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concluding citation in the proof. How is it used and what is its precise bearing on the argument?

Its general congruity is evident in that its central thought is that of a remnant of faithful ones in general apostasy. But is its citation adequately justified merely as a reiteration of the prediction already made in the previous verse which is another citation from Is. to the effect that there will be a remnant? There are other emphases in the citation which seem particularly apt in the general context. First, there is the sharp emphasis on heinousness and totality of apostasy in Israel by means of the allusion to Sodom and Gomorrah. Second, there is the emphasis on the sovereign mercy and Divine efficiency involved in the salvation of a remnant. Apostasy is so terrible and complete that if there had not been a remnant, the nation would have become like Sodom and Gomorrah; but if that is the character and tendency of sin, who but Jehovah of Sabaoth, the mighty Saviour Who is also the sovereign of the universe, could cause a seed to remain? And is not the survival of a remnant itself a matter of grace, as seen on the background of sin and rebellion? Thus not merely in the assertion of the survival of a remnant, but also in the striking statement of the principles producing the remnant--sovereign mercy and Divine power--the citation is in accord with the argument of Ro. 9.

An important problem remains: Is the citation a prediction fulfilled?

The language and context of Is. does not seem to require that it be taken as a prediction. The form of the condition is that which indicates that it is contrary to fact in the past; that the condition was not fulfilled in the past. The context seems to indicate that the statement is a generalization from historical incidents: the nation is rebellious and sinful, and the land is oppressed and devastated by strangers as a consequence. The reason the nation had not been utterly destroyed was that God had left a godly remnant; hence the utter destruction which had been necessary in the case of Sodom and Gomorrah had not been carried out in the case of Israel.

Nor does the language and context of Ro. 9 necessarily require it to