

“Jacob I Have Loved, but Esau I Have Hated”

Rom 9.9 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.”

* **The challenge** to the gospel coming from many of the Israelites of Paul’s day: “How can Jesus be Israel’s promised Messiah, when Jesus is not embracing Israel, but completely _____ Israel around himself, so that uncircumcised Gentiles who believe in Jesus are now part of God’s people, and circumcised Israelites who do not believe in Jesus are excluded?”

* **Paul has** been answering that challenge by showing that remaking Israel into a worldwide family of all those who have _____ in Messiah Jesus has always been God’s plan, which he has made clear, not only through the prophets, but also by raising up Christ-types in successive generations, around whom God remade Israel based on those who identified with and supported the Christ-type, thus showing that they had the faith of Abraham, versus those who believed they were owed God’s blessing merely by being a member of the covenant.

* **Who were** some of the Christ-types?

* **Where is** Paul’s quote from in vs 13, when was it given, and what kind of judgement is it referring to?

Mal 1.2 “I have loved you,” says the LORD. But you say, “How have you loved us?” “Is not Esau Jacob’s brother?” declares the LORD. “Yet I have loved Jacob 3 but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert.” 4 If Edom says, “We are shattered but we will rebuild the ruins,” the LORD of hosts says, “They may build, but

I will tear down, and they will be called ‘the wicked country,’ and ‘the people with whom the LORD is angry forever.’ ” 5 Your own eyes shall see this, and you shall say, “Great is the LORD beyond the border of Israel!”

* **Did this** judgment apply to all Edomites?

* _____ is an example of a godly and blessed Edomite (Gen 36.10-11, 15; Num 32.12).

Num. 13.30 Then Caleb quieted the people before Moses and said, “We should by all means go up and take possession of it, for we will surely overcome it.”

Josh 14.10 And now, behold, the LORD has kept me alive, just as he said, these forty-five years since the time that the LORD spoke this word to Moses, while Israel walked in the wilderness. And now, behold, I am this day eighty-five years old. 11 I am still as strong today as I was in the day that Moses sent me; my strength now is as my strength was then, for war and for going and coming. 12 So now give me this hill country of which the LORD spoke on that day, for you heard on that day how the Anakim were there, with great fortified cities. It may be that the LORD will be with me, and I shall drive them out just as the LORD said.” 13 Then Joshua blessed him, and he gave Hebron to Caleb the son of Jephunneh for an inheritance. 14 Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the LORD, the God of Israel. ... 15.13 According to the commandment of the LORD to Joshua, he gave to Caleb the son of Jephunneh a portion among the people of Judah, Kiriath-arba, that is, Hebron (Arba was the father of Anak). 14 And Caleb drove out from there the three sons of Anak, Sheshai and Ahiman and Talmi, the descendants of Anak.

* **So is** _____, the first of Israel’s judges.

Judges 3.9 But when the people of Israel cried out to the LORD, the LORD raised up a deliverer for the people of Israel, who saved them, Othniel the son of Kenaz, Caleb’s younger brother. 10 The Spirit of the LORD was upon him, and he judged Israel. He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim. 11 So the land had rest forty years ...

* **Why was** God angry with the Edomites as a whole?

Gen 33.1 And Jacob lifted up his eyes and looked, and behold, Esau

was coming, and four hundred men with him. ... 4 But Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept ... 9 But Esau said, "I have enough, my brother; keep what you have for yourself." ... 12 Then Esau said, "Let us journey on our way, and I will go ahead of you." 13 But Jacob said to him, ... 14 "Let my lord pass on ahead of his servant, and I will lead on slowly, at the pace of the livestock ... 16 So Esau returned that day on his way to Seir.

Deut 23.7 "You shall not abhor an Edomite, for he is your brother"

Eze 35.5 "You have had an ancient hatred, and have shed the blood of the children of Israel."

Psalms 137.7 Remember, O LORD, against the Edomites the day of Jerusalem, how they said, "Lay it bare, lay it bare, down to its foundations!" (See also Obadiah 10-14)

***Does God's** judgment in Malachi indicate the ultimate and eternal destiny of the descendants of Edom (Esau)?

Amos 9.11 "On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; 12 That they may possess the remnant of Edom, And all the Gentiles who are called by My name," Says the LORD who does this thing.

Acts 15.14 Simeon has related how God first visited the Gentiles, to take from them a people for his name. 15 And with this the words of the prophets agree ... 16 "After this I will return, and I will rebuild the tabernacle of David ... 17 that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name," says the Lord" ...

*** How do** we sum up the principle by which we see God judging the Edomites as a whole for their hatred and cruelty toward Israel, and blessing Caleb and Othniel as though they are Israelites?

Rom 2.26 ... if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? 27 And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? 28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

*** Gentiles** who have the _____ of Abraham are accounted as _____ of Abraham. Gentiles who have circumcised hearts are accounted as though they were

physically circumcised.

Rom 4.11 ... The purpose was to make [Abraham] the father of all who believe without being circumcised ..., 12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had ...

Israelites who lack the faith of Abraham are accounted as _____ being the sons of Abraham. Israelites who lack circumcised hearts are accounted as though they are physically uncircumcised.

John 8.39 They ... said to Him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. 40 But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this. 41 You do the deeds of your father." Then they said to Him, "We ... have one Father — God." 42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God ... He sent Me ... 44 You are of your father the devil, and the desires of your father you want to do ..."

*** God is** always drawing a _____ down through his covenant people, separating those who have the faith of Abraham from those who don't. That's exactly what God says he is going to do in the book of Malachi.

Mal 3.1 "Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. 2 But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. 3 He will sit as a refiner and purifier of silver ... 18 Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him ...