

OT Prophecy Re Israel's Replacement (vv. 19-21)

VERSE 19 **But I say, surely Israel did not know, did they** (ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; [*conj. alla but + pres.act.ind.1s. lego + neg. me + noun nom.m.s. Israel + neg. ouk + aor.act.ind.3s. ginosko know*])?

First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU (πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτω παροργιῶ ὑμᾶς [*adj.nom.m.s. protos first + noun nom.m.s. Moses + pres.act.ind.3s. lego + pro.nom.s. ego I + fut.act.ind.3s. parazeloo make jealous + pro.acc.p. su + prep epi + noun instr.nt.s. ethnos nation + neg. ouk + prep epi + noun instr.nt.s. ethnos + adj.instr.nt.s. asunetos without understanding + fut.act.ind.1s. paropgizo make angry; also at Eph. 6:4 + pro.acc.m.p. su*])."

VERSE 20 **And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME** (Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν [*noun nom.m.s. Isaiah + conj. de + pres.act.ind.3s. apotolmao be bold + conj. kai + pres.act.ind.3s. lego + aor.pass.ind.1s. heurisko find + conj. en + d.a.w/pres.act.part.dat.m.p. zeteo seek + neg. me + pro.acc.s. ego me + adj.nom.m.s. emphanes manifest + aor.dep.ind.1s. ginomai become + neg.me + pro.acc.m.s. ego me + d.a.w/pres.act.part.dat.m.p. eperotao ask for*])."

VERSE 21 **But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE** (πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα [*conj. de but + prep. pros to + d.a.w/noun acc.m.s. Israel + pres.act.ind.3s. lego + adj.acc.f.s. holos all + d.a.w/noun acc.f.s. hemera day + aor.act.ind.1s. ekpetannumi stretch out +*

d.a.w/noun acc.f.p. cheir hand + pro.gen.s. ego + prep pros + noun acc.m.s. laos people + pres.act.part.acc.m.s. apeitheo disobey + conj. kai + pres.act.part.acc.m.s. antilego obstinate})."

ANALYSIS: VERSES 19-21

1. Verse 19 opens with the same kind of question as in v. 18.
2. The difference being that Israel is named and the word "hear" is changed to "know."
3. Verse 18 makes it clear that Israel heard the Gospel centered in their prophesied Messiah.
4. In verse 19 Paul introduces another anomaly, and that is parallel to Israel's exposure to the Gospel.
5. And that is what was prophesied by Moses and Isaiah regarding Israel's demotion due to their intransigence.
6. As in v. 18, here in v. 19, Paul uses debater's technique by asserting the opposite of the reality, and then shooting it down with Scripture from the Jewish OT.
7. The fact of Israel's abject unbelief might cause one to assert that "Israel did not know" the pertinent facts regarding the content of the Gospel, and their rejection in favor of an unspecified "people."
8. The double negative (*me...ouk*) is a strong assertion of that which is contrary to the evidence.
9. The refutation of the supposed assertion is seen in Paul's quotation of two OT passages: Deut. 32:21 and Isa. 65:1.
10. Deut. 32:21 is from the Song of Moses where the prophet refers to a time when Israel would be set aside in favor of another people.
11. Paul recognized that the fulfillment of that aspect of the prophecy waited until the advent of Christ and the start of the CA.
12. That other 'nation' was a people who had not enjoyed a special covenant relationship with God.
13. Since Israel came over the course of time to despise her birthright (like Esau), God would chose another people/nation.
14. This means that this other people would prove to be positive to the very foundation of a viable relationship with God, namely the Gospel of Christ.
15. Israel knew of this prophecy of replacement.
16. So they had been apprised and warned of the outcome of their stubbornness (neg. vol.).
17. Jesus Himself spoke of this eventually in Matt. 21:33-44 (esp. v. 43).
18. He said in the parable of the vineyard: "the kingdom of God will be taken from you and given to a people, producing the fruit of it."
19. Moses was the first to bear witness to this reality.
20. The irony (poetic justice) is that Israel's provocation of God to jealousy and anger by rejection of their Messiah is that Israel the chosen nation would be replaced by a non-nation—"a nation without understanding."
21. Of course this refers to the Gentile peoples who would embrace what Israel came to reject.
22. Israel time and again made God jealous and with the onset of the CA God made Israel jealous and angry (cf. Rom. 11:11).
23. Those who deal with others falsely will reap what they sow.
24. Envy and anger were sins Jesus' contemporaries exhibited towards Him (Matt. 27:18) and His apostles (Acts 5:17; 13:45; 17:45).

25. The second citation that asserts that Israel knew they would be set aside by another people is Isa. 65:1.
26. Isaiah's pronouncement is characterized by Paul as very blunt and plain (v. 20).
27. This is fulfilled in the present favor shown to the Gentiles with the on-going CA.
28. This quote is parallel in thought to Rom. 9:30 where Paul asserts "that Gentiles, who did not pursue righteousness, have attained to righteousness..."
29. This was prophesied by Isaiah (65:1 "I permitted Myself to be sought by those who did not ask *for Me*; I permitted Myself to be found by those who did not seek Me, I said, 'Here am I, here am I,' to a nation which did not call on My name."
30. This citation is not fulfilled in the millennium since Israel is restored and positive.
31. This is fulfilled within the present dispensation of the CA.
32. Clearly, the OT references to a non-people becoming a people of God are veiled as to identity.
33. God hid the details from previous generations as per Rom. 16:25-26; Eph. 3:1-6; Col. 1:26.
34. Israel knew that something big was going to transpire, but they discounted it.
35. The most astute students of the OT knew there was an intervening age between the two advents (cf. 1Pet. 1:10-12).
36. There were those Jews who did not reject the bad news regarding Israel.
37. As to the nature of that nation/people the ones who accepted the prophetic data had no definitive insight regarding the upcoming 'nation.'
38. As it turned out, this non-nation of senseless, non-seeking people are taken from every nation, race, culture and language and incorporated into the body of Christ via positional sanctification.
39. Who could have guessed at the supreme dignity conferred on members of this elite dispensation with its universal royalty and universal priesthood?
40. The Lord has been "found" as a result of the evangelization in fulfillment of Matt. 28:19-20.
41. The quote from Isa. 65:2 demonstrates that there remains an overture of grace to Jews during the time of their replacement.
42. The language here emphasizes the degree to which God continues to pursue Israel with grace.
43. Jesus pleaded with them (Matt. 23:37-39).
44. The fact that God has been for them despite their historical intransigence is the fact that Jews are welcomed as members of the body of Christ.
45. Peter presents the glory of this age against the background of Israel's rejection in 1 Pet. 2:8-10.
46. Divine patience with Israel will result in their permanent turning to Christ in the golden age (Isa. 59:20-21; more on that in Rom. 11).

END: Romans Chapter Ten
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