

as the prophets are concerned, then, we are led back to the older view, which interprets the 'hosts' as the multitude of angels. This best satisfies all the facts in the case." (The quotations are from Dr. Vos's Notes on Biblical Theology of the Old Testament, pp.180 and 183). אֱלֹהֵינוּ אֱלֹהֵי כָּל הַיְּמִינִים is a name which stresses the omnipotence of God. Hence its special appropriateness to the verse which we are considering. Its use emphasizes the fact that it is only due to the mercy of the Almighty and Sovereign Lord of all, that Israel is left a seed. It is right in accord with the thought of Paul all through the chapter, and makes a fitting ending to the section.

ἔγεννηθήμεν . . . ὡμοιωθήμεν We have here a combination of two types of thought: become like, and become as. To "become as Sodom" is a terrible picture of destruction. Only three persons escaped from Sodom, and they were not citizens but sojourners. There is a sort of climactic order here. Though three sojourners escaped from Sodom, we have no record of any remnant whatever from Gomorrah. This verse makes a fitting conclusion to the section. In v.14, the objector holds that to posit absolute right of election as belonging to God would be to question God's righteousness. In v.29 Paul declares again what Isaiah had uttered so long before, that had it not been for the sovereign mercy and unmerited grace of God, which preserved of Israel a seed, the destruction of the nation would have been as complete as that of Sodom and Gomorrah.

v.30. Here begins a new division of Paul's thought. Most commentators agree that chapter 10 should begin here, as these four verses form an essential part of that chapter. Paul has concluded his answer to the objections against God's sovereignty in election.

Having thus proved that God was free to call the Gentiles as well as