

- Verse 6
 - **Not as though the word of God has taken none effect** - The assumed objection: *If God has made a promise to redeem Israel so that "ye shall be my people, and I will be your God," (Jer. 30:22), why has Israel rejected God?*
 - **for they are not all Israel...** - Literally, "not all those out of Israel are Israel." God has made an election of Israel that shall be fulfilled, but not all that appear to be Israel are of this election.
- Verse 7
 - **neither...are they all children** - A second assumed objection. If "these Israel" are not Israel, what does it take to be Israel? Isn't a child of Abraham part of Israel?
 - **in Isaac...** - Abraham actually had 8 children, but **thy seed** was only **in Isaac**. Paul clarifies this further in v. 8.
- Verse 8
 - Paul points out that not all children of Abraham are Israel, but his main point is that it is **the promise** that matters.
 - It would be illogical to say that lineage did not matter simply because the promise was related to the lineage.
 - Thus "all children of promise (B) are from children of Isaac (A)," so "all A is within B" is logical, but to say that some B are outside of A is illogical.
 - Many commentaries go with this illogical conclusion. For example, "the promise...has never been based on heritage, lineage, or pedigree" (Boa, Kenneth - Holman New Testament Commentary: Romans).
 - Making an illogical conclusion, the commentators then begin to head toward replacement theology.
 - Where most commentators go wrong is they assume this passage is about Christian salvation when it is actually about God's promises to the Jews. (Chapter 10 begins a discussion about the salvation of the Jews).
 - Because commentators take the passage to be about Christian salvation, they end up making the manner of the election of the Jews into a primary factor in the salvation of individuals in the age of Grace.
 - For example, the Holman NT commentary says, "In verse 6 is the controlling principle for understanding election: **Not all who are descended from Israel are Israel.** Paradoxical in nature, this simple sentence is the clearest evidence for election" [emphasis his].
- Verses 9-10
 - Since it is **the promise** that matters, Paul continues to explain this promise. He illustrates the issue of promise by pointing out that it would be Sara's son (not Hagar's) and Rebecca's son (not Leah's).

- Verse 11 –
 - This verse clearly teaches that election is in the sovereignty of God, and is not earned nor deserved. However, it does *not* teach that God elects individuals to salvation.
 - The error here is taking an historical account and creating a Christian doctrine.
 - The error is exacerbated by an assumption that the promise to Abraham is the same as the Gospel promise offered today (this is the essential problem of Covenant Theology).
 - For example, the Holman NT Commentary says, "While the promise of salvation was not made on the basis of lineage, neither was it made on the basis of merit, or good works."
- Verse 12 – Paul gives a further example of God's sovereignty in election.
- Verse 13 –
 - The quote is taken from Malachi 1:3.
 - The Psalmists expresses hatred in unequivocal terms in Psalm 26:5, 31:6, 101:3, 119:104, 113, 128, 163, and 139:22.
 - In the context of the passage, God expresses his disdain for the Edomites (descendants of Esau) and calls them, **The people against whom the Lord hath indignation forever** (Mal. 1:4).
 - Be careful of those who make **hate** to mean something different. According to Strong's Concordance the Greek word is used 42 times in the New Testament, translated *hate* 41 times and *hateful* 1 time. Yet still, comentators remark how this is a *Hebraism* for the one not selected.
- Verse 14 - Paul addresses the presumed objection that asks, "can God hate?" If hatred is **unrighteousness**, then **God forbid** it be **with God**.
- Verse 15 - The context of this quote from Exodus 33:19 is God's threat to wipe out Israel and start over with Moses. It is ironic that the Calvinists do not allow God to have **mercy** and **compassion** on *all the peoples of this age*.
- Verse 16 - This is the basis for unconditional election and irresistible grace of the TULIP system. If this passage was about salvation in this dispensation, the system would have validity. The fatal error of Calvinism is the assumption that the election of Israel is a universal election of certain individuals.
- Verse 17 - There is no doubt that God raised up Pharaoh in order that **my name might be declared throughout all the earth**. Once again, an historical incident should not be the basis for a doctrine.
- Verse 18 - This concludes his argument that **they are not all Israel, which are of Israel** (v. 6).

DON'T FORGET: THE TAOS PROPHECY CONFERENCE – OCTOBER 20-22

- Friday, October 20, 6:30 PM – The Rapture as taught in the 17th & 18th Century
- Saturday, October 21, 6:30 PM – The Expectation of the Restoration of Israel from the 16th through the 18th Century
- Sunday, October 22, 9:45 AM – The History of the Theology of the Antichrist
- Sunday, October 22, 10:45 AM – Historical Eschatology: What was Previously Taught about the End Times