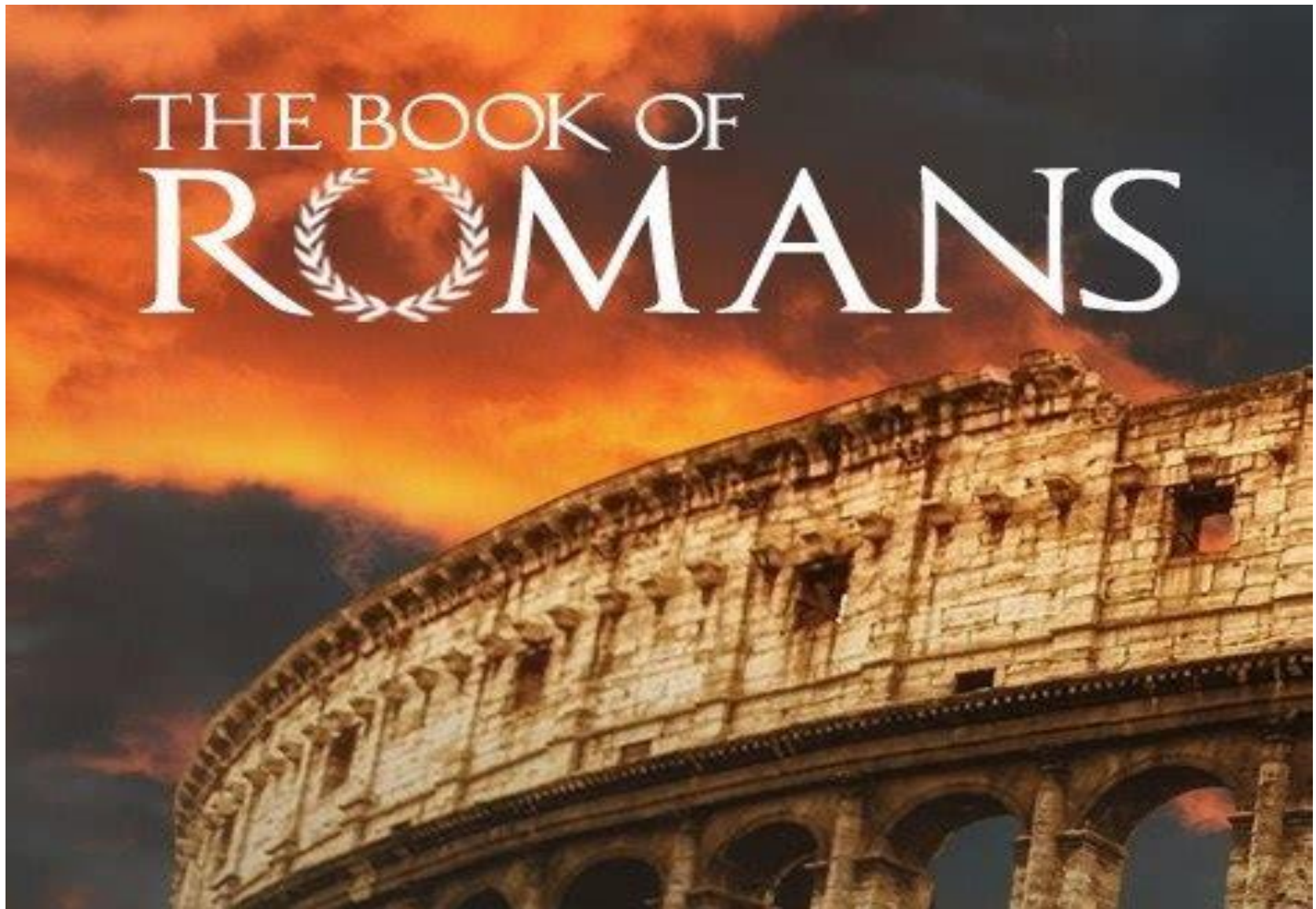


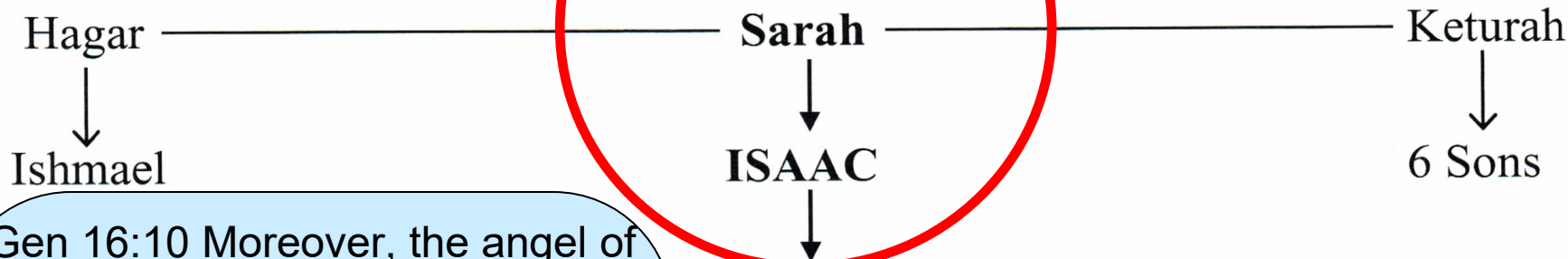
Rom 9:10-13 The Seed of Isaac



*God's Promise of Ethnic
and Messianic Seed*

Review

The Seed of
Abraham



Gen 16:10 Moreover, the angel of the LORD said to her, "I will greatly multiply your descendants so that they will be too many to count."

¹¹ The angel of the LORD said to her further, "Behold, you are with child, And you will bear a son; And you shall call his name **Ishmael**, Because the LORD has given heed to your affliction. ¹² "He will be a wild donkey of a man, His hand *will* be against everyone,

Gen 12:1 Now the LORD said to Abram, "Go forth from your country, ---to the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; **And so you shall be a blessing;** 3 And I will bless those who bless you, And the one who curses you I will curse. **And in you all the families of the earth will be blessed."**

What we learned last week:



6a The word [of God] with reference to Israel has not failed to work effectively in time past and at present is still potentially effective. Wuest

6b For not all the ones of [ek] Israel, are [true] Israel

- Physical birth did not determine if you were a true Israelite. Merryman

7a neither because they [Israel] are seed of Abraham, are they all children [of God] Interlinear

- So, being Abraham's seed does not make you a child of God – it is by belief in what God has said.
- Gen 15:6 Then he believed in the LORD; and He reckoned it to him as righteousness.

What we learned last week: (cont.)



7b but, in Issac your seed will be called

- A true Israelite must flow from the child of promise*
- Born-again descendants of Abraham; these are the ones that received the promise* * Merryman
- Gen 21:12 But God said to Abraham, Do not be distressed because of the lad [Ishmael] and your maid; --- for through Isaac your descendants shall be named.

8a *it is not the children of the flesh who are children of God*

Who are the **children of the flesh**?

- the natural children of Abraham [his blood line]

8b *but the children of the promise are considered* [are put down as true] **for a seed**

- It was only the children born supernaturally in fulfillment of God's promise to Abraham - Isaac's line.

What we learned last week: (cont.)



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

- By the context “this” is referring to the last part of verse 9 which is a quote from Gen 18:10:
- Gen 18:9-10: Then they [the Lord and two men] said to him, "Where is Sarah your wife?" And he said, "There, in the tent." ¹⁰ He said, "I will surely return to you at this time next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.

Today's Verses



¹⁰ And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac;

¹¹ for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls,

¹² it was said to her, "THE OLDER WILL SERVE THE YOUNGER."

¹³ Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."

¹⁰ And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac.



and not only this

- Refers to the previous verses:
- Where we had an example of the election of a son of Abraham by one woman [Sarah],*
- and a rejection of his son by another women [Hagar].*

but [alla] there was Rebekah also,

- This begins the contrast between Rebekah and Sarah and how they have similarities and differences

when she had conceived *twins* by one man, our father Isaac

- The first difference is that of twin sons
- Though of one father, a different destiny was divinely appointed for each of the twins.*

* Wuest

Rebekah's Birth of Twins



Genesis 25:

¹⁹ Now these are *the records of the generations of Isaac*, Abraham's son: Abraham became the father of Isaac;

²⁰ and Isaac was forty years old when he took Rebekah, --- the sister of Laban the Aramean, to be his wife.

²¹ Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived.

²² But the children struggled together within her; and she said, "If it is so, why then am I *this way*?" So she went to inquire of the LORD.

Rebekah's Birth of Twins (cont.)



²³ The LORD said to her, "Two nations are in your womb;
And **two peoples will be separated from your body**;
And one people shall be stronger than the other;
And the older shall serve the younger."

²⁴ When her days to be delivered were fulfilled, behold, there were twins in her womb.

²⁵ Now the first came forth red, all over like a hairy garment; and they named him Esau.

²⁶ Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.

¹¹ for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls.



Now God's sovereign plan for Rebekah's twins:

for though *the twins* were not yet born

- So we have seen from Genesis 25 that God knew His plans for the twins
- Also Rebekah was perplexed by what was going on in her womb

and had not done anything good or bad

done - *prássō* - to do, meaning to exercise, practice

- God did not wait to see how the twins would turn out to make His plans
- God's actions were not influenced by any good or bad action to be done in the future

¹¹ for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls.



[so] that the purpose of God might remain according to selection [*His* choice]

might remain - *menō* - to stay, to abide - present tense

- the purpose of God is to continually remain

according to the norm and standard of what follows:

His choice - *eklogé* – to select, to pick out

- This means that God's intention [purpose] was according to the principle of election which is God's free choice without being affected by any outside circumstances or the worth of the individuals concerned.

Zodhiates

¹¹ for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls.



lit: **not of works but of Him calling**

not of [ek] works

- the purpose of God cannot be out of man's work as a source
- no works of man can influence God's choices

but of [ek] Him calling

- but [alla] the purpose of God is out of Him as a source
- The word calling [kaleo] describes how the purpose is accomplished

kaléō - In the OT a call of God to His servants and His people is part of His gracious dealing with mankind. Zodhiates

¹² it was said to her, "THE OLDER WILL SERVE THE YOUNGER."



Gen 25:23 The LORD said to her, "Two nations are in your womb; And two peoples will be separated from your body; And one people shall be stronger than the other; **And the older shall serve the younger.**"

notice the focus:

- two nations
- two peoples
- one people shall be stronger
- so we are talking nations and peoples, not individuals!
- we are talking about a national election of Jacob [Israel]*
- not talking about the election of Jacob for salvation*
- God's choice was for Esau the older brother to serve Jacob the younger brother
- But all men are to be blessed through Jacob [Israel]

¹³ Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."



just as or even as

- refers back to verse 12 (older serving younger)

it is written

Mal 1:2 "I have loved you [Israel]," says the LORD.

But you say, "How have You loved us?"

"Was not Esau Jacob's brother?" declares the LORD.

"**Yet I have loved Jacob;**

³ but I have hated Esau,

and I have made his mountains a desolation

and appointed his inheritance for the jackals of the

wilderness."

So, we have a contrast between Jacob and Esau by the

usage of the words **love** and **hate**

¹³ Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."



Luke 14:26 "If anyone comes to Me, **and does not hate** his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

- Christ's point - who is the most important in your life?
- When you realize that Christ is your life, everything else is of less importance in comparison to Him
- The point in verse 13 is as follows:
- God in His great love has chosen Jacob [Israel] to be a blessing to all mankind since Christ would come through this nation
- But Esau [Edomites] was not chosen – or hated
- God always blesses through a mediator* – OT Israel is in view, NT Christ is in view

*God's Promise of Ethnic
and Messianic Seed*

ABRAHAM

The Seed of
Isaac

Hagar

Sarah

Keturah

6 Sons

Father of the
Edomites

Eliphaz
Reuel
Jeush
Jamal
Korah

ISAAC

Rebekah

Esau

JACOB

Bilhah

Zilpah

Leah

Rachel

Dan
Naphtali

Gad
Asher

Reuben
Simeon
Levi

JUDAH

Issachar
Zebulun
Dinah

Joseph
Benjamin

etc., thru DAVID

Edited Merryman