INTRODUCTION

1. Paul had deep feeling for his Jewish people. He was at once sincere and intense (heaviness and sorrow) over them.
2. The reason for such burden was that the Jews were given so much by God (adoption, glory, covenants, law, service, promises, fathers, and Messiah), yet they turned from God's salvation in the Messiah.
3. Now there is an abrupt change, yet it is a link in the single purpose of Paul's argument: The Jews have failed, but God's Word has not failed. Look how this is developed in the text:

1. GOD'S WORD--HAS NOT FAILED v. 6
   a. Stated
      No matter how Paul has stated his case, it will always remain that God's Word has not fallen to the ground though the Jews have not believed (vv. 1-5). The verb "nought" is in the perfect tense. Thank God, His Word could never fall and stay that way!
   b. Proved vv 6-12
      1) First proof vv 6-9
         a) All Israel not Israel This is the first step logically. Here is a generic statement that physical relationship does not mean membership in the real Israel.
         b) Abraham's seed not children This is a second step logically. The thought is now extended to Abraham. The physical prosperity of Abraham cannot all claim to be the inheriting children. Therefore, the nation is not in view, nor all natural descendents. One more item--
         c) In Israel the seed is called Here's the third logical step. The quote is from Gen. 21:12 when Hagar and Ishmael were sent away. This surely means that in the person of Isaac and through the person of Isaac Abraham's seed shall be named and a race born. This is extrapolated (v. 8) to mean that not the fruit of physical generation, as Ishmael, but the true descendents are reckoned such in virtue of the promise. Thus God limited His original promise to one son of Abraham--Isaac. The promise is stated (v. 9) as quoted from the O.T. (Gen. 18:10). It should be noted that Isaac, the coming child, did not believe the promise to be born! But God promised Isaac to Abraham and kept His promise by a miracle. When
Isaac was born, therefore, he was a child of promise, a promised child, in God's sovereign will.

ISRAEL ----→ ABRAHAM ----→ SEED ----→ ISAAC
NOT FLESH BUT PROMISED SEED

2) Second proof vv. 10-12
   a) Rebecca The phrase "not only so" introduces a second proof. From history it is a stronger proof than the previous one because it is not the same kind as that of Sarah. Here two were born of the same father and mother. Isaac is noted as Patriarch.

   b) Children The sovereignty and faithfulness of God's Word is prior to the birth of Isaac's children and prior to their behavioral patterns. The word bad is unique. It suggests worthless, of no account, base, wicked.

   c) Purpose Here's God's absolute freedom of choice. It is His divine prerogative. In His purpose a divine election is made. That is unchangeable; it stands and not simply in man's estimate, but in reality. The liberty of God would be compromised if any human merit regulated His choice. This all depends on His call. The ultimate ground is in God Himself.

2. GOD'S WORD--IS CONFIRMED vv 12, 13
   The quotation from Malachi (1:1-4) speaks of Jacob and Esau personally and nationally. The "as it is written" (v. 13) implies a correspondence with v. 12 where both sons and nations are involved (Gen. 25:23). The truth here extends to the future (cf. Num. 24:17, 18; Isa. 11:14). It is God's mercy that one is elected to faith and holiness. It is God's justice that retributes human wickedness with divine hatred, abhorrence, and punitive wrath.

CONCLUSION God's promise is not void because Israel has failed. God remains faithful, a faithfulness which springs solely from the divine free will and grace.