

God's Sovereignty and the Nation Israel. Pt.5
The Hatred of God
Romans 9:1–13

Romans 9:1–13 (NKJV)

9 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, ² that I have great sorrow and continual grief in my heart. ³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, ⁴ who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service of *God*, and the promises; ⁵ of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.

⁶ But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel, ⁷ nor *are they* all children because they are the seed of Abraham; but, *“In Isaac your seed shall be called.”* ⁸ 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. ⁹ For this *is* the word of promise: *“At this time I will come and Sarah shall have a son.”*

¹⁰ And not only *this*, but when Rebecca also had conceived by one man, *even* by our father Isaac

¹¹ (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), ¹² it was said to her, “*The older shall serve the younger.*” ¹³ As it is written, “*Jacob I have loved, but Esau I have hated.*”

Introduction

Two of the most despised and hated doctrines by many in the evangelical church and the world are the doctrines of Total Depravity and Sovereign Election. It is a hard pill for many to swallow that man has no good in him and that God is the ultimate determiner of who is saved and who is not. Many do not believe that we are as bad and evil as the Bible says we are and do not believe that God is as Sovereignly in control of the destiny of men as the Bible declares He is.

Volumes have been written in an attempt to dissuade anyone from believing such doctrines. Very clear and unambiguous verses have been assaulted by hermeneutical gymnastics to avoid the even the hint that God is the ultimate reason why someone is saved.

Many are very comfortable giving man
Sovereignty over God's plan but completely unwilling
to relinquish that Sovereignty to God.

Pastors and worship leaders will proclaim publicly
that they believe God is Sovereign and that man is a
sinner until they are pressed as to just how
sovereign God really is.

He can be sovereign over this Universe

sovereign over his creation.

sovereign over the evil in the world.

sovereign over the rise and fall of
leaders and nations.

sovereign over the sick and healing.

He can determine the very day and hour
and minute of your birth and death.

But when it comes to salvation,

It's all up to you.

God cannot and will not in any way press
His will upon yours. You are free to come and be
saved or free to remain where you are.

Charles Spurgeon once stated,

“ there is no doctrine more **hated** by worldlings, as
the great, stupendous--but yet most certain doctrine
of the **Sovereignty** of the infinite Jehovah!

Men will allow God to be everywhere except on His throne!

They will allow Him to be in His workshop to fashion worlds and make stars.

They will allow Him to be in His almonry to dispense His alms and bestow His bounties.

They will allow Him to sustain the earth and bear up the pillars thereof, or light the lamps of Heaven, or rule the waves of the ever-moving ocean.

But when God ascends His *throne*--then His creatures then gnash their teeth! And when we proclaim an *enthroned* God, and His right to do as He wills with His own, to dispose of His creatures as He thinks well, without consulting them in the matter--then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us--*for God on His throne, is not the God they love!*

No doctrine in the whole Word of God has more excited the hatred of mankind, than the truth of the absolute sovereignty of God!

Opposition to divine sovereignty is essentially *atheism*--and were it not for sovereign grace, none of us would ever have followed the path to Heaven. I am daily more and more convinced that the difference between one man and another is, not the difference between his use of his will--but the difference of *grace* that has been bestowed upon him.

The Bible affirms the Sovereignty of God over and over.

Psalm 115:3

Our God is in the heavens; *He does whatever He pleases!*"

Psalm 135:6

"*The LORD does whatever pleases Him*, throughout all heaven and earth, and on the seas and in their depths!"

Daniel 4:35

"All the peoples of the earth are regarded as nothing. *He does as He pleases* with the powers of heaven and the peoples of the earth."

Romans 9:15 (NKJV)

¹⁵ For He says to Moses, *“I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”*

Romans 9:17–18 (NKJV)

¹⁷ For the Scripture says to the Pharaoh, *“For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”* ¹⁸ Therefore He has mercy on whom He wills, and whom He wills He hardens.

Still yet, one of the most neglected, rejected, despised and hated doctrines of all the Bible is the doctrine that God hates the wicked.

Preach the love of God for the sinner and you will be loved and invited back to preach.

Preach the hate of God for the sinner and you will be rejected and scorned and unemployed as a preacher.

Yet, the Bible is explicit and specific of God’s hatred for the wicked.

Psalms 5:4–6 (NKJV)

- 4 For You *are* not a God who takes pleasure in wickedness,
Nor shall evil dwell with You.
- 5 The boastful shall not stand in Your sight;
You **hate all workers** of iniquity.
- 6 You shall destroy those who speak falsehood;
The Lord **abhors** the bloodthirsty and deceitful man.

Notice it is not just the sin that is addressed here, but the sinner

verse.6

abhors אָבַח Tee -ev (*tā·ăb*): v.; ≡ Str 8581; TWOT 2530—LN

88.198–88.205 (piel) **detest, abhor, loathe, despise, degrade, i.e., have a hate or very strong dislike for an object, implying contempt and low opinion of the value of the object** (Dt 7:26; 23:8[EB 7]; Job 9:31; 19:19; 30:10; Ps 5:7[EB 6]; 106:40; 107:18; 119:163; Isa 49:7; Eze 16:25; Am 5:10; Mic 3:9+), see also domain LN

88.192–88.197; (nif) **be repulsive, be vile, be rejected**

Swanson, J. (1997). In [Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)](#) (electronic ed.). Logos Research Systems, Inc.

Psm. **11:5–7** (NKJV)

- 5 The Lord tests the righteous,
But the wicked and the one who loves violence **His soul hates.**
- 6 Upon the wicked He will rain coals;
Fire and brimstone and a burning wind

Shall be the portion of their cup.

- 7 For the Lord *is* righteous,
He loves righteousness;
His countenance beholds the upright.

When God says

Psalm 5

- 5 The boastful shall not stand in Your sight;
You **hate all workers** of iniquity.

This is a real hatred. Not a love you less kinda hatred

Examples

Genesis 37:4–5 (NKJV)

4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

5 Now Joseph had a dream, and he told *it* to his brothers; and they hated him even more.

Deuteronomy 12:31 (NKJV)

31 You shall not worship the Lord your God in that way; for every abomination to the Lord which He hates they have done to their gods; for they burn

even their sons and daughters in the fire to their gods.

Deuteronomy 19:11 (NKJV)

¹¹ “But if anyone hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities,

Psalms 25:19 (NKJV)

¹⁹ Consider my enemies, for they are many;
And they hate me with cruel hatred.

Psalms 97:10 (NKJV)

¹⁰ You who love the Lord, hate evil!
He preserves the souls of His saints;
He delivers them out of the hand of the wicked

Leviticus 20:23 (NKJV)

²³ And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them. (the people of the nation)

קִטַּף (*qûṣ*): v.; ≡ Str 6973; TWOT 2002—1. LN 25.186–25.188 (qal) **detest**, be disgusted, loathe, i.e., have a feeling or attitude

of abhorrence (Ge 27:46; Lev 20:23; Nu 21:5; 1Ki 11:25; Pr 3:11+), see also domain LN 88.192–88.197; 2. LN 25.251–25.269 (qal) **fear**, dread, i.e., **have a feeling of severe distress toward an object** or future event, with a focus that the fear is also **mixed with feelings of hostility** (Ex 1:12; Nu 22:3; Isa 7:16+)
Swanson, J. (1997). In [Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)](#) (electronic ed.). Logos Research Systems, Inc.

Proverbs 6:16–19 (NKJV)

- 16 These six *things* the Lord **hates**,
Yes, seven *are* an abomination to Him:
17 A proud look,
A lying tongue,
Hands that shed innocent blood,
18 A heart that devises wicked plans,
Feet that are swift in running to evil,
19 A false witness *who* speaks lies,
And one who sows discord among brethren.

8533 שָׂנֵא (*śā·nē*'): v.; ≡ Str 8130; TWOT 2272—1. LN 88.198–88.205
(qal) **hate**, abhor, detest, loathe, be hostile, have a feeling of open hostility and intense dislike (Ge 37:4); (qal pass.) **hated** (Isa 60:15+); (nif) **hated** (Pr 14:20+); 2. LN 39.1–39.12 (qal) **be an enemy**, i.e., be in open hostility and strife with another (Pr 29:24), note: for qal ptc. as n.masc., see 8533.5; (piel) note: for piel ptc. as n.masc., see 5383.5; 3. LN 25.33–25.58 (qal) **dislike**, shun, not love, i.e., have a feeling of lacking of love and

compassion for an object, implying a refusal or shunning of relationship (Dt 22:13, 16; 24:3; Pr 11:15; 19:7); (qal pass.)

be unloved, loved less than (Ge 29:31, 33; Dt 21:15,16, 17; Pr 30:23+); (nif)

unloved, be shunned

Swanson, J. (1997). In [Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)](#) (electronic ed.). Logos Research Systems, Inc.

Hosea 9:15 (NKJV)

¹⁵ “All their wickedness *is* in Gilgal,

For there I hated them.

Because of the evil of their deeds
I will drive them from My house;

I will love them no more.

All their princes *are* rebellious.

Then we come to our verse in Romans 9:13

13 As it is written, “*Jacob I have loved, but Esau I have hated.*”

Regardless of the verses that we have just read, many have chosen to tell us that God does not really mean hate here. “He means loved less”. Hate does not really mean hate in the sense of the OT. words, but rather it is used as hyperbole.

Like Jesus said...

Luke 14:26 (NKJV)

²⁶ “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

But that is not the case. The hate is a real hate, not a hate of hyperbole. Not a hate of less love.

And the hate is not without reason. God does not hate just because he loves to hate.

His hate is a just hatred, a righteous hatred.

Just like God has righteous anger. He has righteous hatred.

Like the Psalmist

Psalm 139:19–24 (NKJV)

¹⁹ Oh, that You would slay the wicked, O God!
Depart from me, therefore, you bloodthirsty men.

²⁰ For they speak **against You** wickedly;
Your enemies **take Your name in vain**.

²¹ Do I not hate them, O Lord, **who hate You?**

And do I not loathe those **who rise up against You?**

²² **I hate them with perfect hatred;**
I count them my enemies.

²³ Search me, O God, and know my heart;
Try me, and know my anxieties;

²⁴ And see if *there is any* wicked way in me,
And lead me in the way everlasting.

All of the verses that I quoted above about God's hatred of the wicked do not occur in a vacuum.

God's hatred is brought about because of the wickedness of the sinner.

Proverbs 6:16–19 (NKJV)

¹⁶ ... the Lord **hates,**

.....

¹⁹ A false witness *who* speaks lies,
And one who sows discord among brethren.

Hosea 9:15 (NKJV)

¹⁵

For there I hated them.

Because of the evil of their deeds....

I will love them no more.

All their princes *are* rebellious.

Leviticus 20:23 (NKJV)

23..... for they commit all these things, and **therefore** I abhor them.

Psalm 5

5You **hate all workers of iniquity.**

6 You shall destroy **those who speak falsehood;**
The Lord **abhors** the **bloodthirsty and deceitful man.**

Psm. 11:5–7 (NKJV)

5 But the wicked and **the one who loves violence** His soul hates.

So when Paul says

Romans 9:13 (NKJV)

13 As it is written, “*Jacob I have loved, but Esau I have hated.*”

There is context to the hatred, they weren't just hated because God loves to hate and he arbitrarily

decides to hate Esau. The descendants of Esau (Edomites) became a very wicked nation,

Edom, a pagan nation noted in the Bible for its pride, treachery, greed, and violence

Taylor, R. A., & Clendenen, E. R. (2004). [Haggai, Malachi](#) (Vol. 21A, p. 250). Broadman & Holman Publishers

We see this in the Prophet Malachi that Paul quotes for this text.

Malachi 1:3-4 (NKJV)

- ;
- 3 But Esau I have hated,
And laid waste his mountains and his heritage
For the jackals of the wilderness.”
- 4 Even though Edom has said,
“We have been impoverished,
But we will return and build the desolate places,”
Thus says the Lord of hosts:
“They may build, but I will throw down;
They shall be called the Territory of **Wickedness**,
And the people against whom the Lord will have
indignation forever.

Psalms 7:11 (NKJV)

- 11 God *is* a just judge,

And God is **angry** *with the wicked* every day.

(zā'am). vb. **to be indignant or angry**. *Refers to the state of being angry, perhaps outwardly displayed through indignant speech or visible displeasure.*

The verb *zā'am* can describe the act of verbally denouncing or cursing someone as well as the state of feeling indignant. *Zā'am* only describes God's anger or indignation five times (Psa 7:11; Prov 22:14; Isa 66:14; Zech 1:12; Mal 1:4).

זַעַם (*za'am*). n. masc. **indignation, fury, wrath**. *Refers to wrath and indignation, especially as manifested in action through judgment and punishment.*

West, J. (2014). [Divine Wrath](#). In D. Mangum, D. R. Brown, R. Klippenstein, & R. Hurst (Eds.), *Lexham Theological Wordbook*. Lexham Press.

But with all the emphasis I have spent on the hatred of God for Esau and the Edomites. That is not the point of the text. It is an important context to emphasize the main point.

The Point of the text is the Love of Jacob.

And in order for us to understand what Paul meant by the words we need to go back again to Malachi 1 where this is quoted from

Malachi 1:1–4 (NKJV)

In this text, the same argument is being taught that Paul is teaching in Romans 9.

1 The burden of the word of the Lord to Israel by Malachi.

2 “I have loved you,” says the Lord.
 “Yet you say, ‘In what way have You loved us?’
Was not Esau Jacob’s brother?’”

Says the Lord.

“Yet Jacob I have loved;

3 But Esau I have hated,
 And laid waste his mountains and his heritage
 For the jackals of the wilderness.”

4 Even though Edom has said,
 “We have been impoverished,
 But we will return and build the desolate places,”

Thus says the Lord of hosts:

“They may build, but I will throw down;
 They shall be called the Territory of Wickedness,
 And the people against whom the Lord will have indignation forever.

The point is that Jacob and Esau were alike. Born by the same Parents, born as twins, born as brothers. Both born as sinners deserving of God’s wrath and anger. Both unworthy of the Love of God but deserving of the wrath of God.

2 “I have loved you,” says the Lord.
 “Yet you say, ‘In what way have You loved us?’
Was not Esau Jacob’s brother?’”

Have you looked around you Israel, do you not see the Edomites.

Do you see what I have done to them.

Do you not understand that you are deserving of the same.

The Rest of the Book is an indictment on the Sinfulness of Israel!!!!

Malachi 1:6–8 (NKJV)

- 6 “A son honors *his* father,
 And a servant *his* master.
 If then I am the Father,
 Where *is* My honor?
 And if I *am* a Master,
 Where *is* My reverence?
 Says the Lord of hosts
 To you priests who despise My name.
 Yet you say, ‘In what way have we despised Your
 name?’
- 7 “You offer defiled food on My altar,
 But say,
 ‘In what way have we defiled You?’
 By saying,
 ‘The table of the Lord is contemptible.’
- 8 And when you offer the blind as a sacrifice,
Is it not evil?

And when you offer the lame and sick,
Is it not evil?
 Offer it then to your governor!
 Would he be pleased with you?
 Would he accept you favorably?”
 Says the Lord of hosts.

So the Prophet Malachi is showing that even though He could have destroyed never set his love on Jacob and left them desolate for their wickedness like He has Esau and his dependents, God has from all eternity set his love on Jacob,

This is the main point that Paul is making in Romans 9
 That God would sovereignly determine before time began

Romans 9:12–13 (NKJV)

¹² it was said to her, “*The older shall serve the younger.*”

A quote of

Genesis 25:22–23 (NKJV)

²² But the children struggled together within her; and she said, “If *all is well, why am I like this?*” So she went to inquire of the Lord.

23 And the Lord said to her:

“Two nations *are* in your womb,
Two peoples shall be separated from your body;
One people shall be stronger than the other,
And the older shall serve the younger.”

And because of that choice that God made.

To love Jacob and not Esau.....

....to give grace and favor to Jacob and to passover Esau thereby leaving Esau to fully and completely and naturally and willingly walk away from God despising his birthright and become a very wicked nation, and deserving of the full and eternal hatred of God.

And YET Jacob, Israel, would be rebellious, idolatrous and wicked and punished by God and YET LOVED.....

Therefore,

¹³ As it is written, “*Jacob I have loved, but Esau I have hated.*”

The is why we have the parenthesis. the explanatory sentence in verse 11.

Romans 9:11 (NKJV)

¹¹ (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),

Pauls point here is that Jacob and Esau were the same. And that God made a choice to love Jacob long before either were born and before either did good or bad.

Both were **equally** born in sin and both were **equally** evil and sinful at birth and what they did or didn't do had nothing to do with the choice.

It was a sovereign right of God to chose to love one of the fallen in Adam and to passover there other allowing him to get what He would justly deserve.

God does not unjustly hate, anymore than does he ungraciously love.

In other words God's hate of the wicked is not a wicked and unrighteous hatred.

He hates all evil and all all sin and by extension the ones that propagate that sin and that evil.

And it is equally just as true that God does not love without grace. It is unmerited and undeserved love.

Because God is a Gracious God and a God of Love, therefore he can extend His sacrificial love to the worst of sinners.

God is also a Merciful God and therefore will not give us the wrath we deserve but rather set His love on us.

It is merciful love that keeps us from getting the hate of God that we deserve.

The fact that God says He Hated Esau should be no surprise to any of us. If we have a Biblical understanding of the fallen character of man and the Holiness of God, we should expect this.

But when we see that God loved Jacob. We should be in awe of it. Amazed at the probability of such a thought. Overwhelm with Joy that this Holy God could love such a sinner as I !!!!

Charles Wesley,

And can it be that I should gain

An int'rest in the Savior's blood?

....Amazing love! how can it be

That Thou, my God, should die for me?

Psalm 139:19–24 (NKJV)

- 19 Oh, that You would slay the wicked, O God!
Depart from me, therefore, you bloodthirsty men.
- 20 For they speak against You wickedly;
Your enemies take *Your name* in vain.
- 21 Do I not hate them, O Lord, who hate You?
And do I not loathe those who rise up against You?
- 22 I hate them with perfect hatred;
I count them my enemies.
- 23 Search me, O God, and know my heart;
Try me, and know my anxieties;
- 24 And see if *there is any* wicked way in me,
And lead me in the way everlasting.

The Content of the previous chapter is what creates the Crisis of Faith in Chapter 9-11.

The stupendous and lofty, grandiose and glorious truth of the security of the believer in chapter 8, is what brings Paul to the logical and right conclusion that some would ask.... What about Israel?

The unequaled absolutes of Paul's teaching on the eternal nature of God's promises and choices found in Roman 8 regarding our salvation, and that God has made a choice to know you from eternity past and to predestine you to be conformed to the image of Jesus Christ, and that you are guaranteed to be Glorified is in question with the current state of Israel.

So Paul will take the next 3 chapters to deal with the obvious Elephant in the room... ISRAEL.

Paul, begins to show that although, it appears that Israel has been forsaken by God, and the promises and covenants of God have failed, it is in fact not true. Although the majority of Israel have rejected their Messiah, and are in a state of unbelief, it does not mean that the Word of God has failed.

Romans 9:6 (NKJV)

⁶ But it is not that the word of God has taken no effect.

How is it that the word of God has not failed when the majority of Israel is lost and unbelieving?

Then he makes this most astonishing statement.

“For they *are* not all Israel who *are* of Israel”.

Just because you are an Israelite, doesn't mean you are a true Israelite.

Just because you are a Jew, does not mean you are a true Jew.

Just because your physical lineage goes back to Abraham does not means you are a true son of Abraham.

v.6“For they *are* not all Israel who *are* of Israel”,

So the ultimate question now is “WHY?”

Why are not all Israel, Israel?

The answer does not lie in the plan of man or the purposes of man but rather the plan of God.

All Israel is not Israel because God has determined it so.

1. To be a true Israelite is not according to Human Power

But a result of the promise, purpose, and plan of God

Romans 9:7–9 (NKJV)

⁷ nor *are they* all children because they are the seed of Abraham; but, “*In Isaac your seed shall **be called.***”⁸ 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.

⁹ For this *is* the word of promise: “*At this time I will come and Sarah shall have a son.*”

Abraham would try to help out the plan of God in unbelief by having a child the natural way, by human

means and not by God. So he would have relations with Hagar to produce a child, Ishmael.

This is the child of the flesh.

But God, said, NO. You will have a child by my power and my promise, not by human means and by human power. So He enables Sarah to have a child in her old age even though she was barren.

It is a supernatural work of God, not man.

But Paul would anticipate that someone might say that you can expect that Isaac would be chosen over Ishmael because Ishmael was not the son of promise.

After all, Ismael's mother was a Gentile, slave girl.

So Paul's first point of Why all Israel is not Israel is

1. To be a true Israelite is not according to Human Power

But a result of the sovereign promise, purpose and plan of God

God did not promise this to Ishmael, but Isaac.

2.To be a true Israelite is not according to human position or privilege,

But a result of the predestination of God

Romans 9:10–13 (NKJV)

10 And not only *this*, but when Rebecca also had conceived by one man, *even* by our father Isaac

11 (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), ¹² it was said to her, “*The older shall serve the younger.*” ¹³ As it is written, “*Jacob I have loved, but Esau I have hated.*”

10 And not only *this = Sarah, by whom the seed is called.*

But also Rebecca....conceived....

....by one man, of one man

In the first example of Abraham, We have one father and 2 different women produce 2 very different sons in 2 very different ways.

It's very easy to understand, why God might choose Isaac and not Ishmael.

BUT,

Now we have one man, Isaac with one women, Rebecca, produce 2 sons

We have 2 sons in the same womb at the same time from the same parents.

With Abraham we have a clear difference of one that is a work of the flesh and unbelief and the other that is a work of God and by faith.

But with Isaac we have a Work of God because Rebecca was also barren, but now we have 2 legitimate sons, twins born of the same father and mother.

Now notice verse 12

¹² it was said to her, *“The older shall serve the younger.”*

Genesis 25:20–23 (NKJV)

²⁰ Isaac was forty years old when he took Rebekah as wife,..... ²¹ Now Isaac pleaded with the Lord for his wife, because she *was* barren; and the Lord granted his plea, and Rebekah his wife conceived.

²² But the children struggled together within her; and

she said, “If *all is well*, why *am I like this*?” So she went to inquire of the Lord.

²³ And the Lord said to her:

“Two nations *are* in your womb,
Two peoples shall be separated from your body;
One people shall be stronger than the other,
And the older shall serve the younger.”

Although we would expect the firstborn to have the position of preeminence and that He would be the one God would have chose but that is not the case at all.

Rather God predetermines that it will be Esau, the firstborn, who will serve the later, Jacob.

Esau’s own life and the lives of his descendants give clear evidence that they rejected God. And God’s statement that Esau would serve his younger brother extended to their progeny as well. There is no biblical record of Esau’s being personally subservient to Jacob, but much evidence that the nation of Edom, which descended from Esau, was often in direct or indirect subservience to and in conflict with the nation Israel, which derived from Jacob, whose name was later changed to Israel.

The Edomites soon became idolatrous, and centuries later the prophet Amos declared to them: “Thus says the Lord, ‘For three transgressions of Edom and for four I will not revoke its punishment, because he pursued his brother with the sword, while he stifled his compassion; his anger also tore continually, and he maintained his fury forever. So I will send fire upon Teman, and it will consume the citadels of Bozrah [the ancient capital of Edom]’ ” (Amos 1:11–12). Obadiah warned them that, “because of violence to your brother Jacob, you will be covered with shame, and you will be cut off forever” (Obad. 10).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 26). Moody Press.

13 As it is written, “*Jacob I have loved, but Esau I have hated.*”

This love of Jacob, and hatred of Esau is fleshed out in the descendants of both. Judgment and cursing brought on the violent and idolatrous Edomites from Esau, and

This is the amazing part!!!

“*Jacob I have loved,*

Blessing and provision brought to the sometimes disobedience and even idolatrous descendants of Jacob. i.e. Israel.

So many get hung up on the statement
 “Esau I have hated”

This should not be the shocker. In fact, if we have a biblical doctrine of Anthropology and Hamartiology, The doctrine of man and the sinfulness of man, who should be absolutely shocked that God could love any of us.

So the first born of the 2 does not get chosen by God but rather Jacob.

The Scripture is teaching us that, **Gods choice of a true Israelite (saved person) has nothing to do with human power or human position.** Men have nothing to do with choice of God. God does not determine his choice on the will or wants or the works of man.

11 (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)

The point Paul is making is that all the promises and covenants of God are not failing because all Israel is not Israel, because God makes sovereign

unconditional choice of who will make up true Israel and who will not.

It is Sovereign, meaning that God is not controlled by anything outside his own character and pleasure of his will

It is Unconditional, meaning that God's choice is not determined by anything in man. Not what he is or isn't, not what he does or doesn't do. Not his ability or inability. Not his goodness or evil, or faith or no faith.

It is truly unconditional choice.

He chose Abraham, because he wanted to
He chose the blessing to come thru Isaac because he wanted to.

He chose Jacob and not Esau, because he wanted to

He determines who is Israel and who is not.

When Paul introduced us to this thought regarding Israels rejection of their Messiah and remaining in unbelief....

He said,

Romans 9:6 (NKJV)

⁶ But it is not that the word of God has taken no effect.

Why Paul,
Romans 9:11 (NKJV)
11 (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),

Because it is God who controls who is Israel and who is not

It is God who Makes His Word True

It is God who fulfilled His Promise

It is God who Keeps His Covenants. It is not dependent on Man or his will or his choices.

The point is not that God loved Jacob *more than* Esau but that he loved him *rather than* Esau

Taylor, R. A., & Clendenen, E. R. (2004). [Haggai, Malachi](#) (Vol. 21A, p. 251). Broadman & Holman Publishers.