

## Sovereign Grace Romans 9:10-16

The people of Israel in Paul's day expected God to bless them for two simple reasons:

**(1). They were the children of Abraham.**

*"The seed of Abraham according to the flesh shall share in the eternal kingdom simply because we are Jews"* (Excerpt from a letter from Trypho to Justin Martyr).

**(2). They were *trying* to obey God's laws.**

God gave Israel the law. God gave Israel the covenantal promises. And the nation of Israel thought they were doing a decent job compared to all other nations.

This is exactly how many people think today --- *my family and my sincere efforts count! God blesses those who help themselves!* No, God favors those **whom He chooses** to bless.

**I. God's grace is favor given to the undeserving sinner.**

*"Jacob and Esau had done nothing good or evil"* (v.11) but both Jacob and Esau were personally evil. You sin because you *are* a sinner by nature (Romans 5:12).

*"When Adam sinned, we were all constituted, classified, and condemned as sinners."*

The seed of sin germinated in the hearts of the twins before any fruit of sin was seen.

Jacob and Esau were sinners by nature, totally undeserving of God's love and grace.

**II. Election is God's choice to grace the undeserving sinner.**

God chose to favor and bless Jacob and He chose not to favor and bless Esau. This is called the doctrine of election. *"Jacob have I loved, but Esau have I hated"* (v.13).

This verse amazes me! Jacob was a dirty rotten scoundrel. His very name means "deceiver." He lied, cheated, stole and hid from God and man. Yet God loved him.

Why did God love Jacob? There was nothing within Jacob to draw out God's love.

*"God loved us when there was nothing good to be seen in us and nothing good to be said for us"* **John Blanchard.**

(1). This love compelled God to send Jesus Christ, His Son, for us (John 3:16).

(2). This love, when comprehended, compels us to love God in return (I John 4:19).

(3). This love is an eternal love for the people He has chosen (Jer. 31:3; Eph. 1:4).

**III. For God to not choose to grace a sinner is both right and just.**

When people read our text they immediately want to focus on the unrighteousness of God in not choosing to favor and grace Esau. By the way, there would never be any accusation of unrighteousness if God loved them because of their own works.

God chose to give His affection to Jacob and chose to give His justice to Esau.

To not grace a sinner is perfectly righteous and ultimately purposeful for God (v.11).

*"Rather than find fault with God for his altogether righteous dealings with certain hell-deserving sinners, let us adore him for his eternal, gracious, saving love for others just as deserving of damnation"* **R.B. Kuiper.**

This doctrine does not keep us from telling sinners of their need of the Lord Jesus.

It seems to me that an understanding of this doctrine should drive us to our knees.

*"So then **it** . . . (election for mercy and compassion) is not of him that willeth or him that runneth, but God that showeth mercy"* (Romans 9:16).