

# **Elder Vernon Johnson**

## **Numbers**

### **Two**

#### **Jacob and Esau Witness of God's Election**

Two are often paired together in the scriptures as a witness to testify unto us basic bible doctrines. Esau and Jacob, the twin sons of Isaac and Rebecca, are paired together to illustrate to us the doctrine of God's election of a people to be his.

Gen. 25:21 "And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebecca his wife conceived. 22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD. 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." Rebecca was one of the seven women in the scriptures who had been barren, but later had children after that the Lord had intervened. After the Lord intervened Rebecca conceived and had twin sons in her womb. These sons names were Esau and Jacob.

In the ninth chapter of Romans these two sons are used to illustrate God's doctrine of election of a people to be his: Rom. 9:10 "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 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."

In the pronouncements of God given to Rebecca we see that God made a distinction between these two boys in that he said: "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." We also see as set forth in Rom. 9:11 that God's distinction between these two was not based on works for this distinction was pronounced before they were even born, nor had they either done good or evil. Thus, works had nothing to do with God's choice. Since the children were not yet born, they had no choice in this

selection. The choice was completely and totally of God and God indicates that it was not based on works either having been done or foreseen works.

Next we see God's view of these two sons also before they were born, in that God said "Jacob have I loved, and Esau have I hated." God loved Jacob before he was born, and he hated Esau before he was born or had done any works, either good or evil.

Furthermore, we are told that this is God's purpose according to election. God's people, that he elected before the foundation of the world, had done neither good works or evil works when God elected them. Furthermore, those God did not elect before the foundation of the world, had done neither good works or evil works, when God did not choose them. Some have contended that God looked down through time and saw who would do good or accept him and based his election on what he foresaw. Psalms 14 disproves this notion: Ps. 14:2 "The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Thus, foreseen works or foreseen actions of men had nothing to do with God's election of a people to be his.

In conclusion, God chose a people and loved them before the foundation of the world and that choice was solely and totally by the grace of God. Furthermore, he did not choose some people to be his. These he hated and that lack being chosen was solely and totally by the sovereign act of a sovereign God. Jacob and Esau illustrate this great doctrine of election.