

misrepresent the thought of the context in Isaiah, and we must remember that Paul did not quote the O.T. for the purpose of bringing proof texts, as one would present a phrase from a book of statutes, but generally rather to remind his hearers of the thought of the entire section to which he refers. Here Paul's words represent very accurately the thought of the passage in Isaiah. λόγον means "word". It refers to the warning of judgment upon sin, which God had repeatedly pronounced, beginning with the Pentateuch. συντελήων καὶ συντέμνων Finishing and cutting short. The prefix συν signifies "summarily". The terrible course of sin will not go on forever, but God will summarily destroy it. The wrath of God will go forth, and its destruction will include, as this verse infers, and especially vv.27 and 29 declare, the great mass of the Israelites. v.29. Another quotation from Isaiah is presented, still further enforcing the apostle's argument, that God had definitely declared beforehand the rejection of the great mass of Israel. Paul takes this word of Isaiah's, and makes it his own, using it to sum up the section. "And as Isaiah said before, so say I now". The insertion of καθώς shows this to be the structure. προεῖρηκεν has been interpreted as meaning, earlier in Isaiah's prophecy. Godet declares this interpretation puerile. Philippi says, "not merely is no such exact local indication found elsewhere in Paul's quotation of Scripture passages, but we have also seen how in the immediately preceding vv.25,26 he joins a former passage from Hosea to a later one of the same prophet without such indication, and, moreover, ~~w~~elds the two into one dictum." Yet Meyer cites as proponents of that view Baumgarten-Crusius, van Hengel, Erasmus, Beza, Calvin, Grotius, Michaelis, and others. To this list should be added Alford.