

OVERVIEW OF BOOK OF ISAIAH

We have finally moved the red box over to the **Major Prophets** – We are talking about Isaiah, Jeremiah, Ezekiel and Daniel. What makes them the MAJOR Prophets? Not because they are more important but because their books are longer. Isaiah is one of my favorite books. Last week was the first time I had ever taught from the Song of Solomon. I am much more familiar with Isaiah. You can listen to any of the 108 sermons I preached in my series on the book. Each one is about 50 minutes long ... so that should keep you busy. If you prefer reading, you can check out the 1139 page commentary from my site. So you can see my challenge this morning is how to condense my thoughts into a one lesson overview.

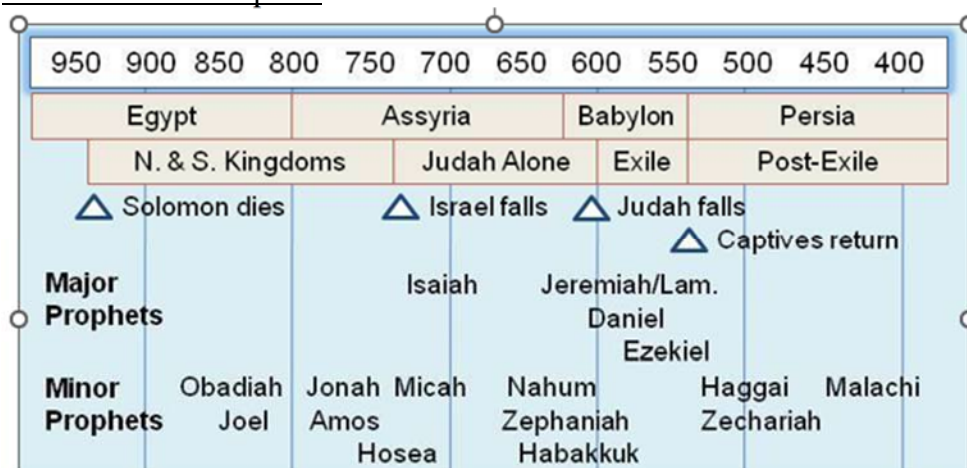
Before we look specifically at Isaiah:

Bill McRae: The Prophetic Office

- a. The institution given to us in **Deut. 18**; about to enter into the Promised Land; will be exposed to witchcraft and the occult; God is raising up a new line of people = the prophets; they will receive their revelation direct from God; look to God's prophets for wisdom – not the secular wizards and witches or soothsayers or those participating in occult
- b. 4 terms to describe this person
 - *Seer* – **1 Sam. 9:9** – sees something beyond the natural level
 - *Prophet* – gradually came to replace this older word – *one who is called* – an apostle is a sent one; it came to mean *one who speaks on behalf of another*; combine these two meanings
 - *A man of God* – **2 Kings 4:7** – describes His calling and character – involved in the service of God (**2 Tim. 3:17**)
 - *A watchman* – **Ezek. 3:17; 33:7; Jer 6:17; Hab. 2:1** – a person standing on the wall in Zion with trumpet in hand sounding out a warning to the people of God about their apostasy and the consequences of their apostasy

It is important to understand the **historical timeline** to see where the prophecy fits in the history of God's chosen people.

Timeline of OT Prophets:



Contemporary Prophets

a. Message of Hosea – in northern kingdom

Title: *MARITAL UNFAITHFULNESS BREAKS THE HEART OF GOD'S LOYAL LOVE*

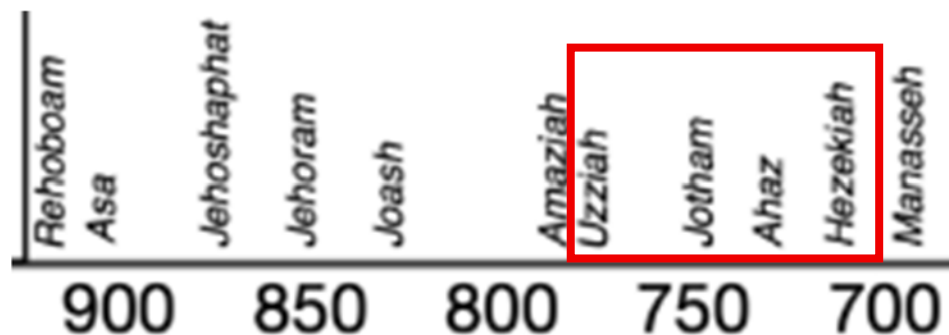
Big Idea: **GOD DEMONSTRATES HIS LOYAL LOVE THROUGHOUT THE REPEATED CYCLES OF UNFAITHFULNESS, DISCIPLINE AND RESTORATION**

b. Message of Micah – in southern kingdom

Title: *WHO IS A GOD LIKE YAHWEH?*

Big Idea: **DESPITE PERVASIVE COVENANT DISLOYALTY WHICH BRINGS NECESSARY JUDGMENT, YAHWEH STANDS ALONE AS A GOD OF FORGIVENESS AND LOYAL LOVE WHO WILL YET DELIVER HIS PEOPLE AND PROVIDE THE SHEPHERD-KING TO REIGN IN RIGHTEOUSNESS AND PEACE**

Timeline of Kings of Judah:



Historical Setting: 1:1 *The vision of Isaiah the son of Amoz, concerning Judah and Jerusalem which he saw during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*

Isaiah ministered during the span of four kings of Judah: **Uzziah** (792-740), **Jotham** (750-732 B.C.), **Ahaz** (744-715), and **Hezekiah** (728-686). His ministry commenced at the end of Uzziah's reign (see **6:1**) and his martyrdom took place as Manasseh began to rule.

- Uzziah oversaw a largely stable, peaceful period and brought back some of Solomon's splendor.
 - Jotham (also called Azariah) -- *did what was right in the eyes of the Lord*, following the example of his father Uzziah—but without repeating Uzziah's mistake of entering the temple unlawfully. Defeated the Ammonites; involved in some impressive building projects; did not eliminate the high places
 - Ahaz made the foolish decision to trust in the Assyrian kingdom which was on the rise.
 - Hezekiah was a great king and a godly man who is featured in the historical swing section of the book of Isaiah – **chaps. 36-39**. Despite intense pressure, he refused to cave and resume paying tribute to the Assyrians. He implored the people to put their trust and hope in the Lord despite Jerusalem being surrounded by a multitude of enemy troops.
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So what is there to love about the Prophet Isaiah?

- A. Let's first look at **the man himself**. His name, which is the title of this book, means **Jehovah Is Salvation** – an appropriate designation for this book as we shall see when we look at his message.

His qualities tenderness, broad sympathy, with deep spirituality and a profound sense of the Divine majesty.

- His **faithfulness** to His divine calling and **patriotic devotion** to his nation –
“*Here I am, send me*”
- His **boldness** and **courage** -- He boldly confronted kings, priests, and the people with difficult truths. Isaiah did not shy away from condemning social injustice, hypocrisy, idolatry, and political alliances that were contrary to God's will.
- His **wisdom** and **insight** -- His prophecies are among the most theologically rich and masterfully written in the Bible. He had deep understanding of both the spiritual and political realities of his time.
- His **humility** -- He recognized his own sinfulness and unworthiness before God's holiness.
- His **empathy** and **compassion** -- Isaiah speaks powerfully about God's concern for the poor, the oppressed, and the brokenhearted (**Isaiah 1:17, 58:6–10**).
- His **visionary perspective** fueled by **deep spirituality** and a profound sense of the divine majesty -- Isaiah looked far beyond the immediate crises of his day. He spoke of the Messianic kingdom, peace among nations, and a new heavens and new earth (**Isaiah 2, 11, 65**). His vision combined realism with hope, warning with promise.

His martyrdom: Jewish tradition says that he lived into the beginning of the reign of Manasseh, under whom he suffered a horrible martyrdom for resisting that wicked king. He was placed in the hollowed trunk of a tree, and then “*sawn asunder*.” It is thought that **Hebrews xi. 37** alludes to this.

His literary style – comes from a distinguished Jewish family which provided a great education; Exhibited an impressive vocabulary and sophisticated style of writing; the grandeur of his prophecies are unrivaled in Scripture.

J. Sidlow Baxter: What Beethoven is in the realm of music, what Shakespeare is in the realm of literature, what Spurgeon was among the Victorian preachers, that is Isaiah among the prophets. As a writer he transcends all his prophet compeers; and it is fitting that the matchless contribution from his pen should stand as leader to the seventeen prophetic books. All who have any sense of literary appreciation must be impressed by the combined excellences of Isaiah's style – its grandeur and dignity, its energy and liveliness, its profusion of imagery, its vividness of description, its forceful play on words, its dramatic and rhetorical touches, and last, but not least, its wonderful variety.

- B. That's the man and his writing style. Now let's look at **His Message**:

Isaiah is quoted directly in the NT over 65 times, far more than any other OT prophet, and mentioned by name over 20 times – so its message must be significant.

The book of Isaiah has been called the Old Testament Gospel because it contains some of the **clearest and most comprehensive prophecies of the coming Messiah and the plan of salvation** found anywhere in the Old Testament.

Isaiah touches on **core gospel truths**:

Gospel Theme	Isaiah's Teaching
Human sin	Isaiah 1:4 – "A sinful nation..."
Need for repentance	Isaiah 55:7 – "Let the wicked forsake..."
God's grace and mercy	Isaiah 1:18 – "Though your sins are like scarlet..."
Substitutionary atonement	Isaiah 53 – "He was pierced for our transgressions..."
Promise of eternal life	Isaiah 25:8 – "He will swallow up death forever..."
New creation	Isaiah 65 – "New heavens and a new earth..."

So Isaiah's message provides a foretaste of the NT good news of the gospel. But he also faithfully communicates God's **severe** words of judgment.

Rom. 11:22 "*Behold the kindness and severity of God*" –

Most of us are drawn to the love and mercy of God, but his wrath and judgment are a different matter. We find it challenging to reconcile those two categories and can even be tempted to sidestep the latter in favour of the former. To do so, however, is to distort who God has revealed himself to be, as well as our understanding of who we are. It's only as we hold these qualities of God **in balance** that we can grow in appreciating his beauty and grace, who he is and what he has done for us. Isaiah's message is a great reflection of **the balance between the kindness and severity of God**.

The Challenge facing Isaiah: How do you offer hope to a people who have lost touch with any positive future expectations? They are immersed in **cynicism**.

H.L. Mencken: "A cynic is a man who when he smells flowers,
looks around for a coffin."

Have we developed that kind of cynicism with people?
How do we maintain hope without being disappointed?

The structure of the book is very simple:

First half of the book deals with the **Assyrian Empire**

Second half of the book, the **Babylonian Empire** emerges

There is a historical hinge in the middle **chapters – 36-39** where Hezekiah faces the threat of Jerusalem being conquered by Assyria under King Nebuchadnezzar.

Bill McRae / Ken Boa: 3 Major Sections:

(1-35) Prophetic Condemnation – nation of Assyria in foreground – Apostasy; just going thru the formalities of religion; your heart is far from me

- 1-12** Concerning Judah and Jerusalem
Chap. 6 – Isaiah’s Call
7-12 – Book of Immanuel – anticipate blessing of future reign of Messiah
- 13-23** Concerning the nations surrounding them – moving from local to regional
Judgments – list of 11 nations
- 24-35** Concerning the judgments and blessings of God on the nations and on Judah
24-27 Isaiah’s Little Apocalypse – depicts universal tribulation followed by the blessings of the kingdom
28-33 – Pronouncement of **6 Woes** on Israel and Judah for specific sins
34-35 – Closes out this section of Condemnation with general description of universal devastation that will precede the final blessing

(36-39) Parenthetical Historical Commentary

- 36-37** Isaiah looking backward -- Hezekiah’s Trouble and Triumph -- Judah escapes Assyrian capture -- **2 Kings 18-19**; but they will not escape from the hands of Babylon
- 38-39** Isaiah looking forward – Sees Babylon arising – Hezekiah’s sickness and sin
Hezekiah failed to testify that the glory of the nation = God – not their wealth and military power – God was the secret behind the nation and its existence

(40-66) Prophetic Consolation – nation of Babylon in foreground – Promises of Hope and Restoration

- 40-48** God’s Sovereignty and the Restoration of the Nation of Israel
Sovereignty and Majesty of God = Basis for Hope
Babylon will finally be judged and destroyed and
God’s people will be released from captivity
- 49-57** God’s Salvation and the Restoration of the Nation of Israel
Concentrates on the **coming Messiah** who will be their Savior and Suffering Servant
- 58-66** God’s Security and the Restoration of the Nation of Israel –
Millennial kingdom described in last chapters
All who acknowledge Him and put their trust in Him will be delivered;
In that day Jerusalem will be rebuilt; her borders will be enlarged and the Messiah will reign in Zion; God’s people will confess their sins and His enemies will be judged.
Peace, prosperity and justice will prevail and God will make all things new

Van Parunak: Summary: What is Isaiah All About?

The importance of Isaiah is that it forms the **bridge** between the OT and the NT.

- Up to this point in Israel's history, we might very well expect that God would continue to expand his earthly rule through his royal nation Israel.

- Isaiah's ministry both witnesses the historical occurrence of the Assyrian conquest of Israel, as well as prophesies of the future Babylonian conquest of Judah; he anticipates the restoration of both of them. In other words, the book recognizes that the era of the God working with the world through the elect nation of Israel must come to an end.
 - Along the way, it points repeatedly to the coming of one who is both God and Man, who will fulfill the promises to David as the Messiah-King.
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Chap. 6 – THE CALL OF THE PROPHET ISAIAH

It is interesting that this account of Isaiah's calling to his prophetic ministry did not occur back in chapter 1. Instead the prophet chose to immerse us in the depths of the desperate situation of the apostate people of God for five chapters. We will get to that account shortly.

THE CALL TO MINISTRY DERIVES FROM APPRECIATION FOR FORGIVENESS OF SINS IN LIGHT OF THE GREAT GULF BETWEEN GOD'S HOLINESS AND OUR GUILT

Isaiah finds himself Overwhelmed on 3 different levels:

I. (:1-4) OVERWHELMED WITH A VISION OF THE EMPHASIZED HOLINESS OF THE MAJESTIC GOD

Brian Borgman: 2 aspects to the holiness of God:

- First aspect: transcendence (separate) = God is **other than us**; a gap that exists between us and God of infinite proportions; **Ps. 50:21** "*You thought that I was just like you*"; man made in the image of God – but only certain communicable attributes (you know what a communicable disease is); attribute of love; we have the capability to show love; but there are a whole other set of incommunicable attributes that belong to God alone; overfamiliarity today with the Holy One of Israel; we will never exhaust the divine being in our knowledge of Him even in eternity; explore the galaxies – look how big it is out there;
- Second aspect: Separateness from sin and evil and moral impurity; No darkness in Him; we will not come to the light because we have a love affair with darkness

II. (:5) OVERWHELMED WITH THE GUILT OF PERSONAL AND NATIONAL SIN

III. (:6-7) OVERWHELMED BY THE GRACIOUS PROVISION OF FORGIVENESS

(6:8-13) Isaiah Commissioned to a Ministry of Hardening Hearts

Tough expectations – there would only be a small believing remnant

INTRODUCTION TO THE BOOK – SPIRITUAL REBELLION OF GOD'S PEOPLE

1:2-9 SPIRITUAL REBELLION INDICTED AS SHOCKING AND HURTFUL

SPIRITUAL REBELLION BREAKS BOTH THE HEALTH OF THE SINNER AND THE HEART OF THE SOVEREIGN

Chap. 1 is a capsulized message of the entire book – Judah is riddled with moral and spiritual disease; people neglecting God as they bow to ritualism and selfishness; Yahweh graciously invites them to repent and return to Him because this is their only hope of avoiding judgment

I.(:2-4) INDICTMENT OF REBELLION – SHOCKING AND HURTFUL

(:2a) The Cosmic Call to Attention

“Listen, O heavens, and hear, O earth; For the LORD speaks,”

A. (:2b-3) Rebellion is Shocking Because it is So Unnatural – Dumber Than an Ass

“Sons I have reared and brought up, But they have revolted against Me. An ox knows its owner, And a donkey its master's manger, But Israel does not know, My people do not understand.”

Cf. passages describing Israel as a choice vine planted by the Lord and carefully tended; but when He looked for it to produce rich fruit there was nothing

Not very flattering to be compared unfavorably to an ox or a donkey – those of us created in the image of God; no animal is pictured as more dull and plodding than the ox; yet even the dumb ox knows who feeds him and takes care of him each day

“revolted” – used for nation seceding from a kingdom like the splitting of the northern and southern kingdoms

B. (:4a) Rebellion is Hurtful Because it Yields Destructive Consequences –

- **Guilty Nation in Bondage to Sin and**
- **Corrupt Culture Reproducing its Evil**

Two groups of two nouns: *nation* and *people* / *offspring* and *sons*

All 4 of these nouns are used elsewhere in the OT to speak of Israel's place of privilege and blessing in God's economy – the reversal because of perversion and corruption and rebellion just intensifies the guilt and shame

1. Guilty Nation in Bondage to Sin

*“Alas, sinful nation,
People weighed down with iniquity,”*

Intended to be *“a kingdom of priests and a holy nation”* – **Ex. 19:6; 1 Pet. 2:9**

God designed us for freedom, not bondage

2. Corrupt Culture Reproducing its Evil

*“Offspring of evildoers,
Sons who act corruptly!”*

God had chosen them to be the seed of Abraham

The fruit is like the tree; either offspring of Satan or children of God – membership in one of these families; that is why we all need to be born again

John 8:39-47 Jesus exposes the unbelieving Jews who prided themselves of being the seed of Abraham as actually being of their father the devil – quite a shocking charge

C. (:4b) Rebellion is Shocking and Hurtful Because it is Directed Against the Sovereign of the Universe – 3 Powerful Verbs used here

1. **Abandoning** the Lord instead of Embracing

*“They have **abandoned** the LORD,”*

To leave, loose – comprehensive term for apostasy; forsaken the Lord

1 Kings 9:9 *“Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and adopted other gods and worshiped them and served them, therefore the Lord has brought all this adversity on them.”*

2. **Despising** the Holy One of Israel instead of Respecting and Honoring

*“They have **despised** the Holy One of Israel,”*

[Or: *“provoked the Holy One of Israel to anger”*]

To spurn, to scorn, to mock – holding a contemptuous view of God

Num. 16:30 *“But if the Lord brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into Sheol, then you will understand that these men have spurned the Lord.”*

Ps. 74:18 *“a foolish people has spurned Your name”*

Ps. 107:11 *“Because they had rebelled against the words of God and spurned the counsel of the Most High”*

Prov. 1:30 *“They would not accept my counsel, they spurned all my reproof.”*

Is. 5:24 *“For they have rejected the law of the Lord of hosts and despised the word of the Holy One of Israel”*

“Holy One of Israel” – 26 times in the book; this Holy One was the one Isaiah saw in his famous vision of chap. 6

3. **Turning Away** instead of Drawing Near

*“They have **turned away** from Him.”*

Turn away from, make yourself a stranger to, alienate yourself; estranged backwards

II. (:5-9) INFECTION OF REBELLION – ALL ENCOMPASSING EXCEPT FOR A DIVINELY PRESERVED REMNANT

(:5a) The Futility of Persisting in Rebellion

“Where will you be stricken again, As you continue in your rebellion?”

Grogan: Their continuance in sin, like all rebellion against God, was utterly irrational.

A. (:5b-6) Rebellion is Hurtful and Untreatable

1. Three Descriptions of Pervasiveness of Perverseness

“The whole head is sick,”

“And the whole heart is faint.”

“From the sole of the foot even to the head There is nothing sound in it,”

2. Three Images of Infection (Deut. 28:35) cf. picture of Christ in Isa. 52-53

“Only bruises,”

“welts,”

“and raw wounds,”

3. Three Denials of Treatment

“Not pressed out”

“or bandaged,”

“Nor softened with oil.”

B. (:7-8) Rebellion is Shocking in its Devastation and Vulnerability

1. Three Descriptions of Devastation

“Your land is desolate,”

“Your cities are burned with fire,”

“Your fields-- strangers are devouring them in your presence; It is desolation, as overthrown by strangers.”

Young: Judah had refused to serve God, the Owner; she now must serve unjust and usurping strangers who have no right to the land

2. Three Images of Vulnerability and Solitary Isolation

“And the daughter of Zion is left like a shelter in a vineyard,”

“Like a watchman's hut in a cucumber field,”

“like a besieged city.”

C. (:9) Divine Heart of Compassion Preserves a Small Remnant

“Unless the LORD of hosts had left us a few survivors,

We would be like Sodom, We would be like Gomorrah.”

First insight into the grace and compassion of God

Ultimate picture of divine wrath and judgment

“Lord of hosts” – all powerful God

(CHAP. 1-5) SPIRITUAL REBELLION MANIFESTS ITSELF IN SPIRITUAL AND MORAL PERVERSION

I. (1:10-15) PERVERSION OF HYPOCRITICAL RELIGIOUS ACTIVITY

(1:16-20) What is required = Cleansing, Repentance, Righteousness and Forgiveness

II. (3:1 – 4:1) PERVERSION OF LEADERSHIP --

Jerusalem is destined for judgment – and that judgment will be reflected in the **chaos of a collapsing society**. You can track through the lessons of history and trace the downfall of any powerful nation that ever existed. As the seeds of moral depravity bear fruit and the basic institutions of society break down – especially the family structure and respect for authority – **chaos** and **anarchy** inevitably fill the vacuum of whatever former structure of order existed. God will judge the **lofty male leaders** and the **arrogant aristocratic women**.

III. (5:1-7) PERVERSION OF THE CULTIVATED VINEYARD

God did everything He could for the nation of Israel and expected to see good fruit; but it was rotten and perverted.

IV. (5:8-23) SPECIFIC WOES DECLARED AGAINST 6 CONDEMNED PERVERSIONS – THE ROTTEN, STINKING FRUIT OF AN APOSTATE PEOPLE

1. (:8-10) PERVERTERS OF POSSESSIONS -- GREEDY MATERIALISM AND EMPIRE BUILDING – COVETOUSNESS AND SELFISH AMBITION
 2. (:11-17) PERVERTERS OF PLEASURES – SENSUAL OVER INDULGENCE – HEDONISM – ADDICTED TO PLEASURE AND ENTERTAINMENT
 3. (:18-19) PERVERTERS OF REVERENCE – NO FEAR OF GOD --
 4. (:20) PERVERTERS OF VALUES
 5. (:21) PERVERTERS OF WISDOM -- PRIDE IN SOPHISTICATION
 6. (:22-23) PERVERTERS OF JUSTICE
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THE PROBLEM FACING THE NATION = GOD'S PEOPLE TRUSTING IN THE WRONG THINGS

Mark Dever:

A. They trusted in other kings:

- **chap. 30-31** – trusted in King of Egypt against Assyria
- other times they trusted in Assyria
- sometimes they trusted in Babylon; by the middle of the book Assyria crumbles and Babylon becomes the new superpower

B. They trusted in other gods:

Chap. 2 – makes idolatry look foolish; stupidity of creator worshiping what he has created

Chap. 8 – why consult the dead on behalf of the living?

Chap. 28:14ff – made an agreement with the grave; **vs. 18** –

Chap. 41, 57, 65 – long sections on idolatry

C. They trusted wrongly in themselves:

22:8 – Chap 29 – *these people come near to me with their mouth but their heart ...*

They were acting as if they were their own creators

Even their unfaithful leaders were not worthy of trust

Today, there are things that we wrongly put our trust in:

HISTORICAL EXAMPLE OF TRUSTING IN THE LORD – CHAPS 36-39

King Hezekiah standing against the opposition and taunts of the Assyrian invasion

- 36-37 Deliverance from Assyria
 - 38-39 Prophecy of Babylonian Captivity
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DELIVERANCE MUST COME THROUGH THE PROMISED MESSIAH

1. The Messiah as King (Isaiah 1–37)

In these chapters, Isaiah presents the Messiah as a **righteous and divine King** who will reign in justice and bring salvation to Judah and the nations. This King stands in contrast to the corrupt rulers of Isaiah's day.

Key Themes:

- **Divine Judgment on Sinful Leaders:** Isaiah condemns the kings of Judah for injustice, idolatry, and failure to trust in God (e.g., Ahaz in Isaiah 7).
- **Promise of a Future Davidic King:** Amid judgment, Isaiah gives hope through promises of a righteous King from David's line.

Key Passages:

- **Isaiah 7:14** – *“Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.”*

This points to the divine nature and birth of the coming King.

- **Isaiah 9:6–7** –
“For to us a child is born, to us a son is given... and the government will be on his shoulders... Of the increase of his government and peace there will be no end...”

Describes a King with divine titles (*“Mighty God,” “Prince of Peace”*) who will establish an eternal kingdom of justice and righteousness.

- **Isaiah 11:1–10** –
“A shoot will come up from the stump of Jesse...”

Describes the Messiah's wisdom, justice, and rule over a restored, peaceful creation.

Significance:

This portrait lays the foundation: the Messiah is **God's chosen ruler**, descended from David, who will correct the failures of earthly kings and usher in a reign of peace, righteousness, and divine presence.

2. The Messiah as the Suffering Servant (Isaiah 38–55)

This section shifts dramatically in tone. The majestic King becomes the **Suffering Servant**, whose mission is not to conquer militarily but to **redeem** through suffering, humility, and obedience.

Key Themes:

- **Substitutionary Suffering:** The Servant suffers **on behalf of others**, bearing their sins.
- **Redemptive Mission:** He brings **salvation** not only to Israel but also to the **Gentiles**.
- **Obedience and Humility:** Unlike Israel, the Servant is faithful to God's will.

The Four Servant Songs:

1. **Isaiah 42:1–9** – The chosen Servant brings justice to the nations with gentleness and perseverance.
2. **Isaiah 49:1–13** – The Servant is called from the womb to restore Israel and be a light to the Gentiles.
3. **Isaiah 50:4–11** – The Servant submits to suffering, trusting in God's vindication.

4. Isaiah 52:13–53:12 –

Key Passage:

- **Isaiah 53:5** –

“But he was pierced for our transgressions, he was crushed for our iniquities... and by his wounds we are healed.”

Significance:

This portrait presents the **Messiah as Redeemer**, accomplishing salvation through **suffering and sacrifice**, not through conquest. His victory is spiritual—atonement for sin and reconciling people to God.

3. The Messiah as the Anointed Conqueror (Isaiah 56–66)

In the final chapters, the focus shifts to **future glory and final judgment**. The Servant who suffered now returns as a **victorious, anointed Conqueror** who brings final justice and restores all creation.

Key Themes:

- **Judgment and Salvation:** The Messiah will come to **judge the wicked** and **deliver the righteous**.
- **Restoration of Zion:** Jerusalem (Zion) will become a center of worship and righteousness.
- **New Creation:** The Messiah inaugurates a **new heavens and new earth**.

Key Passages:

- **Isaiah 61:1–3** –

“The Spirit of the Lord is upon me... to proclaim good news to the poor... liberty to the captives... the year of the Lord’s favor.”

Fulfilled by Jesus in **Luke 4:16–21**. He begins His ministry with this text.

- **Isaiah 63:1–6** –

Describes the **Messiah as a divine warrior**, coming from Edom, “*mighty to save*,” yet his robes are stained with the blood of judgment.

- **Isaiah 65:17–25** –

“Behold, I will create new heavens and a new earth...”

Envisions complete renewal, peace, and restoration under the Messiah's rule.

Significance:

This final portrait shows the Messiah as a **warrior-king**, full of **power, authority, and glory**, who brings **ultimate justice**, defeats evil, and ushers in the **Millennial kingdom** which merges into the **eternal kingdom**. It balances the suffering Servant by showing the Messiah's final triumph.

CONCLUSION:

Rev. 5 – Who is Worthy of all worship and all dominion?

Combined image of **the Lion** and **the Lamb**

Only He can successfully reverse the human problems of rebellion and perversion