

preceding the words quoted in v.26. Parry calls this "a clear proof that the quotations were from memory (or from a catena?):"

τὸ ὑπόλειμμα—"the remnant". The word is emphatic, and in antithesis to what precedes. For the sense we could well supply "only".

σωθήσεται—By this the LXX translates ²³וָרָג, "return". The idea is one of a return to God. Of this the N.T. idea of salvation through Christ is the proper consequence.

v.28. This verse continues the idea of God's judgment upon Israel, and makes necessary the interpretation which I have placed upon τὸ ὑπόλειμμα above. It is a verse filled with technical difficulties. As given in the Textus Receptus, it is a verbatim quotation from the LXX of Is.10:22c-23, except for the insertion of γάρ and the substitution of ἐπὶ τῆς γῆς for ἐν τῇ σκευημένη ἁγίᾳ. Κ and Β give it these changes from the LXX, but with five of the original words omitted. The simplest interpretation of this is to assume that Paul paraphrased it, possibly from memory, giving a shortened form of the Septuagint quotation. In the long form of the Textus Receptus, the γάρ which is inserted after λόγον is ungrammatical, giving another strong reason for believing that the shorter form is what Paul actually wrote. The LXX rendering differs considerably from the Masoretic text. Sanday says of this, "These appear to arise from an inability to translate. For 'a final work and a decisive, overflowing with righteousness', they wrote 'a word, accomplishing and abridging it in righteousness', and for 'a final work and a decisive', 'a word abridged will the Lord do', &c." Possibly by the use of Old Testament Textual Criticism (of which I know nothing as yet) one could bring the two renderings closer together. But Paul's paraphrase gives the general intent of the Hebrew, and fits excellently into his purpose. It certainly does not at all