

The Prophets

Study 6: Isaiah – The Messianic Messages

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Background

In our last study we looked briefly at Isaiah Chapters 1 and 6. In this study we want to focus on some of the messianic aspects of the book of Isaiah. It is so important that, like Paul, we always pray for “*a spirit of wisdom and revelation as [we] come to know him, so that, with the eyes of [our] heart enlightened, [we] may know what is the hope to which he has called [us], what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power.*”¹ A realisation of this hope unfolds as we come to know Christ as our crucified, risen and exalted Saviour who so much of the Old Testament points towards, which sees realisation in the New Testament and beyond. There is an ‘interconnectedness’ between the Old and the New Testament underpinned by salvation history, God’s plan and purpose for his people which can seem paradoxical in this post-modern era in which we live.

Sometimes we need to remember that the image portrayed of Jesus, particularly at the time of Advent, misses the mark completely – read Colossians 2:15 and see if you think ‘Gentle Jesus, meek and mild’ fits the picture! The image we have of God in our mind impacts deeply on our theology – our understanding of him, as our faith seeks understanding. Tozer said that “We tend by a secret law of the soul to move toward our mental image of God...Always the most revealing thing about the Church is her idea of God, just as her most significant message is what she says about Him or leaves unsaid, for her silence is often more eloquent than her speech.”² Spend a few moments thinking about this statement and reflect on what mental image you may have of God.

In this our second study on Isaiah we will be taking a look at what insight the book of Isaiah gives us that deepens our understanding of the Jesus who is the hope of our salvation. We will therefore take a look at how some of the prophecies in Isaiah have found fulfilment in Jesus the Messiah (Jesus the Anointed One – Jesus Christ – *Yeshua HaMashiach*). Whilst we may return to other references to Christ in Isaiah in later studies, we propose in this study to focus specifically on the four ‘Servant Songs’³. Some authors have expressed a view that there may be even more servant songs, giving a possible total of five, six or even seven.

The Message

The book of Isaiah contains numerous references to the Messiah; so many of the prophecies found in Isaiah found fulfilment in Jesus. The following table summarises the prophecies from Isaiah that subsequently found fulfilment in Jesus Christ. The content of the table draws a connection between specific references in Isaiah and corresponding references in the New Testament – you may wish to compare the Old Testament reference with the corresponding New Testament reference:

¹ Ephesians 1:17b-19

² Tozer, A.W. (1987), *The Knowledge of the Holy*, Kent, OM Publishing

³ See Isaiah 42:1-9, Isaiah 49:1-13, Isaiah 50:4-9 concluding in the fourth servant song (the Suffering Servant) in Isaiah 52:13-53:12

Prophecies from Isaiah finding fulfilment in Jesus Christ

The Prophecy	The Fulfilment
<i>The Messiah (Yeshua HaMashiach)</i>	<i>Jesus Christ</i>
Will be born of a virgin (Isaiah 7:14)	Was born of a virgin named Mary (Luke 1:26-31)
Will have a Galilean ministry (Isaiah 9:1-2)	Ministered in Galilee of the Gentiles (Matthew 4:13-16)
Will be an heir to the throne of David (Isaiah 9:7)	Was given the throne of His father David (Luke 1:32-33)
Will have His way prepared (Isaiah 40:3-5)	Was announced by John the Baptist (John 1:19-28)
Will be spat on and struck (Isaiah 50:6)	Was spat on and beaten (Matthew 26:67)
Will be exalted (Isaiah 52:13)	Was highly exalted by God and the people (Philippians 2:9-10)
Will be disfigured by suffering (Isaiah 52:14; 53:2)	Was scourged by the soldiers who gave Him a crown of thorns (Mark 15:15-19)
Will make a blood atonement (Isaiah 53:5)	Shed His blood to atone for our sins (1 Peter 1:2)
Will be widely rejected (Isaiah 53:1-3)	Was not accepted by many (John 12:37-38)
Will bear our sins and sorrows (Isaiah 53:4-5)	Died because of our sins (Romans 4:25; 1 Peter 2:24-25)
Will be our substitute (Isaiah 53:6-8)	Died in our place (Romans 5:6-8; 2 Corinthians 5:21)
Will voluntarily accept our guilt and punishment (Isaiah 53:7-8)	Was silent about our sin (Mark 15:4-5; John 10:11; 19:30)
Will be buried in a rich man's tomb (Isaiah 53:9)	Was buried in the tomb of Joseph, a rich man from Arimathea (Matthew 27:57-60; John 19:38-42)
Will save us who believe in Him (Isaiah 53:10-11)	Provided salvation for all who believe (John 3:16; Acts 16:31)
Will die with transgressors (Isaiah 53:12)	Was numbered with the transgressors (Mark 15:27-28; Luke 22:37)
Will heal the broken-hearted (Isaiah 61:1-2)	Healed the brokenhearted (Luke 4:18-19)

Source: Thomas Nelson Publishers, (1996), Nelson's complete book of Bible maps & charts: Old and New Testaments. "Completely revised and updated comfort print edition"; Includes indexes. (Rev. and updated ed.), Nashville, Tenn.: Thomas Nelson.

Willmington presents a similar summary of references to Christ in Isaiah:

Christ in Isaiah

Aspect	Reference in Isaiah
His Incarnation	Isaiah 7:14-15, Isaiah 9:6
His Youth in Nazareth	Isaiah 11:1-2, Isaiah 53:2, Isaiah 7:15
His Relationship with the Father	Isaiah 42:1, Isaiah 50:4-5
His Miracles	Isaiah 35:5-6
His Message	Isaiah 61:1-2
His Specific Ministry to the Gentiles	Isaiah 9:1-2
His Gracious Ministry to All	Isaiah 42:2-3
His Suffering and Death	Isaiah 50:6, Isaiah 52:14, Isaiah 53:1-10
His Resurrection, Ascension, and Exaltation	Isaiah 52:13, Isaiah 53:10-12
His Millennial Reign	Isaiah 9:7, Isaiah 42:4-7, Isaiah 59:16-21, Isaiah 11:3-5, Isaiah 49:1-12, Isaiah 32:1, Isaiah 33:22

Source: Willmington, H.L., (1984), *Willmington's Guide to the Bible*, First Edition, Wheaton, Illinois, Tyndale House Publishers, Inc.

Spend a few moments reflecting on the above two tables:

- Are you perhaps surprised by the parallels, and the extent of fulfilment of Old Testament prophecy in Christ?
- Are there any aspects that surprise you in particular, and if so why?
- As you look at each of the passages, spend some time reading around the passage to try and understand the wider context and think about what it meant for the original recipients of Isaiah's prophetic words.

There are clearly tangible benefits from making connections between the Old Testament and the New Testament; but in making these connections we should avoid trying to read something into the Old Testament that simply may not be there. When we make these connections we should never lose focus of the original meaning and context of the passage. Why was it written? Who was it written for? We must always remember that these passages were written with a different readership or audience in mind; it is important to try and consider what did these passages mean at the time they were written? What message was the prophet trying to convey to the people at the time and why? I think perhaps our natural tendency is to leap straight to what it means for us today!

In our second study on the disciple Peter (BH051/PET) we cover the concept of 'iterative prophecy' and I think that this is certainly of relevance here through which in this context the passage may have had an entirely relevant meaning at the time it was written which has also seen some form of realisation in a prophetic sense in later times.

The First Servant Song (Isaiah 42:1-9)⁴

The Servant, a Light to the Nations

“¹Here 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. ²He will not cry or lift up his voice, or make it heard in the street; ³a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. ⁴He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching. ⁵Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: ⁶I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, ⁷to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. ⁸I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. ⁹See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.”⁵

From Isaiah 41:8-10, it seems clear that the servant referred to in that earlier passage is Israel. Yet with the language in the first servant song of anointing with God’s Spirit (v1) and the language of justice (v3-4) a theme develops which suggests that the servant is more than the literal Israel, with echoes of the Davidic king referred to in Isaiah 11:1-5.

We know from genealogy accounts in the New Testament that Jesus was of the line of David⁶. Yet could the servant also have been someone else, and does the identity of the servant have to be limited to one character alone? So often the Bible hints at some future event, whether it is God’s response to the brokenness of this world, or his desire to reassure and remind his people of his promises.

To understand this we need to look at this passage in the fuller context of what has preceded it. For example, take a look at Isaiah 40:1-5 and Isaiah 40:9-10. The sense of justice that this first servant song embodies is perhaps the response to the judgement declared by God, and his chosen servant at that time is likely to have been Cyrus the Persian (see also Isaiah 41:25) who was a foreshadow of the Messiah.

Yet through Biblical revelation, Jesus Christ emerges as an ideal Israel who restores God’s covenant people and takes His salvation to the nations (compare Acts 8:30-35), and since he embodies God’s ideal for the nation he himself can be called ‘Israel’ and within the context of iterative prophecy, this makes sense.

To unpack some insights into the servant as Jesus the Messiah in the first servant song, the following questions should be answered:

1. Which verses in particular do you think best capture Jesus the Messiah, and why?
2. Who has emphatically chosen this person? (v1, v5, v6, v8)
3. List the tasks this servant performs. (v1, v3, v4, v7)
4. What does the ‘title’ given Him in verse 1 reveal about how He will accomplish these tasks?
5. To who are God’s blessings extended through the life of this servant (verse 6)?
6. How does this inclusion make these passages different from the other prophets studied so far?
7. What can you tell about the overall character of this servant of the Lord?

⁴ Appendix A contains a summary of quotations, allusions and verbal parallels from Isaiah 42:1-9 in the New Testament

⁵ Isaiah 42:1-9

⁶ See Matthew 1:1-17 and Luke 3:23-38

The Second Servant Song (Isaiah 49:1-13)⁷

The Servant's Mission

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." ⁷Thus says the Lord, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers, "Kings shall see and stand up, princes, and they shall prostrate themselves, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you."

Zion's Children to Be Brought Home

⁸Thus says the Lord: In a time of favor I have answered you, on a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages; ⁹saying to the prisoners, "Come out," to those who are in darkness, "Show yourselves." They shall feed along the ways, on all the bare heights shall be their pasture; ¹⁰they shall not hunger or thirst, neither scorching wind nor sun shall strike them down, for he who has pity on them will lead them, and by springs of water will guide them. ¹¹And I will turn all my mountains into a road, and my highways shall be raised up. ¹²Lo, these shall come from far away, and lo, these from the north and from the west, and these from the land of Syene. ¹³Sing for joy, O heavens, and exult, O earth; break forth, O mountains, into singing! For the Lord has comforted his people, and will have compassion on his suffering ones."

Following on from our discussion of Christ embodying God's ideal for the nation, and therefore representing and being referred to as 'Israel' we see in the second servant song that the servant is specifically called Israel. A reason why it is difficult to conceive of the literal nation Israel being the servant is that "One of the major tasks of this servant 'Israel' is to restore the nation (compare 49:5-6,8-9) by suffering innocently on behalf of God's sinful people (compare 53:5,8)."⁸ How then can the literal nation Israel restore itself and suffer in this way? Once again there is a possible foreshadowing of what will find ultimate fulfilment, for example with God using Israel to bring the light to the gentiles in addition to messianic perspectives and understanding.

To unpack some insights into the servant as Jesus the Messiah in the second servant song, the following questions should be answered:

1. Which verses in particular do you think best capture Jesus the Messiah, and why?
2. What will be the outcome of the servant's ministry? (v3, v6, v7)
3. What are the qualities of the servant? (v2, v5, v6)
4. List the tasks this servant performs. (v5, v6, v8, v10)
5. How does this inclusion make these passages different from the other prophets studied so far?
6. What can you tell about the overall character of this servant of the Lord?

⁷ Appendix B contains a summary of quotations, allusions and verbal parallels from Isaiah 49:1-13 in the New Testament

⁸ Holman Bible Publishers, (1992), Holman Bible Handbook, Second Edition, Nashville, Tennessee, Holman Bible Publishers

The Third Servant Song (Isaiah 50:4-11)⁹

The Servant's Humiliation and Vindication

⁴The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens – wakens my ear to listen as those who are taught. ⁵The Lord God has opened my ear, and I was not rebellious, I did not turn backward. ⁶I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. ⁷The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; ⁸he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. ⁹It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up. ¹⁰Who among you fears the Lord and obeys the voice of his servant, who walks in darkness and has no light, yet trusts in the name of the Lord and relies upon his God? ¹¹But all of you are kindlers of fire, lighters of firebrands. Walk in the flame of your fire, and among the brands that you have kindled! This is what you shall have from my hand: you shall lie down in torment.”

In the third servant song we begin to gain some insight into the nature of the suffering that the servant has to endure. To unpack some insights into the servant as Jesus the Messiah in the third servant song, the following questions should be answered:

1. Which verses in particular do you think best capture Jesus the Messiah, and why?
2. What will be the outcome of the servant's ministry? (v11)
3. What are the qualities of the servant? (v4, v5, v6, v7, v8, v9)
4. List the tasks this servant performs. (v4, v11)
5. How does this inclusion make these passages different from the other prophets studied so far?
6. What can you tell about the overall character of this servant of the Lord?

Each of the first three Servant Songs contributes to a growing crescendo of the truth and significance of the Messiah, as if through Isaiah, God wants to make sure that the extent and implications of the Messiah are both appreciated and understood.

The Fourth Servant Song (Isaiah 52:13 – 53:12)¹⁰

The fourth servant song (the 'Suffering Servant' song) is the last and longest of the servant songs in Isaiah, and it contains an overriding theme of salvation, comfort and hope rather than judgement that so often characterises other prophetic messages. For centuries within the Christian faith, Jesus Christ has been the focus of theological teaching and writing relating to the 'Servant Songs'. This focus, however, often means that the relevance that the passage held in its day is all but lost.

It is sometimes argued that the Suffering Servant song presents an ideal portrait of the people of Israel as a whole. The subject of the song cannot be reduced to such an ideal depiction, however, because it presents a concrete person who mediates between God and sinful human beings. Furthermore, the many correspondences between the Suffering Servant and the person and work of Christ cannot be ignored.

A number of authors¹¹ have commented on the chiasmic or arch structure of the passage which follows a particularly irregular metrical pattern with Goldingay and Payne stating that “*while a chiasm can follow a linear course, one would not*

⁹ Appendix C contains a summary of quotations, allusions and verbal parallels from Isaiah 50:4-11 in the New Testament

¹⁰ Appendix D contains a summary of quotations, allusions and verbal parallels from Isaiah 52:13 – 53:12 in the New Testament

¹¹ Including Watts in addition to those cited here

especially expect it to do so – form and content would then be in tension. The poem moves from the prospect of triumph to the reality of suffering and the reasons for that suffering, and then back again.”¹²

Whilst this structure may be represented in different ways, it is essentially as follows:

“52:13-15 *My servant will triumph despite his suffering*

53:1 *Who could have recognized Yhwh’s arm?*

53:2-3 *He was treated with contempt*

53:4-6 *The reason was his suffering for us*

53:7-9 *He did not deserve his treatment*

53:10-11aα *By his hand Yhwh’s purpose will succeed*

53:11aβ-12 *My servant Yhwh’s purpose will succeed.”*¹³

There would appear to be consensus that the keystone or pivot point of the arch structure is that the servant died or suffered for us.

It seems clear when comparing the sacrificial language used in this passage (for example in verse 10) with what we may read of sin or trespass offerings detailed in Leviticus that this passage may also be used in this context¹⁴. From Leviticus 4:1-35 and Leviticus 5:1-13, whilst there were four classes of people who had to offer sacrifice for sin, the anointed priest had to offer the sacrifice of one bull which was the same sacrifice as for the whole community (Leviticus 4:13-14). In effect a single person – the anointed priest – could be taken to represent the whole community before God. Some scholars have argued that the language of sacrifice – in this context of a human being, is pagan. Whybray states “Nowhere else in the OT is it stated that a man’s life can be a guilt-offering, whether in a literal or metaphorical sense, and the idea would appear to be entirely foreign to OT thought.”¹⁵

Goldingay states that “the passage presupposes that Israel’s behaviour that led to the collapse of the state and the deportation of its leadership had constituted such a massive and deliberate...infringement or trespass. The offering system that Yahweh had ordained was not designed to cope with wrongdoings of that kind, but Yahweh...had determined that the servant’s suffering would of course fulfil that function.”¹⁶ Furthermore the Hebrew understanding of intercession is to be bruised on behalf of others, and Goldingay continues by saying “he bore the sin of many (v.12). The language is again that of Leviticus 5 (NIV renders “to be held responsible”)...Like the priests, he thus made intercession for the transgressors.”¹⁷ On this basis I struggle to support Whybray’s view.

¹² Goldingay, J. & Payne, D., (2006) , p.277, *The International Critical Commentary on the Holy Scriptures of the Old and New Testaments: Isaiah 40 – 55*, Volume II, London, T&T Clark International

¹³ Ibid

¹⁴ See our separate studies on the Levitical sacrifices

¹⁵ Whybray R.N. (1975) , p.179, *New Century Bible: Isaiah 40-66*, London, Oliphants

¹⁶ Goldingay, J. (2001) , p.306, *New International Bible Commentary: Isaiah*, Carlisle, Paternoster Press

¹⁷ Ibid, p.307

We should also remember that human sacrifice was practiced by the Jewish people in worshipping other gods and even if the act was not taken to completion, Abraham was called by God to sacrifice Isaac. Regarding the identity of the servant, even if the passage does refer to the people of Israel or some other individual they are effectively called to be the sacrifice themselves.

With the above points in mind, it is difficult to conceive how a suffering servant who suffered vicariously could be a contemporary of Second Isaiah, Second Isaiah himself, a group or even Darius I, especially when bearing in mind that the sacrifice or offering had to be perfect or without blemish. Furthermore the book of Isaiah contains repeated warnings that the people of Israel need to repent because they are sinners and before God all have fallen short, and Israel would appear to be the beneficiaries of the suffering the Servant had to endure. The people of Israel had sinned and could not possibly have atoned for their own sin. It is therefore difficult to see how these verses could refer to the Jewish people or Israel.

The overwhelming weight of ancient Rabbinic Jewish sources suggests that the fourth servant song it is not about the Jewish people or the prophet but about the expected Messiah. It is understood that this view changed after the middle Ages, when Jewish teaching indicates that the chapters are about the Jewish people and not about Jesus. Perhaps not surprisingly, “*the modern Jewish lectionary system has completely omitted Isaiah 52:13 – 53:12 from the haftarah-readings.*”¹⁸

1. From what you already know about Jesus’ trial and crucifixion, what sounds familiar in this passage (compare with John 18 – 19)?
2. What are the people’s reactions to Jesus here?
3. In what ways are our reactions to Jesus similar today?
4. What new purpose is explained in 53:4-6 and 11-12?
5. In what ways is the fourth servant song similar to the previous servant songs?
6. In what ways is the fourth servant song different to the previous servant songs?

Meditation

Whilst the identity of the servant is unclear, perhaps what is of critical importance is the imagery or message rather than their actual identity. When considered in light of the theory of iterative prophecy, it seems feasible that the prophetic message would have indeed held real relevance at the time of writing for the historic recipients but is equally of significance for Christians today in the personhood of Jesus. There are many theories regarding historic Israel being a light to the nations, the grafting in of the gentiles through Christ and the call for the Christians to be a light to the Jews. Similarly there are theories regarding what Christ typified in his first coming (son of Joseph), and what ultimately he will typify in his second coming (son of David).

Jesus never dismissed what we now know as the Old Testament, and a prophetic message such as the fourth servant song is of vital importance when we consider key theological issues such as the nature of Old Testament sacrifice, atonement, the significance of Christ’s crucifixion and resurrection and the overwhelming message of hope that he brings. The message of comfort brought to the mourners in Zion by Isaiah is also therefore a message of comfort for us today...and one that we desperately need to hear.

How do these messianic prophecies exceed in scope all other prophecies that we have looked at together?

¹⁸ Santala, R. (1975), p.177/178, *The Suffering Messiah and Isaiah 53 in the Light of Rabbinic Literature*, The Springfielder October 1975, Volume 39, Number 4 obtained via EBSCO

Appendix A: Quotations, Allusions and Verbal Parallels from Isaiah 42:1-9 in the New Testament¹⁹

A summary of the verses from the selected passages (Isaiah 42:1-9) and where these are either quoted in the New Testament is presented in the following table:

Verse from Passage	Where quoted in the New Testament	Allusions and Verbal Parallels in the New Testament
Isaiah 42:1		Matthew 3:17 Mark 1:11 Luke 9:35
Isaiah 42:1-3	Matthew 12:18-20	See above
Isaiah 42:4	LXX Matthew 12:21	
Isaiah 42:5		Acts 17:24 Acts 17:25
Isaiah 42:6		Luke 2:32 Acts 26:23
Isaiah 42:7		Acts 26:18

¹⁹ Aland B. et al (1993), p888 and 897, *The Greek New Testament (UBS 4)*, Stuttgart, Deutsche Bibelgesellschaft

Appendix B: Quotations, Allusions and Verbal Parallels from Isaiah 49:1-13 in the New Testament²⁰

A summary of the verses from the selected passages (Isaiah 49:1-13) and where these are either quoted in the New Testament is presented in the following table:

Verse from Passage	Where quoted in the New Testament	Allusions and Verbal Parallels in the New Testament
Isaiah 49:1		Galatians 1:15
Isaiah 49:2		Ephesians 6:17 Hebrews 4:12 Revelations 1:16 Revelations 2:12 Revelations 2:16 Revelations 19:15
Isaiah 49:3		2 Thessalonians 1:10
Isaiah 49:4		Philippians 2:16
Isaiah 49:5		
Isaiah 49:6	Acts 13:47	Luke 2:32 John 8:12 John 9:5 Acts 26:23
Isaiah 49:7		
Isaiah 49:8	2 Corinthians 6:2	
Isaiah 49:9		
Isaiah 49:10		Revelations 7:16 Revelations 7:17

²⁰ Aland B. et al (1993), p888 and 897, *The Greek New Testament (UBS 4)*, Stuttgart, Deutsche Bibelgesellschaft

Verse from Passage	Where quoted in the New Testament	Allusions and Verbal Parallels in the New Testament
Isaiah 49:11		
Isaiah 49:12		
Isaiah 49:13		Luke 2:25 2 Corinthians 7:6

Appendix C: Quotations, Allusions and Verbal Parallels from Isaiah 50:4-11 in the New Testament²¹

A summary of the verses from the selected passages (Isaiah 50:4-11) and where these are either quoted in the New Testament is presented in the following table:

Verse from Passage	Where quoted in the New Testament	Allusions and Verbal Parallels in the New Testament
Isaiah 50:6		Matthew 26:67
		Matthew 27:30
Isaiah 50:8		Romans 8:33

²¹ Aland B. et al (1993), p888 and 897, *The Greek New Testament (UBS 4)*, Stuttgart, Deutsche Bibelgesellschaft

Appendix D: Quotations, Allusions and Verbal Parallels from Isaiah 52:13 – 53:12 in the New Testament²²

A summary of the verses from the selected passages (Isaiah 52:13 – 53:12) and where these are either quoted in the New Testament is presented in the following table:

Verse from Passage	Where quoted in the New Testament	Allusions and Verbal Parallels in the New Testament
Isaiah 52:13		Acts 3:13
Isaiah 52:15	LXX Romans 15:21	1 Corinthians 2:9
Isaiah 53	LXX John 12:38 LXX Romans 10:16	Luke 24:27 Luke 24:46 1 Peter 1:11
Isaiah 53:2		Matthew 2:23
Isaiah 53:3		Mark 9:12
Isaiah 53:4	Matthew 8:17	1 Peter 2:24
Isaiah 53:5		Romans 4:25 Matthew 26:67 1 Peter 2:24
Isaiah 53:6		Acts 10:43 1 Peter 2:25
Isaiah 53:7	Lxx Acts 13:34	John 1:29 Matthew 26:63 Matthew 27:12, 14 Mark 14:60-61 Mark 15:4-5 1 Corinthians 5:7

²² Aland B. et al (1993), p888 and 897, *The Greek New Testament (UBS 4)*, Stuttgart, Deutsche Bibelgesellschaft

Verse from Passage	Where quoted in the New Testament	Allusions and Verbal Parallels in the New Testament
		1 Peter 2:23 Revelations 5:6, 12 Revelations 13:8
Isaiah 53:8		1 Corinthians 15:3
Isaiah 53:9	1 Peter 2:29	Matthew 26:24 1 John 3:5 Revelations 14:5
Isaiah 53:10		
Isaiah 53:11		Romans 5:19
Isaiah 53:12	Luke 22:37	Matthew 27:38 Luke 23:33-34 Hebrews 9:28 1 Peter 2:24