

Meyer declares that "it is used in the prophetic sense", and he is joined in this opinion by De Witte, Philippi, Tholuck, Lange, Godet, Moule, and Sanday. The preponderance of evidence seems to favor this view. Paul's emphasis is on the fact that Isaiah so long ago predicted the terrible fact which is now being fulfilled in the failure of the mass of Israel to be included in the number of those who share the blessings described in the first eight chapters of the epistle. Εἰ μὴ Κυριος κ.τ.λ. The quotation is verbatim from the LXX of Is.1:9. The LXX seems to represent the Hebrew very well. One noteworthy point in it is its rendering of the Hebrew רְשִׁיט remnant, by σπέρμα. This gives the idea of the extreme smallness of the remnant in comparison with the great mass of those rejected, and also of the promise which it contains for future development and fruitage. Εἰ μὴ ἂν-Condition contrary to fact. "If not" or "except" Κυριος Σαβαωθ= a frequent designation for the supreme God in the Old Testament--יהוה צבאות; Dr. Geerhardus Vos says: "This is a specifically prophetic name of God, which does not appear in the Pentateuch, Joshua, Judges. We meet with it first in Samuel and Kings, next in eight Psalms, in all four of the early prophets, in all the other prophets, except Joel, Obadiah, Jonah, Ezekiel. Finally it occurs in three passages in Chronicles. Jehovah Zebaoth is probably an abbreviation, since a proper name cannot stand in the construct state. A further abbreviation is that into the simple "Zebaoth", but this is not found in the O.T. The LXX have in a number of cases transliterated "Zebaoth", and this has passed over into two N.T. passages, Rom.9:29; James 5:4." Various interpretations have been advanced for the meaning of the name, such as Lord of armies, Lord of angels, Lord of heaven, or Lord of the universe as a marshalled host. Dr. Vos says, "So far