

The Remnant

The Beautiful Feet

(Excerpt from *Torah Club Volume Three: Voice of the Prophets*)

Radak explains, "How beautiful will the feet of the herald be, when he ascends the mountains to announce the good tidings to Israel, the tidings of peace, good, and salvation, and to report that God's kingdom has become manifest, for until that time His kingdom will not be manifest, but then, all will agree that God reigns."¹

Targum Yonatan paraphrases the herald's good news, "Your God reigns" as "The Kingdom of your God is revealed." This is the same message of good news that John the Immerser, Yeshua of Nazareth, and the apostles proclaimed: "The Kingdom of Heaven is at hand." Malbim finds four expressions of the good news in Isaiah 52:7:²

- *Announces peace*: The first expression proclaims peace from enemies.
- *Brings good news of happiness*: The rebuilding of the Temple and the restoration of the Davidic dynasty, i.e., the King Messiah.
- *Who announces salvation*: The ingathering of the exiles.
- *Saying to Zion, "Your God reigns"*: The manifestation of the kingdom of Heaven throughout the land and among all nations.

Paul quotes Isaiah 52:7 while discussing the advance of the Gospel message to the Gentile nations. In Romans 10, he makes a case for the inclusion of Gentile believers. He states that the saving power of the Gospel makes no distinction between Jew and Gentile, but then he bemoans the fact that the Gentiles will be excluded from the good news unless a herald (from the Jews) brings it to them.

How then will [the Gentile nations] call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written [in Isaiah 52:7], "How beautiful are the feet of those who bring good news of good things!" (Romans 10:14–15)

According to Paul, "the gospel of the swift-footed messengers, therefore, is the gospel of the kingdom of God that is at hand; and the application which the apostle makes of this passage of Isaiah in Rom. 10:15, is

¹ *Mikraoth Gedoloth*, 420.

² *Ibid.*

justified by the fact that the prophet saw the final and universal redemption as though in combination with the close of the captivity."³

Based upon Isaiah 52:7, Paul refers to the good news of the Kingdom of Heaven as the "gospel of peace." He instructs the man of God to spiritually arm himself, and he tells him to shoe his feet "with the preparation of the gospel of peace" (Ephesians 6:15). The one whose feet are shod with the gospel of peace has lovely feet because everywhere his feet carry him he brings these glad tidings of happiness and peace.

Great is peace, for God announces to Jerusalem that they will be redeemed only through peace, as it is said [in Isaiah 52:7], "Who announces peace." (*Deuteronomy Rabbah* 5:15)

Rabbi Yosi the Galilean said, "The name of the Messiah is Peace, for it is said [in Isaiah 9:5(6)], 'His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" Rabbi Yosi the Galilean also said, "Great is peace, for in the hour in which King Messiah is revealed to Israel, he commences with peace, as it is said [in Isaiah 52:7], 'How lovely on the mountains are the feet of him who brings good news, who announces peace.'" (*Perek Shalom*, 101)⁴

The Beautiful Feet of the Apostolic Mission

¹⁴ How then will they [both Jew and Gentile] call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

¹⁵ And how are they preach unless they are sent? As it is written [in Isaiah 52:7], "How beautiful are the feet of those who preach the good news!"

¹⁶ But they have not all obeyed the gospel. For Isaiah [53:1] says, "Lord, who has believed what he has heard from us?"

¹⁷ So faith comes from hearing [the apostolic testimony], and hearing through the word of Christ.

³ Keil and Delitzsch, *Isaiah*, 496.

⁴ Raphael Patai, *The Messiah Texts: Jewish Legends of Three Thousand Years* (Detroit, MI: Wayne State University Press, 1988), 21; Cf. *Leviticus Rabbah* 9:9.

False Premise of Gentile Ignorance

¹⁸ But I ask [regarding Gentiles], have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world" (Psalm 19:4). [Therefore they have no excuse in judgment because the natural revelation of the creation testifies to a creator.]

Cf. Psalm 19:1-14; Romans 1:19-21

False Premise of Jewish Ignorance

¹⁹ But I ask [regarding Jews], did Israel not understand [know]? [Of course they did, but their rejection of the message has already been foretold.] First Moses says [in Deuteronomy 32:21], "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."

²⁰ Then Isaiah is so bold as to say [about Gentiles in Isaiah 65:1], "I have been found by those who did not seek me; I have shown myself to those who did not ask for me."

²¹ But of Israel he says [in Isaiah 65:2], "All day long I have held out my hands to a disobedient and contrary people."

ROMANS 11

False Premise of Replacement Theology

^{ESV} Romans 11:1

I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

Elijah and the 7,000

² God has not rejected his people [Israel] whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?

³ "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life" (1 Kings 19:10, 14).

⁴ But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal" (1 Kings 19:18).

A Remnant by Favor

⁵ So too at the present time there is a remnant [out of the whole nation], chosen by grace [i.e. the favor Messiah has attained].

⁶ But if it is by grace, it is no longer on the basis of works [i.e. Jewish status 'under the law']; otherwise grace would no longer be grace.

False Premise: Israel failed to obtain Righteousness

⁷ What then? Israel failed to obtain what it was seeking. (By no means!) The elect [chosen] obtained it, but the rest were hardened,

⁸ as it is written [in Isaiah 29:2], "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."

Wrath upon the Generation

⁹ And David says [in Psalm 69:22-23], "Let their table become a snare and a trap, a stumbling block and a retribution for them;

¹⁰ let their eyes be darkened so that they cannot see, and bend their backs forever."

False Premise: Israel Stumbled and Fell

¹¹ So I ask, did they stumble in order that they might fall [from salvation]? By no means! Rather through their trespass [time for] salvation has come to the Gentiles, so as to make Israel jealous [by the inclusion of Gentiles in the kingdom].

Redemption Delayed

¹² Now if their trespass [of rejecting the gospel of the kingdom] means riches for the world [in that it has bought time for the Gentiles to enter the kingdom], and if their failure [to enter the kingdom now] means riches [of God's revelation] for the Gentiles, how much more will their full inclusion mean!

Addressing the Gentiles Directly

³ Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry

¹⁴ in order somehow to make my fellow Jews jealous, and thus save some of them.

Life from the Dead

¹⁵ For if their rejection [of the gospel of the kingdom] means the reconciliation of the world, what will their acceptance mean but life from the dead?