16—21. ROMANS. 95   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 world. ' But I say, Did the world. 19 But I say, Did Israel   
 not Israel know? First not know? First Moses saith, \* I x peut xxi.   
 Moses saith, I will pro- will provoke you to jealousy against: Te   
 voke you to jealousy by that which is not a nation, against   
 them that are no people, aYnation that hath no understand- yTit.iii.s.   
 and by a foolish nation I ing will I anger you.   
 will anger you. 7° But is very bold and saith, 20 But Isaiah 7 !.by2.   
 Esaias is very bold, and by them that sought me not; I be-   
 saith, I was found of them eame manifest unto them that asked   
 that sought me not; I was not after me.   
 made manifest unto them Israel he saith, \*All the day long atea.t1sv.2.   
 that asked not after me.   
 31 But to Israel he saith, “1 But in regard of   
 All day long I have stretch-   
   
   
 sality in character, of this preaching, posed to the people of God), against a   
 which the Apostle is here asserting: that nation that hath no understanding (the   
 word of God, hitherto confined within the spiritual fool of Ps. xiv. 1; lii. 1; Prov.   
 limits of Judza, had now broken those xvii. 21) will I provoke you. The original   
 bounds, and was preached in all parts of reference of these words, as addressed to   
 the earth. See Col. i. 6, 23. 19.) Israel by Moses, is exactly apposite to the   
 But (in anticipation of another objection, Apostle’s argument. Moses prophetically   
 that this universal evangelizing and ad- assumes the departure of Israel from God,   
 mission of all, had at any rate taken the and his rejection of them, and denounces   
 Jews by surprise,—that they had not been from God that, as they had moved Him to   
 forewarned of any such purpose of God) I jealousy with their ‘no-gods’ (idols) and   
 say, Did Israel (no emphasis on Israel— provoked Him to anger by their vanities,   
 they are not first here introduced, nor —so He would, by receiving into his   
 have the preceding verses been said only of a ‘no-nation,’ make them jealous, and pro-   
 the Gentiles; but they have been during voke them to anger by adopting instead   
 those verses in the Apostle’s mind, and are of them a foolish nation. 20.) But   
 now named for distinctness’ sake, because (even more than this: there is stronger   
 it is not now a question of their having testimony yet) Isaiah is very bold and   
 heard, which they did in common with all, saith (i.e. as say, ‘ dares to say,’ ‘ven-   
 but of their having been aware from their tures (o speak thus plainly’), I was found   
 Scriptures of God’s intention with regard (so the Septuagint, the Hebrew has ‘I was   
 to themselves and the Gentiles) not know sought: but apparently in the sense of   
 (supply, not ‘the Gospel,’ “the hearing,” Ezek. xiv. 3; xx. 3, ‘enquired of :? which   
 as Chrysostom and others,—but, the fact amounts to being found) by those who   
 that such a general proclamation of the sought me not; I became manifest to those   
 Gospel would be made as lias been men- who asked not after me. De Wette und   
 tioned in the last verse, raising up the other modern Commentators have main-   
 Gentiles into equality and rivalry with tained that Isa, Ixv. 1 is spoken of the   
 themselves. Others supply variously, ‘the Jews, and not of the Gentiles; their main   
 trath of God,’—so as to have an advantage arguinent for this view being the con-   
 over the Gentiles: “the righteousness of nexion of ch. Ixiv. and Ixv. But even   
 God,” &c.)\*—First (in the order of the granting this connexion, it does not follow   
 prophetic roll; i.e. in their very earliest that God is not speaking in reproach to   
 prophet. Tholuck observes, ‘The Apostle Isrzel in ch. Ixy. 1, and reminding them   
 has in his mind a whole series of prophetic prophetically, that while they, His own   
 sayings which he might adduce, but gives rebellious people, provoke Him to anger,   
 only a few instead of all, and would shew the Gentiles which never sought Him have   
 by the ‘first,’ that even in the earliest found Him. ‘The nation which was not   
 period the same complaint [of Israel’s un- called by my Name,’ in \xv. 1, can only   
 belief} is found”) Moses saith, I will pro- primarily mean the Gentiles. 21.)   
 voke you (the Hebrew and Septuagint But in regard of (not, as A.V. ‘¢o,’ but   
 have ‘ them’) to jealousy against (those ‘with regard to.” The words are not an   
 who are) no nation (the Gentiles, as op- address) Israel (evidently emphatic ;—the