86 ROMANS. Ix.   
   
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 unto glory, ®\* whom he also called, glory, \*4 even us, whom he   
 © ch. 29. even us, °not from among the Jews hath called, not of the   
 only, but also from among the Gen- Jews only, but also of the   
 tiles? 2% As he saith also in Hosea, Gentiles? \*5 As he saith   
 PJ will call them my people, which also in Osee, I will call   
 1p Hos. 23. were not my people; and her be- them my ‘people, which   
 1 Pet. 10. loved, which was not beloved. were not my people; and   
 264And it shall be, that in the her beloved, which was not   
 place where it was said unto them, beloved. \*6 And it shall   
 4q 4.10. Ye are not my people; there shall come to pass, that in the   
 they be called sons of the living place where it was said   
 God. 27 Moreover Isaiah crieth con- unto them, Ye are not my   
 . cerning Israel, Though the number people; there shall they   
 of the sons of Israel be as the sand be called the children of   
 of the sea, \*the remnant shall be the living God. \*7 Esaias   
 saved: ° for he is finishing the also crieth concerning Is-   
 ¥ Isa. 22, 28. short rael, Though the number   
 of the children of Israel   
 sch. xi. be as the sand of the sea,   
 aremnant shall be saved:   
 28 for he will finish the   
 reckoning, and cutting it work, and cut it short in   
   
 application, confined to the instances of things, was the prophetic mirror in which   
 Pharaoh and the Jews: these instances God foreshewed on a small scale His future   
 give occasion to the argument, but the dealings with mankind,—or (2) he adduces   
 argument itself is extending to all them from mere applicability to the   
 the dealings of God). 24.) whom in hand, implying, ‘It has been with us   
 (viz. vessels of mercy) He also called, Gentiles, as with Israel in the prophet   
 [even] us, not from among the Jews Hosea.’ I own I much prefer the former   
 only, but also from among the Gen- of these, more consonant with the dignity   
 tiles? It being entirely in the power of the argument, and as apparently justified   
 of God to preordain and have mercy on by the also,—as He saith also in Hosea,   
 whom He will, He has exercised this implying perhaps that the matter in hand   
 right by calling not only the remnant of was not that directly prophesied in the   
 Tlis own people, but a people from among citation, oneanalogous toit. Chrysostom   
 the Gentiles also, 25, 26.] It is diffi- takes the same view. Her is used, because   
 cult to ascertain in what sense the Apostle the Jewish people was typified the daugh-   
 cites these two passages from Hosea as ter of the Hos. i. 6, who was called   
 applicable to the Gentiles being called to Lo-ruhamah, ‘not having obtained mercy.’   
 be the people of God. That he does so, —By in the place... there, must uot   
 is manifest from the words themselves, and I think be understood, in any particular   
 from the transition to the Jews in ver. 27. place, as Judea, nor among any peculiar   
 In the prophet they are spoken of Israel ; people, as the Christian Church: but as a   
 see ch. i. 6B—11, and ch. ii. throughout: general assertion, in every place where   
 who after being rejected and put away, was they were called ‘not His people,’ there   
 to be again received into favour by God. they shall be called ‘His people.’   
 Two ways are open, by which their citation 27.) A proof from Scripture of the fact,   
 by the Apostle may be understood. Either that a part of Israel are excluded. Here   
 (1) he brings them forward to shew that it again the analogy of God’s dealings, in the   
 is consonant with what we know of God’s partial deliverance Israel from captivity,   
 dealings, to receive as His people those and their great final from death   
 who were formerly not His people—that eternal, is the key to the interpretation of   
 this may now take place with regard to the the prophecy cited. The words are spoken   
 Gentiles, as it was announced to happen by Isaiah of the return from captivity of a   
 with regard to Israel,—and even more,— remnant of Israel. 28.] The refer-   
 that Israel in this, as in so many other ence of this latter part the citation is