

Haftarah for Genesis 6:9 – 7:24 - Noah and the flood

Isaiah 54:9-17 + 55:5

Isaiah 60:18 – 61:4 + 9

Isaiah 54

Isaiah 54:9 - For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

Isaiah 55:5 - Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Isaiah 60

Isaiah 60:18 - Violence shall no more be heard in thy land

Violence was a main reason for the Flood:

Genesis 6:3 - And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Isaiah 61

Present-day synagogue readings leave this Messianic passage out, along with many others.

See this article from Haaretz, an Israeli newspaper:

What Happened to Jesus' Haftarah?

<http://www.haaretz.com/news/what-happened-to-jesus-haftarah-1.166699>

Isaiah 61:1 - "The Spirit of the Lord GOD is on me; because the LORD has anointed me to preach good tidings to the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound"

Luke 4:16-22 - Jesus began his public ministry by reading this haftarah in the synagogue at Nazareth. It is earliest example we have of how the three-year cycle of readings were conducted in the first century.

"The Spirit of Yahweh is upon me," - Jesus had been publicly consecrated to his work by the Holy Spirit descending on him at his baptism (Matthew 3:16).

“Anointed” - from “mâshach” the root of the term Messiah - refers to the ceremony used to consecrate kings (1Samuel 9:16; 1Samuel 10:1), priests (Exodus 29:2; Leviticus 7:36), and prophets (1Kings 19:16). “Christ” simply means the anointed one, and is equivalent to Messiah, who acts in the office of all three.

“Preach good tidings” is translated in the Septuagint by the Greek word “euangelisasthai” which in the New Testament came to mean to “evangelize” or preach the gospel.

“To proclaim liberty to the captives.” Isaiah was referring to Israelites in captivity and exile in Babylon. But more broadly it speaks of releasing those of us who have been prisoners of sin. This also refers to the Jubilee Year and the release of slaves, and remission of debts

Leviticus 25:10 - "And ye shall hallow the fiftieth year, and proclaim liberty (דְּרוֹר derôr) throughout all the land unto all the inhabitants thereof."

“The opening of the prison to them that are bound” - The Hebrew verb is never used for the opening of a room or door, and is used in Isaiah 35:5; Isaiah 42:7, for the opening of the eyes. Luke, following the Septuagint, translates "and recovering of sight to the blind," which is probably its meaning here.

Luke 4:21 - Jesus stops mid-verse and declares:
"This day is this Scripture fulfilled in your ears."

Another reference to the flood:

Isaiah 61:4 - And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Compare with Noah and his family stepping onto a “new earth” after the Deluge.

Isaiah 61:9 - And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

From Noah’s seed through Shem, Japheth and Ham would come all the nations, as well as the promise of the Deliverer from Genesis 3:15.