his people in fulfillment of all his promises.

► In Rm9, Paul is showing how God sovereignly chose \_\_\_\_\_ as the Christ-type over firstborn Ishmael, and \_\_\_\_\_ over firstborn Esau. In both cases, God redefined & remade his people around the Christ-type. Putting Ishmael & Esau outside the covenant line did not mean God was \_\_\_\_\_ them. They were in the same situation as the unbelieving Jews of the 1<sup>st</sup> century: If they repented of unbelief, they would be saved thru Christ by faith.

Rom 11 <sup>19</sup> You [Gentile believers] will say then, “Branches were broken off that I might be grafted in.” <sup>20</sup> Well said. Because of unbelief they were broken off, and you stand by faith ... <sup>23</sup> And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

This is why it is encouraging to see Ishmael standing next to Isaac to bury their father Abraham, and Esau embracing Jacob — signs of \_\_\_\_\_ and genuine change.

► “The older will serve the younger” was a prophetic decree stated by God before the boys were born c\_\_\_\_\_ BC. “Jacob I have loved, but Esau I have hated” was stated by God thru Malachi c\_\_\_\_\_ BC, long after they were dead. It is referring, not to the boys, but to their descendants, and not to eternal damnation, but to temporal judgment.

Mal 1 <sup>2</sup> “I have loved you,” says the LORD. But you say, “How have you loved us?” “Is not Esau Jacob’s brother?” declares the LORD. “Yet I have loved Jacob<sup>3</sup> but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert.” <sup>4</sup> If Edom says, “We are shattered but we will rebuild the ruins,” the LORD of hosts says, “They may build, but I will tear down”

► God was judging Edom because of a \_\_\_\_\_ of hatred and hostility toward Israel.

Eze 35 <sup>3</sup> “Behold, O Mount Seir [i.e., Edom], I am against you ... <sup>4</sup> I shall lay your cities waste ... <sup>5</sup> Because you have had an ancient hatred, and have shed the blood of the children of Israel” See Num 20.14-21; 1Sa 14.47; 2Sa 8.13-14; Ps 137.7; Oba 10-14.

– “Jacob I have loved, but Esau I have hated” is a historical summary of how “the older will serve the younger” worked itself out over generations during the OT.

► But God also promised to include Edom and the rest of the Gentiles in his people in the day when he would destroy the temple and rebuild the tabernacle of David.

Amos 9 <sup>1</sup> I saw the Lord standing by the altar, and He said: “Strike the doorposts, that the thresholds may shake, and break them on the heads of them all ... <sup>11</sup> On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; <sup>12</sup> That they may possess the remnant of Edom, and all the Gentiles who are called by My name” (Quoted in Acts 15.14-17 to show that in the New Covenant God was admitting Gentile believers to his people apart from circumcision.)

1Chron 16 <sup>1</sup> So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it ... <sup>4</sup> And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel: <sup>5</sup> Asaph the chief, and next to him Zechariah, then Jehiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom

2Sam 6 <sup>10</sup> David took [the ark] aside into the house of Obed-Edom the Gittite. <sup>11</sup> The ark of the LORD remained [there] three months. And the LORD blessed Obed-Edom and all his household.

► \_\_\_\_\_ is an example of an OT Edomite believer.

Num 13 <sup>30</sup> Then Caleb quieted the people before Moses and said, “We should by all means go up and take possession of it, for we will surely overcome it.” ... 32 <sup>11</sup> “[T]hey have not wholly followed Me, <sup>12</sup> except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, for they have wholly followed the LORD.”

“Kenizzites [are a] people related to Kenaz, the grandson of Esau (Gn 36.11, 15).” (Baker Encyclopedia of the Bible 1260-61)

Josh 14 <sup>14</sup> Hebron ... became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the LORD, the God of Israel.

► All during the OT, God gave foreshadows of Christ and of the NT \_\_\_\_\_ with Gentile members based on faith in Christ, the promised Seed of Abraham.