

## Two Elections for Israel (vv. 28-29)

**VERSE 28 From the standpoint of the gospel they are enemies for your sake** (κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, [*prep. kata + part. men on the one hand + d.a.w/noun acc.nt.s. euangelion gospel + adj.nom.m.p. echthros enemy + prep. dia for the sake of + pro.acc.m.p. su*]), **but from the standpoint of God's choice they are beloved for the sake of the fathers** [κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας [*prep. kata "concerning" + conj. de but + d.a.w/noun acc.f.s. ekoge election, choice + adj.nom.m.p. agapetos beloved + conj. dia the sake of + d.a.w/noun acc.m.p. pater father*]]);

**VERSE 29 for the gifts and the calling of God are irrevocable** (ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ [*adj.nom.nt.p. ametameletos free from regret, irrevocable; Ix + conj. gar for + d.a.w/noun nom.nt.p. charisma gift + conj. kai + d.a.w/noun nom.f.s. klesis calling + d.a.w.noun gen.m.s. theos*]]).

ANALYSIS: VERSES 28-29

1. The vast majority of the Jewish race remains blind and negative to the Gospel of salvation.
2. This historical fact makes the Jews God's enemy.
3. But this has worked in the favor of the Gentile world as evidenced by the unparalleled prestige of CA Gentile believers.
4. To this late date Jews have resisted the Gospel message centered in their prophesied Messiah, Jesus Christ.
5. As noted in this chapter it is not because they have not been evangelized—that is, exposed to the Christian doctrine pertaining to the Person and work of Jesus Christ.
6. The words “for your sake” are a reference to Gentile replacement as the chosen people of God.
7. Had Israel not fallen from favor we Gentiles would not find ourselves in this special and elite dispensation.
8. We are the Bride of Christ and Royal Family based on union with Christ.
9. The Jewish prophets spoke of a new people that would replace Israel as the most favored nation, but this too has been ignored.
10. The second half of verse 28 should read literally: “but from the standpoint of the election they are beloved for the sake of the fathers.”
11. This statement in v. 28b poses a problem.
12. But first, note the parallelism between the two parts of v. 28.
13. We have “from the standpoint of the gospel” parallel to “from the standpoint of the election.
14. And we have “for your sake” parallel to “for the sake of the fathers.”
15. Israel is said to be both “enemies” and “beloved” a seeming contradiction.

16. All who are not in compliance with the gospel are by definition enemies of God (Rom. 5:10; Eph. 2:15-16).
17. Paul's use of the term election here is not to be taken in the same sense as in Rom. 11:7.
18. In this application of the term (choice, election) Israel as a whole is in view.
19. This election is the divine choice of the race beginning with the patriarchs onward.
20. It is to be distinguished from individual election based on saving faith.
21. This one pertains to a historical purpose.
22. Israel, even in the present state of unbelief, remains the chosen people who God preserves based on His covenant with Abraham, Isaac, and Jacob.
23. They remain the special people of God in spite of gross disobedience.
24. Millions and millions of Jews who remain unbelievers cannot overthrow God's purpose to ultimately reinstate them to preeminence.
25. God will not revoke His choice of them and will be vindicated in their final restoration.
26. So Israel remains "beloved for the sake of the fathers" (e.g. founders).
27. Jews who end up as unbelievers in their true Messiah will suffer the eternal consequences just like anyone else (cf. Rom. 2:9 "*There will be tribulation and distress for every soul of man who does [the] evil, of the Jew first and also of the Greek.*"; 2:28-29 "For his is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But his is a Jew who is one inwardly, and circumcision (isolation of the ISTA) *is that* of the heart, but the Spirit, not by the letter, whose praise is not from men, but from God.>").
28. Paul concludes this by asserting that "the gifts and calling of God are irrevocable" meaning, that all that has been promised to Israel under the unconditional covenants will be upheld.