

Romans 9:9-13

Word of Promise

1. 9:6-9 – Children of the Promise

- a. Understanding the disp. of grace can also explain how Israel shall be saved - Acts 15:11
- b. v6-7: 2 statements that identify the true effect of the word of God to Israel
 - 1) It is not all of Israel in the flesh. 2) It is not all of Abraham's flesh.
- c. This is a dividing and diminishing of Israel in the flesh - Luke 12:51, Rom 11:12
- d. v8 – The children of God not determined by flesh but by promise.
- e. Not all Israel in the flesh are children of God (Israel of God's promise)
- f. The word of God effectually identifies children of the promise. John 8:24, 31, 47, 10:27

2. 9:9-10 – Word of Promise

- a. What is the word of promise?
 - i. Promise means it is of God's will, not man's will or flesh - John 1:10-13
 - ii. The word of God is a word of promise ∴ a word of faith - Rom 9:6, 9, 10:8, 17
 - iii. (Calvinist warning) The context disallows it to be an unknown eternal decree.
- b. *"this is the word of promise"* → Not before the world began, but found in Gen 18:10, 14
- c. *"not only this, but when"* → Not before the world began, but found in Gen 25:21-24
 - i. Both indicate the word of promise of God's will not flesh, spoken and received
 - ii. Paul teaches promise vs. flesh also here using Sarah and Isaac → Gal 4:21-31
- d. *"our father Isaac"* – Not your father. Paul spoke as a Jew - Rom 2:17, 4:1, 7:1, 15:8

3. 9:11 – God's Choice

- a. *"being not yet born"* - Yet conceived already, not before the world.
- b. *"neither having done any good or evil"* Who? Jacob (Israel). Not doing what? Works.
- c. The word of promise is according to God's choice (election) not man's will or works.
- d. Election is God choosing how His purpose is to be fulfilled (I see you Israel) – Eph 1:11
- e. If it were promised after the good or evil works, then God's choice could be by their works.
- f. *"him that calleth"* - God calls like he did w/Isaac v7 with words (not silent coercion)
 - i. God calls you with words → Rom 1:5-7, 10:14-17, 1 Cor 1:9, 17-18, 21, 23-26

4. 9:12-13 – An Example of Promise

- a. *"the elder shall serve the younger"* – Talking of the nations (Israel v Edom) Gen 25:23
- b. *"as it is written"* - Again, not before the world began, but Mal 1:2-3 long after they died
- c. *"Jacob have I loved"* – The nation beloved because of the promises to the fathers 11:28
 - i. Malachi was written to a nation that had returned after exile and punishment.
 - ii. Mal 3:1-6 promises salvation to Israel even after their failure - Ps 105:6-9, 42
- d. *"but Esau have I hated"* – (Yes, God hates Prov 6:16-19, Ps 10:3, Hos 9:15 ← Ephraim!)
 - i. This is not referring to the man whom God blessed – Deu 2:4-5, 12, 23:7
 - ii. This refers to the nation God hated by destroying their heritage - Mal 1:3-4
 - iii. Why did he hate? Not eternal decree. See Oba 10-16, Amo 1:9, 11-12, Jer 49:17
- e. God's purpose was through Jacob, though he lied, and Isaac wanted it to be Esau.
- f. God's word is effectual, because he fulfilled it in the promise to whom he chose.