

those whose character and circumstances are the same, though the form or words of the original enunciation may not be applicable to all embraced within the scope of the general sentiment."

In his work on "The Quotations of the New Testament from the Old", Professor Franklin Johnson says, "Tholuck says that this quotation and those from Isaiah which immediately follow it, are not intended for proof, and are brought forward only because their language is appropriate to the case in hand...There could be no objection to the view of Tholuck were there any real difficulty which forbade us to regard these quotations as proofs of a proposition."

v.26. Much of what has been said regarding the quotation in v.25 applies to this one and to those that follow, so I shall not repeat it.

Paul here quotes Hos.1:10 (2:1 in the Hebrew), giving the LXX almost verbatim. The LXX here is a very accurate rendering of the Hebrew, differing only in the substitution of κληθήσονται for

וְהָיוּ לְעַמִּי. Paul changes the LXX only by inserting ἐκεῖ.

ἐκεῖ seems to emphasize the idea of place, but probably it refers indefinitely to the heathen world. Sanday renders it, "Wheresoever on earth there may be Gentiles, who have had to endure the reproach of being not God's people, in that place they shall be called God's people, for they will become members of His Church and it will be universal". There has been some objection to this composite arrangement of O.T. quotations, giving one passage from Hosea in v.25, and going right on to quote another without mentioning the change, in v.26. But this combining of two or more disconnected passages is not unusual in the N.T. (cf. Matt.21:13; Mk.11:17; Luke 19:46; Luke 1:17; Acts 1:20; Rom.9:33; Rom.10:11; Rom.11:8; Rom.11:26,27; 2Cor.6:16; and Gal.3:8 -- list from Toy, "Quotations