

Rel A 304 Reading Questions for Tuesday, November 7

Isaiah 11:1, 10 // Revelation 5:1–5; 22:16–17

Isaiah 25:8 // 1 Corinthians 15:50–58

Isaiah 41:4; 44:6; 48:12 // Revelation 1:17; 2:8; 22:13

Isaiah 42:1–4 // Matthew 12:15–21

Isaiah 49:6 // Luke 2:25–32

Isaiah 53 // Matthew 8:14–17; Luke 22:31–38; Acts 8:26–33; Hebrews 9:23–28; 1 Peter 2:18–25

Jeffrey R. Holland, “‘More Fully Persuaded’: Isaiah’s Witness of Christ’s Ministry,” in *Isaiah in the Book of Mormon*, ed. Donald W. Parry and John W. Welch (Provo, UT: Foundation for Ancient Research and Mormon Studies, 1998), 1–18.

After spending so many weeks immersed in the Old Testament world, now we’re going to dive headfirst into the New Testament and the mortal life of Jesus Christ. There are lots of New Testament references to Isaiah so we’re not hitting every single one of them, but we’ll do enough to get a good feel for how Isaiah is used.

I’ve split the New Testament readings into two different days. Today focuses on the passages that are more directly prophesying about the moral Messiah or that are directly describing Jehovah, while the assignment for next time collects New Testament passages that use Isaiah more symbolically (through types and shadows, likening, etc.). As we’ve seen before, it’s sometimes hard to tell which is which, as in some cases there may have been an initial application before Jesus that the text doesn’t clearly explain. Regardless of that occasional ambiguity, the New Testament makes clear that all of these passages are about Jesus in their fullest or ultimate sense.

To make it easier to see how Isaiah appears in the New Testament, I’ve posted the texts from each passage below. In all cases the quoted text is from the New Revised Standard Version Updated Edition (NRSVue) so that we can use a translation of Isaiah and a translation of the New Testament made using the same translation approach. As you read, pay attention to what ideas and phrases are grabbing the attention of the New Testament author and how Isaiah figures into their understanding of Jesus’s nature and mission.

Isaiah 11:1, 10 // Revelation 5:1–5; 22:16–17

Isaiah 11:1–5, 10–11

¹A shoot shall come out from the stump of Jesse, and a branch shall grow out of **his roots**.

²The spirit of the LORD shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD.

³His delight shall be in the fear of the Lord.

Revelation 5:1–5

¹Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals, ²and I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the scroll and break its seals?” ³And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. ⁴And I began to weep bitterly because

He shall not judge by what his eyes see
 or decide by what his ears hear,
⁴but with righteousness he shall judge for the poor
 and decide with equity for the oppressed of the
 earth;
 he shall strike the earth with the rod of his mouth,
 and with the breath of his lips he shall kill the
 wicked.
⁵Righteousness shall be the belt around his waist
 and faithfulness the belt around his loins....

¹⁰On that day **the root of Jesse** shall stand as a signal
 to the peoples; the nations shall inquire of him, and his
 dwelling shall be glorious.

¹¹On that day the Lord will again raise his hand to
 recover the remnant that is left of his people, from
 Assyria, from Egypt, from Pathros, from Cush, from
 Elam, from Shinar, from Hamath, and from the
 coastlands of the sea.

no one was found worthy to open the scroll or to look
 into it. ⁵Then one of the elders said to me, "Do not
 weep. See, the Lion of the tribe of Judah, **the Root of
 David**, has conquered, so that he can open the scroll
 and its seven seals."

Revelation 22:16–17

¹⁶"It is I, Jesus, who sent my angel to you with this
 testimony for the churches. I am **the root and the
 descendant of David**, the bright morning star."

¹⁷The Spirit and the bride say, "Come."

And let everyone who hears say, "Come."

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

1. Isaiah 11 famously describes a messianic king descended from Jesse (the father of King David). This king will be filled with the spirit, bring justice to the poor, slay the wicked, and usher in an era of peace where even wolves and lambs will live in harmony. What phrase does the New Testament use to identify Jesus with this messianic king?

Isaiah 25:8 // 1 Corinthians 15:50–58

Isaiah 25:6–10

⁶On this mountain the LORD of hosts will make for all
 peoples
 a feast of rich food, a feast of well-aged wines,
 of rich food filled with marrow, of well-aged wines
 strained clear.

⁷And he will destroy on this mountain
 the shroud that is cast over all peoples,
 the covering that is spread over all nations;

⁸**he will swallow up death forever.**

Then the Lord GOD will wipe away the tears from all
 faces,

and the disgrace of his people he will take away
 from all the earth,

for the LORD has spoken.

⁹It will be said on that day,

"See, this is our God; we have waited for him, so
 that he might save us.

This is the Lord for whom we have waited;
 let us be glad and rejoice in his salvation."

¹⁰For the hand of the LORD will rest on this mountain.

1 Corinthians 15:50–58

⁵⁰What I am saying, brothers and sisters, is this: flesh
 and blood cannot inherit the kingdom of God, nor does
 the perishable inherit the imperishable. ⁵¹Look, I will
 tell you a mystery! We will not all die, but we will all
 be changed, ⁵²in a moment, in the twinkling of an eye,
 at the last trumpet. For the trumpet will sound, and the
 dead will be raised imperishable, and we will be
 changed. ⁵³For this perishable body must put on
 imperishability, and this mortal body must put on
 immortality. ⁵⁴When this perishable body puts on
 imperishability and this mortal body puts on
 immortality, then the saying that is written will be
 fulfilled:

"Death has been swallowed up in victory."

⁵⁵"Where, O death, is your victory?

Where, O death, is your sting?"

⁵⁶The sting of death is sin, and the power of sin is the
 law. ⁵⁷But thanks be to God, who gives us the victory
 through our Lord Jesus Christ.

- Isaiah 25:8 says that Jehovah “will swallow up death forever.” When and in what way does the Apostle Paul say that this promise will be fulfilled?

Isaiah 41:4; 44:6; 48:12 // Revelation 1:17; 2:8; 22:13

Isaiah 41:4 ⁴ Who has performed and done this, calling the generations from the beginning? I, the LORD, am first and will be with the last.	Revelation 1:17–18 ¹⁷ When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, “Do not be afraid; I am the First and the Last ¹⁸ and the Living One. I was dead, and see, I am alive forever and ever, and I have the keys of Death and of Hades.”
Isaiah 44:6 ⁶ Thus says the LORD, the King of Israel, and his Redeemer, the Lord of hosts: I am the first, and I am the last; besides me there is no god.	Revelation 2:8 ⁸ “And to the angel of the church in Smyrna write: These are the words of the First and the Last , who was dead and came to life: ...”
Isaiah 48:12 ¹² Listen to me, O Jacob, and Israel, whom I called: I am he; I am the first, and I am the last.	Revelation 22:13 ¹² “See, I am coming soon; my reward is with me, to repay according to everyone’s work. ¹³ I am the Alpha and the Omega, the First and the Last , the Beginning and the End.”

Isaiah 42:1–4 // Matthew 12:15–21

Isaiah 42:1–4 ¹ Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. ² He will not cry out or lift up his voice or make it heard in the street; ³ a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. ⁴ He will not grow faint or be crushed until he has established justice in the earth, and the coastlands wait for his teaching.	Matthew 12:15–21 ¹⁵ When Jesus became aware of this, he departed. Many followed him, and he cured all of them, ¹⁶ and he ordered them not to make him known. ¹⁷ This was to fulfill what had been spoken through the prophet Isaiah: ¹⁸ “ Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the gentiles. ¹⁹ He will not wrangle or cry aloud, nor will anyone hear his voice in the streets. ²⁰ He will not break a bruised reed or quench a smoldering wick until he brings justice to victory. ²¹ And in his name the gentiles will hope.”
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- Isaiah 42:1–4 contains the first of the four servant songs in Isaiah. The servant here has the spirit of God and will bring justice, but this will not be a public spectacle: the servant won’t be shouting in the streets and won’t disturb so much as a reed. This relatively subdued appearance, however, will eventually result in justice coming to the whole earth. Matthew says that this prophecy is fulfilled in Jesus; in what ways do you think Jesus’s mortal ministry aligns with the portrayal of the servant?

Isaiah 49:6 // Luke 2:25–32

Isaiah 49:1–6

¹Listen to me, O coastlands;
pay attention, you peoples from far away!
The Lord called me before I was born;
while I was in my mother's womb he named me.
²He made my mouth like a sharp sword;
in the shadow of his hand he hid me;
he made me a polished arrow;
in his quiver he hid me away.
³And he said to me, "You are my servant,
Israel, in whom I will be glorified."
⁴But I said, "I have labored in vain;
I have spent my strength for nothing and vanity;
yet surely my cause is with the LORD
and my reward with my God."

⁵And now the LORD says,
who formed me in the womb to be his servant,
to bring Jacob back to him,
and that Israel might be gathered to him,
for I am honored in the sight of the LORD,
and my God has become my strength—
⁶he says,
"It is too light a thing that you should be my servant
to raise up the tribes of Jacob
and to restore the survivors of Israel;
I will give you as **a light to the nations**,
that my **salvation** may reach to the end of the earth."

Luke 2:25–32

²⁵Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. ²⁶It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. ²⁷Guided by the Spirit, Simeon came into the temple, and when the parents brought in the child Jesus to do for him what was customary under the law, ²⁸Simeon took him in his arms and praised God, saying,

²⁹"Master, now you are dismissing your servant in peace,
according to your word,
³⁰for my eyes have seen your **salvation**,
³¹which you have prepared in the presence of all peoples,
³²**a light** for revelation **to the gentiles**
and for glory to your people Israel."

4. In the second of the servant songs (Isaiah 49:1–6), the servant is identified as "Israel" and is told that he/they will be "a light to the nations" so that God's "salvation may reach to the end of the earth." However, as you know, Israel often failed to be a light and stumbled in their quest to bring salvation to all nations. How does the New Testament suggest that this prophecy is fulfilled despite Israel as a whole being so imperfect?

Isaiah 53 // Matthew 8:14–17; Luke 22:31–38; Acts 8:26–33; Hebrews 9:23–28; 1 Peter 2:18–25

Isaiah 53:1–12

¹Who Who has believed what we have heard?
And to whom has the arm of the LORD been revealed?
²For he grew up before him like a young plant

Matthew 8:14–17

¹⁴When Jesus entered Peter's house, he saw his mother-in-law lying in bed with a fever; ¹⁵he touched her hand, and the fever left her, and she got up and began to serve him. ¹⁶That evening they brought to him

and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

³He was despised and rejected by others;
a man of suffering and acquainted with infirmity,
and as one from whom others hide their faces
he was despised, and we held him of no account.

⁴Surely he has borne our infirmities
and carried our diseases,

yet we accounted him stricken,
struck down by God, and afflicted.

⁵But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

⁶All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.

⁷He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter
and like a sheep that before its shearers is silent,
so he did not open his mouth.

⁸By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.

⁹They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

¹⁰Yet it was the will of the LORD to crush him with
affliction.

When you make his life an offering for sin,
he shall see his offspring and shall prolong his days;
through him the will of the LORD shall prosper.

¹¹Out of his anguish he shall see;
he shall find satisfaction through his knowledge.
The righteous one, my servant, shall make many
righteous,
and he shall bear their iniquities.

¹²Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong,
because he poured out himself to death
and was numbered with the transgressors,
yet he bore the sin of many
and made intercession for the transgressors.

many who were possessed by demons, and he cast out
the spirits with a word and cured all who were sick.
¹⁷This was to fulfill what had been spoken through the
prophet Isaiah, "He took our infirmities and bore our
diseases."

Luke 22:31–38

³¹"Simon, Simon, listen! Satan has demanded to sift
all of you like wheat, ³²but I have prayed for you that
your own faith may not fail, and you, when once you
have turned back, strengthen your brothers." ³³And he
said to him, "Lord, I am ready to go with you to prison
and to death!" ³⁴Jesus said, "I tell you, Peter, the cock
will not crow this day until you have denied three times
that you know me."

³⁵He said to them, "When I sent you out without a
purse, bag, or sandals, did you lack anything?" They
said, "No, not a thing." ³⁶He said to them, "But now,
the one who has a purse must take it, and likewise a
bag. And the one who has no sword must sell his cloak
and buy one. ³⁷For I tell you, this scripture must be
fulfilled in me, 'And he was counted among the
lawless,' and indeed what is written about me is being
fulfilled." ³⁸They said, "Lord, look, here are two
swords." He replied, "It is enough."

Acts 8:26–33

²⁶Then an angel of the Lord said to Philip, "Get up
and go toward the south to the road that goes down
from Jerusalem to Gaza." (This is a wilderness road.)

²⁷So he got up and went. Now there was an Ethiopian
eunuch, a court official of the Candace, the queen of
the Ethiopians, in charge of her entire treasury. He had
come to Jerusalem to worship ²⁸and was returning
home; seated in his chariot, he was reading the prophet
Isaiah. ²⁹Then the Spirit said to Philip, "Go over to this
chariot and join it." ³⁰So Philip ran up to it and heard
him reading the prophet Isaiah. He asked, "Do you
understand what you are reading?" ³¹He replied, "How
can I, unless someone guides me?" And he invited
Philip to get in and sit beside him. ³²Now the passage
of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

³³In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth."

Hebrews 9:23–28

²³Thus it was necessary for the sketches of the
heavenly things to be purified with these rites, but the
heavenly things themselves need better sacrifices than
these. ²⁴For Christ did not enter a sanctuary made by
human hands, a mere copy of the true one, but he
entered into heaven itself, now to appear in the
presence of God on our behalf. ²⁵Nor was it to offer

himself again and again, as the high priest enters the holy place year after year with blood that is not his own, ²⁶for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to remove sin by the sacrifice of himself. ²⁷And just as it is appointed for mortals to die once and after that the judgment, ²⁸so Christ, having been offered once to **bear the sins of many**, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

1 Peter 2:18–25

¹⁸Slaves, be subject to your masters with all respect, not only those who are good and gentle but also those who are dishonest. ¹⁹For it is a commendable thing if, being aware of God, a person endures pain while suffering unjustly. ²⁰If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do good and suffer for it, this is a commendable thing before God. ²¹For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

²²**“He committed no sin, and no deceit was found in his mouth.”**

²³When **he was abused, he did not return abuse**; when **he suffered, he did not threaten**, but he entrusted himself to the one who judges justly. ²⁴He himself **bore our sins** in his body on the cross, so that, having died to sins, we might live for righteousness; by his wounds you have been healed. ²⁵For **you were going astray like sheep**, but now you have returned to the shepherd and guardian of your souls.

5. When we previously explored Isaiah 53, we talked about its four themes: the servant’s suffering, the servant vicariously taking on himself other people’s problems, the servant’s death, and the servant’s reward. As you study how the New Testament draws on Isaiah 53, can you see any patterns regarding which ideas early Christians were particularly interested in? Does anything about which lines they quote—or don’t quote—surprise you?

Jeffrey R. Holland, “‘More Fully Persuaded’: Isaiah’s Witness of Christ’s Ministry,” in *Isaiah in the Book of Mormon*, ed. Donald W. Parry and John W. Welch (Provo, UT: Foundation for Ancient Research and Mormon Studies, 1998), 1–18.

6. According to Elder Holland, who are the original three Book of Mormon witnesses of the Lord Jesus Christ and His divinity?

7. Elder Holland writes, “It is, of course, important to remember that many of Isaiah’s prophecies can be or have been or will be fulfilled in more than one way and in more than one dispensation. Obviously, we have material in Isaiah’s writings that applies to a whole range of experiences.” Elder Holland then explains that “New Testament contemporaries struggled with the duality of Isaiah’s prophecies a bit, perhaps too eagerly taking a passage clearly applying to Christ’s Second Coming and forcing it to represent his appearance in the meridian of time. Of course, when Christ refused to proclaim himself the messiah of the last days in his first advent, some were disappointed.” What does Elder Holland suggest we can learn from this?

8. Elder Holland points out that Isaiah 9:6 (“unto us a child is born, unto us a son is given”) could have been used in the coronation of an ancient king, but he focuses on its application to Christ’s birth. Elder Holland says that we can “all take great comfort” from the statement that “the government will be upon his shoulders,” because that means what for us?

9. Isaiah 42:7 describes prisoners being brought out of prison, Isaiah 49:9 speaks of prisoners in darkness coming forth, and Isaiah 61:1 declares the coming of one anointed to open the prison of those who are bound. How did the Prophet Joseph Smith interpret these prison passages in light of Christ’s Atonement and mission?