

in the New Testament"), and was a common practice of the Jewish Rabbis. It can hardly be objected to, so long as both passages refer to the matter in hand. Moreover, in this section Paul is speaking definitely to those who know the scriptures, and who would, of course, immediately recognize his change from one passage of Hosea to another.

v.27. We now enter the second part of this division of the argument. Paul turns our attention to the darker side of the picture. He has been quoting prophecies to show that God had declared His determination that they who had not been His people should become His people. Now he presents the prophecies regarding Israel. δε indicates the transition from the writings of one prophet, Hosea, to those of another, Isaiah. κραζει - Lange says this word here "describes the bold declaration of a truth very offensive to the people".

ὑπὲρ τοῦ Ἰσραὴλ This phrase indicates that what preceded was not regarding Israel, but about the Gentiles. <sup>since Israel is definitely mentioned in the passage.</sup> It makes impossible <sup>following quotations</sup> the exegesis of those commentators who seek to avoid the difficulty in Paul's use of the quotations in vv.25-6 about the Gentiles, by interpreting them <sup>also as</sup> as referring ~~also~~ to Israel (e.g. Hoffman).

Ἐὰν ἦ κ.τ.λ. This quotation runs to the end of v.29. It is from the LXX of Is.10:22,23. I shall consider first the part contained in v.27, and discuss the part in v.28 separately.

This first part does not run clear to the end of Is.10:22, for the verses are divided differently here and in Isaiah. In this part Paul quotes the LXX almost verbatim, except that he substitutes

ὑπόλειμμα for κατάλειμμα, and that instead of beginning his quotation with καὶ ἔάν γενηται ὁ λαὸς Ἰσραὴλ he begins it with Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ, a phrase from Hosea 1:10, immediately