



Jacob I Loved, But Esau I Hated

Romans 9:13

I. Does This Verse Refer to Individuals or Nations?

- A. Paul begins with two individual _____
(Rom. 9:10, 11; Eph. 1:4; 2 Tim. 1:9)
- B. But these two individuals also represent two _____
(Gen. 25:23; Mal. 1:1-4)
- C. Don't use the "nations" argument to _____ the
doctrine of election (Rom. 9:14, 16, 18; 1 Cor. 1:29)

II. What Did God Mean By "Jacob I Loved"?

- A. God did not love Jacob because Jacob was _____
(Rom. 9:11; Gen. 27; Eph. 2:4-5)
- B. God's love for Jacob was a _____ love
(Mal. 1:2-3; Deut. 7:6-8)
- C. God's love for Jacob was _____
(Gen. 28:13-15; Isa. 46:9-10; Rom. 8:29-30)
- D. God's love for Jacob should leave us _____
by grace (Eph. 1:4; 1 Cor. 1:26-29; Titus 3:4-5)

III. What Did God Mean By "But, Esau I Hated?"

- A. God's hatred is not _____ hatred
(Deut. 32:4; Psa. 92:15; Psa. 5:5; 11:5; Lev. 20:23;
Hos. 9:15; Zech. 8:17)
- B. God's hatred can describe a _____ of
His special love
(Gen. 29:30-31; Lk. 14:26; Matt. 10:37; Mal. 1:3-4)
- C. God's hatred of Esau was righteous _____
(Rom. 3:23; 6:23; Gen. 25:29-34; 26:34-35;
Heb. 12:16-17)
- D. God's love and God's hatred are not equal _____
(Ezek. 33:11; Matt. 5:45; Psa. 7:11)
- E. The _____ question is not "Why Esau?" but
"Why Jacob?" (Rom. 3:10-12; 9:15-16; Eph. 2:4-5)

TAKE HOME: FIVE KEY TRUTHS ABOUT UNCONDITIONAL ELECTION

- 1. Election is God's _____ (Eph. 1:4; John 15:16)
- 2. Election is _____ (Rom. 9:11; 2 Tim. 1:9)
- 3. Election is not based on _____ (Rom. 9:11; Eph. 2:8-9)
- 4. Election rests on God's _____ (Rom. 9:11; 8:30)
- 5. Election should produce humility, worship, and _____!
(1 Cor. 1:29-31; Rom. 10:1)

Application Questions

James 1:22 says, *“But be doers of the word, and not hearers only, deceiving yourselves.”* These questions are designed to help you apply today’s message in your life. We encourage you to thoughtfully answer these questions and discuss your answers with others.

1. How does Romans 9:11–13 challenge the way you explain your salvation story—do you credit God’s call or your own decision-making and spiritual effort?
(Rom. 9:11–16; Eph. 1:4–6; 2 Tim. 1:9)
2. When you see your remaining sin and inconsistency, how does God’s choosing love encourage you to stop trying to earn His favor and instead rest in His grace?
(Rom. 5:8; Eph. 2:4–5; Titus 3:4–5)
3. Where are you tempted to accuse God of being unfair, and how do the biblical categories of mercy and justice reshape your thinking?
(Rom. 9:14–18; Rom. 3:23; Rom. 6:23)
4. In what ways do you subtly compare yourself to others to feel more “deserving,” and how does election confront pride and cultivate humility?
(1 Cor. 1:26–31; Eph. 2:8–9; Rom. 9:16)
5. How does Scripture’s teaching that God is both good to all and also has a special saving love help you interpret your life circumstances and God’s character?
(Matt. 5:45; Ezek. 33:11; Ps. 7:11)
6. Are you more emotionally shocked by “Esau I hated” than amazed by “Jacob I loved,” and what would change in your worship if you emphasized the wonder of undeserved mercy?
(Rom. 9:13–16; Eph. 1:3–6; Rom. 11:33–36)
7. If you are unsure you belong to Christ, will you stop trying to solve election first and instead obey the gospel command to repent and come to Jesus—what is actually keeping you from coming today?
(John 6:37; Acts 17:30–31; Rom. 10:9–13)
8. How should belief in unconditional election practically change your evangelism—your urgency, compassion, and perseverance with specific unbelievers you know?
(Rom. 10:1; 2 Tim. 2:24–26; Acts 18:9–10)

“We will never understand or experience the fullness of God’s love until we grasp what it means to be chosen freely by God on the basis of nothing in us.”

- John Piper