

GENESIS Lesson 28 – 5/19/19

The Doctrine of Election

25:23: And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

This prophecy is quoted by Paul in Romans 9:

¹¹ (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ¹² It was said unto her, The elder shall serve the younger. ¹³ As it is written, Jacob have I loved, but Esau have I hated. ¹⁴ What shall we say then? Is there unrighteousness with God? God forbid.

This prophecy did come to fruition.

1 Chr. 18:13: And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

2 Chr. 21:8: In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

But this revolt will be short-lived for in the future, during the millennial kingdom, Israel will once again rule over Esau.

Amos 9:12: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

Now here we see the word “election.” This word is not found in the OT. It occurs here in Romans for the first time. Election means “the act or process of electing/choosing/selecting someone to fill an office or position.”

When we talk about the doctrine of election we must also consider the doctrine of predestination, and the doctrine of foreknowledge.

God knows all things, and knows how things will work out—this the doctrine of foreknowledge. To know how God’s foreknowledge works study 1 Sam. 23:1-13.

God has determined in advanced what He would do with His people, Israel and the church—this is the doctrine of predestination.

We will not go into detail on these two former doctrines we just mentioned, but we will spend some time on the doctrine of election.

The doctrine of election is the idea that God does what He wants with whom He wants, and that what He does is just and right because He, as God, is doing it. Understanding the doctrine of is foundational to the understanding of everything in Scripture.

But in the theology of Calvin, also in Reformed theology, election refers to predestined salvation; that in time past God in His “sovereignty” and “eternal purpose” selected those whom He would redeem. He chose those to whom He would impart “saving faith.” They are the sheep Jesus speaks about, they believed because they were “elected” to be sheep. Now let’s look at the following passage:

Rom. 8:28: And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom. 8:29: For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom. 8:30: Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Romans 8:28-30 is a great passage, a passage of great comfort and great doctrine. Calvinists use this verse, along with Ephesians 1:4–5 and Romans 9:11-13, to prove that God predestinated the elect to salvation.

No one is predestinated to salvation. The believer is predestinated to “the adoption of children” (Eph. 1:5) and “to be conformed to the image of his Son” (Rom. 8:29) and to be “gloried” in eternity (Rom. 8:30) and to an eternal “inheritance” (Eph. 1:11) and to be “kings and priests” (Rev. 1:6). Predestination is in effect after salvation, not before.

When a Calvinist sees Ephesians 1:4 he sees, “...he hath chosen us... before the foundation of the world...” But the verse says: “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:” The “should be holy” becomes effective after salvation, not before. We are chosen for service and purpose because we are in Christ.

God has predetermined your future as a believer; there is nothing you can do about that. The instrument of salvation was predetermined, the means of salvation was predetermined, and the result of salvation was predetermined. You had no say in the matter; all you had to do was say “yes” or “no,” just like Rebekah (see Lesson 27).

God chose Abraham through whom all nations would be blessed. In the OT He chose a nation for Himself; out of all the nations in the world, He selected Israel. And then from all the tribes He chose Judah, and then David, and then Jesus who came into the world according to God's timing (Gal. 4:4). Jesus was God's "elect" (1 Pet. 2:6); does this mean Jesus was chosen for salvation? No, He was chosen to be the propitiation from the sins of the world, and not only for the elect (1 John 2:2).

Let's look at two more verses:

2 Tim. 2:10: Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Who are the elect in this verse? The elect are Israel, the nation of Israel. Paul is telling us that his desire is that the elect also obtain salvation. Do you see that? So are the elect here saved or lost?

Calvinists accuse us of disliking the doctrine of election as they define it because we say it makes God look partial; it tags God as someone who plays favorites. They say we object with rhetoric such as: "The doctrine of election isn't fair." "Doesn't God give us free will?"

The Calvinist falls back on the sovereignty of God. The word "sovereignty" is not in the Bible, but, yes the idea is.

Rom. 11:28: As concerning **the gospel**, they are enemies for your sakes: but as touching **the election**, they are beloved for the fathers' sakes.

Again Paul is telling us "the election" are beloved by God, but they are enemies of the gospel. Can you see that? Again who is the election?

When it comes to salvation God is impartial; when it comes to election God purpose will be accomplished.

I believe in the doctrine of election; it is scriptural. The way Calvinists define it is flawed, as they force this doctrine to teach selective salvation.

In the Bible the word elect refers to Christ, the holy angels, Israel and the saints.

As the elect of God we have been predestined to become the sons of God, we have been predestined to become like Christ. Again, predestination can only occur after we accept Christ as Savior, after we receive salvation.

God in His law forbade any Ammonite and Moabite to ever enter the congregation of the Lord, but listen to what the Holy Spirit through Boaz says: Ruth 2:12: The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

And because God is impartial, this offer of salvation extends to all man.

Acts 17:30: And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Rom. 5:18: Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

1 Tim. 2:4: Who will have all men to be saved, and to come unto the knowledge of the truth.

Doctrine is to be developed from clear verses, and you fit the grey verses to already established doctrine, not the other way around.

2 Peter 3:9: The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

This doctrine of election also extends to our purpose in the body of Christ. It is God who does the calling to specific service in the body of Christ.

1 Cor. 12:11: But all these worketh that one and the selfsame Spirit, dividing to every man severally (*individually*) as he will.

God loved Jacob, God hated Esau

Romans 9:13-16:

¹³ As it is written, Jacob have I loved, but Esau have I hated. ¹⁴ What shall we say then? Is there unrighteousness with God? God forbid. ¹⁵ For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ¹⁶ So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Paul is quoting Malachi 1:1-3:

¹ The burden of the word of the LORD to Israel by Malachi. ² I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, ³ And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Here it seems as though God decided to love one child and hate the other. But, no election is unconditional. Election is based on “the foreknowledge of God” (1 Pet. 1:2). “The foreknowledge of God” is clearly seen in Gen. 25:23: “...two nations are in thy womb...”

The Bible tells us why God chose Abraham, we are told why in Gen. 18:19.

And the election of Jacob over Esau had nothing to do with salvation; it had to do with God’s eternal purpose.

The Bible tells us that God chose to bless Jacob, and chose to love Jacob and hate Esau. In Rom. 9:14 Paul is asking his audience, “Is there unrighteousness with God in saying, “Jacob have I loved, but Esau have I hated.” God had prophesied that Jacob was going to be the one who would receive the blessing so God chose Jacob over Esau.

Turn with me to Ex. 33:19—this is an ongoing conversation Moses was having with God while he was interceding for Israel after they sinned by worshipping the golden calf. And as God responds to Moses he also tells Moses what we will now read in verse 19.

Ex. 33:19: And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

God says, “I will show mercy on whom I want to show mercy, it is not up to you Moses to tell me on whom I should show mercy.” But God is not unjust.

Matthew 5:7 “Blessed are the merciful: for they shall obtain mercy.”

Who shall obtain mercy? The merciful.

Luke 1:50: And his mercy is on them that fear him from generation to generation.

Who shall have God's mercy? Those who fear God.

God tells us that it is up to Him as to whom He will show mercy, but God also tells us that the merciful and those who fear Him will obtain mercy

Could it be that God saw something in Esau, which made Him say, "Esau is not merciful; I will not show Him mercy."

First off Esau despised his birthright and sold it to Jacob. Then he married heathen women to spite mom and dad.

Gen. 25:34: Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Gen. 26:34-35: And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah.

And watch his attitude after his brother "stole" his birthright.

Gen. 27:41: And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

1 John 3:15 says: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." According to God, hating your brother is akin to killing him.

And again, look at Esau's attitude toward his parents:

Gen. 28:8: And Esau seeing that the daughters of Canaan pleased not Isaac his father;

Gen. 28:9: Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

And God tells us again what He thought about Esau selling his birthright.

Heb. 12:16: Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Paul calls Esau a fornicator and a profane person. A profane person is someone who is irreligious and irreverent. The blessing was from God, so in despising his birthright Esau was despising God. So now I ask you, "Was Esau merciful?" "Was God unrighteous in giving the blessing to the younger son, to Jacob?" In His foreknowledge, he knew Esau's heart.

We could spend a lot of time on the doctrine of election, but we will come to it a few more times as we make our way through the Bible.

Now, there are a few verses, if taken out of context, can be used to teach election as the Calvinist define it. But remember this principle: Doctrine is to be developed from clear verses, and you fit the "grey" or "unclear" verses to established doctrine, not the other way around.

Jacob Steals the Birthright

25:24: And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25:25: And the first came out red, all over like an hairy garment; and they called his name Esau.

25:26: And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

25:27: And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

25:28: And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

25:29: And Jacob sod pottage: and Esau came from the field, and he was faint:

25:30: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

25:31: And Jacob said, Sell me this day thy birthright.

25:32: And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

25:33: And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

25:34: Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

God always likes to use the struggle between the protagonist and the antagonist to expose the duality between good and evil; for example: Cain and Abel, Esau and Jacob, Saul and David, Satan and Christ, Israel and the heathen, the church and the world, etc.

Before the boys were born, they struggled within the womb; the prenatal struggle foreshadowed the struggle to come.

The day had come for the boys to be born and we are told that Esau was born hairy, and was a redhead; “Edom” means red in Hebrew (see vs. 30). Even today we often call redheads “Ginger”, “Red” or “Rusty.”

We are also told the Esau was a hunter and a man of the field. This is important for the Holy Spirit once again is giving us typology.

Who was also a hunter in the Bible? Nimrod; and he is a type of the Antichrist. In Daniel 8:21 the king of Greece, also a type of the Antichrist, is called the rough (hairy) goat.

In Gen. 27:3 Isaac tells Esau: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

The Antichrist comes carrying a bow: Rev. 6:2: And I saw, and behold a white horse: and he that sat on him had a bow...

Esau a type of the Antichrist despised his birthright (as did Lucifer) and hated Jacob (Israel) and has it in his heart to kill Jacob (as does the devil). The Antichrist during the tribulation will seek to kill the Jews, God’s elect.

In verse 28 we come to a source of family conflict and sibling rivalry; the preferential treatment of one child by one parent over another. Isaac favored one son while Rebekah favored the other.

Esau was a man's man, he was hairy, probably had a full beard, he was a skillful hunter, a true outdoorsman. But Jacob stayed inside most of time, watching mom cook and clean. Jacob was mom's little helper.

What dad wouldn't want to have a son like Esau? Jacob was soft, not as rough and tough.

One day Esau comes back from hunting and didn't catch anything; out all day, home at dusk—he was famished. He walks through the door and smells mom's famous stew. But it wasn't mom who made it, it was Jacob; he learned how to cook by watching mom all those years. To "sod pottage" means to "boil some lentil stew".

But Esau didn't care who made, he was starving—"Jacob give me some of that stew." Esau was used to getting what he wanted. He was daddy's boy, the one to receive the inheritance; all Abraham had, all Isaac had was his.

Jacob had heard all the stories from mom, the story about dad and grandpa and the blessings God promised them. But he was not the first born, "Only if I was born first" he probably lamented as he mused over the stories mom told him.

But today, today could be the day that perhaps he could get blessings for himself. "Hey Esau, you want some lentils?" "Are kidding, of course I do." "What will you give me for them?" "You're joking, right?" "No, what will you give me, in exchange for a bowl of lentils?" "Name your price, I am famished, hurry up." "Your birthright." "What, you're nuts."

Esau always thought Jacob was a little weird. He would catch him daydreaming; Jacob never wanted to come out and play—too many bugs. “I’m not kidding, your birthright for mom’s lentils.” “Bro, come on; you know what’s mine is yours!” “Last chance, I’ll trade for your birthright—your choice.” “Fine, I’m hungry, just get me some lentils!”

But Esau thinking this was probably a joke; he didn’t realize that God was watching. In doing this the Bible say Esau despised his birthright (vs. 34).

But Jacob was probably thinking, “If I get the birthright then perhaps someday I can get grandpa’s promise. Uncle Ishmael was born first, but daddy got the promise—maybe I can too.”

And when Esau filled his belly, he went his way.

1 Cor. 6:13: Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

We can’t help but notice the similarities between Isaac and Esau. Why did Isaac love Esau? “Isaac loved Esau, because he did eat of his venison... (vs. 28). Esau thought, “I’m dad’s favorite son, there’s no way he’s going to give my inheritance to Jacob!”

Bob Jones Sr. used to say, “Don’t sacrifice the permanent on the altar of the immediate.”

Esau traded being the father of the nation that God would use to bring the Messiah for one bowl of lentil stew! When the time came for the blessing, Jacob supplanted it from him.

Heb. 12:17: For ye know how that afterward, when he (*Esau*) would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Esau is a great warning to the believer who is not living for Christ. Once the Rapture has taken place, there is no more opportunity to “suffer for or serve Christ.” After the rapture, the believer will have his glorified body and will be unable to “suffer” for Christ even if he tried. Now is the time for suffering (see 2 Cor. 4:16–17). Now is the time to take up your cross (Matt. 10:38; 16:24; Luke 9:23; 14:27). Now is the time to work (Rom. 13:11-14). The “place of repentance,” for which Esau sought “carefully with tears” is a picture of the believer whose works will be found wanting at the judgement seat of Christ.

The Christian who lived a life of comfort, maintained his social standing, stayed in good graces with the “in-crowd” and passed through life “accepted” in the eyes of the world system (see James 4:4) will weep at the Judgment Seat of Christ before the “tears are wiped away” (see Rev. 7:17; 21:4).

One commentator put it this way: “...many a Christian will be screaming, ‘Oh God, give me another chance! If I had only known! If I had only realized what you had prepared for those who loved you, what a different kind of a Christian I would have been! Let me go back down one more time in the flesh! Just once, oh God, and let me do something for Jesus!’”

Thus Esau despised his birthright (Gen. 25:34). Will you despise your birth right for the things of the world?