v.25.Now Paul begins the third stage of his answer to the objection
that to think of God as having absolute liberty to elect whomsoever
He chooses, without regard to human merit, would make God out to
be unrighteous.   He has presented, first, the argument of the
divine declaration--God explicitly claims this power (v.15-18),
second, the answer of philosophy--in view of the supreme position
of God as Creator, and of the benevolent purposes with which
He exercises His sovereignty, who art thou to object to that
sovereignty (v.19-24)?   Now he presents, third, the answer of the
fact--not only has God declared this great principle, He has gone
further, and expressly announced that He will apply it, calling
many from among the Gentiles, and rejecting many of the Jews.(v.25-29).
This is very offensive to the Jewish objector, who felt that
God was bound to save all the Jews and destroy the rest of humanity,
and is galling to the pride of men everywhere, who like to consider
God as bound to favor them, on account of some supposed racial or
national or personal merit. $\underline{\dot{\omega}s \; \kappa\alpha\grave{\iota}}$ This phrase connects this
beginning of a new section of the argument directly with the
preceding verse $o\mathring{v}s \; \kappa\alpha\grave{\iota} \; \grave{\varepsilon}\kappa\acute{\alpha}\lambda\varepsilon\sigma\varepsilon\nu \ldots \kappa\alpha\grave{\iota} \; \grave{\varepsilon}\xi \; \grave{\varepsilon}\theta\nu\widehat{\omega}\nu$. $\underline{\grave{\varepsilon}\nu \; \tau\widehat{\omega} \; '\Omega\sigma\eta\grave{\varepsilon}}$
equivalent to "in the writings of Hosea". $\lambda\acute{\varepsilon}\gamma\varepsilon\iota$ The same common
form of introducing a divine quotation as was used in v.15;
equivalent to $\theta\varepsilon\grave{o}s \; \lambda\acute{\varepsilon}\gamma\varepsilon\iota$.   The quotation is from Hosea 2:23.   The
LXX rendering is slightly altered in Paul's quotation, but not so
as to change the sense.   He alters the order of the two clauses.
In the first clause (Paul's order), he substitutes $\kappa\alpha\lambda\acute{\varepsilon}\sigma\omega$ for
$\grave{\varepsilon}\rho\widehat{\omega}$, and alters the following construction to correspond.
$\underline{\kappa\alpha\lambda\acute{\varepsilon}\sigma\omega}$ when used with a double accusative can only mean, "I will name".
But there is a reference back to v.24, where it is used in the other