*in character*, of this preaching,  
which the Apostle is here asserting: that  
word of God, hitherto confined within the  
limits of Judæa, had now broken those  
bounds, and was preached in all parts of  
the earth. See Col. i. 6, 23.

**19.**]  
**But** (in anticipation of another objection,  
that this universal evangelizing and admission of all, had at any rate *taken the  
Jews by surprise*,—that they had not been  
forewarned of any such purpose of God) **I  
say, Did Israel** (no emphasis on Israel—they are not *first here introduced*, nor  
have the preceding verses been said only of  
the Gentiles; but they have been during  
those verses in the Apostle’s mind, and are  
now *named for distinctness’ sake*, because  
it is not now a question of their having  
*heard*, which they did in common with all,  
but of their having *been aware* from their  
Scriptures of God’s intention with regard  
to themselves and the Gentiles) **not know**(supply, not ‘the Gospel,’ “*the hearing,*”  
as Chrysostom and others,—but, *the fact  
that such a general proclamation of the  
Gospel would be made* as has been mentioned in the last verse, raising up the  
Gentiles into equality and rivalry with  
themselves. Others supply variously, ‘the  
truth of God,’—so as to have an advantage  
over the Gentiles: “*the righteousness of  
God,*” &c.)\*—First (in the order of the  
prophetic roll; i.e. in their very earliest  
prophet. Tholuck observes, ‘The Apostle  
has in his mind a whole series of prophetic  
sayings which he might adduce, but gives  
only a few instead of all, and would shew  
by the ‘*first*,’ that even in the earliest  
period the same complaint [of Israel’s unbelief] is found”) **Moses saith, I will provoke you** (the Hebrew and Septuagint  
have ‘ *them*’) **to jealousy against** (**those  
who are**) **no nation** (the Gentiles, as opposed to *the people* of God), **against a  
nation that hath no understanding** (the  
spiritual fool of Ps. xiv. 1; lii. 1; Prov.  
xvii. 21) **will I provoke you**. The original  
reference of these words, as addressed to  
Israel by Moses, is exactly apposite to the  
Apostle’s argument. Moses prophetically  
assumes the departure of Israel from God,  
and his rejection of them, and denounces  
from God that, as they had moved Him to  
jealousy with their ‘no-gods’ (idols) and  
provoked Him to anger by their vanities,  
—so He would, by receiving into his favour  
a ‘no-nation,’ make them jealous, and provoke them to anger by adopting instead  
of them a foolish nation.

**20.**] **But**  
(even more than this: there is stronger  
testimony yet) **Isaiah is very bold and  
saith** (i.e. as we say, ‘ dares to say,’ ‘*ventures to speak thus plainly*’), **I was found**(so the Septuagint, the Hebrew has ‘I was  
sought: but apparently in the sense of  
Ezek. xiv. 3; xx. 3, ‘enquired of:? which  
amounts to *being found*) **by those who  
sought me not; I became manifest to those  
who asked not after me.** De Wette und  
other modern Commentators have maintained that Isa, lxv. 1 is spoken of the  
Jews, and not of the Gentiles; their main  
argument for this view being the connexion of ch. lxiv. and lxv. But even  
granting this connexion, it does not follow  
that God is not speaking in reproach to  
Israel in ch. lxv. 1, and reminding them  
prophetically, that while they, His own  
rebellious people, provoke Him to anger,  
the Gentiles which never sought Him have  
found Him. ‘*The nation which was not  
called by my Name,*’ in lxv. 1, can only  
primarily mean the Gentiles.

**21**.]  
**But in regard of** (not, as A.V. ‘*¢o*,’ but  
‘*with regard to*.” The words are not an  
*address*) **Israel** (evidently emphatic;—the