application, confined to the instances of  
Pharaoh and the Jews: these instances  
give occasion to the argument, but the  
argument itself is general, extending to all  
the dealings of God).

**24.**] **whom**  
(viz. vessels of mercy) **He also called,**  
[even] **us, not from among the Jews  
only, but also from among the Gentiles?** It being entirely in the power  
of God to preordain and have mercy on  
whom He will, He has exercised this  
right by calling not only the remnant of  
His own people, but a people from among  
the Gentiles also,

**25, 26.**] {25} It is difficult to ascertain in what sense the Apostle  
cites these two passages from Hosea as  
applicable to the Gentiles being called to  
be the people of God. That he *does* so,  
is manifest from the words themselves, and  
from the transition to the Jews in ver. 27.  
In the prophet they are spoken of *Israel*;  
see ch. i. 6—11, and ch. ii. throughout:  
who after being rejected and put away, was  
to be again received into favour by God.  
Two ways are open, by which their citation  
by the Apostle may be understood. Either  
(1) he brings them forward to shew that it  
is consonant with what we know of God’s  
dealings, to *receive as His people* those  
who *were* formerly *not His people*—that  
this may now take place with regard to the  
Gentiles, as it was announced to happen  
with regard to Israel,—and even more,—  
that Israel in this, as in so many other things, was the prophetic mirror in which  
God foreshewed on a small scale His future  
dealings with mankind,—or (2) he adduces  
them from mere applicability to the subject  
in hand, implying, ‘It has been with us  
Gentiles, as with Israel in the prophet  
Hosea.’ I own I much prefer the former  
of these, as more consonant with the dignity  
of the argument, and as apparently justified  
by the **also**,—as He saith *also* in Hosea,  
implying perhaps that the matter in hand  
was not that directly prophesied in the  
citation, but one analogous to it. Chrysostom  
takes the same view. **Her** is used, because  
the Jewish people was typified by the *daughter of* the prophet, Hos. i. 6, who was called  
Lo-ruhamah, ‘not having obtained mercy.’  
{26} —By **in the place... there**, must not  
I think be understood, in any particular  
place, as Judea, nor among any peculiar  
people, as the Christian Church: but as a  
general assertion, that in every place where  
they were called ‘not His people,’ there  
they shall be called ‘His people.’

**27.**] *A proof from Scripture of the fact,  
that a part of Israel are excluded.* Here  
again the analogy of God’s dealings, in the  
partial deliverance of Israel from captivity,  
and their great final deliverance from death  
eternal, is the key to the interpretation of  
the prophecy cited. The words are spoken  
by Isaiah of the return from captivity of a  
remnant of Israel.

**28.**] The reference of this latter part of the citation is not