

Isaiah in the New Testament

The BRANCH OF DAVID

Adar II 3, 5774; March 4, 2013

Lesson Three

Prophecy of Doom 722 BCE (Isaiah 1)

"The king of Assyria invaded all the land and came to Samaria, and for three years he besieged it. In the ninth year of Hoshea, the king of Assyria captured Samaria, and he carried the Israelites away to Assyria" (2 Kings 17:5–6).

The ox knows its owner, and the donkey its master's crib, but Israel does not know, my people do not understand." (Isa 1:3)

If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah. (Isa 1:9)

Cf. Deuteronomy 29:23

Righteousness lodged in her, but now murderers. (Isaiah 1:21)

Bring back our judges as it was at first, and our counselors as it was in the beginning, and remove grief and groaning from us, and reign over us—You, O LORD alone—with devotion and with compassion, and make us righteous in judgment. (Amidah)

The King of Assyria (10:5–19)

Collapse of the north

Young King Hezekiah

The scourge in the hand of God

A Remnant will Return (10:20–23)

For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. For the Lord GOD of hosts will make a full end, as decreed, in the midst of all the earth. (Isaiah 10:22-23)

Shear-jashub (*she'ar yashuv*, שאר ישוב) means "A remnant will return."

The Assyrian Advance (10:24–34)

He will cut down the thickets of the forest with an axe, and Lebanon will fall by the Majestic One. (Isaiah 10:34)

When Yochanan ben Zakkai reached the Roman camp he said to Vespasian, "Peace unto you, O king, peace unto you, O king." Vespasian replied, "You have forfeited your life ... [because] I am not a king and yet you have called me a king." Yochanan ben Zakkai replied, "You say that you are not a king, but truly, you are a king. If you were not a king, God would not deliver Jerusalem to you, as it is written [in Isaiah 10:34], "Lebanon will fall by a mighty one." The Bible only applies the term "mighty one" to a king ... and Lebanon refers to the Temple." (b.Gittin 56)

At the time of his coming the Temple was destroyed and at his returning it will be rebuilt. Rabbi Abun said: "... this is stated explicitly [in Isaiah 10:34], 'Lebanon will fall by the Mighty One' which is followed immediately by the words [in Isaiah 11:1], 'Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit.'" (Lamentations Rabbah 1:51)

The Stump of Jesse (11:1)

Netzer (נצר) = Tzemech

And a King shall come forth from the sons of Jesse, and from his children's children the Messiah shall be anointed. (Isaiah 11:1, Targum Yonantan)

"Behold, the days are coming," declares the LORD, "when I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land." (Jeremiah 23:5)

Now listen...I am going to bring My servant the Branch. (Zechariah 3:8)

Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. (Zechariah 6:12)

Messiah son of David (11:1-9)

But with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. (Isa 11:4)

The Signal for the Peoples (11:10–16)

In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire, and his resting place shall be glorious. (Isa 11:10)

Nes (נס)

Wells of Salvation (12)

With joy you will draw water from the wells of salvation. (Isa 12:3)

וְשָׂאֲבָתָם מִים בְּשִׁשׁוֹן מִמַּעַיְנִי

הַיְשׁוּעָה

Isaiah in the New Testament

All the prophets who have spoken, from Samuel and his successors onward, also announced these days” (Acts 3:24).

Not in the New Testament

The most blessed Mary went forth out of the cave, and entering a stable, placed the child in the stall, and the ox and the donkey adored Him. Then was fulfilled that which was said by Isaiah the prophet, saying: “The ox knoweth his owner, and the donkey his master’s crib.” The very animals, therefore, the ox and the donkey, having Him in their midst, incessantly adored Him. (Pseudo-Matthew 14)

For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, What is the multitude of your sacrifices unto Me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before Me: for who hath required these things at your hands? Tread no more My courts, not though ye bring with you fine flour. Incense is a vain abomination unto Me, and your new moons and sabbaths I cannot endure. He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. (Barnabas 2:4–6)

Martyrdom of James

Righteousness lodged in her, but now murderers. (Isaiah 1:21)

Because of his exceeding great justice he was called the Just, and Oblias, which signifies in Greek, 'Bulwark of the people' and 'Justice,' in accordance with what the prophets declare concerning him. (Ecclesiastical History 2.23.7)

The Remnant (Romans 9:27–29)

Romans 9:27–28; Isaiah 10:22–23

Romans 9:29; Isaiah 1:9

Cf. Revelation 11:8

Nazarene

Nazarene not Nazirite

Matthew 2:23; Isaiah 11:1

Nazareth (*Natzeret*, נצֶרֶת)

The Judge

John 2:25; Isaiah 11:4

Sword of His Mouth

1 Thessalonians 2:8; Isaiah 11:4

Cf. Revelation 1:16; 2:16; 19:15; 19:21

The Gentiles (Romans 15:10–12)

Romans 15:12; Isaiah 11:10

Cf. Matthew 25:31–33

Matthew 24:30; Isaiah 11:10

Cf. John 3:14, 12:32

Wells of Salvation

John 4:13–14; Isaiah 12:3

Cf. John 7:37–38

Why is it called the festival of water-drawing? Because those who attended [the ceremony in the Temple] drew inspiration from the Holy Spirit, as it says [in Isaiah 12:3], “Therefore you will draw water from the springs of salvation.” (Ruth Rabbah 4:8)