

sense. In the second clause Paul substitutes ἡγαπημένην for the more usual LXX rendering ἡλεημένην. But the Vatican manuscript has ἡγαπημένην in the passage in Hosea, and we are free to assume that probably that was the text with which Paul was familiar.

The other reading seems closer to the Hebrew (Hos.2:25 in Heb.-- פדן ק), but Hodge asserts, "The Hebrew, however, admits of the rendering given by the apostle, as the word translated 'to have mercy' may signify 'to love'" Peter quotes this same passage, in 1 Pet.2:10, using the more common LXX rendering, ἡλεημένοι. In this quotation, as in the one following, the apostle has the entire context in mind. He is speaking in the first instance to a Jewish objector, who would be familiar with the Prophets, and he does not need to quote specific statements in logical demonstration, but simply to remind his hearer of the entire O.T. passage which bears out his point. οὐ λαόν μου for Hebrew, בְּעַמִּי ; Hosea had named his son and daughter בְּעַמִּי and פדן ק , to signify the fallen condition of the ten tribes. Here Hosea prophesies their restoration. Some have objected to Paul's application of this verse to the Gentiles. But Paul's application is perfectly logical and proper. He is calling attention again to the right of God to take into His covenant those who were previously cut off. Peter also refers it to the Gentiles, in 1 Peter 2:10. Hodge says, "The ten tribes were in a heathenish state, relapsed into idolatry, and, therefore, what was said of them, is of course applicable to others in like circumstances, or of like character..... This method of interpreting and applying Scripture is both common and correct. A general truth, stated in reference to a particular class of persons, is to be considered as intended to apply to all