

Hopewell ARP Midweek Sermon
Wednesday, November 15, 2023

Romans 9:10–13

10And 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.” 13As it is written, “Jacob I have loved, but Esau I have hated.”

God’s Purpose According to Election

Main idea: That God’s purpose according to election may stand, faith in the promised seed comes not by works, but by the effectual call of God.

Introduction: Who are the children of God? Those who come to be joined to the promised Seed. How do they come to the faith that joins them to Him? It cannot be by works, so it has to be by effectual calling.

1. God’s purpose determines who comes to faith in the promised Seed

- a. Not the parents: same mother, same father, same time
- b. Not the person: timing (before they were born) and record (before they had done anything good or bad)
- c. But purpose of God
- d. Applications: hope (since the difference is in God, there is hope for all sinners) and humility (since the difference is in God, there is no ground for pride).

2. God’s purpose is according to election

- a. Purpose proceeds from election (cf. “foreknew” in 8:29)
- b. Purpose is not according to reprobation (cf. v15, 16, 22–24; WCF 3.6–7)
- c. Purpose revealed, in this case, first by promise (v13)
- d. Purpose confirmed in Malachi 1:1–2
 - i. By history. For more than 1500 years, nearly all believers were of Jacob, and nearly all (or perhaps all, even) Edomites were lost.
 - ii. By promise. The love of ethnic Jacob and elect Israel was then, even despite the dreadful unfaithfulness and treachery of Israel themselves, determined to send the Christ through ethnic Israel for the sake of elect Israel (cf. Mal 3:6; 3:17; 4:2; 4:5–6)
- e. Application: don’t permit that wicked heart-response that is accusatory toward God on account of reprobation (which is itself just and righteous) and also despising of the glorious mercy of election.

3. God's purpose is made to stand by effectual calling as the mechanism by which we come to faith

- a. People choose the Lord, but if what makes the difference is their choice, then salvation is by works.
- b. So it is not by works, but by Him Who calls—a calling that ensures that the person will believe. A calling that brings about the purpose that God Himself had chosen. Even Jacob could (and would) be saved because, at some point, God would call him in an effectual way, an irresistible way that would bring him unstoppably to faith.
- c. Applications: prayer for the lost, employment of the Word, submission to the Lord in whom He saves, hope in His work in covenant children, seriousness in pursuit of holiness and rejection of worldliness because of the real possibility of an Esau (cf. Heb 12:14–17, 6:1–8)

Conclusion: Only God's effectual call can save! So do not presume that you are saved merely by your spiritual lineage or church membership. Hear His Word call you to faith in Christ. Heed that Word, and believe in Christ.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 9, verse 10, through 13. These are god's words. And not only this, but when rebecca also had conceived By one man, even by our father, Isaac. 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?

It was said to her. The older. Shall serve. The younger. As it is written. Jacob, i have loved. But he saw, I have. Hate it.

So far the reading of gods inspired and And Aaron tort

Few weeks ago, when we were lasted together in romans, we had verses 6 to 9. To this chapter, which answered the question. Who are the children of god. And it was not then. Uh, the children of the flesh. Who were the children of god, but it was the children of promise.

Namely those who believe in the lord, jesus christ, because the promise is to jesus It was to abraham through faith in jesus. It was to Isaac through faith, in jesus. We have good reason to believe it was even two ish meal, through faith in jesus. Jesus is the seed who came through Isaac, who are the children of god, those who come to be joined to the promised seed If you are a child of god, it is because at some point, the spirit gave light to your mind, to understand and life to your heart to respond, and you realized that jesus christ as god.

Who became man, to serve sinners. And that the everlasting blessedness of the salvation of god is something that belongs to jesus, and is in jesus, that cannot be contributed to or obtained by you in any way whatsoever, except that you would come out of yourself and into jesus christ.

These are the children of god, those who come to be joined to the prompt to the seed who had been promised to come through Isaac. Now, how do we come to the faith? That joins us to jesus christ. Well, i've already Given it away to, to some extent. But the answer in verses 10 through 13 which is our portion this evening by the help of god, Is that we come to faith, not by works.

But by the effectual calling of god, Not by, The will of, man. But, By the will of god, by the effectual calling of god. That's how we are brought to faith in jesus christ. That's how we become these children of god, that chapter 8 had, so thoroughly described those in whom the spirit of god.

Dwells those who are led by the spirit of god, those who are putting to death, the deeds of the body, those who have learned to call god abba from the heart, those who have been joined to jesus christ, not only in present suffering, but in future glory and inheriting, those who buy the spirit in them groan, as the first fruits.

The new creation, those who will have the their adoption completed and made visible in the redemption of their bodies. So, who determines or what determines? Who comes to faith. And the first thing we'll see this evening then is that god's purpose? Determines who comes to faith. In the promised seat.

And then considering that purpose, we'll see, two more things. First, that, that purpose is according to election. That god's purpose is according to elections. Something that we began to see already in chapter 8 and verse 29, something with which the much of the rest of this chapter is concerned, that god's purpose is according to his electing love.

God's purpose as according to election. And then we'll also see about god's purpose that it has made to stand in other words, God purposes. And now, to particular people who he has elected that He has set his. Electing adopting love upon them from before the world began. And so, he purposes that they will be conformed to the image of his son.

And therefore, it is made to stand by Effectual calling. Which we have seen already and we'll make reference to it there. In chapter 8. Those whom he forn'd you, there's that election, he predestined to be conformed, to the image of his son. Uh, there's that purpose and then there's a series of things that he does in order to make that purpose stand.

And you remember the way that they were listed in the previous chapter, it was predestined called justified glorified. Although of course adoption takes place at the same day time is justification and sanctification is necessary in between justification. And glorification. Uh, but when answering the question of what determines who comes to faith, then The answer is that.

It's God's purpose. And the apostle here by the spirit, disqualifies to other considerations. Using the historical example of jacob and esau. And the first is that it is not the parents who determine who come to faith. We're tempted to say would that we could be the ones. Uh, who determined but it is Safer in the hands of god than it is in our hands.

How frequently have our intentions and our actions towards our children fallen short been hateful. It is difficult for us to admit such things out loud. Of course, we love our children.

Dearly And particularly a parent of grace, i converted believing parent loves his children dearly. But certainly, if it were we who determined, they would be On.

Much less safe ground. Then if it's God to determines and he makes this point about jacob and esau that Not only this, but when rebecca also had conceived, you remember, Sarah was the one Uh, had conceived, Isaac. But sarah has not the one. Who had? Conceived. With Ishmael, but here it is.

Rebecca Who conceives by one man. So there's one father Isaac and one mother rebecca and we might even add here because they're twins. That they are the same father and the same mother in a very special way because it's the same father at the same point in his life.

And it's the same mother at the same point in her life. So they cannot be the differentiating or distinguishing factor between The one son and the other son. Many of us have had the experience of god mercifully growing us in grace and we look at what he's done in our older children and we bless his name.

For being merciful to them because he has made us to learn so much, and to grow so much. Uh, since we became their parents, but there wasn't even that difference was there for jacob and esau Because it was the same father and the same mother at the same time.

And then the text also emphasizes that the difference is not in the children, it was not in the the person who came to faith or not. Uh, points this out by the timing of the word that has spoken the word. The older shall serve the younger here and in verse 12.

Quoting from genesis, of course, Uh, but then the confirmation As it is written, jacob. I have loved. But he saw, i have hated That this was something that didn't only describe a different in the history of redemption where the seed would come through jacob and not Esau the way the previous comparison.

Had to do with the history of redemption that the seed would come through isaac and not Ishmael. But in fact, esau perished in his sins. He becomes an example to us and hebrews chapter 12. Of someone who was within a covenant household. But had a root of bitterness and worldliness, he did not pursue peace with all men, he did not pursue holiness.

He was not. Convert it. And they becomes an example. To us of that. Reprobation that perishing in sin, that will come up again. In this chapter, And so this isn't just about when it says, the older shall serve the younger, it's not just about the fact that christ, the messiah, the seed, the offspring of abraham, the seed and the woman is going to come through jacob and not through.

Esau, it's about jacob is going to believe. In the lord jesus christ. And esau is not. And so, how was it? What made the difference? Well, it wasn't anything in jacob. Because the lord said this word that is quoted in verse 12 before the children were born. Before the children, had done any good or evil, And i hope you remember, if you read the book of genesis The list of jacob's actions.

Is decidedly overweight on the evil side. And so, both the timing of the boys at the time. The timing of the statement about the boys and the boy's record at the time of the statement show that, that, which determines who comes to faith. Is not in the boys is not in the one who believes.

Well, if it's not in the parents and if it's not in the one who believes, What determines? Who comes to faith. Adverse 11 then answers. That. The purpose. Of god. Might stand. God. Who

purposes to bring to faith? Now, we're going to think about that purpose. A little bit more and it's being according to election in the second point.

But let us just rest there for a moment. Here we have two who are of a sinful nature. Indeed, we know that from later in this letter, whatever is not of faith is sin. And we know from earlier in this letter that those who are in the flesh, cannot please God.

And so the only thing that can come from sinners is sin. They had done nothing either good or evil when they are in the womb. That's not saying there were both innocent at the time. They're saying it's saying that. Esau had not done worse than Jacob. So that He would be the one who has reprobate because he did worse.

And it is saying Jacob had not done better than he saw. He was sinful offspring. Of sinful parents. And when he came to do good, or when he came to do, he would not do good. But he would do evil. Until God worked in him. By redeeming grace. And so it is only the purpose of God.

That determines who comes to faith. And one of the wonderful applications of this. This hope. It's hope. It's hope for the one who cannot find it in himself. To come to faith. Who cannot bring himself to believe in Jesus Christ who cannot bring himself to hate to sin, who hears about these things.

Maybe even agrees with the theology of these things. And yet, if he's honest with himself, if she's honest with herself, she has not experienced Rejecting her sin and seeing and laying, hold of the perfect righteousness of Jesus. And the divine power of Jesus, to save and the the sacrifice of Christ who became a full man.

In addition to being fully God, in order that he might die, the death of the cross and her place, do you know, all these things? But she hasn't been able to to rest upon him and cling to him. Or what a word of hope it is. When you come to Romans 9 verses 10 through 13, and you find I cannot make the difference.

But God can And he does. For sinners like Jacob. Who are not distinguished by any good. And then from sinners, like, Esau. And therefore, there is hope for a sinner like, I am. Some of us, it's Not ourselves. It's another Dear one. A relative, a friend. Someone about whom we are tempted.

And, Fleshly doubting to think that. They cannot be saved. But there is hope because the difference. Is not in the center. There's difference is in God the savior. And then, whether it's With ourselves. Being brought to faith. Or whether it's someone else. With whom the Lord gives us. Glorious.

Glad. Privilege of being an instrument through which he brings them to faith. This fact that the difference is God it disqualifies. All pride, it doesn't it. Whether the pride of the believer, Which makes no sense at all. So that I would not think that I have made the difference between Myself.

And Another by believing Or certainly, the one who ministers the word to another. So God's purpose, determines who comes to faith in the prophecy, not the parents, not someone else, not a person themselves with the purpose of God. Now this purpose is According to election. That the purpose of God.

According to election. Might stand. Now, we've already noted a little bit, how this? Uh, this works chronologically. Or at least first logically. Those whom he formed you. He also predestined

that's not exactly chronological isn't because the predestining takes place outside of time. It is. It is a logical connection, he knows them first, he loves them first, he chooses them in the beloved first and what does he choose them in the beloved for if fusions one says that they would be holy and blameless in love, he chooses that they would be His children, and if he chooses that, that they would be his children, then, according to that choosing, according to that four-knowing.

He predestines them to what? What is his purpose then? If the electing love is an adopting love a determined a desire. Uh, that they would be his children. Then, the purpose that is according to, that election is A purpose to make them like his only begotten son. So, those whom he formed you.

He says in verse 29 of the previous chapter He predestined. To be conformed. To the image. Of his son. Excuse me. Now, this is important because The purpose proceeds from election. Not from reprobation. It proceeds from election to those vessels that he is going to describe as the one's in which he makes known the riches of his glory because they become vessels of mercy.

The purpose is not. According to those vessels of wrath. That are prepared for destruction.

There is. Uh, certainly the The truth of what we call double predestination. And scripture when we get to those vessels of wrath, we will see. That god is willing to display his wrath. That they were prepared for destruction. So there's a double truth but it doesn't have the same emphasis.

I forgot to. Bring hymnal with me, so that i can quote. Uh, westminster confession three Six and seven. Exactly. Would you please? But the purpose is is not according to reprobation, look at the emphases on the mercy, on the election of those who God will save throughout the chapter.

Verse 15. He says to Moses, i will have mercy on whomever. I will have mercy and i will have compassion upon whom ever. I will have compassion We almost expect because we come in in that fleshliness that is hard towards God. And accusatory towards god, we almost expected to say, i will have mercy on whom, i will have mercy and i will have wrath on whom, i will have wrath.

And it would be right. And just, Of god, that is his prerogative. No one is unjustly punished. And yet god in the way he communicates this to us, god, and the way he proclaims himself to us, opens his mind and heart to us as it were. Emphasizes the mercy.

Emphasizes the compassion. Again verse 16 it is not of him who will is nor of him who runs but of god who shows mercy Again versus 22 through 24, which we have. Which we have already referred to god, wanting to show his wrath wanting to make his power known.

Endured with much longer suffering. Vessels of wrath prepared, for destruction. Why That he might make known the riches of his glory on the vessels of mercy, which he prepared beforehand for glory. Even us whom he called not of the jews, only, but also of the Gentiles. So that god's mercy has determined not only what he's going to do with the vessels that are prepared for mercy, it is even to a great extent, determined what he's going to do with the vessels that are prepared for wrath.

Because his focus in history is on redeeming those to whom he's determined to show mercy.

And it is. It is to the great condemnation of the way that men think. That we could take this doctrine and we could take this description of it in which he is emphasizing to us over and over

again his determination to show mercy his desire to show mercy. And what does the heart and fleshly heart do?

Full disarms and says, how could he determine or purpose that he would show wrath?

Do you not see? It, although there were myriads of angels, who fell? And he didn't show mercy to a single one of them.

Yet, he has determined. To show mercy. To an innumerable multitude. Of sinful humans. And it is that desire. Of election and it is that determination. Of purpose. That moves, God's hands. As it were. As he brings people to faith. So that what determines who comes to faith is not parents.

It's not the person. But it's the purpose of god and it's the purpose of god, according to election. Not reprobation. Now, if you do, Belong to church as you do. That uses or confesses what the scripture teaches. Using the Westminster confession of faith. As an instrument, I want you to be encouraged that this balance.

This emphasis, Appears in your confession. Um, chapter 3. Paragraph 6. As god hath appointed. The elect unto glory. So happy by the eternal and most free purpose of his will for ordained. All the means they're unto or about to come to that, especially effectual calling Wherefore, they who are elected elected?

Being fallen in Adam, all redeemed by christ. Or effectively called onto faith in christ by his spirit working in due season. Are justified adopted sanctified and kept by his power through faith unto salvation. Neither are any other redeemed by christ, it's actually called justified. Adopted sanctified and saved, but the elect only in paragraph 7.

The rest of mankind. God was pleased. According to the unsearchable council of his own will. Whereby, he extendeth or withholdeth mercy as he pleases. For the glory of his sovereign power over his creatures. To pass by. And towarddain them to dishonor and wrath for their sin. To the praise of his glorious justice.

And this language of pass by, It doesn't describe passivity. We can't say that. Can we, when we read the rest of that seventh paragraph. There's intentionality there's ordaining, there's action. And yet. The use of that language pass by is pastorally wise. Because it does reflect the bible's own emphasis.

On god showing mercy. So that there's A greater level of priority place. On predestinating unto life. So, it's a purpose that proceeds from election, which in the context, we see helpfully is not according to reprobation And it's a purpose that is revealed in this case first by that promise and verse Uh, sorry in verse 12.

So that we may draw the conclusions that we drew in the previous point and then it was confirmed. In malachi one versus one to two. Which is what he quotes. From where he quotes here. As it is written. Jacob, I have loved. But he saw, I have hated. Malachi chapter 1.

He says, I have loved you. Sorry, it's verse 2. Not verse 1. To choose versus two to three. I have loved you since yahweh. Yet you say in what way, have you loved us? Was not e-saw. Jacob's brother. Says, you always? Get Jacob. I have I have loved. But he saw have hated and laid waste his mountains and his heritage, for the jackals of the wilderness.

And if you go on to read the rest of the book, Of malachi. Uh, the lord does not hear complimentary. To israel. In fact, it's Not insignificant that he's calling him by his name, jacob

the heel grabber, the schemer, the deceiver The one who lives and operates by his own wits rather than by faith in the lord.

The book of malachi of course is, is promising. What god is going to do chapter? But it promises that On the character of god, not the character of israel. Chapter 3 verse 16. Then those who feared Yahweh spoke to one another and you always listened and heard them. So a book of remembrance was written before him for those who fear you always and her meditate on his name.

They shall be mined says your way of us. On the day that i make them my jewels. And i will spare them as a man spares his own son. Who serves him? This midst of the, the midst of this book, that accuses them of robbing, god, accuses them of unfaithfulness, Towards God.

And of course, god is Saying that he is determined to bring christ into the world. First two, but to you who fear chapter 4 verse 2 of malachi, but to you who fear my name, the son of righteousness shall rise with healing in his wings and you shall go out and grow fat, like stall-fed calves.

And how will this come about to such a wicked people? Verse five and six. Behold. I will send you elijah the prophet. Before the coming of the great and dreadful day of yahweh, and he will turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest i come and strike the earth.

With a curse. And so, it will be the word of god. That god uses to change the hearts of sinners. It will not be men who changed their own hearts. They cant. Jacob and Esau were the same. So one of the great messages of the whole book of malachi, Is that what determines the difference between jacob?

And esau is god's determination to love jacob, even though his character is so exactly like That of hateful, esau. And wherever they're all among jacob, those who fear the lord, those who are different. The difference has been made by the purpose of god being carried out by the calling of the powerful word of god.

It's very important when you see these proof texts. That you're not just read the bet. That the, the spirit carries the apostle to use. The entire argument of the book of malachi is, is important here. Went to verse 13 of our passage. And so it had been confirmed. Uh, by history for more than 1500 years between genesis and malachi.

Nearly all believers on earth were of jacob and nearly all or perhaps, even all, i'm not sure. At least to my recollection, my imperfect recollection. If we have a single case of an edomite coming to faith, In the old testament. But when they do, They will come to faith.

Because they believed into the one who came from jacob. Because they believed into jesus christ. So, the purpose was confirmed in malachi both by the history up until that point. And by the promise that would come The promise that would be fulfilled. That christ who came through ethnic israel.

That christ who came through ethnic israel would be believed in. By those upon whom god set electing love. Any edomites who are saved or saved by becoming israelites. Just like any Americans were saved. Are saved by becoming israelites. By being brought to faith. In jesus christ. And so we must not permit our hearts to accuse god on a count to reprobation.

When we must permit, our hearts, To despise the glorious mercy of his election. Let us always remember that. It is purpose is predestining As according to electing love. The last place then

God's purpose is made to stand. By a factual calling. So that the purpose of god, that is according to election might stand Not of works.

But of him who calls. And so, those whom he predestined, Were brought to faith not by faith is a work. But by god's powerful irresistible. Calling. There's a calling. That brings us to make a choice. To believe in the lord. Jesus christ to abandon being in ourselves and put all our hope in him.

But our choice is not what makes the difference. By the time, one comes to faith in jesus christ by the time, one chooses to abandon all hope in himself and to hope only in jesus christ. The difference has already been made. The difference making choice is the choice of god.

Lest we consider our choice or even faith itself irrationally. As if it were a work. It says not of works. But of him who calls. And this isn't talking about a call that comes To everyone, generally the way all of you. Our hearing, now the call to believe in the lord, jesus christ and be saved.

It's talking about that call that the spirit issues to the heart that the heart of the elect person cannot resist. Because it is a call that makes the purpose to stand. And so the call that he's describing here is not one that can ever be resistant. It is effectual calling.

Or if you, Uh, have are familiar with the tulip acronym. Irresistible grace. So that we may know that. We were. We came to faith. Because god, Extended and exercised as almighty power. As he called our hearts, As he called us to our himself. And he gave the light to our minds and he gave the life to our hearts and he gave the faith.

Into the sun whom he Had given. Even jacob. Could and would be saved at some point after the womb here. In verse 11. Only by god calling him in an ineffectual way. And that's the only way any of us have ever been saved. It's the only way anyone ever can be.

In some applications here, then. That we pray for the lost. That we pray for the loss. Because it is god, who must make the difference in their heart. But not just that we pray for them, but that we plead with them by the word of god. Because god, who makes the difference in their hearts?

God, who issues? The effectual, call the irresistible grace within them is the god who is appointed his word. As the means by which He effectually calls them. And so if we simply give them the, the proclamation of the gospel, but we don't pray to god. We're acting like those who believe that it is in us or it is in them.

But if we pray, if we plead with god to save but we never give them the gospel. Then we act as those who do not really believe what the one who calls says About the means by which or the way By which he calls. And so let us pray for the lost and let us employ the word.

Not manipulation techniques, not using relationships to apply pressure. Not not all of these other things that if it were in us, or if it were in, then might be useful to bring them to faith, but since the differences in god himself, let us make the focus of our efforts with those who we wish to see saved.

That we use the word with them. This, of course, has applications. Was our parenting as applications of our neighbors as applications. With our family as applications to sending missionaries. Has applications to, to seeing that. Those missionaries are trained in the preaching of the gospel. That we send dually ordained preachers.

Not just, We won't take that trail, but You hear the application?

Only god's effectual call can save. So, let us now presume that we are saved merely by our spiritual lineage or By our church membership, remember esau Have the lineage and had the membership. But let us hear his word. Call us to faith in christ. And let us plead with him.

That he would make his word effectual within us and let us use his word. As we call others to faith in christ bleeding for them. That they might be saved. Believe. In the name of the lord jesus christ. And you shall be saved. Amen.