Romans 9_8-11 Promise Purpose According to Election

In the **KJV**, the key wording is:

Romans 9:8–11 KJV
"They which are the children of the flesh, these are not the children of God: but **the children of the promise are counted for the seed**.
For this is **the word of promise**, At this time will I come, and Sarah shall have a son.
And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
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;"

That is the phrase you remembered: **"the purpose of God according to election."**

The full 7–8 verse cluster is probably:

Romans 9:6–13
not all Israel are Israel → Isaac/seed → children of promise → word of promise → Jacob/Esau before works → purpose according to election → elder serves younger.

Translation comparison for the phrase:

Translation	Romans 9:11 wording
KJV	"that **the purpose of God according to election** might stand"
NASB 1995	"so that God's purpose **according to His choice** would stand"
ESV	"in order that God's **purpose of election** might continue"
RSV	"in order that God's **purpose of election** might continue"

So your memory of **"according to election"** points most directly to the **KJV**. Your memory of **"purpose of election"** could be **ESV or RSV**. Your memory of **"according to His choice"** would be **NASB 1995**.

The clean study chain we worked with before was:

Promise → Purpose → According → Election

And the tight passage anchor is:

Romans 9:8–11
especially **Romans 9:8**, **9:9**, and **9:11**.

Can we make a wha patching it together without creating new doctrine, that according to Romans 98 through 11 there is a promise was given and then italic we could say to Eve Adam, Isaac, Jacob, Judah, and David that one would come and then bracket out in Hebrews 11 the hall

of faith that Abraham believed in a land that was not his own, and Abraham believed in the coming seed and so did Jacob, which was what made him approved and not disdained, whereas Esau did not put confidence in the promise, and therefore he was disapproved and then there's a separate word that is the purpose of God. The purpose is the idea of covenant. This was the Hosea 67 covenant that all men like Adam have broken, which is what required the promised seed the son of God, the God, man who is not like the other mortal men and what you do with this promise is the purpose and according to what you do with the purpose is how your election might stand

Yes — the patch can be made, but one phrase needs tightening so it does not sound like election is earned by human response. The safer wording is: **election stands according to God's promise-purpose, and people are shown to be aligned with that purpose by faith in the promised Seed, not by flesh, works, or natural claim.**

Thought for 23s

Yes — we can patch it together **without creating new doctrine**, as long as we keep the order clean:

God's promise comes first.
God's covenant purpose governs the promise.
Election stands according to that promise-purpose, not flesh or works.
Faith reveals alignment with the promise; unbelief/despising reveals disalignment.

The phrase I would **not** use too strongly is:

"what you do with the promise is the purpose"

That can sound like man creates or determines God's purpose.

A safer version is:

God's purpose is His covenant plan to bring the promised Seed. What a person does with that promise — receives it by faith or despises it in unbelief — reveals whether he is standing according to that purpose.

Clean patched version

Romans 9:8–11 gives the backbone:

"They which are the children of the flesh, these are not the children of God: but **the children of the promise are counted for the seed**."
"For this is **the word of promise**…"
"That **the purpose of God according to election might stand**, not of works, but of him that calleth."

So Paul's flow is not random:

children of flesh → not automatically children of God
children of promise → counted for the seed
word of promise → God's spoken covenant pledge
purpose of God → God's covenant plan moving toward Christ
according to election → God's choosing is located in that promise-purpose
not of works → not earned by natural descent, effort, or fleshly claim
but of him that calleth → God calls according to His promise

Then we can bracket Hebrews 11 into the same rope.

Abraham did not merely believe in a generic blessing. He lived as a stranger, looking for what God had promised:

"By faith he sojourned in the land of promise, as in a strange country…"
"For he looked for a city which hath foundations, whose builder and maker is God."
— Hebrews 11:9–10

And Hebrews says the faithful saw promises from afar:

"These all died in faith, not having received the promises, but having seen them afar off…"
— Hebrews 11:13

So Abraham, Isaac, and Jacob were not approved because they were morally flawless men. They were approved because they stood by faith inside God's promise-line.

That lets us say carefully:

Jacob was not approved because he was better flesh than Esau. Jacob was approved because God's promise-purpose rested on the chosen line, and Jacob is shown standing inside that promise-line by faith. Esau is disapproved because he despised the birthright/promise order and stood outside it as profane/unbelieving.

That connects with Hebrews 12:

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

So Esau's problem is not merely that he lost property. He despised the covenant promise attached to the birthright.

The covenant layer

Then Hosea 6:7 can be brought in carefully.

KJV says:

“But they like men have transgressed the covenant…”

Other translations render the idea as **“like Adam they transgressed the covenant.”**

That gives the larger frame:

Adam broke covenant.
All men in Adam break covenant.
Therefore the promise of the Seed is required.
The promised Seed must be more than ordinary mortal man.
He must be the faithful covenant Man — the Son of God, the God-Man, Christ.

So the promise given from the beginning — to Adam/Eve, then carried through Abraham, Isaac, Jacob, Judah, and David — is not merely “a blessing will come.” It is the promise that **One would come** who would do what Adam and all mortal men failed to do.

Strong final formulation

Here is the cleanest way I would say it:

In Romans 9:8–11, Paul is not teaching that natural bloodline, flesh, or works make someone a child of God. He says the children of the promise are counted for the seed. The promise comes first, and the purpose of God governs the promise. That purpose is God’s covenant plan to bring forth the promised Seed, Christ, through whom the broken Adamic covenant problem is answered. Therefore election stands according to God’s promise-purpose, not according to flesh or works. Abraham, Isaac, and Jacob are approved in the faith-line because they stand in relation to the promise, looking for what God had spoken. Esau, by contrast, despises the birthright/promise order and is shown outside that faith-alignment. So election is not created by man’s work; it stands in God’s covenant purpose, and faith reveals alignment with the promised Seed.

Or even shorter:

Promise is the carrier. Purpose is the covenant plan. Election stands according to that promise-purpose. Faith aligns with it; flesh, works, and despising the promise stand outside it.

That keeps you away from inventing doctrine, because you are staying inside Paul’s own order:

promise → seed → purpose → election → not works → calling.

Someone might think that I'm twisting and manipulating Scripture there, and that's where word study on each of those words and terms and knowing the biblical arc and context, you can see what Paul was trying to reconcile and consolidate, not that he was trying to flatten it, but because

the Roman church already knew these things, and this was him bringing those up in brevity to make the greater point that he's making in chapters 9, 10, and 11 about the people of Israel. God made a promise, and there was a purpose, which is the covenant, which is the new covenant, and according to what you do with the new covenant is where the election lies, whereas they believed their election was in Abraham, but the seed was in Abraham, the promise for mankind is through the promise of the seed, and it's through the faith, which is what Hebrews is saying, because Abraham believed he was accepted, and that's what Galatians 3 is saying, is that the seed was the one of Abraham, that through faith, we are all the seed of Abraham, not all of us being the DNA seed of Abraham. So it's hard to reconcile all this into a short statement, which is why Paul uses the words he uses with a Hebrew audience that knows all of the Hebrew, and he's speaking to them in the Greek, them knowing, in essence, the Septuagint translation crossover. He's speaking to a knowledgeable crowd. Us Westerners, we just want to jump at whatever fits our philosophy, which is why it's important to, in essence, do the word study that shows what this Romans 8 through 11 is actually saying.
Stopped thinking

You're seeing the right pressure point: the defense against "you're twisting Paul" is not to make the statement louder, but to show Paul's compressed vocabulary and the whole Bible rope he is invoking. The key is to keep **promise, Seed, covenant purpose, faith, and election in Christ** in the order Paul gives them.

I must have touched something on accident. Please continue reasoning. We're going to attach this to another study, and I need for you to give the context to yourself so that when I copy and paste, you know what it is we talked about in this chat.

I'll make this self-contained so it can be pasted into another study without needing the earlier chat. I'll also keep the guardrail clear: this is not "election by works," but **election standing in God's promise-purpose, received by faith in the promised Seed.**

Thought for 21s

Yes. Here is a **self-contained context block** you can paste into the other study so I know exactly what we were building.

Context for continuing the Romans 9:8–11 / Promise–Purpose–Election study:

We are working on a careful, non-doctrine-inventing way to explain Romans 9:8–11 inside the larger biblical arc. The goal is to avoid twisting Paul into a Western philosophical election debate and instead read his compressed language through the promise-line, covenant purpose, Seed theology, Hebrews 11 faith, Galatians 3, and Romans 9–11 as a whole.

The key passage is Romans 9:8–11 KJV:

"They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one,

even by our father Isaac; 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."

The central phrase is:

"that the purpose of God according to election might stand."

The study is not saying election is earned by human works. The guardrail is:

Election does not stand according to flesh, DNA, works, Torah-claim, ethnic presumption, or human effort. Election stands according to God's promise-purpose, and faith reveals alignment with that promise-purpose in Christ, the promised Seed.

Paul's flow in Romans 9:8–11 appears to be:

1. "Children of the flesh" are not automatically "children of God."
2. "Children of the promise" are counted for the seed.
3. The "word of promise" came first.
4. The "purpose of God" governs the promise.
5. That purpose is "according to election."
6. It stands "not of works."
7. It is "of him that calleth."

The argument being developed:

God made a promise from the beginning that One would come — the promised Seed. That promise begins in Genesis 3:15 with the woman's Seed, then runs through Abraham, Isaac, Jacob, Judah, and David, and is fulfilled in Christ. The promise is not merely about ethnic descent. The promise is about the coming Seed through whom God would bless the nations and answer the Adamic covenant failure.

Hosea 6:7 is part of the covenant background:

"But they like men have transgressed the covenant…"

This can be connected with the translation sense "like Adam they transgressed the covenant." The point is that Adam broke covenant, mankind in Adam is covenant-breaking, and therefore the promised Seed is required. The Seed must be the faithful covenant Man, the Son of God, the God-Man, not merely another mortal son of Adam.

So "purpose" in Romans 9:11 should not be treated as a vague abstract decree detached from the Bible's storyline. It is God's covenant purpose: His plan to bring the promised Seed, fulfill the promise, form the true people of God in Christ, and preserve His word as not having failed.

This connects directly with Romans 9:6:

“Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.”

Paul is reconciling this problem:

If God made promises to Israel, why are many Israelites rejecting Messiah, while Gentiles are entering by faith?

Paul’s answer is not that God’s word failed. His answer is that the promise was never fulfilled merely by fleshly descent. The promise-line always operated according to God’s word, God’s calling, God’s purpose, and faith in the promise.

Hebrews 11 helps bracket the faith-line:

Abraham sojourned in the land of promise by faith. He looked for a city whose builder and maker is God. The patriarchs died in faith, having seen the promises afar off. Therefore Abraham, Isaac, and Jacob are not presented as approved because they were flawless men or because of mere DNA. They are shown as standing in faith toward the promise.

Galatians 3 helps clarify the Seed:

The promises were made to Abraham and his Seed, not “seeds” as many, but “to thy seed, which is Christ” (Galatians 3:16). Those who are in Christ by faith are Abraham’s seed and heirs according to the promise (Galatians 3:26–29). Therefore the Abrahamic promise narrows to Christ, then widens in Christ to all who are joined to Him by faith.

This helps explain Jacob and Esau without forcing a new doctrine:

Jacob is carried in the chosen promise-line, not because he had done works before birth, but because God’s promise-purpose was standing. Esau is later shown to despise the birthright/promise order, and Hebrews calls him “profane” because he sold his birthright for one morsel of meat. So Esau’s disapproval is not merely about losing property; it shows contempt for the covenant-promise order. Jacob, by contrast, belongs to the promise-line that God chose to carry forward.

However, the wording must stay guarded:

Do not say, “Election is based on what man does with the covenant,” if that sounds like human works create election.

Say instead:

Election stands in God’s promise-purpose. A person’s response to the promise — faith or unbelief, receiving or despising, alignment or stumbling — reveals whether he stands according to that purpose. Faith does not create God’s election as a work; faith receives the promised Seed in whom election is located.

The key summary line:

Promise is the carrier. Purpose is the covenant plan. Election stands according to that promise-purpose. Faith aligns with it; flesh, works, ethnic presumption, and despising the promise stand outside it.

Or:

Paul is not flattening the Old Testament. He is compressing it. Romans 9:8–11 gathers the whole promise-line into a few words: promise, seed, purpose, election, calling, and not of works. Those words are loaded with the Hebrew Scripture arc, and Romans 9–11 explains why God's word has not failed even though many physical Israelites stumbled over Christ while Gentiles entered by faith.

The strongest "clean" sentence for the study may be this:

Election is not located in Abrahamic DNA, Torah-works, or ethnic presumption; election stands according to God's covenant promise-purpose, fulfilled in Christ the promised Seed, and faith reveals union/alignment with that Seed.

That lets you preserve all the ropes:

Genesis 3:15 — promised Seed
Abraham — promise and faith
Isaac/Jacob — promise-line, not fleshly superiority
Judah/David — royal Seed line
Hosea 6:7 — Adamic/covenant betrayal
Hebrews 11 — the faithful saw the promises afar off
Galatians 3 — the Seed is Christ; those in Christ are Abraham's seed
Romans 9:8–11 — children of promise counted for seed; purpose according to election
Romans 9:30–32 — Israel stumbled because they sought righteousness not by faith, but as it were by works
Romans 10:3–4 — Christ is the end/goal of the law for righteousness to everyone that believeth
Romans 11 — God's word has not failed; there is a remnant according to grace; branches stand by faith, not boasting.

This is really good, except you missed a critical part that a reader would need to see, that Abraham believed and he was accepted. And then the Hebrews 11 account of the faithful witnesses and the cloud of witnesses who testify that by faith they are accepted. So this reinforces the other study, which is why it's important to capture it in this summary. There almost needs to be a summary at the end in bold that the Israelites misunderstood Abraham's DNA to make them accepted by God and elect. But what Paul is demonstrating in Romans is that they did misunderstand and that the DNA promise was about the seed. But then when God talks to Abraham about the covenant, the covenant is about the walk and teaching the children to walk. And where Abraham believed and it was accounted to him for righteousness, the passing down from generation to generation and through the books in the Old Testament all the way up to

where we have the gospel and Jesus' ministry, death, resurrection, ascension, and glorification up until this point where Paul is talking to the Romans, he's telling the Roman Jews and the Roman Gentiles that the Israelites missed it and this is the clarification that he's trying to give to those who know what he's talking about, that it's not about the DNA of people being accepted by God, it's the DNA of Jesus and then it's through the belief in the promise and aligning to, and this is really important and you missed this too, the new covenant. The new covenant is the new Adam where Hosea 6-7 talks about the failed Adam covenant. When it comes to mankind, there's just the two covenants, the covenant of Adam that he failed that we're born into and the covenant of Jesus that succeeded that we get born again into or born from above into. All of the other covenants and promises and oaths have to do as identifying markers of Jesus and what the Messiah, anointed one, is going to look like, so that we can see, so we know who to put our believing into, and that circles back to Abraham believed in the coming promised one, and it was accounted to him for righteousness. Now that we're past Jesus' death, resurrection, ascension, and glorification, we're still putting our faith in the Son of God, just the same one as Abraham did, just on the other side of the work of the plan, but the promise is still the same. And in Romans 9, 8 through 11, Paul is consolidating all of that and gives us the according to election, which is what you do with the covenant promise is built off of the plan or promise. What you do with the covenant purpose is based on the promise, is what I meant to say.
Thought for 5s

Yes — that was the missing hinge. **Abraham believed, and it was accounted to him for righteousness** is what prevents the study from sounding like a theory imposed onto Romans 9. That is the controlling faith-pattern Paul is using.

Here is the corrected self-contained version with that added.

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The key passage is Romans 9:8–11 KJV:

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The central phrase is:

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The study is not saying election is earned by human works. The guardrail is:

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The Abraham hinge is critical:

Genesis 15:6 says Abraham "believed in the LORD; and he counted it to him for righteousness."

This means Abraham was accepted by faith before the later national, fleshly, and Torah markers could ever be mistaken as the basis of acceptance. Abraham believed God's promise, and that believing was accounted to him for righteousness. Paul uses this same truth in Romans and Galatians: Abraham's acceptance was not by flesh, works, or DNA presumption, but by faith in the promise of God.

This also means the promise to Abraham must be understood correctly. The Israelites could misunderstand Abrahamic descent as though DNA from Abraham automatically made them accepted and elect. But Paul clarifies that the DNA promise was about the Seed. The biological line carried the promise forward until the promised Seed came. Galatians 3:16 says the promise was not ultimately to "seeds" as of many, but to "thy seed, which is Christ." Therefore, the Abrahamic promise narrows to Christ, then widens in Christ to all who believe.

This is why Galatians 3:26–29 matters:

Those who are in Christ by faith are Abraham's seed and heirs according to the promise. They are not Abraham's seed because they all share Abraham's physical DNA. They are Abraham's seed because they are joined by faith to Christ, the promised Seed.

Hebrews 11 reinforces this same pattern.

The faithful witnesses were accepted by faith. Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and the rest of the faithful cloud testify that God's people have always been marked by faith in what God promised. Abraham sojourned in the land of promise by faith. He looked for a city whose builder and maker is God. The patriarchs died in faith, not having received the promises, but seeing them afar off. This means Abraham, Isaac, and Jacob were not

approved because they were flawless men or because of mere DNA, but because they stood by faith toward the promise of God.

This connects directly to Hebrews 12:1, where the "great cloud of witnesses" testifies to the same faith-pattern. They witness that the righteous live by faith, and that acceptance before God is not rooted in fleshly descent, but in believing God's promise.

The larger covenant frame:

Hosea 6:7 says, "But they like men have transgressed the covenant…" This can be read in the sense of "like Adam they transgressed the covenant." Adam failed the covenant. Mankind in Adam is covenant-breaking. Therefore the promised Seed is required.

In this framework, mankind stands under two great covenant heads:

1. Adam, the failed covenant head, into whom mankind is naturally born.
2. Christ, the successful covenant head, into whom believers are born again / born from above.

The other covenants, promises, oaths, and identifying markers in Scripture serve the purpose of revealing, narrowing, identifying, and confirming the coming Messiah. They show what the promised Seed will look like, where He will come from, what He will do, and how He will fulfill what Adam and all mortal men failed to fulfill.

Therefore the new covenant is not detached from Romans 9. The new covenant is the fulfilled covenant reality in Christ, the last Adam / new covenant Head. Adam failed; Christ succeeded. Adam brought death; Christ brings life. Adam's line produces covenant-breakers by natural birth; Christ's covenant brings new birth from above.

So when Paul speaks in Romans 9:8–11 of promise, seed, purpose, election, works, and calling, he is compressing the whole biblical arc:

God made a promise from the beginning that One would come. That promise begins in Genesis 3:15 with the woman's Seed, then runs through Abraham, Isaac, Jacob, Judah, and David, and is fulfilled in Jesus Christ. Abraham believed the promise and was accounted righteous. The faithful witnesses of Hebrews 11 lived and died in faith toward that promise. Now, after Christ's ministry, death, resurrection, ascension, and glorification, believers still put faith in the same promised Son of God — only now from the other side of the finished work.

Abraham believed forward toward the coming promised One. New covenant believers believe backward and presently into the promised One who has come, finished the work, ascended, and been glorified. The object of faith is the same promised Seed, Christ.

This is why Paul can say in Romans 9:6:

“Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.”

Paul is answering the problem:

If God made promises to Israel, why are many Israelites rejecting Messiah, while Gentiles are entering by faith?

Paul’s answer is not that God’s word failed. His answer is that Israel misunderstood the nature of the promise. The promise was never fulfilled merely by fleshly descent. The promise-line always operated according to God’s word, God’s calling, God’s covenant purpose, and faith in the promised Seed.

Jacob and Esau must be read inside this frame.

Jacob is carried in the chosen promise-line, not because he had done works before birth, but because God’s promise-purpose was standing. Esau is later shown to despise the birthright/promise order, and Hebrews calls him “profane” because he sold his birthright for one morsel of meat. So Esau’s disapproval is not merely about losing property; it shows contempt for the covenant-promise order. Jacob, by contrast, belongs to the promise-line that God chose to carry forward.

But the wording must remain guarded:

Do not say election is created by human works.

Say instead:

Election stands in God’s promise-purpose. A person’s response to the covenant promise — faith or unbelief, receiving or despising, alignment or stumbling — reveals whether he stands according to that purpose. Faith does not create God’s election as a work; faith receives the promised Seed in whom election is located.

The corrected meaning of “what you do with the covenant purpose” is:

What a person does with God’s covenant promise reveals his relation to the purpose. The purpose itself is God’s plan, built on the promise, fulfilled in Christ, and applied in the new covenant. Faith aligns with that purpose; unbelief and fleshly presumption stand outside it.

Paul is speaking to people who already know the Hebrew Scriptures, the promise-line, Abraham, Isaac, Jacob, covenant, seed, calling, and the Septuagint/Greek crossover language. He is not flattening the Old Testament. He is consolidating it in brief form because Romans 9–11 is explaining why Israel’s stumbling does not mean God’s word failed.

The short study formula:

Promise is the carrier.
Purpose is the covenant plan.
Christ is the promised Seed.
The new covenant is the fulfilled covenant reality in Christ.
Election stands according to that promise-purpose.
Faith aligns with the promised Seed.
Flesh, works, ethnic presumption, and despising the promise stand outside it.

Final summary: The Israelites misunderstood Abraham's DNA as though physical descent made them automatically accepted by God and elect. But Paul demonstrates that the DNA line was the carrier of the promise, not the basis of acceptance. The promise was always concerning the Seed, Christ. Abraham was accepted because he believed God, and it was accounted to him for righteousness. Hebrews 11 shows the same faithful witness-line: the people of God are accepted by faith in the promise. Galatians 3 clarifies that the Seed is Christ, and those who are in Christ by faith are Abraham's seed and heirs according to the promise. Therefore Romans 9:8–11 is not teaching election by flesh, works, or DNA, but election standing according to God's covenant promise-purpose, fulfilled in the new covenant in Christ, the successful covenant Head and promised Seed.

The most important correction you made is this:

The DNA line carried the promise; it did not create acceptance. Abraham's faith in the promise is the acceptance-pattern. Christ is the Seed promised through Abraham. The new covenant is where that promise-purpose is fulfilled.