

Romans #138

“Does God Really Hate Esau?”

Romans 9:10-13 Genesis 29:30-31; 33:3-5

In Romans 1:18-5:21, Paul speaks of the righteousness of God in justification as it applies to all; the immoral, the moral or the religious; Jew and Gentile and he knows the Jews are listening, so he focuses on how the righteousness of God; His character, essence, holiness and purity relate to Israel's justification.

God's faithfulness is the function or the application of His character.

This has nothing to do with salvation but it has to do with the purpose of God in His redemption plan for man and that's according to His election or His choice.

Paul's saying that even though God is bringing discipline once again upon the Jews, He's not going to forget His covenant and He will restore her to a place of blessing.

Interestingly, Sarah, Rebekah and Rachel (Jacob's wife), all have a period of barrenness to show that only God can work a miracle to bring forth birth!

Principle: Only God can bring forth life where there was only death. Paul is now stressing an issue that's often misconstrued to be personal justification or salvation as a result of God's arbitrary choice in individual election of some for salvation and some for condemnation; which is nothing more than a double predestination.

Election, foreknowledge and predestination is information programmed into the computer of divine decree, dealing with believers only; unbelievers are never said to be predestined, foreknown or elect.

The justice of God condemns unbelievers both in time as well as in eternity.

This means racial Jews who reject Jesus Christ as Savior are not under election, foreknowledge and predestination but under condemnation, so they are not the people of God.

If we choose self-righteousness, we reinvent the wheel in attempting to dictate our course of action to God. There's nothing we can do to receive blessing from God because God set up the system for us.

It's election to privilege, foreknown for privilege and predestined to privilege, not foreknown, elected and predestined to salvation.

The latter principle is based on human-viewpoint thinking; the fallacy that for every thesis there must be an antithesis and when you put thesis and antithesis together you have synthesis.

It is true that believers are said to be predestined foreordained or predetermined but this is a result of election, foreknowledge and predestination to privilege.

The unbeliever is never predestined to anything, he determines his fate from his own free-will and self-determination.

Election always deals with believer only; it begins with the attributes of God, specifically, omniscience: God knows eternally, perfectly and simultaneously, all that is knowable, whether actual or possible.

Every detail of life is in the mind of God at all times, therefore, to God, the future is as clearly understood as the past.

The omniscience of God knew everything that has ever happened and ever will happen and He knew them simultaneously in eternity past.

We must remember that God is not in Heaven for our pleasure, we are on earth for His pleasure.

Election, foreknowledge and predestination, are all dealing with the same facts: the content of the decree regarding believers but they cover these facts from a different viewpoint.

Election is the plan of God for the believer designed in eternity past, entered into the divine decree by the omniscience of God in eternity past.

Jesus Christ is in election also; in eternity past, the omniscience of God programmed facts about believers, unbelievers and about the unique Person of all human history - the shekinah glory becoming visible, the Lord Jesus Christ.