

see session 28

ANOTHER ASSUMED OBJECTION: ABOUT ELECTION | ROMANS 9:18-29

- Verse 18 - Paul transitions in his argument that **they are not all Israel, which are of Israel** (v. 6), by stating God's sovereignty in the matter. It is God's sovereignty that will be foundational to his argument for Israel's security in the following verses.
- Verse 19
 - Assumed objection: If God has made an election (of Pharaoh, or of the elect nation), can God then punish the elect for fulfilling His purpose?
 - Note: Remember that Paul has not once brought a Christian of the church age into this discussion. This is 100% about His election of Israel. To make conclusions beyond this is hermeneutical malpractice.
- Verses 20-21 –
 - This is a general, illustrative answer for the specific question.
 - The point: The Creator has full advantage and sovereignty over the created.
- Verses 22-23 –
 - **What if...** - This seems to be a rhetorical question in response to v. 21.
 - **endured** - The Greek root φέρω [phero] is *to carry*. The New Testament contains five uses of this word in the aorist active indicative tense. In the other four, the word is translated *brought*. Therefore, the translation could be, *What if God...brought (with much longsuffering) the vessels of wrath....* The KJV translation to **endured** is related to carrying, but with added interpretation.
 - God's selection of Israel's elect is for the glory of God. In my opinion, that He might have a secure and everlasting possession.
- Verse 24 –
 - The pronoun **us** is a reference to the elect (i.e. the nation of Israel, which has been the exclusive subject of the chapter).
 - These elect are **Jews** and **Gentiles**, according to the KJV (and almost all translations).
 - However, *Gentile* is an anachronistic term (see note Rom. 1:13).
 - The strictest translation is that the elect are *Jews (us) who are out of Judea as well as out of the nations* (i.e.: diaspora Jews).
 - The word ἔθνος [ethnos] is a word that *always* requires interpretation.
 - This is a minority position. However, even if the typical translation is taken, this passage *does not demand that election is in force in the salvation of individuals today*. It simply states that there are elect among the Jews and the Gentiles.
- Verse 25 –
 - The context of this quote from Hosea 2:23 strengthens the case that v. 24 refers to diaspora Jews.
 - In its original context, Hosea 2:23 is clearly about the Jewish nation. To substitute Gentiles here would be replacement theology. Furthermore, Peter uses the same words in 1 Peter 2:10 and is clearly using it in reference to Jews.

- While it is baffling how interpreters can take a passage that is so clearly Jewish in interpretation and make it to be non-Jewish in its application, this *hermeneutical crime* has been committed so often that it has become a *big-lie* kind of "truth."
 - Those who commit this crime often claim that verses 25-27 are given as *examples*.
 - It is infinitely better to read these as *evidence* of Paul's overall argument of the chapter: that the *current* state of the Jewish nation is not to be regarded as the *final* state of the nation.
- Verse 26 - Verse 26 is a quote from Hosea 1:10. The quote only includes the last half of the passage, but the entire verse makes it undeniable clear that the context is **the children of Israel** who are **the children of the living God**.
- Verses 27-28 –
 - Here Paul himself is explicitly clear that the quote is **concerning Israel** (and therefore not concerning non-Israel).
 - The quote is Isaiah 10:22-23, which is a passage about the remnant.
 - God will **cut it short** His work, and it will be **a short work** because God will not allow *business as usual* to continue forever; He will accomplish His plan.
 - Note again how faithful this quote supports Paul's contention that the *current* state of Israel is not the *final* state of Israel.
- Verse 29 - Paul's final argument from the Hebrew Scriptures makes reference to the remnant (**a seed**) that God has prepared. Again, this solidifies his ongoing argument about the *current* and the *final* state of Israel.