

Rel A 304 Reading Questions for Thursday, November 9

Isaiah 6:9–10 // Matthew 13:10–17; John 12:36b–43; Acts 28:23–28

Isaiah 7:14 // Matthew 1:18–25

Isaiah 8:17–18 // Hebrews 2:8b–18

Isaiah 9:1–2 // Matthew 4:12–17

Isaiah 9:7 // Luke 1:26–38

Isaiah 14:13, 15 // Matthew 11:20–24

Isaiah 22:22 // Revelation 3:7–13

Isaiah 29:13 // Matthew 15:1–9

Isaiah 40:3–5 // Luke 3:1–9; John 1:19–28

Isaiah 54:13 // John 6:41–51

Isaiah 55:3 // Acts 13:26–41

Isaiah 58:6; 61:1–2 // Luke 4:16–21

Jason R. Combs, “‘From King Ahaz’s Sign to Christ Jesus’: The ‘Fulfillment’ of Isaiah 7:14,” in *Prophets and Prophecies of the Old Testament*, ed. Aaron P. Schade, Brian M. Hauglid, and Kerry Muhlestein (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2017), 95–122.

Today is our second look at how the New Testament draws upon the book of Isaiah to teach about the life and ministry of Jesus Christ. For the most part the passages today are not *direct* prophecies where Jesus is the one and only meaning. Instead, they are in some cases “types and shadows” and in some cases a repurposing of Isaiah’s poetic imagery. Remember President Oaks’s [explanation](#): “The book of Isaiah contains numerous prophecies that seem to have multiple fulfillments. One seems to involve the people of Isaiah’s day or the circumstances of the next generation. Another meaning, *often symbolic*, seems to refer to events in the meridian of time” (emphasis added).

Just like last time, the scriptural passages are presented below using the NRSVue. Try to focus on how the New Testament author uses Isaiah to explain or reinforce their message.

Isaiah 6:9–10 // Matthew 13:10–17; John 12:36b–43; Acts 28:23–28

Isaiah 6:6–10

⁶Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. ⁷The seraph touched my mouth with it and said, “Now that this has touched your lips, your guilt has departed and your sin is blotted out.” ⁸Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!” ⁹And he said, “Go and say to this people:

Matthew 13:10–17

¹⁰Then the disciples came and asked him, “Why do you speak to them in parables?” ¹¹He answered, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. ¹²For to those who have, more will be given, and they will have an abundance, but from those who have nothing, even what they have will be taken away. ¹³The reason I speak to them in parables is that ‘seeing they do not perceive, and hearing they do not listen, nor do

‘Keep listening, but do not comprehend;
keep looking, but do not understand.’
¹⁰Make the mind of this people dull,
and stop their ears,
and shut their eyes,
so that they may not look with their eyes
and listen with their ears
and comprehend with their minds
and turn and be healed.”

they understand.’ ¹⁴With them indeed is fulfilled the prophecy of Isaiah that says:

‘You will indeed listen but never understand,
and you will indeed look but never perceive.
¹⁵For this people’s heart has grown dull,
and their ears are hard of hearing,
and they have shut their eyes,
so that they might not look with their eyes,
and hear with their ears
and understand with their heart and turn—
and I would heal them.’

¹⁶“But blessed are your eyes, for they see, and your ears, for they hear. ¹⁷Truly I tell you, many prophets and righteous people longed to see what you see but did not see it and to hear what you hear but did not hear it.”

John 12:36–43

³⁶After Jesus had said this, he departed and hid from them. ³⁷Although he had performed so many signs in their presence, they did not believe in him. ³⁸This was to fulfill the word spoken by the prophet Isaiah:

“Lord, who has believed our message,
and to whom has the arm of the Lord been
revealed?”

³⁹And so they could not believe, because Isaiah also said,

⁴⁰“He has blinded their eyes
and hardened their heart,
so that they might not look with their eyes
and understand with their heart and turn—
and I would heal them.”

⁴¹Isaiah said this because he saw his glory and spoke about him. ⁴²Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue, ⁴³for they loved human glory more than the glory that comes from God.

Acts 28:23–28

²³After they had set a day to meet with him, they came to him at his lodgings in great numbers. From morning until evening he explained the matter to them, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. ²⁴Some were convinced by what he had said, while others refused to believe. ²⁵So they disagreed with each other, and as they were leaving Paul made one further statement: “The Holy Spirit was right in saying to your ancestors through the prophet Isaiah,

²⁶“Go to this people and say,
You will indeed listen but never understand,
and you will indeed look but never perceive.
²⁷For this people’s heart has grown dull,
and their ears are hard of hearing,
and they have shut their eyes;
otherwise they might look with their eyes
and listen with their ears
and understand with their heart and turn—
and I would heal them.”

²⁸“Let it be known to you, then, that this salvation of
God has been sent to the gentiles; they will listen.”

Isaiah 7:14 // Matthew 1:18–25

Isaiah 7:10–17

¹⁰Again the LORD spoke to Ahaz, saying, ¹¹“Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.” ¹²But Ahaz said, “I will not ask, and I will not put the Lord to the test.” ¹³Then Isaiah said, “Hear then, O house of David! Is it too little for you to weary mortals that you weary my God also? ¹⁴Therefore the Lord himself will give you a sign. **Look, the young woman is with child and shall bear a son and shall name him Immanuel.** ¹⁵He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. ¹⁶For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted. ¹⁷The LORD will bring on you and on your people and on your ancestral house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria.”

Matthew 1:18–25

¹⁸Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be pregnant from the Holy Spirit. ¹⁹Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to divorce her quietly. ²⁰But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. ²¹She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” ²²All this took place to fulfill what had been spoken by the Lord through the prophet:

²³“**Look, the virgin shall become pregnant and give birth to a son, and they shall name him Emmanuel,**”

which means, “God is with us.” ²⁴When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife ²⁵but had no marital relations with her until she had given birth to a son, and he named him Jesus.

Isaiah 8:17–18 // Hebrews 2:8b–18

Isaiah 8:16–22

¹⁶Bind up the testimony; seal the teaching among my disciples. ¹⁷I will wait for the LORD, who is hiding his face from the house of Jacob, and **I will hope in him.** ¹⁸**See, I and the children whom the LORD has given me** are signs and portents in Israel from the LORD of hosts, who dwells on Mount Zion. ¹⁹Now if people say to you, “Consult the ghosts and the familiar spirits that chirp and mutter; should not a people consult their gods, the dead on behalf of the living, ²⁰for teaching and for

Hebrews 2:8b–18

⁸Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, ⁹but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

¹⁰It was fitting that God, for whom and through whom all things exist, in bringing many children to

instruction?” surely those who speak like this will have no dawn! ²¹They will pass through the land, greatly distressed and hungry; when they are hungry, they will be enraged and will curse their king and their gods. They will turn their faces upward, ²²or they will look to the earth, but they will see only distress and darkness, the gloom of anguish, and they will be thrust into thick darkness.

glory, should make the pioneer of their salvation perfect through sufferings. ¹¹For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, ¹²saying,

“I will proclaim your name to my brothers and sisters; in the midst of the congregation I will praise you.”

¹³And again,

“I will put my trust in him.”

And again,

“Here am I and the children whom God has given me.”

¹⁴Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵and free those who all their lives were held in slavery by the fear of death. ¹⁶For it is clear that he did not come to help angels but the descendants of Abraham. ¹⁷Therefore he had to become like his brothers and sisters in every respect, so that he might become a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. ¹⁸Because he himself was tested by what he suffered, he is able to help those who are being tested.

Isaiah 9:1–2 // Matthew 4:12–17

Isaiah 9:1–2

¹But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

²The people who walked in darkness have seen a great light; those who lived in a land of deep darkness— on them light has shined.

³You have multiplied exultation; you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder.

⁴For the yoke of their burden and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.

⁵For all the boots of the tramping warriors

Matthew 4:12–17

¹²Now when Jesus heard that John had been arrested, he withdrew to Galilee. ¹³He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴so that what had been spoken through the prophet Isaiah might be fulfilled:

¹⁵“Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the gentiles—

¹⁶the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.”

¹⁷From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

and all the garments rolled in blood
shall be burned as fuel for the fire.
⁶For a child has been born for us,
a son given to us;
authority rests upon his shoulders,
and he is named
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
⁷Great will be his authority,
and there shall be endless peace
for the throne of David and his kingdom.
He will establish and uphold it
with justice and with righteousness
from this time onward and forevermore.
The zeal of the LORD of hosts will do this.

Isaiah 9:7 // Luke 1:26–38

Isaiah 9:1–7

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from this time onward and forevermore.
The zeal of the LORD of hosts will do this.

Luke 1:26–38

²⁶In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, ²⁷to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. ²⁸And he came to her and said, "Greetings, favored one! The Lord is with you." ²⁹But she was much perplexed by his words and pondered what sort of greeting this might be. ³⁰The angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹And now, you will conceive in your womb and bear a son, and you will name him Jesus. ³²He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. ³³He will reign over the house of Jacob forever, and of his kingdom there will be no end." ³⁴Mary said to the angel, "How can this be, since I am a virgin?" ³⁵The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. ³⁶And now, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month for her who was said to be barren. ³⁷For nothing will be impossible with God." ³⁸Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.

Isaiah 14:13, 15 // Matthew 11:20–24

Isaiah 14:12–20

¹²How you are fallen from heaven,
O Morning Star, son of Dawn!
How you are cut down to the ground,
you who laid the nations low!
¹³You said to yourself,
“I will ascend to heaven;
I will raise my throne
above the stars of God;
I will sit on the mount of assembly
on the heights of Zaphon;
¹⁴I will ascend to the tops of the clouds;
I will make myself like the Most High.”
¹⁵But you are brought down to Sheol,
to the depths of the Pit.
¹⁶Those who see you will stare at you
and ponder over you:
“Is this the man who made the earth tremble,
who shook kingdoms,
¹⁷who made the world like a desert
and overthrew its cities,
who would not let his prisoners go home?”
¹⁸All the kings of the nations lie in glory,
each in his own tomb,
¹⁹but you are cast out, away from your grave,
like loathsome carrion,
clothed with the dead, those pierced by the sword,
who go down to the stones of the Pit
like a corpse trampled underfoot.
²⁰You will not be joined with them in burial
because you have destroyed your land;
you have killed your people.

Matthew 11:20–24

²⁰Then he began to reproach the cities in which most of his deeds of power had been done because they did not repent. ²¹“Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ²²But I tell you, on the day of judgment it will be more tolerable for Tyre and Sidon than for you. ²³And you, Capernaum,

will you be exalted to heaven?

No, you will be brought down to Hades.

“For if the deeds of power done in you had been done in Sodom, it would have remained until this day. ²⁴But I tell you that on the day of judgment it will be more tolerable for the land of Sodom than for you.”

1. Isaiah 14 taunts the fallen king of Babylon, and Christians have often seen an allusion to the devil’s fall as well. Interestingly, when Jesus likens Isaiah 14 in Matthew 11, He does not apply Isaiah’s words to the devil but to whom/what?

Isaiah 22:22 // Revelation 3:7–13

Isaiah 22:20–25

²⁰“On that day I will call my servant Eliakim son of Hilkiah ²¹and will clothe him with your robe and bind your sash on him. I will commit your authority to his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. ²²I will place on his shoulder the key of the house of David; he shall open, and no one shall shut; he shall shut, and no one shall open. ²³I will fasten him like a peg in a secure

Revelation 3:7–13

⁷“And to the angel of the church in Philadelphia write:

These are the words of the Holy One, the True One,
who has the key of David,
who opens and no one will shut,
who shuts and no one opens:

place, and he will become a throne of honor to his ancestral house. ²⁴And they will hang on him the whole weight of his ancestral house, the offspring and issue, every small vessel, from the cups to all the flagons. ²⁵On that day, says the LORD of hosts, the peg that was fastened in a secure place will give way; it will be cut down and fall, and the load that was on it will perish, for the LORD has spoken.”

⁸“I know your works. Look, I have set before you an open door that no one is able to shut. I know that you have but little power, yet you have kept my word and have not denied my name. ⁹I will make those of the synagogue of Satan who say that they are Jews and are not but are lying—I will make them come and bow down before your feet, and they will learn that I have loved you. ¹⁰Because you have kept my word of endurance, I will keep you from the hour of trial that is coming on the whole world to test the inhabitants of the earth. ¹¹I am coming soon; hold fast to what you have, so that no one takes away your crown. ¹²If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name. ¹³Let anyone who has an ear listen to what the Spirit is saying to the churches.

2. The Judahite official Eliakim, who is described in Isaiah 22, functions as a type of Jesus Christ, and the book of Revelation draws attention to their connection. What descriptions of Eliakim also have an application to Christ’s life and mission? (Just pick a couple of examples.)

Isaiah 29:13 // Matthew 15:1–9

Isaiah 29:13–14

¹³The Lord said:

Because these people draw near with their mouths
and honor me with their lips,
while their hearts are far from me
and their worship of me is a human commandment
learned by rote,

¹⁴so I will again do

amazing things with this people,
shocking and amazing.

The wisdom of their wise shall perish,
and the discernment of the discerning shall be
hidden.

Matthew 15:1–9

¹Then Pharisees and scribes came to Jesus from Jerusalem and said, ²“Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat.” ³He answered them, “And why do you break the commandment of God for the sake of your tradition? ⁴For God said, ‘Honor your father and your mother,’ and, ‘Whoever speaks evil of father or mother must surely die.’ ⁵But you say that whoever tells father or mother, ‘Whatever support you might have had from me is given to God,’ then that person need not honor the father. ⁶So, for the sake of your tradition, you nullify the word of God. ⁷You hypocrites! Isaiah prophesied rightly about you when he said:

⁸“This people honors me with their lips,
but their hearts are far from me;

⁹in vain do they worship me,
teaching human precepts as doctrines.”

Isaiah 40:3–5 // Luke 3:1–9; John 1:19–28

Isaiah 40:3–5

³A voice cries out:

“In the wilderness prepare the way of the LORD;
make straight in the desert a highway for our God.

⁴Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.

⁵Then the glory of the LORD shall be revealed,
and all flesh shall see it together,
for the mouth of the LORD has spoken.”

Luke 3:1–9

¹In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, ²during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. ³He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, ⁴as it is written in the book of the words of the prophet Isaiah,

“The voice of one crying out in the wilderness:

‘Prepare the way of the Lord;
make his paths straight.

⁵Every valley shall be filled,
and every mountain and hill shall be made low,
and the crooked shall be made straight,
and the rough ways made smooth,
⁶and all flesh shall see the salvation of God.”

⁷John said to the crowds coming out to be baptized by him, “You brood of vipers! Who warned you to flee from the coming wrath? ⁸Therefore, bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our ancestor,’ for I tell you, God is able from these stones to raise up children to Abraham. ⁹Even now the ax is lying at the root of the trees; therefore every tree that does not bear good fruit will be cut down and thrown into the fire.”

John 1:19–28

¹⁹This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” ²⁰He confessed and did not deny it, but he confessed, “I am not the Messiah.” ²¹And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the prophet?” He answered, “No.” ²²Then they said to him, “Who are you? Let us have an answer for those who sent us. What do you say about yourself?” ²³He said,

“I am the voice of one crying out in the wilderness,
‘Make straight the way of the Lord,’”

as the prophet Isaiah said.

²⁴Now they had been sent from the Pharisees. ²⁵They asked him, “Why, then, are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?” ²⁶John answered them, “I baptize with water. Among you stands one whom you do not know, ²⁷the one who is coming after me; I am not worthy to untie the strap of his sandal.” ²⁸This took place in Bethany across the Jordan where John was baptizing.

3. In Isaiah 40, the prophet speaks of preparing a “way” for the exiled Jews to return from Babylon to Jerusalem. All four Gospels draw on this imagery to describe the mission and message of John the Baptist. How is Isaiah 40’s announcement of imminent salvation for the exiled remnant similar to the role played by John?

Isaiah 54:13 // John 6:41–51

Isaiah 54:11–17

¹¹O afflicted one, storm-tossed and not comforted,
I am about to set your stones in antimony
and lay your foundations with sapphires.
¹²I will make your pinnacles of rubies,
your gates of jewels,
and all your wall of precious stones.
¹³All your children shall be taught by the LORD,
and great shall be the prosperity of your children.
¹⁴In righteousness you shall be established;
you shall be far from oppression; indeed, you shall
not fear;
and from terror; indeed, it shall not come near you.
¹⁵If anyone stirs up strife,
it is not from me;
whoever stirs up strife with you
shall fall because of you.
¹⁶See, it is I who have created the smith
who blows the fire of coals
and produces a weapon fit for its purpose;
I have also created the ravager to destroy.
¹⁷No weapon that is fashioned against you shall
prosper,
and you shall confute every tongue that rises against
you in judgment.
This is the heritage of the servants of the LORD
and their vindication from me, says the LORD.

John 6:41–51

⁴¹Then the Jews began to complain about him because he said, “I am the bread that came down from heaven.” ⁴²They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven’?” ⁴³Jesus answered them, “Do not complain among yourselves. ⁴⁴No one can come to me unless drawn by the Father who sent me, and I will raise that person up on the last day. ⁴⁵It is written in the prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to me. ⁴⁶Not that anyone has seen the Father except the one who is from God; he has seen the Father. ⁴⁷Very truly, I tell you, whoever believes has eternal life. ⁴⁸I am the bread of life. ⁴⁹Your ancestors ate the manna in the wilderness, and they died. ⁵⁰This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹I am the living bread that came down from heaven. Whoever eats of this bread will live forever, and the bread that I will give for the life of the world is my flesh.”

Isaiah 55:3 // Acts 13:26–41

Isaiah 55:1–5

¹Hear, everyone who thirsts;
come to the waters;
and you who have no money,
come, buy and eat!
Come, buy wine and milk
without money and without price.
²Why do you spend your money for that which is not
bread
and your earnings for that which does not satisfy?
Listen carefully to me, and eat what is good,
and delight yourselves in rich food.
³Incline your ear, and come to me;

Acts 13:26–41

²⁶“Brothers and sisters, you descendants of Abraham’s family and others who fear God, to us the message of this salvation has been sent. ²⁷Because the residents of Jerusalem and their leaders did not recognize him or understand the words of the prophets that are read every Sabbath, they fulfilled those words by condemning him. ²⁸Even though they found no cause for a sentence of death, they asked Pilate to have him killed. ²⁹When they had carried out everything that was written about him, they took him down from the tree and laid him in a tomb. ³⁰But God raised him from the dead, ³¹and for many days he appeared to those who

listen, so that you may live.
 I will make with you an everlasting covenant,
 my steadfast, sure love for David.
⁴See, I made him a witness to the peoples,
 a leader and commander for the peoples.
⁵Now you shall call nations that you do not know,
 and nations that do not know you shall run to you,
 because of the LORD your God, the Holy One of
 Israel,
 for he has glorified you.

came up with him from Galilee to Jerusalem, and they
 are now his witnesses to the people. ³²And we bring
 you the good news that what God promised to our
 ancestors ³³he has fulfilled for us, their children, by
 raising Jesus; as also it is written in the second psalm,

‘You are my Son;
 today I have begotten you.’

³⁴“As to his raising him from the dead, no more to
 return to corruption, he has spoken in this way,

‘I will give you the holy promises made to David.’

³⁵“Therefore he has also said in another psalm,

‘You will not let your Holy One experience
 corruption.’

³⁶“For David, after he had served the purpose of God
 in his own generation, died, was laid beside his
 ancestors, and experienced corruption, ³⁷but he whom
 God raised up experienced no corruption. ³⁸Let it be
 known to you therefore, brothers and sisters, that
 through this man forgiveness of sins is proclaimed to
 you; ³⁹by this Jesus everyone who believes is set free
 from all those sins from which you could not be freed
 by the law of Moses. ⁴⁰Beware, therefore, that what the
 prophets said does not happen to you:

⁴¹“Look, you scoffers!
 Be amazed and perish,
 for in your days I am doing a work,
 a work that you will never believe, even if someone
 tells you.”

4. At Psidian Antioch, Paul spoke to his fellow Jews and declared the good news of Jesus Christ (Acts 13:16–41). As part of his argument Paul quoted from Isaiah 55:3, “I will make an everlasting covenant with you, even the sure mercies of David.” In what way did Paul see that promise fulfilled in the life and mission of the Savior?

Isaiah 58:6; 61:1–2 // Luke 4:16–21

Isaiah 58:6–9

⁶Is not this the fast that I choose:
 to loose the bonds of injustice,
 to undo the straps of the yoke,
 to let the oppressed go free,
 and to break every yoke?
⁷Is it not to share your bread with the hungry
 and bring the homeless poor into your house;

Luke 4:16–21

¹⁶When he came to Nazareth, where he had been
 brought up, he went to the synagogue on the Sabbath
 day, as was his custom. He stood up to read, ¹⁷and the
 scroll of the prophet Isaiah was given to him. He
 unrolled the scroll and found the place where it was
 written:

when you see the naked, to cover them
and not to hide yourself from your own kin?
⁸Then your light shall break forth like the dawn,
and your healing shall spring up quickly;
your vindicator shall go before you;
the glory of the LORD shall be your rear guard.
⁹Then you shall call, and the LORD will answer;
you shall cry for help, and he will say, “Here I am.”

Isaiah 61:1–3

¹The spirit of the Lord GOD is upon me
because the LORD has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives
and release to the prisoners,
²to proclaim the year of the LORD’s favor
and the day of vengeance of our God,
to comfort all who mourn,
³to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the LORD, to display his glory.
⁴They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.

¹⁸“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to set free those who are oppressed,
¹⁹to proclaim the year of the Lord’s favor.”

²⁰And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

Jason R. Combs, “‘From King Ahaz’s Sign to Christ Jesus’: The ‘Fulfillment’ of Isaiah 7:14,” in *Prophets and Prophecies of the Old Testament*, ed. Aaron P. Schade, Brian M. Hauglid, and Kerry Muhlestein (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2017), 95–122.

While this article focuses on the example of Isaiah 7:14, the approach used here can help contextualize how the New Testament uses several other passages from Isaiah. Remember that you do not need to read the endnotes.



Harry Anderson, *Isaiah Writes of Christ's Birth*
(the painting Dr. Combs refers to at the beginning of the article)

Isaiah 7 in Its Historical Context

Isaiah 7 in Its Historical Context: Isaiah's Prophetic Symbolism

Isaiah 7 in Its Historical Context: The Identity of Immanuel in Isaiah's Lifetime

5. Isaiah's prophecy in Isaiah 7:14 did not originally emphasize the sexual inexperience of Immanuel's mother or present her pregnancy as miraculous. Rather, the prophecy foretold how changing political circumstances would correspond with Immanuel's what?

6. Various identifications for Immanuel and his mother have been proposed. The oldest interpretation we can trace in antiquity was that Immanuel was Hezekiah and his mother was King Ahaz's wife. In the Middle Ages, a new interpretation suggested that Immanuel was the son of Isaiah and his wife. Ultimately, we cannot say for sure. Nevertheless, at least four facts seem clear from the text of Isaiah 7–8: (1) this child, Immanuel, was to be born during Ahaz's lifetime; (2) Immanuel's mother was someone present or known to Ahaz at the time of Isaiah's prophecy; (3) the prophecy was for Ahaz and assumed that he would observe the boy, Immanuel, as he grew; and (4) the land of Judah could be described as belonging to Immanuel, which makes it likely that he was what?

Isaiah 7:14 in the Gospel of Matthew

Isaiah 7:14 in the Gospel of Matthew: A Fuller Understanding of Fulfillment

This section is a bit complicated, so here's a chart that might help:

C. F. D. Moule's study on potential meanings of "fulfillment"	David L. Turner's study on types of interpretation in Matthew
fulfillment as the <i>actualization</i> of an event foretold precisely as it would occur	interpretation as <i>predictive</i> : Isaiah prophesied directly about Jesus
fulfillment as the <i>completion</i> of something that began in the past	interpretation as <i>multiple fulfillment</i> : a prophecy of Isaiah can be fulfilled by two or more distinct events
fulfillment as the <i>consummation</i> of a covenant-promise	interpretation as <i>typological</i> : events that occurred in the past were a "type" for events occurring in the life of Jesus

7. The Gospel of Matthew frequently quotes Old Testament passages and says that they are "fulfilled" in the life of Jesus. Using Moule's study on potential meanings of "fulfillment" and/or Turner's study on the types of interpretation in Matthew, explain in your own words the three different approaches Matthew used to link the Old Testament with Jesus. (For a specific Old Testament quote, you may not know which approach Matthew had in mind, but at least with these three approaches in your head you'll know what options Matthew had available to him.)

Isaiah 7:14 in the Gospel of Matthew: How Matthew Reads Scripture

8. Some people have thought that Matthew was not a careful reader and that he was just quoting Old Testament passages out of context. That argument, however, does not do justice to the literary complexity of Matthew's Gospel. In the case of Matthew 1:23 quoting Isaiah 7:14, we need to notice two things: the beginning of the Gospel of Matthew (Matthew chapters 1–2) is all about what? Similarly, in Isaiah 7, the Syro-Ephramite War was not a threat to Ahaz alone, but also to whom/what?
9. The genealogy that Matthew presents (in Matthew chapter 1) focuses on three events: the reign of King David, the exile of the Jews into Babylon, and the birth of Jesus. Using this framing, Matthew presents Jesus as what?
10. For Ahaz, Immanuel was a sign of God's promise that Ahaz would not be overthrown and that Davidic rule would not end with him. For Matthew, Immanuel is the sign of a new Davidic rule, one that more fully satisfies God's promise to Ahaz and to King David.

Jesus is not just another Davidic king who will rule until He is conquered or dies. He is *the* Davidic king. Matthew demonstrates the eternality of Jesus's Davidic reign by concluding His Gospel the same way he began it. The first fulfillment passage in Matthew's Gospel declares that Jesus, at His birth, is "God with us" (Matthew 1:23). In the final words of Matthew's Gospel, Jesus Himself, now resurrected, reiterates that promise: "I am _____ always, even unto the end of the world" (Matthew 28:20).

Conclusion