

## Exegesis of Romans 9.29

Chapters 9-11 of Romans are generally quarantined in popular thinking. They probably should be viewed as a necessary and integral part of the discussion of justification which forms the staple of the preceding parts of the book. This assumption does justice to the writer and Scripture in general, since it only assume that they keep to the subject being discussed and logically develop it. What is the connection of these chapters with what has preceded? The proper connection is to be sought in their relation to the discussion of justification. Paul introduces the known fact of the unbelief of Israel by ~~many~~ ~~expressing~~ expressing the intense sorrow and anguish their unbelief brings to him. Then he states that their unbelief, rendered even more incomprehensible by the marvellous privileges that had been theirs, is not such a phenomenon as would indicate that the word of God had failed. "Word of God" may mean either "the Gospel as preached" or the ~~declared~~ "declared purpose of God". Alf. and ICC adopt the latter, though pointing out that it is the only case in the NT where the phrase is used in this sense. With reference to Paul's purpose of establishing justification by faith, the interpretation of "Gospel" seems appropriate: had the "Gospel" failed in the place where it would have been expected to succeed most signally, in Israel which had the promises, covenants, etc? It is the unbelief of Israel which would bring doubt on the doctrine Paul was expounding, and bring forth the declaration that the word of God had not failed, because in fact some had been saved: the true Israel. It is this doctrine of the true Israel within national Israel which is under discussion in ch.9, in which the quotation from Is. is found. The doctrine of a purpose of God according to election is established from the Scripture, and then ~~is~~ God is shown to be sovereign, just and merciful in acting thus, for His purpose is to make known the riches of His glory in the salvation of a people out of Jew and Gentile, a people whom He "called". The quotation from Hosea v.25, 26 suffices to prove His purpose to call some of His people from the Gentiles: Isaiah's testimony is adduced to show that even in Israel, all would not be saved, but a remnant only. The quotation from Is. 1.9 is the