

**Refutation of the Augustinian/Calvinist Interpretations of Isaiah 46:10 &  
Ezekiel 18 & 33:11**

**Debates with Augustinians/Calvinists**

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**First Debate with a Calvinist/Augustinian**

**Inescapable Reality**

In response to Isaiah 46:10:

"18:32 For I desire not the death of him that dies, saith the Lord. [. . .] 33:11 Say to them, Thus saith the Lord; As I live, I desire not the death of the ungodly, as that the ungodly should turn from his way and live: turn ye heartily from your way; for why will ye die, O house of Israel?" (Ezekiel *Brenton LXX*)

God does not desire the death of those dying; he does not desire the death of the wicked. My interpretation of Isaiah 46:10 is that "I will do all my will" is specifically referring what was said just before "my plan shall stand." "All my will" is speaking in the sense of the overall plan of God. Since God's plan involves free moral agents, it involves things happening that he does not will to happen but are necessary to fulfill a greater will, his ultimate plan. Hence the reason for God clearly saying he does not desire the death of those who die, the death of the wicked. Hence the Septuagint gives a translation of Isaiah 46:10, which gives a clarified translation with this precise interpretation:

"46:10 telling beforehand the latter events before they come to pass, and they are accomplished together: and I said, all my counsel shall stand, and I will do all things that I have planned:" (*Brenton LXX*)

Clearly those who die are not of the Calvinist Elect, or else they would not have died, and therefore, in Calvinism, God did actually desire the death of those dying, the death of the wicked, in contradiction to the Bible.

Another text affirming that man has a free will and that it does indeed happen that man does do things that God does not will him to do:

"5:4 What more could have been done to My vineyard that I have not done in it? Why, when I waited for the yielding of grapes, did it yield rotten ones?" (Isaiah *ISR98*)

Well, apparently, according to Calvinists, you could have done anything if you had just willed it, YHWH. You could have done much more because you are the sovereign Almighty God and the "almighty will of man" is no match for you. But it really does sound like YHWH willed something different than what the outcome was here. This doesn't just sound like the Calvinist "prescriptive will." It really sounds like God is genuinely upset at the outcome here and really wishes these people wouldn't have to perish; that he is genuinely concerned for these people's damnation and wishes it didn't have to be so, but wishes there was more that he could have done but just couldn't.

This further substantiates my interpretation.

### **Augustinian/Calvinist**

Ezekiel 18:32 and 33:11 is speaking about the fact that God does not take pleasure in a sadistic way with the death of the wicked. In a very similar way an earthly judge on the day of execution of a murderer could make the statement "I take no pleasure in the death of this man but I am pleased that justice has been served today". The fact that God graciously saves some sinners and does not give them their just deserts confirms that God does not take pleasure in the death of the wicked but desires that they turn from their sin and live. This is exactly why God graciously grants faith and repentance to some but because God does it for some does not require that He does it for every guilty sinner. God has the freedom and right to grant mercy and pardon to who He wills and this grace cannot be demanded.

### **Inescapable Reality**

Thank you for responding. With all due respect, I will now respond.

First, you said,

**“Ezekiel 18:32 and 33:11 is speaking about the fact that God does not take pleasure in a sadistic way with the death of the wicked. In a very similar way an earthly judge on the day of execution of a murder could make the statement "I take no pleasure in the death of this man but I am pleased that justice has been served today".”**

I don't disagree with this being an aspect of what God is saying here, however, I don't think this is all he is saying, and your next statement admits that your answer here is not sufficient:

**“The fact that God graciously saves some sinners and does not give them their just deserts confirms that God does not take pleasure in the death of the wicked but desires that they turn from their sin and live. This is exactly why God graciously grants faith and repentance to some [ . . . ]”**

Here you admit that the above response is not enough, that it is not all the text is talking about, because you admit that God saves **some of** the sinners that he does not desire the death of. The fact that he saves **some of** them and that you use this as further proof that God does not desire the death of sinners proves that there is more to the meaning than what you said before. You in your own words just said this above. By saying all of this and saying “**some sinners,**” you admit that God is speaking about all sinners but that he only saves **some of** them **because** he does not desire their death **but rather that they turn from their sin and live**. But in your interpretation it wouldn't matter if whether or not God desired they turn from their sin and live. Even if he didn't will the repentance and salvation of even one human being on this earth, your interpretation would still work. It could still be said of God. Because as you said, which I agree with, “but because God does it for some does not require that He does it for every guilty sinner. God has the freedom and right to grant mercy and pardon to who He wills and this grace cannot be demanded.” So if God didn't grant mercy to one single sinner, one single person, could this still be true of God: “that God does not take pleasure in a sadistic way with the death of the wicked. In a very similar way an earthly judge on the day of execution of a murder could make the statement "I take no pleasure in the death of this man but I am pleased that justice has been served today"”? Yes it could. Mercy and pardon are solely in his power and it doesn't have to mean he is a sadist. Does pardoning some help to confirm to us he does not desire their death, as you pointed out? Yes, but by saying the rest of what you said, you undermine your insufficient interpretation of this text, and I can only think you are doing so because you know you cannot just leave it at that because God mentions that **he desires the sinners**

**to turn from their wicked ways and live**, but **only some of them** are doing and are going to do that. But this doesn't fit into your Calvinist framework, so you are using sophistry to explain it away. If it merely said that he didn't desire the death of the wicked and then you pointed to other texts where we see God saves some of them, then your interpretation would work. But because he also says that **he desires these same wicked sinners to turn from their ways and live**, mentioning nothing of "some of them" but following up "I have no pleasure in the death of the wicked," with "but that the wicked turn from his way and live" immediately after, it invalidates your whole argument, it leaves no room for your interpretation.

You didn't respond to my argument from Isaiah 5. I'm going to assume you do not know how to answer it.

I'm also going to assume that you at least believe that my Isaiah 46:10 interpretation is not twisting the language of the verse in its isolation and that it is viable interpretation as long as the context of the whole sweep of Scripture lines up, since you didn't respond to it directly.

Thank you again for responding.

## **Second Debate with another Calvinist/Augustinian**

### **Calvinist/Augustinian**

Back to the idea of original sin for a second. Death came into the world because of Adam's sin. We know that each person is individually accountable for their own sins (Ezekiel 18 ~ the soul that sins dies). Infants die, yet they have never committed any sin of their own. They are not lost, as they have never personally committed sin. Yet they still die. Why? It's not because of any fault or sin of their own, quite obviously. However, death came into the world through Adam and death (and the flesh) is passed on to each of Adam's descendants.

### **Inescapable Reality**

Ezekiel 18 is obviously speaking about the death of the final judgment. There is a distinction made between the righteous who do righteousness who will live and the

wicked who do wickedness who will die. If it is about common temporal physical death then the distinction doesn't matter because everyone dies. But you will in a circular manner say because everyone is a sinner who always will sin until death. But then again the distinction is pointless because it is clearly speaking in a way that distinguishes those who sin from those who do not. Deeds determine the outcome of whether one lives or dies. And it clearly speaks in a way as if it is possible to stop sinning. It mentions nothing about faith.

Ezekiel is specifically against the teaching of apostate Israel that mimics mainstream Original Sin doctrine:

“18:2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? 18:3 As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. [. . .] 18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. [. . .] 18:25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? [. . .] 18:29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?” -  
Ezekiel *KJV*

Israel was teaching the same thing most Christians teach today. That people inherit the guilt of their sinning forefathers and become punished for what they have done.

But what does God say in response?

“18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. 18:5 But if a man be just, and do that which is lawful and right, 18:6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, 18:7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to

the hungry, and hath covered the naked with a garment; 18:8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, 18:9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD. 18:10 If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, 18:11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, 18:12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, 18:13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. 18:14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, 18:15 That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, 18:16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, 18:17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. 18:18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. 18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. 18:23 Have I any pleasure at all that the wicked should die? saith the Lord

GOD: and not that he should return from his ways, and live? 18:24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. [. . .] 18:26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. 18:27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. 18:28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. [. . .] 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 18:31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 18:32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.” - Ezekiel *KJV*

Even just being born with a nature inherited from one's parents that forces one to sin and yet being held up to an impossible perfect standard with the threat of death unless they just merely trust and receive something that hasn't even been revealed yet is already enough punishment that contradicts God's character revealed herein.

He clearly gives the impression that one can cast from themselves ALL of their transgressions and make themselves a new heart. He clearly gives the impression that man doesn't have to have a sinful nature in this life and have to be a sinner who sins.

We die because we have inherited the effects of what the curses for the sin of Adam and Eve brought of which is no access to the Tree of Life. Because we cannot eat of the Tree of Life is why we all die. Even if you met a person who never sinned before, they would die without the Tree of Life. Jesus supposedly never sinned and yet he died. Hypothetically, even if he took our sins upon

himself, he would have died. When the Pharisees picked up stones to kill him, he hid himself, because if he wouldn't have, he would have then died from the stoning. Animals also die. Are they also born sinners? We have inherited the physical corruption of Adam, mortality because his physical constitution is thus cursed and we are all begotten of him and kind begets like kind.

Mortality also makes it harder to resist temptation to sin. And we have the physical corruption of a cursed earth which makes it harder to not sin because when you have all sorts of physical infirmities and environmental troubles, it becomes extremely difficult to not give into the easy way and just sin in order to get some temporary relief through a sinful pleasure or relief of relinquishing of self-control under stress. This is why it says, “In all this Job did not sin or charge God with wrong,” (Job 1:22 *ESV*) because most people would have given into the distress. This is why so many humans sin. There is also the influence of our sinful forefathers and vain traditions we inherit from them as well as the strong influence of growing up in a sinful culture. And there are also inclinations to certain sins that our parents practiced which we can inherit. But an inclination is not a necessity. And even science, like Scripture, proves this can be overcome and even reversed through practicing the opposite habits by properly exercising our will which is free to choose both good and evil, as in Deuteronomy 30. And Deut. 30:11 specifically and plainly says doing God's will is not too hard for humans. He is talking to the nation of Israel too. Do you think they were all “regenerate?” In Isaiah 1 God tells unregenerate sinners to reason together with him and turn from their evil unto the good. This implies it is possible. This contradicts mainstream Christianity’s “Original Sin.”

“[Infants] are not lost, as they have never personally committed sin.”

>>> Unless you are going to hold to all infants being by default of the Elect, your view here is self-inconsistent with your system by logical consequence.

### **Augustinian/Calvinist**

Regarding Ezekiel 18, Ezekiel is not obviously speaking about the second death. I recall mentioning Ezekiel 18 a while ago to some other Calvinist friends. They



pointed out that the context of Ezekiel 18 is physical death and the application of Mosaic Law. Under Mosaic Law, children shall not be stoned to death for the sins of their parents. If the parents commit adultery, the children will not be put to death for it. So there are different perspectives on Ezekiel 18. The direct context is Mosaic Law, at least in the view of some.

### **Inescapable Reality**

Your Calvinists friends are wrong about Ezekiel 18. I have heard this before. But Ezekiel cannot be used like this. At this time the Israel was not enacting the righteous judicial system for apostate Israelites. People were able to sin and not be put to death by the government because the government was apostate. And the types of willful rebellion to Laws of Moses and the capital crimes that Israelites committed, as Ezekiel mentions, had swift justice of a death penalty for them. You couldn't just, say, commit adultery, and then be apprehended, if you quickly repented be forgiven by the state and not be punished. The Law of Moses gave swifts justice at the mouths of two or more witnesses without mercy. When Israel went astray as a whole there was an offer of repentance so that they could mend their ways and live and restore the nation. But if the nation was righteous, then the judicial system had to carry out the execution for the sins that demanded it, without mercy at the mouth of two or more witnesses. So you are wrong.

However, if you use this text in the way your friend suggested, you then forfeit this text as a proof text for everyone being a sinner because everyone dies.

### **Augustinian/Calvinist**

No, animals are not born "sinners", but they suffer as the result of the Fall. It proves that there are consequences that get passed on through the Fall.

### **Inescapable Reality**

You used the fact that because we die it proves everyone has a sin nature that forces them to sin all the time. You used death as proof that everyone has to sin. But animals die and you do not believe this about them so it invalidates your

argument. And I agree that consequence of sin gets passed on. I even said this. But what does not get passed on is the blame, the sin, nor a nature which necessitates future generations have to sin. The “Original Sin” taught by mainstream Christianity is exactly what Ezekiel was against.

Also, Enoch was so righteous in his walking with Elohim, that Elohim took him bodily away from the earth to himself in the Shamayim to be with him there so that he never saw death. It seems like this may have been the case with Elijah as well. So have ALL really died?

### **Further Observations on the Text of Ezekiel 18 which show that the Text is indeed speaking of the Judicial Death at the Final Judgment**

#### **Putting a Magnifying Glass on “The fathers have eaten sour grapes, and the children's teeth are set on edge”**

The fact that this text’s saying is mentioned as part of the context of Ezekiel 18 shows that the context of the text is indeed about the judicial death at the final judgment, what Christians because of John’s Revelation call the “second death,” because this same phrase is mentioned in Jeremiah 31, which is about the times of the End of this current Age:

“31:1 “At that time, declares the LORD, I will be the God of all the clans of Israel, and they shall be my people.” 31:2 Thus says the LORD: “The people who survived the sword found grace in the wilderness; when Israel sought for rest, 31:3 the LORD appeared to him from far away. I have loved you with an everlasting love; therefore I have continued my faithfulness to you. 31:4 Again I will build you, and you shall be built, O virgin Israel! Again you shall adorn yourself with tambourines and shall go forth in the dance of the merrymakers. 31:5 Again you shall plant vineyards on the mountains of Samaria; the planters shall plant and shall enjoy the fruit. 31:6 For there shall be a day when watchmen will call in the hill country of Ephraim: ‘Arise, and let us go up to Zion, to the LORD our God.’” 31:7 For thus says the LORD: “Sing aloud with gladness for Jacob,

and raise shouts for the chief of the nations; proclaim, give praise, and say, 'O LORD, save your people, the remnant of Israel.' 31:8 Behold, I will bring them from the north country and gather them from the farthest parts of the earth, among them the blind and the lame, the pregnant woman and she who is in labor, together; a great company, they shall return here. 31:9 With weeping they shall come, and with pleas for mercy I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble, for I am a father to Israel, and Ephraim is my firstborn. 31:10 "Hear the word of the LORD, O nations, and declare it in the coastlands far away; say, 'He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.' 31:11 For the LORD has ransomed Jacob and has redeemed him from hands too strong for him. 31:12 They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the LORD, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall be like a watered garden, and they shall languish no more. 31:13 Then shall the young women rejoice in the dance, and the young men and the old shall be merry. I will turn their mourning into joy; I will comfort them, and give them gladness for sorrow. 31:14 I will feast the soul of the priests with abundance, and my people shall be satisfied with my goodness, declares the LORD." 31:15 Thus says the LORD: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more." 31:16 Thus says the LORD: "Keep your voice from weeping, and your eyes from tears, for there is a reward for your work, declares the LORD, and they shall come back from the land of the enemy. 31:17 There is hope for your future, declares the LORD, and your children shall come back to their own country. 31:18 I have heard Ephraim grieving, 'You have disciplined me, and I was disciplined, like an untrained calf; bring me back that I may be restored, for you are the LORD my God. 31:19 For after I had turned away, I relented, and after I was instructed, I struck my thigh; I was ashamed, and I was confounded, because I bore the disgrace of my youth.' 31:20 Is Ephraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore my heart yearns for him; I will surely have mercy on him, declares the LORD. 31:21 "Set

up road markers for yourself; make yourself guideposts; consider well the highway, the road by which you went. Return, O virgin Israel, return to these your cities. 31:22 How long will you waver, O faithless daughter? For the LORD has created a new thing on the earth: a woman encircles a man.” 31:23 Thus says the LORD of hosts, the God of Israel: “Once more they shall use these words in the land of Judah and in its cities, when I restore their fortunes: “‘The LORD bless you, O habitation of righteousness, O holy hill!’ 31:24 And Judah and all its cities shall dwell there together, and the farmers and those who wander with their flocks. 31:25 For I will satisfy the weary soul, and every languishing soul I will replenish.” 31:26 At this I awoke and looked, and my sleep was pleasant to me. 31:27 “Behold, the days are coming, declares the LORD, when I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. 31:28 And it shall come to pass that as I have watched over them to pluck up and break down, to overthrow, destroy, and bring harm, so I will watch over them to build and to plant, declares the LORD. 31:29 **In those days they shall no longer say: “‘The fathers have eaten sour grapes, and the children's teeth are set on edge.’ 31:30 But everyone shall die for his own iniquity. Each man who eats sour grapes, his teeth shall be set on edge.** 31:31 “Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, 31:32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. 31:33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 31:34 And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.” 31:35 Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar—the LORD of hosts is his name: 31:36 “If this fixed order departs from before me, declares the LORD, then shall the offspring of Israel cease from

being a nation before me forever.” 31:37 Thus says the LORD: “If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the LORD.” 31:38 “Behold, the days are coming, declares the LORD, when the city shall be rebuilt for the LORD from the Tower of Hananel to the Corner Gate. 31:39 And the measuring line shall go out farther, straight to the hill Gareb, and shall then turn to Goah. 31:40 The whole valley of the dead bodies and the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be sacred to the LORD. It shall not be plucked up or overthrown anymore forever.”” - Ezekiel *ESV*

I expound on this context in my work [\*Refutation of the Christian New Testament View of Zechariah 11 & 13 - Response to Drake Shelton's feeble Attempt to weasel out of the Fact that Matthew and Mark take Zechariah 13:7 out of Context using his Misunderstanding of Zechariah 11:\*](#)

“Moreover, Zech. 11:10 prophecies God will break covenant with the Jews, a notion Jewish and Ebionite theology has denied as being the baseless and psychopathic tendencies of Calvinist Theology. Seems to be a direct admission of Calvinism to me. Yahovah admits it flat out, straight out with no apologies or qualifications.’

Well, I'm not a Jew worshipper so, unless someone can show me a better interpretation, it seems to clearly say YHWH would break the Sinai Covenant with Israel so that they would no longer have access to the blessings of that covenant (the blessing of that covenant being signified by the name of the broken staff being called 'favor') until they will make a 100% whole-hearted and full repentance among the nations and fully live out God's commission for them to be a nation of priests to the nations, and thus consequently so that God can after in his timing bring about their full gathering and full restoration to the Land of Israel and make the New Covenant with them that will give them their former glory and blessings but also even greater ones, and that this covenant will be superior to the Sinai Covenant because in this covenant there can be no hypocrites who

merely play along in outward conformity to the Torah among the set-apart ones, but all will know God and tares will not be allowed to any longer grow among the wheat, so that in this covenant there can no longer be any stumbling blocks of people with not truly turned hearts at all allowed to coexist in their land like before so that it will be possible in this covenant for their nation to be exiled, the righteous together with the wicked, but in this covenant such will be impossible, and every man truly will suffer for his own sins. God's people who truly love him will be kept by God to not be able to be led to fall away and kept in the blessing forever and any stumbling block that could cause any of them to so stumble will not be allowed to exist in their borders. Read Jeremiah 31 in its entirety and do not isolate parts of it and you will see it clearly says what I have written here it says. Jeremiah 32:36-44 also says the same things later on. Your view that Jeremiah's own given explanation of what the New Covenant is being not sufficient and that we need the New Testament to tell us what it is and that when we read it for what it says, we are merely speaking of a new people and not a new covenant, is false. It's not a new people. It is merely a people made fully set-apart and all wicked only cut off. It's the same people, Israel. But this is not all there is to it. You are missing the point. This is done through a new covenant that no longer contains the parts of the Sinai Covenant which allow for and prophesy of the whole nation falling away and being exiled and put under curses. All that is not a part of this new covenant but in its stead is the guaranteed promise of God that will make this an everlasting covenant of favor upon Israel to turn them back, exterminate all stumbling blocks, and make them forever set-apart and in a blessed relationship that will not be able to be spoiled. The "new people" you talk about, Drake, are made by this New Covenant of God. This is what you do not grasp. So, though you are right about this one part of Zechariah 11, it doesn't mean you are right about everything, that you are not overall taking the Hebrew Scriptures out of context. You really are overall. So please don't try to make this assent to this particular view of yours out to be me assenting to your whole position, or that it necessitates that I do. Because you are very often fallaciously small minded like that in your quest to have it all figured out and rub it in everyone's face."

**And with all this, I've left the Augustinian/Calvinist nowhere to run in regards to these texts.**