

ISAIAH QUOTED IN THE NEW TESTAMENT

1. Isa. 1:9 - Remnant shall be saved (Rom. 9:29) *Here we have Jerusalem described as a mere remnant, nearly reaching the extreme depravity of the ancient city of Sodom. This verse is quoted by Paul in a discussion on God's sovereignty and Israel's rejection of His divine plan.*

- a. Sodom and Gomorrah
 - i. Gen. 13:10-13 - Lot went to Sodom which was a very wicked city
 - ii. Gen. 18:16-33 - Abraham pleads for Sodom
 - iii. Gen. 19:25 - Destroyed all the inhabitants
- b. Comparison of Jerusalem and Sodom
 - i. Isa. 3:8, 9 - Jerusalem... as Sodom
 - ii. Rev. 11:8 - Spiritually called Sodom, where our Lord was crucified
 - iii. Ezk. 16:44-57 - Jerusalem had done more wickedly than her sisters Sodom and Samaria. Yet a remnant was left. That is, the sin was worse because of the fact that God's will was directly revealed to them, and yet they turned to idols and immoral behavior. There were still a faithful few.
- c. Remnant
 - i. II Kin. 25:11, 12 - Some taken to Babylon and some left in the land
 - ii. Ezra 9:8 - A remnant to escape
 - iii. Rom. 11:1-5 - A remnant according to the election of grace
- d. God has used remnants many times throughout history
 - i. Gen. 6; I Pet. 3:20 - Noah and his 7
 - ii. Jud. 7:1-7 - Gideon and his 300
 - iii. Matt. 7:13, 14 - Few there be that find it

2. Isa. 6:9, 10 - Closed eyes and ears (Matt. 13:14, 15; Mark 4:12; Luke 8:10; John 12:39; Acts 28:25) *Immediately after Isaiah answers the Lord's call, he is told to make the heart of this people dull, etc. This passage is quoted several times in the New Testament. It was referred to by Jesus, by John in his writing, and by Paul in his preaching to the Jews. The idea is that they would catch all that the senses could catch (hearing and seeing), but they would not perceive the true meaning of the teaching.*

- a. What did God do to their heart/ears/eyes?
 - i. Revelation - Sent prophets and His own Son to speak His message.
 1. I Cor. 2:9-13 (Isa. 64:4; 65:17) - God revealed His will by the Spirit in the apostles.
 2. Luke 11:49 - I will send them prophets and apostles they will slay and persecute.
 - ii. Miraculous signs - Confirmed the word spoken and built faith.
 1. Mark 16:20 - Confirming the word with signs.
 2. Heb. 2:4 - God worked with them by the miracles.
 3. II Cor. 12:12 - Signs of Paul's apostleship were displayed, yet he was rejected.
- b. About parables, revelation and miracles

- i. God has never overwhelmed man with His existence to the point that there was no room left for freewill.
 - 1. Not in nature (Rom. 1:20)
 - 2. Not in revelation (Acts 13:41)
 - 3. Not even in miracles (Matt. 12:24; John 11:47; Acts 4:16)
 - 4. However, after miracles and revelation, there was no excuse for unbelief (John 9:39-41)
- ii. The parables illustrate God's ability to reveal Himself to the honest seeker and yet conceal Himself from those who desired to refuse truth.

3. Isa. 7:14 - Virgin with child (Matt. 1:23) *One of the most well know verses of the book of Isaiah, it's meaning has been much disputed by those in the religious world. In the midst of an encounter with King Ahaz, Isaiah gives a sign which includes a virgin and the birth of a child who would be called Immanuel.*

- a. Do the mother and child belong in the time of Isaiah?
 - i. Not specifically stated when the child would be born
 - ii. Only that before boyhood Syria and Israel would be devastated, then Judah
 - iii. Isa. 7:16; 8:4 - The same child?
- b. Do the mother and child refer to Mary and Son Jesus?
 - i. Matt. 1:23 - Fulfilled what the prophet said
 - ii. Immanuel growing up in Assyrian oppression, Jesus was in Palestine while it was deprived of previous power and spiritual abundance
 - iii. Cause of Jerusalem's depravity resulted from Ahaz's disbelief
- c. Is there a dual application (double reference) of the prophecy?
 - i. Some examples to consider:
 - 1. II Sam. 7:12, 13 - To Solomon and Jesus (I Kin. 8:15-20; Acts 2:30; Heb. 1:5)
 - 2. Hos. 11:1 - Referring back in history and forward to the future (Matt. 2:14-15)
 - 3. Zech. 6:11-13 - Crowning of high priest Joshua the son of Jehozadak. He is called the "BRANCH" and ruled on his throne as a priest.
 - 4. Zech. 11:12, 13 - My wage was 30 pieces of silver. They were thrown to the potter. (Matt. 26:15; 27:9, 10)
 - ii. Many types in Old Testament, antitypes in the New
 - 1. Passover
 - 2. Brazen serpent
 - 3. Crossing Jordan
 - 4. Promised Land
 - 5. Temple
 - 6. Etc.
 - iii. Sometimes a passage seems to be expressing something more important than the thing which is under immediate consideration: I Cor. 9:9, 10
 - iv. Consider: Just as God gave Abraham a two part covenant, one which applied more immediately, physically, and temporally, the other a spiritual covenant of better hopes and a better land.

4. Isa. 8:12 - Do not be in fear (I Pet. 3:14, 15) *Armies from Assyria would be invading Israel and Judah. They would come upon them like a great flood (Isa. 8:7, 8). The people were understandable fearful, and shook like trees in the wind (Isa. 7:2-4). God's people are told not to fear men, but rather fear God.*

a. Reoccurring theme in Isaiah:

- i. Isa. 11:1-5 - The Rod/Branch of Jesse, the Messiah, would fear the Lord.
- ii. Isa. 14:1-7 - Fear and hard bondage at the hand of Babylon would cease.
- iii. Isa. 19:16, 17 - Instead of being a refuge, Egypt would soon be put into fear by the Lord.
- iv. Isa. 24:17-22 - Fear would come upon the inhabitants of the earth because of God's judgment.
- v. Isa. 25:1-5 - Because of the Lord's judgment, even terrifying nations fear Him.
- vi. Isa. 31:6-9 - Princes of Assyria would be in fear.
- vii. Isa. 33:1-6 - Those who troubled would be troubled, and those who feared the Lord would be blessed. The fear of the Lord is His treasure.
- viii. Isa. 35:3, 4 (Heb. 12:12) - Take courage and do not fear, God will save.
- ix. Isa. 41:10,14 - Do not fear, God will uphold.
- x. Isa. 43:1-7 - Flood and fire (invasion of enemies) will not keep God from redeeming His people.
- xi. Isa. 44:1-8 - God's chosen ones are not to fear. (Note: Jesus is first and last - Rev. 1:17; 22:13)
- xii. Isa. 50:6-10 (Heb. 1:10-12) - The enemies will grow old, the Lord will help.
- xiii. Isa. 51:7, 12, 13 - We know God's righteousness, His law, His creation, therefore we should not fear.
- xiv. Isa. 54:4,14 - Sin and terror will be put away from us.
- xv. Isa. 57:11 - Those who are in fear have not remembered the Lord.
- xvi. Isa. 59:16-19 (Eph. 6:14-17) - The fear of the Lord would go east and west because of the Messiah.
- xvii. Isa. 66:2, 4 - God looks on those who fear Him, brings fear upon the disobedient.

b. About fearing men

- i. Matt. 10:28 - Do not fear those that can kill the body but not the soul
- ii. Luke 12:4, 5 - After that have no more that they can do
- iii. What does this great fear lead to? Reverence and awe.

c. God is greater than man.

- i. Rev. 19:6 - Lord God Omnipotent reigns
- ii. Gen. 17:1 - The Almighty God
- iii. Jer. 32:27 - Is anything too hard?

5. Isa. 8:14; 28:16 - Stone of stumbling, precious corner (I Pet. 2:6, 8; Rom. 9:33) *Here Isaiah provides a statement that is both encouraging and troubling at the same time. He tells the Jews that God will be as a foundation, a chief corner stone; but, he will be a stone of stumbling and a rock of offense to those Jews who were unbelievers. These passages are applied to Christ by Peter and Paul.*

a. Chief cornerstone - "In ancient times the cornerstone was the stone at the corner of two walls that united them. It was the visible corner of the foundation of the

building and the starting point of all future building above the foundation. It was the most costly stone because of its beauty and strength. It was also the largest, most solid and carefully constructed stone." <http://www.bible-history.com/>

- b. Use of these "Stone" passages in the New Testament
 - i. Rom. 9:30-33 - Paul fuses the passages together
 - ii. I Pet. 2:4-8 - Peter meshes the two Isaiah passages + Ps. 118:22
 - iii. Matt. 21:33-46; Mark 12:1-12; Luke 20:9-18 - Jesus quotes Ps. 118:22 and applies it to Israel's rejection of Christ and God's destruction of the Jews in response.
 - iv. Acts 4:8-12 - Peter and Paul call Christ the chief said that the Jews crucified Jesus and thereby rejected the chief cornerstone
 - v. Eph. 2:19-22 - The house of God was founded upon apostles/prophets, with Jesus as the chief cornerstone.

6. Isa. 8:17, 18 - The children God has given me (Heb. 2:13) *This seems to be another example of a type/antitype passage. Isaiah's children were for signs and this is what is under immediate consideration here. But the passage is also applied in the New Testament as being spoken by Christ of His followers.*

- a. How are Isaiah and the children a sign?
 - i. Isaiah means "salvation of Jehovah"
 - ii. His children's names, also (Isaiah 7:3, 7:14, 8:3), signaled future events.
 - 1. Shear-Jashub - "a remnant shall return"
 - 2. Maher-Shalal-Hash-Baaz - "speed the spoil, hasten the booty"
- b. How are they wonders? These too are simply symbols of the future (Isa. 20:3)
- c. Heb. 2:13 - This is the main and ultimate fulfillment of the prophecy; its temporary meaning is applied to Isaiah's time.
 - i. The Messiah was both a Son and a Father (Isa. 9:6; John 13:33)
 - ii. Others were also considered fathers spiritually (Gal. 4:19; I John 2:1)
 - iii. God gave Jesus followers (John 6:37, 39; 10:29; 17:12)

7. Isa. 9:1-6 - A light in darkness (Matt. 4:12-16) *There was coming a day when the nations who sat in the dark, outside of God's revelation, would receive a great light.*

- a. Light of God
 - i. I John 1:5; Jas. 1:17 - God is light, and the Father of light
 - ii. Ps. 119:105, 130 - Entrance of God's word gives light
- b. Darkness of the Gentiles
 - i. Rom. 1:13, 18-32 - The Gentiles and their wicked deeds
 - ii. Rom. 3:1, 2 - Jews had the advantage of having the law
 - iii. Eph. 2:11-13 - Without God and without hope
- c. A child shall be born (Matt. 1:23)
 - i. Names and Deity of Christ
 - 1. John 1:1, 14 - The word was God and became flesh
 - 2. Isa. 41:4; 44:6; Rev. 1:8, 17; 22:13 - Jesus is the First and Last
 - ii. Kingdom (government) of Christ
 - 1. Luke 1:31-33 - No end to His kingdom
 - 2. Col. 1:13 - We are translated into the kingdom

8. Isa. 10:22, 23 - Remnant returns to God... destruction decreed (Rom. 9:27-28) *In this passage Isaiah foretells a time when a remnant after having left the Lord would return to Him. God also had in mind a time when an end of the nation would be made.*

- a. God had made a great nation out of Abraham
 - i. Gen. 12:1-3 - Make of him a great nation
 - ii. Gen. 22:17 - As the sand of the sea
 - iii. I Kin. 4:20 - God fulfilled His promise to Abraham
- b. There would be only a remnant who would return to *God* (Isa. 10:20, 21)
- c. God had an appointed time to make an end of His Old Covenant
 - i. Jer. 4:27 - Though He would punish He wouldn't make a full end
 - ii. Dan. 9:24-27 - The consummation, desolation of Israel, was determined
 - iii. Matt. 24:15 - The abomination of desolation that was mentioned by Daniel
 - iv. Luke 21:20-24 - When Jerusalem was surrounded by armies the desolation is near.

9. Isa. 11:1, 10 - The Root of Jesse (Rom. 15:12) *This is a Messianic prophecy indicating the seed line, and the character and work of the Messiah. We also find information about the citizens of the Messiah's kingdom and the relationships which obtain in the kingdom.*

- a. The seed of Jessie
 - i. Matt. 1:1, 6, 16; Luke 3:23, 31, 32 - Joseph, supposed father of Jesus, came from the family of Jessie
 - ii. Matt. 9:27; 12:23; 15:22 - Jesus was known as the Son of David
 - iii. II Sam. 7:12, 13; Ps. 132:11 - God would set up the seed of David on the throne
- b. Isaiah predicted the uniting of Jew and Gentile under the Messiah's reign
 - i. Isa. 9:1
 - ii. Isa. 11:10
 - iii. Isa. 42:1, 6
 - iv. Isa. 49:6
 - v. Isa. 60:3, 5, 11, 16
 - vi. Isa. 61:6, 9
 - vii. Isa. 62:2, 12, 19
 - viii. Isa. 66:12, 19
- c. Preceding quotations in Romans 15
 - i. Rom. 15:9 - Praise God among Gentiles (2 Sam. 22:50)
 - ii. Rom. 15:10 - Rejoice, Gentiles with God's people! (Deut. 32:43)
 - iii. Rom. 15:11 - Praise the Lord you Gentiles! (Ps. 117:1)
- d. Still, the Jews refused the Gentiles entrance into the New Covenant kingdom.
 - i. Acts 11:1-4 - Peter explains the conversion of the Gentiles to Jewish Christians
 - ii. Acts 15:1, 5, 15-17 - Gentiles need not keep the law to be saved
 - iii. Acts 22:21, 22 - Jewish mob could not accept the idea of Gentiles coming in

10. Isa. 22:13 - Tomorrow we may die (1 Cor. 15:32) *Even as Jerusalem is being devastated and God is calling for repentance, the people refuse the Lord. Paul quotes the verse in his lengthy discourse on the general resurrection.*

- a. Rather than repenting and mourning over their condition, they engaged in rioting and drunkenness.
 - i. Jerusalem is under attack (Isa. 22:1-11)
 - ii. God calls for repentance (Isa. 22:12)
 - iii. But they will not (Isa. 22:13)
- b. Paul says if there is no life after death, we might as well live in sin
 - i. Some were denying the general resurrection (1 Cor. 15:12)
 - ii. Paul points out the consequences of that conclusion:
 1. Christ is not risen (1 Cor. 15:13)
 2. Our preaching is empty (1 Cor. 15:14)
 3. Your faith is empty (1 Cor. 15:14)
 4. We are false witnesses of God (1 Cor. 15:15)
 5. You are still in your sins (1 Cor. 15:17)
 6. Those who have died have perished (1 Cor. 15:18)
 7. We are of all men most pitiable (1 Cor. 15:19)
 8. Why be baptized? (1 Cor. 15:29)
 9. Why put our lives in jeopardy? (1 Cor. 15:30)

11. Isa. 22:22 - The key of David (Rev. 3:7) *The context in Isaiah points out a demotion of Shebna and a promotion of Eliakim. It is generally accepted that there is a secondary application of the passage. It appears to refer to old covenant Israel being removed and new covenant Israel being established. It is interesting to note that the Shebna means "who rests himself," or "who is not captive," while Eliakim means, "resurrection of God."*

- a. Authority and kingdom represented by the keys of David
 - i. Head of the church
 1. Eph. 1:20-23 - Raised Him and seated Him at the right hand
 2. Col. 1:18 (Note: "Firstborn" sometimes misinterpreted as meaning Jesus was a created being. Firstborn does not necessarily imply created. See: Gen. 41:51, 52 and Jer. 31:9. Also: Ps. 89:27)
 - ii. Kingdom belongs to Christ
 1. Col. 1:13 - Kingdom of His Son
 2. Luke 1:32, 33 - On the throne of David, His kingdom has no end
- b. Delegated to apostles
 - i. Keys to kingdom
 1. Matt. 16:18, 19 - Give to you the keys
 - a. Acts 2 - Opened door to Jews
 - b. Acts 10 - Opened door to Gentiles
 2. John 20:23 - If you forgive the sins of any...
 - ii. Kingdom given to apostles
 1. Luke 12:32 - Give you the kingdom
 2. Eph. 2:20 - Founded on the apostles and prophets

12. Isa. 25:8 - Death swallowed up (1 Cor. 15:54) *In chapter 24, Isaiah speaks of a judgment to come upon the “earth.” Much of the language relates to the New Testaments prophecy of the destruction of Jerusalem and the Old Covenant at the coming of Jesus. Reading chapters 24 and 25 we find that the condemnation of the wicked was to precede the salvation of the faithful. Paul quotes from this context and applies it to the resurrection of the dead.*

- a. Death comes to an end
 - i. Spiritual or physical death
 - ii. Or the Hadean world with its separation from God
- b. Compare:
 - i. Isa. 25:8 - Death gone, tears wiped away
 - ii. I Cor. 15:54 - Death gone
 - iii. Rev. 21:4 - Death gone, tears wiped away
- c. Death done away?
 - i. Rev. 20:13

13. Isa. 28:11, 12 - Speak in strange tongues (I Cor. 14:21) *The Assyrians, who were to fight against Israel (Isa. 7:17), would speak in a Semitic language similar to their Hebrew, yet different enough to make them sound like they were babbling. Paul compares the sign of the Assyrians speaking to stubborn and unbelieving Israel and the miraculous sign of tongues for the unbeliever in the First century.*

- a. Tongues/Languages
 - i. Acts 2:4, 6 - Spoke in tongues, other languages
 - ii. Acts 22:2 - The Hebrew language (tongue - KJV)
- b. How is it a sign?
 - i. A miracle - Heb. 2:4
 - ii. Enabled to hear the gospel - Acts 2:8
- c. Note about the term “the Law”
 - i. Matt. 5:17 - The law and the prophets distinguished
 - ii. Luke 24:44 - The law, the prophets and the Psalms
 - iii. Luke 2:22-24 - Law of Moses and law of the Lord
 - iv. John 10:34 - Psalms called law

14. Isa. 28:16 - Believers not disappointed (Rom. 9:33; 10:11) *Isaiah is in the midst of rebuking the nobles of Jerusalem when he foretells of the coming “Cornerstone.” The Palestine Exploration Fund has discovered cornerstones from Solomon’s temple which were 38 ft. long and over 100 tons in weight. This reference was clear in the mind of the Jew. What Isaiah points to, as evidenced by Paul, is the coming Messiah.*

- a. The Jews rejected the Messiah and the faith in Him
 - i. I Thess. 2:16-18 - Killed the Lord and the prophets
 - ii. Matt. 23:31-39 - Filling up the measure
 - iii. Heb. 10:26-29 - Punishment for despising Moses’ law/Christ (Num. 15:30, 31)
- b. Courage and boldness in Christ
 - i. Rom. 1:16 - Not ashamed of the Gospel
 - ii. Eph. 6:18-20 - Paul’s prayer for boldness
 - iii. Prov. 28:1 - Righteous are bold as a lion

15.Isa. 29:10 - A spirit of deep sleep/stupor (Rom. 11:8) *Isaiah is addressing the spiritual blindness and lethargy of Israel. Paul in addressing Old Covenant Israel in the first century points to this verse and applies it to them.*

- a. Examples of God blinding/hardening:
 - i. Isa. 6:10; Matt. 12:13
 - ii. Exd. 4:21 - The wonders I will put in your hand... I will harden his heart
 - iii. Exd. 7:3, 13, 14, 22, 23 - Pharaoh's heart grew hard
 - iv. Exd. 8:15, 19, 32 - Pharaoh hardened his heart
 - v. Exd. 9:7, 12, 34, 35 - Hardened, the Lord hardened, he hardened
 - vi. Exd. 10:1, 20, 27 - The Lord hardened
 - vii. Exd. 11:10 - The Lord hardened
 - viii. Exd. 14:4, 8 - The Lord hardened
 - ix. John 15:22-24 - If I had not come, they would have no sin
- b. Rom. 11:8 - Israel blind and deaf due to their rejection of God's Son (Deut. 29:4).

16.Isa. 29:13 - They worship in vain (Matt. 15:7; Mark 7:6) *The Lord says, concerning the people to whom Isaiah was prophesying, that their worship was hypocritical because their hearts were not right with God. Jesus says that the Jews of His day fit this description completely.*

- a. Hypocrisy - Pretense, Pretending to be what one is not, A concealment of one's real character or motives, Assuming of a false appearance of religion or virtue.
 - i. Matt. 23 - Jesus denounced hypocrisy very severely
 - ii. Gal. 2:11-14 - Paul rebuked Peter for his hypocrisy
 - iii. II Tim. 3:5 - Having a form of godliness but denying the power
 - iv. I Pet. 2:1 - We are to rid ourselves of hypocrisy
- b. Right life before right worship
 - i. I Sam. 15:22, 23 - Not as great to offer sacrifice as to obey
 - ii. Mal. 2:13, 14 - The Lord would not regard their offerings

17.Isa. 29:14 - The wisdom of the wise (1 Cor. 1:19) *Isaiah is looking into the future at a day when God would do "a marvelous work" (the sacrifice of the cross and the consummation of a better covenant). As a result of that work the wise and prudent would perish/be destroyed and be hidden/brought to nothing.*

- a. God's wisdom v. Man's wisdom
 - i. Rom. 11:33 - Oh, the depth of the riches
 - ii. Isa. 55:8 - My thoughts are not your thoughts
- b. Exclusion of the wise
 - i. I Cor. 1:26 - Wise, mighty, noble
 - ii. Mark 12:37 - The common people heard him
 - iii. John 7:45-49 - Those rulers rejected Christ
 - iv. Acts 17:32 - The wise at Athens rejected the gospel
 - v. Acts 24:24, 25; 26:27, 28 - Felix and Agrippa not quite persuaded
- c. The humble and the poor in spirit
 - i. Matt. 5:3 - The first of the Beatitudes
 - ii. Jas. 4:10 - God exalts us when we humble ourselves

18.Isa. 29:16 - Potter and the clay (Rom. 9:19-21) *Israel had closed their eyes to God's revelation (vv.9-12), they were rendering to God only lip service (v.13), they were trusting in their own wisdom (v.14), and they reversed the roles of God and man (vv.14, 15). Isaiah uses a potter and clay analogy to describe the relationship that exists between God and man respectively. This analogy is also used in Jer. 18. Israel viewed themselves as being more powerful than God.*

- a. God's sovereignty
 - i. Jer. 18:6-11 - God can do with nations as He pleases
 - ii. Rev. 19:6 - The Lord God Omnipotent reigns
- b. Israel's rejection
 - i. Rom. 9:22 - Vessels fitted for destruction
 - ii. Rom. 9:24 - Vessels of mercy included both Jews and Gentiles

19.Isa. 40:3 - Voice in wilderness (Matt. 3:3, Mark 1:2, Luke 3:4, John 1:23) *Israel is to be comforted by the proclamation of the forgiveness of sins. The unnamed one crying in the wilderness is fulfilled in John the Baptist.*

- a. John the Baptist
 - i. Mark 1:1-3 - John is the voice in the wilderness, and messenger
 - ii. Mal. 3:1 - Messenger preparing the way for the Messenger of the covenant
 - iii. Mal. 4:5 - Elijah the prophet will be sent
- b. A voice
 - i. John 1:19-23 - John denies that he is Elijah
 - 1. De-emphasize the person, exalt the message
 - 2. John 3:30 - He must increase
 - ii. Luke 1:17 - The spirit and power of Elijah
 - iii. Matt. 17:10-13 - Jesus says that John is Elijah

20.Isa. 40:6 - God's word abides forever (1 Pet. 1:25) *Part of the message of the crier in the wilderness, humble yourselves before God and His enduring word.*

- a. Man's brief life
 - i. Ps. 90:10 - 70 or 80 years is the norm
 - ii. Jas. 4:14 - What is your life? A vapor.
- b. God's enduring word
 - i. Matt. 5:17 - Not one jot or tittle
 - ii. Matt. 24:35 - Heaven and earth pass, but not God's word
 - iii. Ps. 12:6, 7 - Preserved the word forever

21.Isa. 40:13 - The mind of the LORD (Rom. 11:34) *God sends a stern reproof to those who exalt themselves.*

- a. Infinite knowledge
 - i. Ps. 139 - All knowing
 - ii. Job 38:1-4 - Where were you?
- b. God's ways greater than our ways
 - i. Isa. 55:8, 9 - My ways higher than your ways
 - ii. Rom. 11:33 - Unsearchable riches

22. Isa. 42:1-4 - Behold My Servant (Matt. 12:15-21) *As Isaiah proclaims the foolishness of idolatry by pointing out the inability of an idol to declare things past or things to come, he prophesies concerning the Servant and points out the fact that God who created the universe does show things to come.*

- a. Various servants in Isaiah
 - i. 20:3 - Isaiah
 - ii. 22:20 - Eliakim
 - iii. 37:35 - David (Messiah?)
 - iv. 41:8, 9 - Israel
 - v. 42:1 - Messiah
 - vi. 42:19 - Blind Israel?
 - vii. 43:10 - Israel
 - viii. 44:1, 2, 21 - Israel
 - ix. 44:26 - Prophet
 - x. 45:4 - Israel
 - xi. 48:20 - Israel
 - xii. 49:3 - Israel
 - xiii. 49:5-7 - Messiah
 - xiv. 50:10 - Messiah
- b. Jesus as a Servant
 - i. Isa. 52:13 - Sin bearing servant
 - ii. Phil. 2:7 - Took the form of a bondservant
 - iii. Matt. 20:28 - To minister and give life as a ransom
- c. "In whom My soul delights"
 - i. Matt. 3:17 - My beloved Son, in whom I am well pleased
 - ii. John 8:29 - I do always those things that please Him
- d. My Spirit upon Him
 - i. Matt. 3:16 - The Spirit descending like a dove upon Him
 - ii. John 3:34 - The Spirit given to Him not by measure
 - iii. Isa. 62:1, 2 - Spirit upon Him (Luke 4:17-19)
- e. What do these things mean?
 - i. (v.2) "Not cry, nor raise voice" - His methods will be quiet and gentle (Matt. 8:4; 9:30; 12:15; ; 14:13; John 5:13; 6:15; 7:3, 4; 8:59; 10:40; etc.)
 - ii. (v.3) "Bruised reed, smoking flax" - He would deal tenderly with the weak and depressed in spirit (Matt. 11:28-30; John 8:8-11)

23. Isa. 42:6 - A light for the Gentiles (Luke 2:32) *The servant of v. 1 is the one who will be given as a covenant to the people and a light to the Gentiles. The New Covenant sealed in Christ's blood was to bring the salvation of God to all nations.*

- a. Messiah and Gentiles - See: Isa. 9:1-6; 11:1, 10; etc.
- b. Covenant - what is it?
 - i. Promise or undertaking, human or divine - Josh. 9:6; Judg. 2:2; 1 Sam. 18:3; 20:8, 16-18, 42; Gal. 3:15
 - ii. Promise or undertaking on the part of God - Luke 1:72; Acts 3:25; Rom. 9:4

- iii. An agreement or mutual undertaking between God and Israel - Deut. 29-30; Jer. 50:5; Heb. 8:9; 9:20
- iv. By metonymy, a token of a covenant - Acts 7:8
- v. By metonymy, the record of the covenant - 2 Cor. 3:14; Heb. 9:4; Rev. 11:19
- vi. The basis, established by the death of Christ, on which the salvation of men is secured - Matt. 26:28; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 10:29; 12:24; 13:20
- c. 2 Main Covenants: Old and New
 - i. 2 Cor. 3:6 - new covenant
 - ii. 2 Cor. 3:14 - old testament (or covenant - *diatheke*)
 - iii. Heb. 7:22 - better covenant
 - iv. Heb. 8:6, 7 - second covenant
 - v. Heb. 9:15 - new covenant
- d. Jesus establishes the New Covenant
 - i. Heb. 9:15 - Mediator
 - ii. Heb. 9:16 - He died for it
 - iii. Matt. 26:26-28 - the blood of the new covenant
- e. Why can't there be another covenant to come?
 - i. The Old Covenant was replaced by the first as prophesied
 - 1. Jer. 31:31 - a new covenant would be made
 - 2. Matt. 5:17, 18 - Jesus came to fulfill it
 - ii. The New Covenant makes no provisions for another
 - 1. Heb. 13:20 - everlasting covenant
 - 2. Eph. 3:21 - all generations, for ever and ever
- f. Verses where covenant (*diatheke*) appears (33 times): Matt. 26:28; Mark 14:24; Luke 1:72; 22:20; Acts 3:25; 7:8; Rom. 9:4; 11:27; 1 Cor. 11:25; 2 Cor. 3:6, 14; Gal. 3:5, 17; 4:24; Eph. 2:12; Heb. 7:22; 8:6, 8, 9 (twice), 10; 9:4 (twice), 15 (twice), 16, 17, 20; 10:16, 29; 12:24; 13:20; Rev. 11:19

24. Isa. 45:23 - Every knee shall bow (Rom. 14:11) *After declaring His omnipotence, God speaks through Isaiah and says that all will commit themselves to Him. Paul, in discussing our judgements of one another in the church, says that God is the one to whom we must ultimately give account.*

- a. "Sworn by myself/As I live"
 - i. Gen. 22:16-18 - By Myself I have sworn... in your seed all nations blessed.
 - ii. Num. 14:21 - As I live, the earth shall be filled with glory of Lord
 - iii. Jer. 22:5 - I swear by Myself, this house shall become a desolation
 - iv. Heb. 6:13-18 - He swore by Himself... immutable
- b. Knee bend, tongue confess
 - i. Quotes from various commentators:
 - 1. Calvin's Geneva Study Bible, "The knowledge of God and the true worshipping will be through all the world, by which he signifies that we must not only serve God in heart, but declare the same also by outward profession.
 - 2. Keil and Delitzsch, "This bending of the knee, this confession as an oath of homage, will be no forced one."

3. Pulpit Commentary, "This universal turning to God belongs to the final Messianic kingdom, prophesied in ch. 2:2-4; 11:6-9; 35:1-10; 65:17-25; 66:18-23; and also by Daniel (7:9-14) and St. John the Divine (Rev. 21:1-4). The entire destruction of God's enemies is to take place previously (Rev. 19:17-21)."
 4. Jamieson, Fausset, Brown, "'tongue . . . swear'--namely, an oath of allegiance to God as their God (Isa. 65:16). Yet to be fulfilled (Zech. 14:9).
 5. Wesley, "Every tongue - Not only the Jews, but all nations."
- ii. Other NT passages to consider
1. Phil. 2:9-11 - God highly exalted Him... every tongue should confess
 2. Rev. 11:15 - Kingdoms of the world have become Christ's
 3. Rev. 17:14; 19:16 - King of kings, Lord of lords
 4. 2 Cor. 5:10 - We must all appear before the judgment seat of Christ

25. Isa. 49:6 - A light for the Gentiles (Luke 2:32; Acts 13:47) *Isaiah speaks again of God's servant (42:1) who would bring the Gentiles into a covenant with God (see: Isa. 9:1-6; 11:1, 10; etc.). As Paul preaches to hardened 1st century Jews in Antioch of Pisidia, he quotes to them this verse in Isaiah. Paul and his coworkers recognized God's will was not only to bring salvation to the Jews, but also to the Gentiles.*

- a. Servant would bring to both the Jews and Gentiles
 - i. Rom. 1:16 - To the Jew and Gentile
 - ii. Eph. 2:13-18 - Gathered both into one body
 - iii. Gal. 3:27-29 - Neither Jew nor Gentile
- b. Jews greatly opposed this
 - i. Acts 13:48-50 - The Jews stirred up
 - ii. Acts 15:1,5 - Commanding Gentiles to obey Moses to be saved
- c. The Jews and the Judaizing Christians were Paul's (and the church's) greatest enemy.

26. Isa. 49:8 Acceptable time, day of salvation (II Cor. 6:2) *This is very similar to what we find in Isa. 42:6. Paul uses the first part of this verse and says that the day of salvation came in his day, at the close of the Jewish age and the start of the Christian age.*

- a. Day of salvation
 - i. Jer. 31:31-34 - A covenant in which God would remember sins no more
 - ii. Heb. 8:12-13 - Remember their sins no more
 - iii. Heb. 9:26 - Put away sins by the sacrifice of Himself
 - iv. Heb. 10:4 - Blood of bulls and goats could not take away sin
- b. Old Covenant not a day of salvation
 - i. Rom. 3:20 - By the deeds of the law no flesh justified
 - ii. Rom. 7:10 - The commandment brought death
 - iii. Rom. 8:3 - Law was weak through the flesh
 - iv. Acts 13:39 - Could not be justified by law of Moses
 - v. Acts 15:10 - A yoke that neither we nor fathers were able to bear
 - vi. Gal. 3:10 - Everyone not continuing to do all is under curse
 - vii. 2 Cor. 3:6, 7, 9 - Kills, ministrations of death, ministry of condemnation

- viii. Heb. 10:1-4 - Remembrance of sins every year (Day of Atonement)
- ix. Jas. 2:10 - Break law in one point become guilty of all
- c. Forgiveness of sins under the Old Testament
 - i. Heb. 9:15 - for redemption of sins under the first covenant
 - ii. Rom. 3:25 - passed over the sins previously committed

27. Isa. 52:5 - Blasphemy among Gentiles (Rom. 2:24) *While Israel dwelt among the Gentiles the name of God was blasphemed. This idea is portrayed also by Ezekiel in chapter 36:20-22. Paul speaks concerning the Jews and their hypocrisy and says God was blasphemed because of their actions.*

- a. What is blasphemy? - to speak against, rail at, or revile (W.E. Vine)
 - i. Spoke contemptuously of God or sacred things - Matt. 9:3; 27:39
 - ii. Spoke against men (of authority) - Rom. 3:8; Jude 8, 10
- b. Vain use of God's name is blasphemous
 - i. Exd. 20:7 - Not hold him guiltless who takes His name in vain
 - ii. Ps. 139:20 - Enemies take His name in vain
 - iii. Isa 30:7 - In vain = to no purpose
- c. We are commanded not to blaspheme
 - i. Col. 3:8 - Put off all these: blasphemy
 - ii. Mark 7:22 - Blasphemy comes from the heart
- d. Nor are we to provoke others by our actions to blaspheme Christ
 - i. Jas. 2:7 - The rich blaspheme that worthy name by which we are called
 - ii. I Tim. 4:12 - Be an example of the believers

28. Isa. 52:7 - How beautiful the feet (Rom. 10:15) *God's people were going to receive deliverance from Babylon, life from the dead (26:9; 51:17; 52:1). This was accompanied by the preaching of the gospel, "the glad tidings of good things." Paul quotes this as he writes about Israel's need for the Gospel for their own salvation.*

- a. Notice phrase is found 3 times: Isa. 52:7; Nah. 1:15; Rom. 10:15
- b. Feet represent the carrying forth of the message
 - i. Eph. 6:15 - Feet shod with gospel of peace
 - ii. John 13:1-17 - Jesus washed feet
 - 1. A lowly service (feet are not physically beautiful)
 - 2. Washed them because they were dirty (feet for traveling)
- c. The glad tidings
 - i. Immediately applied to the time of Judah's deliverance from captivity
 - ii. Ultimately in the declaration of the gospel of Christ - Rom. 10

29. Isa. 52:11 - Come out from among them (2 Cor. 6:17) *Israel will no longer be subject to the rule idolatrous Babylon. They are told to come out from them. Likewise, Paul tells the Corinthians to come out of fellowship with evil and darkness.*

- a. Vessels were taken out of the temple
 - i. 2 Chron. 36:18 - Nebuchadnezzar brought them into Babylon
 - ii. Ezra 1:7 - Cyrus brought them out to send to Jerusalem
 - iii. Ezra 5:14 - The articles that Nebuchadnezzar had taken
- b. Christians told to come out of Jerusalem, spiritual Babylon

- i. Rev. 18:4 - Come out of her my people
- ii. Matt. 24:15, 16 - When you see it, get out of Jerusalem
- iii. Gal. 4:8-5:4 - Some going back to the law
- iv. Hebrews - The book argues against the Jews going back to Judaism
- c. Underlying tone in 2 Corinthians
 - i. 3:6-18 - Law brought death, but Spirit brings life
 - ii. 4:1-6 - Mercy and light is in Christ
 - iii. 4:7-15 - Sufferings for the gospel (pt. 1)
 - iv. 4:16-5:8 - The resurrection life is in Christ
 - v. 5:9-11 - Christ is Judge
 - vi. 5:12-21 - Reconciliation in Christ (death in law - 3:6, 7, 9)
 - vii. 6:1-10 - Sufferings for the gospel (pt. 2)
 - viii. 6:11ff - Come out from them

Sin-Bearing Servant Passage

1. A Word About Prophecy

- a. Some Old Testament prophecies are difficult
- b. Jews in Jesus' day misunderstood
 - i. John 1:19-21 - The Christ (Isa. 61:1); that Prophet (Deut. 18:15-18)
 - ii. Acts 1:6 - Disciples still misunderstood the kingdom
- c. Easier for us today because the New Testament reveals

2. An Unbelievers Perspective

- a. Some Jews not only misunderstood, but refused to believe
 - i. John 9:28 - Told the blind man who was healed, "we are Moses disciples"
 - ii. John 11:47-53 - After Jesus raised Lazarus they wanted to kill Him
- b. Those who are religious Jews today are in the same boat
 - i. John 8:24 - If you do not believe you will die in sin
 - ii. Acts 15:11 - Jews and Gentiles saved the same way

3. Three Objections

- a. "No man can atone for the sins of another man."
 - i. Passages:
 - 1. Ps. 7:11 - God is a just judge
 - 2. Ps. 99:9 - The Lord our God is holy
 - 3. Deut. 24:16 - Fathers not put to death for children, nor children for fathers
 - 4. Ezk. 18:20 - Not bear the iniquity of father or son
 - ii. Counter:
 - 1. But, an animal can atone?
 - 2. Doesn't God make that decision?
 - 3. Isa. 52:13-53:12 - Servant was an atonement for sin
- b. "The Servant suffered because of sin (as a result of sin), not for sin (to atone)."
 - i. Argument:
 - 1. The passage is from the Gentiles perspective.

2. The Jews suffered greatly through the years because of the sinful cruelty of the Gentiles.
- ii. Counter:
 1. 52:13 - "Sprinkled many nations"
 2. 53:5 - "By His stripes we are healed"
- c. "The Servant is not an individual, but a community of faithful Jews."
 - i. Argument:
 1. The Jews as a whole suffered the abuse of the Gentiles (Philistia, Babylon, Assyria, Egypt, etc.)
 2. Isaiah calls Israel "Servant" (20:3; 41:8, 9)
 - ii. Counter:
 1. Isa. 49:3 - The distinction between Israel and God's Servant
 2. Phil. 2:7 - Christ took the form of a bondservant

4. New Testament Prophets Answer for Us

- a. NT prophets proved they were of God
 - i. Mark 16:20; Heb. 2:4 - Miracles were signs of God confirming the word
 - ii. John 3:1, 2 - Jesus was certainly a teacher from God
 - iii. John 11:47 - Enemies couldn't deny Jesus' miracles
 - iv. Acts 4:16 - Enemies couldn't deny apostles miracles
- b. NT prophets connected Isa. 53 to Jesus Christ (as we will see)

5. How Does This Apply to Me?

- a. *Jesus* paid the price for our sin
 - i. John 1:1, 14 - God took on flesh
 - ii. Phil. 2:9-11 - Suffered death and is exalted above every name
- b. Jesus *paid the price* for our sin
 - i. Rom. 5:10 - We are reconciled to God by His death
 - ii. Rom. 6:23 - The wages of sin is death
 - iii. Heb. 2:9 - He tasted death for everyone
 - iv. Isa. 52:14 - Marred more than anyone
- c. Jesus paid the price *for our sin*
 - i. Rom. 3:23 - All have sinned
 - ii. 2 Cor. 5:21 - Became sin for us
 - iii. Rom. 3:26 - God can be just and a justifier

30. Isa. 52:15 - They shall understand (Rom. 15:21) *This is the first verse of Isaiah's sin-bearing Servant passage quoted in the New Testament. This is a wise servant (v. 13), an abused Servant (v. 14), and an atoning Servant (v. 15). Isaiah says that some of those receiving forgiveness would be ones who had never before heard the message (Gentiles). Paul says that he was going to bring the message to those people.*

- a. Sprinkle?
 - i. Lev. 16:14, 15 - Blood of bulls and goats sprinkled on the Day of Atonement
 - ii. Heb. 10:22 - Hearts sprinkled, bodies washed with pure water
- b. Kings shut their mouths?

- i. Acts 24:25 - Felix was afraid at the preaching of Paul
- ii. Acts 26:28 - Agrippa nearly persuaded to become a Christian
- c. Note Paul's context:
 - i. Rom. 14 - Resolving differences between Jew and Gentile brethren
 - ii. Rom. 15:9-12 - "Gentiles" found 6 times
 - iii. Rom. 15:16 (11:13) - Minister (apostle) to the Gentiles

31. Isa. 53:1 - Who has believed our report? (John 12:38, Rom. 10:16) *Isaiah prophesies that the Servant would be largely rejected. John applies it to Christ and the rejection He received from the people despite His miracles. Paul says Israel's rejection was according to Isaiah's word.*

- a. Isaiah tells us that Messiah was rejected:
 - i. Isa. 53:3 - Rejected by men
 - ii. Isa. 53:4 - Esteemed him stricken
- b. John says that Christ did many signs, still rejected
 - i. John 12:37, 38 - Though He did so many signs
 - ii. John 11 - Resurrected Lazarus
 - iii. John 12:41 - John says that Isaiah saw Christ and spoke of Him
- c. Paul speaks of the simple salvation of the gospel
 - i. Rom. 10:9, 10 - Not perfect law keeping, but believe and confess
 - ii. Rom. 10:16 - Still, not all believed

32. Isa. 53:4 - Carried our sorrows (Matt. 8:17) *Isaiah describes the Servant as one who would bear the sorrows and griefs of others. He would be compassionate toward their ailments and illnesses. Matthew applies this passage to Christ after healing various physical infirmities.*

- a. Jesus showed compassion on man's plight
 - i. Matt. 9:36 - He healed and had compassion on the multitudes
 - ii. Matt. 14:14 - Jesus had compassion healed them and fed the 5,000
 - iii. Matt. 15:32 - Jesus had compassion and fed the 4,000
 - iv. Matt. 18:27 - The Master had compassion and forgave His servants debt
- b. His greatest act of compassion shown at the cross
 - i. 1 John 3:16 - By this we know love, because he laid down his life
 - ii. John 15:13 - Greater love has no one than this, than to lay down one's life

33. Isa. 53:5 - By His stripes we are healed (1 Pet. 2:24) *The Servant's wounds, bruises, chastisement, and stripes are part of the process of our atonement.*

- a. The writers of the Gospel accounts deal very briefly with the scourging
 - i. Matt. 27:26 - When he had scourged Jesus...
 - ii. Mark 15:15 - After he had scourged Him...
 - iii. John 19:1 - Pilate scourged Jesus
- b. Peter quoting Isaiah tells us that whipping was involved
- c. Roman scourging was very severe. The victim was tied to a post and beaten with a short whip with bone or metal tied to the end. This wore the victim down so that there would be little or no resistance in crucifixion.

34. Isa. 53:6 - All we like sheep have gone astray (1 Pet. 2:25) *Isaiah uses the image of sheep gone astray to describe the pitiful state of mankind without Christ. Sheep cannot sustain themselves well without the guidance of the shepherd. Peter quotes this, as well as other verses in this Isaiah passage, as he describes the wrongful suffering Christ endured.*

- a. All have gone astray, i.e., all have sinned
 - i. Rom. 3:23 - All have sinned (Jew and Gentile)
 - ii. 1 Kin. 8:46 - No one who does good and does not sin
- b. All of that was taken by the Messiah
 - i. 2 Cor. 5:21 - Became sin for us
- c. The disciples were “sheep scattered”
 - i. Zech. 13:7 - Strike the Shepherd and the sheep will be scattered
 - ii. Matt. 26:31 - All the disciples stumbled at the arrest of Jesus

35. Isa. 53:7, 8 - A lamb to the slaughter (Acts 8:32) *Here is a picture of quiet submission to violent persecution. The images of the lamb and ox might bring to mind to animal offerings which were brought in silence to the altar to be slain as a sacrifice. From this passage Philip preached Jesus to the Ethiopian eunuch.*

- a. Jesus was passive in His passion
 - i. Matt. 26:53, 63 - Jesus could have called 12 legions of angels, but was silent
 - ii. John 19:9-11 - Jesus answered Pilate nothing
- b. He was slaughtered as a sacrifice
 - i. John 19:1 - He was scourged
 - ii. John 19:17, 18 - He was crucified

36. Isa. 53:9 - He committed no sin (1 Pet. 2:22) *The Servant here is called sinless. The Septuagint gives the Greek word “anomia,” which is the word used in 1 John 3:4 (lawlessness, sin). Peter uses the word “hamartia,” or sin. This sinless Servant can be none other than Jesus Christ.*

- a. Jesus was without sin
 - i. John 8:46 - Which of you convicts Me of sin?
 - ii. 2 Cor. 5:21 - He knew no sin
 - iii. Heb. 4:15 - He was without sin
 - iv. 1 Pet. 2:22 - He committed no sin
- b. We are to strive to be separate from sin
 - i. 1 Pet. 2:21 - Leaving us an example to follow in His steps
 - ii. 1 John 2:1 - That you do not sin

37. Isa. 53:12 - Numbered with transgressors (Mark 15:28, Luke 22:37) *The Servant would be grouped with folks who transgressed and deserved punishment, though He Himself was without sin. According to Mark and Luke this took place at Jesus’ death.*

- a. Jesus was given a portion with the great
 - i. Dan. 2:44 - Christ’s kingdom is compared with earthly kingdoms
 - ii. Phil. 2:9 - God highly exalted and gave Him a name above every other
- b. “Because He poured out His soul...”
 - i. Phil. 2:5-11 - Humbled to the point of the death of the cross, then exalted

- ii. John 6:38 - He came to do the will of the Father
- iii. Matt. 26:39 - Not My will, but yours
- iv. Jas. 4:10 - Humble yourselves in the sight of the Lord and He will lift you up
- c. "He was numbered with the transgressors"
 - i. Mark 15:28 - Mark writes to us that this was fulfilled in Christ's crucifixion
 - ii. Luke 22:37 - Jesus told His disciples that this Scripture needed to be fulfilled
- d. He was viewed by the Jews as a transgressor
 - i. Matt. 26:65 - Condemned as a blasphemer
 - ii. Matt. 27:63 - Called, "that deceiver"
 - iii. Deut. 21:23 - Regarded as accursed of God (Gal. 3:13)

38. Isa. 54:1 - Rejoice barren woman (Gal. 4:27) *Just following the discourse of the Suffering Servant Isaiah begins to speak of the effect of that sacrifice.*

- a. Gal. 4:21-31 and the two covenants:
 - i. Bondwoman (Hagar)/ Freewoman (Sarah)
 - ii. Flesh/ Promise
 - iii. Mt. Sinai/ Mt. Zion (Heb. 12:18, 22)
 - iv. Jerusalem which now is, in bondage/ Jerusalem above, free
 - v. Children of the bondwoman/ Children of the freewoman
- b. God's divorce of fleshly Israel ("The married woman") and marriage of spiritual Israel
 - i. Hos. 2:16-20 - God will make a marriage when He makes a covenant
 - ii. Matt. 22:1-7 - God called for a wedding feast, destroyed the city of rejectors
 - iii. Rom. 7:1-4 - Dead to the law to be married to another
 - iv. Rev. 18:7 - Jerusalem denied that she was a widow

39. Isa. 54:13 - All be taught of God (John 6:45) *Isaiah says that all the children of this marriage covenant with God would be taught by God. John helps us understand more about this marriage and covenant by citing the words of Jesus as He explains and applies this verse.*

- a. "Shall all be taught"
 - i. Heb. 8:11 - All shall know me from the least to the greatest
 - ii. John 8:19 - The unfaithful and hardened Jews were not taught (didn't know God)
- b. Disciples called children
 - i. Rom. 8:16 - Spirit bears witness that we are the children of God
 - ii. Gal. 4:28 - We are the children of the promise

40. Isa. 55:3 - The sure mercies of David (Acts 13:34) *As God offers water for the thirsty and food for the poor, He offers an everlasting covenant - the sure mercies of David - to the poor in spirit. Paul applies this verse in a discourse on the resurrection of Christ, which empowered the New Covenant (Rom. 1:4).*

- a. Mercies promised through David
 - i. Ps. 89:2-4, 19-37 - Messiah comes through David's seed, sits on his throne, establishes an everlasting kingdom.
 - ii. Ps. 132:15-18 - Gives peace and happiness to Israel

- b. Mercies of David included the resurrection of Christ
 - i. Acts 13:33-37 - He raised up Jesus, gave sure mercies of David
 - ii. Ps. 2:7 - Today I have begotten You
 - iii. Ps. 16:10 - Not allow Your Holy One to see corruption

41. Isa. 56:7 - A house of prayer (Matt. 21:13, Mark 11:17, Luke 19:46) *Isaiah prophesies again of the New Covenant system which would include even the foreigner and the eunuch (vv.3-6). Jesus applies this verse even to God's Old Covenant house, the temple, and He rebukes those who made the house of prayer a house of merchandise.*

- a. Jesus cleanses the temple twice:
 - i. Matt. 21:13 - Soon before His death, Jesus enters the temple and drives out the money changers
 - 1. Jews sold animals for the sacrifice of the Passover
 - 2. Also, temple tax of a half shekel was taken yearly at the Feast (Exd. 30:13)
 - 3. Because Jesus called them "thieves" we can assume that their trade was not fair.
 - 4. McGarvey said that there were caves around Palestine which were infested with robbers. He also said that the market place kind of talk going on around the temple was probably not unlike the grumbling and quarreling done by the robbers dividing the spoil.
 - ii. John 2:16 - Early in His ministry (three years earlier) Jesus also did the same
- b. The church is the type of the temple
 - i. 1 Cor. 3:16 - Do you not know that you are the temple of God?
 - ii. 1 Pet. 2:5 - We are living stones in a spiritual house
- c. Prayer is able to be made by those in the church
 - i. Eph. 1:3 - All spiritual blessings are in Christ
 - ii. Eph. 1:22, 23 - Christ's body is the church
 - iii. 1 Pet. 3:12 - His ears are open to their prayers

42. Isa. 59:7, 8 - Make haste to shed innocent blood (Rom. 3:15-17) *Here Isaiah charges the Jews with some very grievous sins. They were guilty and they were lost from God. However, God had not left them, but they left God (vv.1, 2). Paul uses Isaiah's message to show the condemnation of the Jews of his day.*

- a. Shedding innocent blood
 - i. Pro. 6:16-19 - One of seven things the Lord hates
 - ii. 2 Kin. 21:16; 24:4 - Manasseh shed much innocent blood
- b. The Jews were guilty of bloodshed:
 - i. Matt. 23:29-29 - All the righteous blood shed on the earth
 - ii. Record says that Isaiah himself was even killed by the Jews (sawn in two - Heb. 11:37)
 - iii. Matt. 27:24, 25 - His blood be on us and on our children

43. Isa. 59:20 - Deliverer from Zion (Rom. 11:26) *Isaiah says that the Redeemer is coming to Zion. God Himself becomes intercessor for man (v.16). He puts on the Divine panoply (v. 17). He repays the adversaries (vv. 18, 19).*

- a. He will come to Zion
 - i. Isa. 2:3 - Zion is Jerusalem (Heb. 12:12)
 - ii. Mic. 5:2; Matt. 2:1 - Jesus born in Bethlehem (not Jerusalem)
 - iii. Matt. 21 - Jesus entered Jerusalem and was crucified
 - iv. Matt. 24:29-31 - Jesus came to Jerusalem to destroy it in A.D. 70

44. Isa. 61:1 - He anointed me to preach (Luke 4:17) *Isaiah in this passage is speaking in first person, although this is certainly a prophetic statement concerning the Messiah. Jesus said this passage was fulfilled in Him (Luke 4:16-21).*

- a. Spirit of the Lord was upon Jesus
 - i. Matt. 3:16, 17 - At Jesus' baptism the Spirit descended like a dove upon Him
 - ii. Matt. 12:28 - Cast out demons by the Spirit of God
- b. Anointed
 - i. Anointing was done with oil or ointment
 - 1. For physical refreshment (Matt. 6:17)
 - 2. For the sick (Jas. 5:14)
 - 3. Upon kings (1 Sam. 10:1; 16:1, 13)
 - 4. Upon priests (Exd. 28:41; 40:15; Ps. 133:1, 2;
- c. The work He did
 - i. Matt. 11:2-5 - Jesus tells John about the works He did
 - ii. Mark 7:37 - He has done all things well
 - iii. John 7:31 - When Christ comes will He do more miracles than these?
- d. Acceptable year of the Lord and the day of vengeance
 - i. Mal. 4:1, 2 - Day that burns like an oven, but with healing in His wings
 - ii. Luke 21:22 - These are the days of vengeance
 - iii. Heb. 10:29, 30, 37 - Vengeance is God's and will be taken very soon
 - iv. Deut. 32:35, 36 - Vengeance is mine
 - v. Rev. 6:9-11; 18; 19 - God avenged His people on the Jews

45. Isa. 64:4 - Eye has not seen (1 Cor. 2:9) *The meaning of the Isaiah's passage is different in the KJV than it is in the NKJV. Either Paul is saying exactly what Isaiah is saying (KJV - no one has seen what God has prepared), or Paul modifies the meaning of the passage (NKJV - no one has seen any God besides Jehovah).*

- a. No one has seen what God has prepared
 - i. 1 Pet. 1:10-12 - Prophets desired to look into
 - ii. Acts 1:6 - Restore the kingdom back to Israel?
 - iii. 1 Cor. 2:7 - It is the mystery
 - iv. Eph. 3:3-6 - God made known the mystery by revelation
 - v. Rev. 10:7 - The mystery of God would be finished
- b. No one has seen God
 - i. John 1:18 - No one has seen God at any time
 - ii. John 4:24 - God is spirit
 - iii. Luke 24:39 - A spirit does not have flesh and bones

46. Isa. 65:1, 2 - Found by those who sought me not (Rom. 10:20, 21) *Isaiah speaks here of a future event as if it had already happened. God's prophecies are so sure to*

take place that it is as if they have already happened. Here he looks ahead to the time when the new kingdom (new heavens and earth, v. 17) would be established and would include the Gentiles. At the same time, many of God's chosen, i.e., the Jews, would be rejected.

- a. Inclusion of the Gentiles
 - i. See: Isa. 9:1-6; 11:1, 10; etc.
 - ii. Rom. 9:30 - Gentiles didn't pursue God's old covenant law
- b. The unbelieving Jews would be rejected
 - i. Rom. 9:31, 32 - The Jews pursued the law, but failed to receive God's righteousness through faith
 - ii. John 8:24 - If you believe not that I am He, you shall die in your sins
 - iii. 1 Thes. 2:14-17 - The Jews were filling up the cup of wrath
 - iv. Rev. 18:6 - In the cup which she has mixed
 - v. Isa. 65:11-15 - God would slay His old covenant people
- c. A new covenant established
 - i. Isa. 65:17, 18 - New heavens and earth; new Jerusalem
 - ii. Heb. 12:22 - Holy Jerusalem
 - iii. Rev. 21:1, 2 - New heavens and earth coming out of heaven
 - iv. Isa. 51:16 - God planted the heavens and earth when He established Israel

47. Isa. 66:1 - Heaven is my throne (Acts 7:48) *God tells His people that He does not need the things they have to offer. He created all things. He is much greater than the temple. Stephen quotes this passage to remind the Jews in the first century who placed too much emphasis on the physical temple.*

- a. Their attitude was wrong, their offering was not accepted
 - i. Isa. 66:2 - God wanted a poor and contrite spirit
 - ii. Isa. 1:10-17 - Offerings were worthless because of sinful life
 - iii. Ps. 51:16, 17 - God doesn't delight in burnt offering, but in a broken spirit
 - iv. Matt. 5:3 - Blessed are the poor in spirit
- b. Stephen points out the inconsistency of the Jews
 - i. Acts 7:44-50 - Solomon built the house, but not needed
 - ii. Acts 6:8-15 - Stephen had told how God was bringing in a new covenant and would destroy the temple
 - iii. Acts 7:58 - They stoned Stephen because his truth didn't fit their traditions