

The following is from Archer, Gleason L., and Gregory Chirichigno. *Old Testament Quotations in the New Testament*. Chicago: Moody, 1983.

288	Isa 10:22-23; Hos 2:1,3; Rom 9:25-28;	English
MT	<p style="text-align: center;"> Hosea 2:1 וְהָיָה מִסְפֵּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּדַד וְלֹא יִסָּפֵר וְהָיָה בְּמָקוֹם אֲשֶׁר־יֹאמְרוּ לָהֶם לֹא־עַמִּי אַתֶּם יֹאמְרוּ לָהֶם בְּנֵי אֱלֹהִים׃ </p> <p> Hosea 1:10 Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And it will come about that, in the place Where it is said to them, "You are not My people," It will be said to them, "<i>You are</i> the sons of the living God." </p> <p style="text-align: center;"> Hosea 2:3 רַחֲמָה׃ אֹמְרוּ לְאֶחָיִכֶם וּלְאֶחָוֹתֵיכֶם </p> <p> Hosea 2:1 Say to your brothers, "Ammi," and to your sisters, "Ruhamah." </p> <p style="text-align: center;"> Isaiah 10:22 כִּי אִם־יִהְיֶה עַמֶּךָ יִשְׂרָאֵל כְּחֹל הַיָּם שְׂאֵר יָשׁוּב בּוֹ כְּלִיּוֹן חֲרוּץ שׁוֹטֵף צְדָקָה׃ כִּי כָלָה וְנִחְרָצָה אֲדֹנָי יְהוִה צְבָאוֹת עֲשֵׂה בְּקֶרֶב כָּל־הָאָרֶץ׃ ס </p> <p> Isaiah 10:22 For though your people, O Israel, may be like the sand of the sea, <i>Only</i> a remnant within them will return; A destruction is determined, overflowing with righteousness.²³ For a complete destruction, one that is decreed, the Lord God of hosts will execute in the midst of the whole land. </p>	
LXX		
NT	<p> ^a Romans 9:25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·²⁶ καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.²⁷ Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ· ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·²⁸ λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς. </p> <p> Romans 9:25 As He says also in Hosea, "I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved.'"²⁶ "And it shall be that in the place where it was said to them, 'you are not My people,' There they shall be called sons of the living God."²⁷ And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved;²⁸ for the Lord will execute His word upon the earth, thoroughly and quickly." </p> <p> 9:25-only Hos 2:25 9:26-only Hos 2:3 9:27-only Hos 2:3; Isa 10:22-23 9:28-only Isa 10:22-23 </p>	
Commentary		

Hos 2:1; MT וְהָיָה בְּמִקְוֵם אֲשֶׁר-יֹאמַר לָהֶם לֹא-עַמִּי אַתֶּם וַיֹּאמֶר לָהֶם בְּנֵי אֱלֹהֵי; LXX καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος = NT.

Hos 2:3a(1b); MT אָמְרוּ לְאַחֵיכֶם עַמִּי; LXX εἶπατε τῷ ἀδελφῷ ὑμῶν Λαός μου (singular "brother" for MT's "brothers"). NT Rom 9:25 καλέσω τὸν οὐ λαόν μου λαόν μου (the affirmation of God in the first person is legitimately inferred from His command to the prophet to declare it). (B^a)

Hos 2:3b; MT וְלֹא-חֲוִיתִיכֶם רַחֲמָה; LXX καὶ τῇ ἀδελφῇ ὑμῶν Ἠλεημένη (again the LXX uses the singular for the MT's plural); NT (Rom 9:25b) καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. Here ἠγαπημένην is probably influenced by the Aramaic רַחַם "to love." The reference to οὐκ ἠγαπημένην is actually Hos 1:6 "Name her (לֹא-רַחֲמָה) for I will no longer have compassion (אֲרַחֵם) upon the house of Israel." Hence we have an inferential quote here that accurately reflects the concept of the OT passage cited. (D^a)

Isa 10:22-23; MT אִם-יְהִיָּה עִמָּךְ יִשְׂרָאֵל כְּחֹל הַיָּם שָׂאֵר יִשׁוּב בּוֹ; for which the LXX reads εἰ ἂν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται (wrong for יִשׁוּב; NT (Rom 9:27) εἰ ἂν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης τὸ ὑπόλειμμα σωθήσεται. Note the following divergences: (1) Rom uses ᾖ rather than LXX's γένηται, but this is just as good for יְהִיָּה; (2) σωθήσεται is an implication of יִשׁוּב, since it was largely those who returned after the fall of Babylon in the 580s B.C. who carried on a covenant relationship with the Lord. Their act of returning to the desolate ruin of Jerusalem evidenced a true commitment to the Lord and His covenant promises; (3) The word ἀριθμὸς ("number of") is clearly implied by the description of the Israelites as the "sand of the sea"; in other words, in number they were like the sand, rather than in their color or their consistency; (4) The connotation of ὑπόλειμμα in Rom 9 is "that which is left remaining," that of the LXX's κατάλειμμα "that which is left behind"; both are equally good for שָׂאֵר. It is interesting to observe the similarity of Paul's quotation of Hos and Isa to the wording of the LXX, and yet the minor differences that do occur here and there. (D)

289	Hos 2:25	English
MT		<p>Hosea 2:25 וְזָרַעְתִּיהָ לִּי בְּאֶרֶץ וְרַחֲמֹתַי אֶת-לָא רַחֲמָה וַאֲמַרְתִּי לְלֹא-עַמִּי עַמִּי-אַתָּה וְהוּא יֹאמֶר אֱלֹהֵי: פ</p> <p>Hosea 2:23 "And I will sow her for Myself in the land. I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people, 'You are My people!' And they will say, 'Thou art my God!'"</p>
LXX		<p>Hosea 2:25 καὶ σπερῶ αὐτὴν ἐμαυτῷ ἐπὶ τῆς γῆς καὶ ἐλεήσω τὴν Οὐκ-ἠλεημένην καὶ ἔρω τῷ Οὐ λαῷ μου λαός μου εἰ σύ καὶ αὐτὸς ἐρεῖ κύριος ὁ θεός μου εἰ σύ</p> <p>Hosea 2:23 And I will sow her to me on the earth; and will love her that was not loved, and will say to that which was not my people, Thou art my people; and they shall say, Thou art the Lord my God.</p>
NT		
Commentary		

[Hos 2:25](#)(23), which is associated with [Hos 2:1 \(1:10\)](#) in furnishing a source for [Rom 9:25](#), contributes to that conflate passage “her who had not received compassion” as the basis for **ἐλεήσω τὴν Οὐκ ἠλεημένην**. As for “I will call her *beloved* who has not been beloved” in [Rom 9](#), , the “beloved” (**ἠγαπημένην**) seems to rest upon an interpretation of **חֶסֶד** in the Aramaic (but not exclusively *beloved* even in that language; yet it predominantly serves as a favored word for “love”). (D)

290	Hos 6:6 ; Mt 9:13 ; 12:7	English
MT	Hosea 6:6 כִּי חֶסֶד חֲפַצְתִּי וְלֹא־זֶבַח וְדַעַת אֱלֹהִים מֵעֹלֹת׃	
	Hosea 6:6 For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings.	
LXX	Hosea 6:6 διότι ἔλεος θέλω καὶ οὐ θυσίαν καὶ ἐπίγνωσιν θεοῦ ἢ ὀλοκαυτώματα	
	Hosea 6:6 For I will <i>have</i> mercy rather than sacrifice, and the knowledge of God rather than whole-burnt-offerings.	
NT	^a Matthew 9:13 πορευθέντες δὲ μάθετε τί ἐστίν· ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.	
	Matthew 9:13 "But go and learn what <i>this</i> means, 'I desire compassion, and not sacrifice,' for I did not come to call the righteous, but sinners."	
	^b Matthew 12:7 εἰ δὲ ἐγνώκειτε τί ἐστίν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.	
	Matthew 12:7 "But if you had known what this means, 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent.	
Commentary		
Hos 6:6 ; MT חֶסֶד חֲפַצְתִּי וְלֹא־זֶבַח ; LXX διότι ἔλεος θέλω καὶ οὐ θυσίαν = Mt 9:13 and Mt 12:7 (A). The only comment needed here is that חֲפַץ means “take pleasure in—delight in” (the probable meaning here, according to <i>BDB</i> 342b), whereas θέλειν = “wish, desire.” But θέλειν is quite often used for חֲפַץ in the LXX, e.g. Deut 21:14 ; 1 Sam 18:22 ; cf. 2 Sam 15:26 ; 1 Kings 10:8 ; 2 Chron 9:8 ; Isa 17:22 ; etc.		
291	Hos 10:8 ; Lk 23:30 ; Rev 6:16	English
MT	Hosea 10:8 וְנִשְׁמְדוּ בְּמֹת אֲזַן חֲטָאת יִשְׂרָאֵל קוֹץ וְדַרְדָּר יַעֲלֶה עַל־מִזְבְּחֹתָם וְאָמְרוּ לְהָרִים כְּסוּנוֹ וְלַגְּבָעוֹת נִפְלוּ עָלֵינוּ׃	
	Hosea 10:8 Also the high places of Aven, the sin of Israel, will be destroyed; Thorn and thistle will grow on their altars, Then they will say to the mountains, "Cover us!" And to the hills, "Fall on us!"	
LXX	Hosea 10:8 καὶ ἐξαρθήσονται βωμοὶ ὧν ἁμαρτήματα τοῦ Ἰσραὴλ ἄκανθαὶ καὶ τρίβωλοι ἀναβήσονται ἐπὶ τὰ θυσιαστήρια αὐτῶν καὶ ἐροῦσιν τοῖς ὄρεσιν καλύψατε ἡμᾶς καὶ τοῖς βουνοῖς πέσατε ἐφ' ἡμᾶς	

	<p>Hosea 10:8 And the altars of On, the sins of Israel, shall be taken away: thorns and thistles shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.</p>
NT	<p>^a Luke 23:30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσετε ἐφ’ ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς·</p> <p>Luke 23:30 "Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'"</p> <p>^b Revelation 6:16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις· πέσετε ἐφ’ ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,</p> <p>Revelation 6:16 and they said to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb;</p>
<p>Commentary</p>	
<p>Hos 10:8; 8c MT וְאָמְרוּ לְהַרִּים כְּסוּנוּי וְלַבְּעוֹת נַפְלוּ עָלֵינוּ = LXX καὶ ἐροῦσιν τοῖς ὄρεσιν, καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς πέσατε ἐφ’ ἡμᾶς (cf. Lk 23:30 ἄρξονται λέγειν τοῖς ὄρεσιν, πέσετε ἐφ’ ἡμᾶς, καὶ τοῖς βουνοῖς καλύψατε ἡμᾶς, so (A). Note the following: (1) ἐροῦσιν in the LXX is fine for וְאָמְרוּ, but ἄρξονται λέγειν is also a justifiable, more sophisticated rendering of the perfect conversive (A^d); (2) καλύψατε in the LXX is a possible inference, but Luke's "fall on us" is exactly what the Hebrew says. Rev 6:16, which is not really a quotation but simply an allusion, uses κρύψατε rather than the LXX's and Luke's καλύψατε before ἡμᾶς. (F)</p>	

292	<p>Hos 11:1; Mt 2:15</p>	<p>English</p>
MT	<p>Hosea 11:1 כִּי נָעַר יִשְׂרָאֵל וַאֲהַבְהוּ וּמִמִּצְרַיִם קָרָאתִי לְבָנִי:</p>	
	<p>Hosea 11:1 When Israel was a youth I loved him, And out of Egypt I called My son.</p>	
LXX	<p>Hosea 11:1 διότι νήπιος Ἰσραηλ καὶ ἐγὼ ἠγάπησα αὐτὸν καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ</p> <p>Hosea 11:1 Early in the morning were they cast off, the king of Israel has been cast off: for Israel is a child, and I loved him, and out of Egypt have I called his children.</p>	
NT	<p>^a Matthew 2:15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱὸν μου.</p> <p>Matthew 2:15 and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt did I call My Son."</p>	
<p>Commentary</p>		
<p>Hos 11:1; MT כִּי נָעַר יִשְׂרָאֵל וַאֲהַבְהוּ וּמִמִּצְרַיִם קָרָאתִי לְבָנִי; LXX ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ is less accurate than Mt 2:15: ἐκάλεσα τὸν υἱὸν μου. But Hos 11:1 seems to refer to the Israelite nation of Moses' day. whereas Mt 2:15 states that the return of the infant Jesus with Mary and Joseph to Judea and Galilee was a fulfillment of Hos 11:1. (E)</p> <p>It should be observed that fulfillment (ἵνα πληρωθῇ τὸ ῥῆμα) implies that the Exodus deliverance of national Israel was a prophetic event for which the coming of the Messiah as personal Israel was the antitypical fulfillment, in the same sense as Jesus is spoken of in 1 Cor 5:7 as "Christ our passover."</p>		

That is, the historical event of the deliverance of Israel through the sprinkled blood of the passover lamb found its antitypical fulfillment in the shedding of Jesus' blood on the cross.

293	Hos 13:14; 1 Cor 15:55	English
MT	<p style="text-align: center;"> Hosea 13:14 מִיַּד שְׂאוֹל אֶפְדֶּם מִמּוֹת אַנְאֵלִים אֱהִי דְבַרְיָךְ מוֹת אֱהִי קִטְבֶּךָ שְׂאוֹל נַחֵם יִסְתֵּר מֵעֵינַי׃ </p> <p> Hosea 13:14 Shall I ransom them from the power of Sheol? Shall I redeem them from death? O Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight. </p>	
LXX	<p> Hosea 13:14 ἐκ χειρὸς ᾗδου ῥύσσομαι αὐτούς καὶ ἐκ θανάτου λυτρώσομαι αὐτούς ποῦ ἡ δίκη σου θάνατε ποῦ τὸ κέντρον σου ἄδη παράκλησις κέκρυπται ἀπὸ ὀφθαλμῶν μου </p> <p> Hosea 13:14 I will deliver <i>them</i> out of the power of Hades, and will redeem them from death: where is thy penalty, O death? O Hades, where is thy sting? comfort is hidden from mine eyes. </p>	
NT	<p> ^a 1 Corinthians 15:55 ποῦ σου, θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ κέντρον; </p> <p> 1 Corinthians 15:55 "O death, where is your victory? O death, where is your sting?" </p>	

Commentary

[Hos 13:14](#); MT שְׂאוֹל אֱהִי קִטְבֶּךָ; LXX ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ἄδη; 1 Cor [15:55](#) ποῦ σου, θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ κέντρον; (*D*^a).

Observe that: (1) אֱהִי is treated as אֵיךְ “where”; (2) קִטְבֶּךָ from קִטַּב = “thy destruction,” for which the LXX’s δίκη “justice” is quite wrong; but the NT’s τὸ νίκος indicates the positive result of the destruction of mortal men, namely victory over the opposition of God’s foes; (2) the second θάνατε is not as accurate as the ἄδη of the LXX as a rendering of שְׂאוֹל, and it creates a nonvariation in the parallelism that is hardly a stylistic improvement. But insofar as Hades is a metonymic correspondent of “death,” it can hardly be classified as conceptually inaccurate. But the choice of the second θάνατε is hard to account for.