

THE EPIC OF EDEN: ISAIAH

Session 1—First Things

- How many chapters are in the book of Isaiah? _____
- Why is Isaiah identified as the greatest of the major prophets?
 - Because of his statements about the _____
 - Isaiah is quoted more than _____ times in the New Testament
 - Isaiah is known as the _____ gospel
- What barriers do we encounter when studying the book of Isaiah?
 - What is a _____?
 - _____ is Isaiah talking to and _____?
 - How do I go about _____ prophecy?

Prophet Talk in Biblical Studies

- Former vs. Latter Prophets
 - Former prophets include: _____
 - Latter prophets include: _____
- Major vs. Minor Prophets
 - Major prophets include: _____
 - Minor prophets include: _____
 - Difference? _____
- Office vs. Gift
 - Isaiah held the _____ of the prophet, not just the _____

The Hermeneutics of Prophecy (*Hermeneutics = the science of interpreting Scripture*)

- Prophetic books are not _____
- Prophetic books are _____ of _____ and are organized around _____
- The oracles are extremely _____. _____ is king!
- What is our task? To _____ the other _____ of the conversation

The Structure of the Book of Isaiah

Isaiah chapters _____ - _____	Isaiah chapters _____ - _____
_____ Things . . . Israel's _____ and impending _____ A description of Israel as she _____	_____ Things . . . Israel's _____ of _____ after judgment A description of Israel as she _____

Three Different Audiences & Three Different Theological Movements

Isaiah's _____	Chapters _____ - _____	742-700 BCE	Yahweh's covenant _____ against (and the nations)
The _____	Chapters _____ - _____	605-539 BCE	Yahweh's _____ of Israel (and _____ of the nations)
The _____	Chapters _____ - _____	539-400 BCE	Yahweh's _____ _____ for Israel . . . and the _____!

Isaiah 42:9 *“Behold, the former things have come to pass, now I declare new things; before they spring forth I proclaim them to you.”*

Questions, comments, aha moments:

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Session 2—The Office of the Prophet

The Office of the Prophet

■ Office vs. Gift

- Gift: A temporary _____ resulting in an _____
_____ (see Numbers 11:16–17, 24–25; 1 Samuel 10:10–11)
- Office: A _____ office in Israel’s government (see Deuteronomy 13; 18)

■ What is a theocracy?

- *theos + kratos* = “the _____ of _____”
- Three human officers: _____,
_____,

- In Israel’s government it was the _____ who was the most powerful figure. Why? He _____ for God
- Legislation that defines the office of the prophet
- Deuteronomy 13:1–5

- Deuteronomy 18:9–12

Divine Intermediaries

- An omen is anything that is _____ as _____ the future
- Casual: Reading _____ in a mystical light
- Contrived: Actively solicited _____
- Extispicy: reading the _____ of a slaughtered animal

■ Deuteronomy 18:15

- ▶ “Yahweh your God will raise up for you a prophet like me [Moses] from among you, from your countrymen, you shall listen to him”
- ▶ In God’s kingdom it is “The _____ of God for the _____ of God. _____ to God”

The Messenger of the Divine Council

■ The concept of the royal court in heaven

- The prophet was understood as a human who was caught up into the actual _____ of the Almighty
- Standard prophet-talk:
 - ▶ “ _____ ”
 - ▶ “ _____ ”
- The prophet is the _____ of the Great King. He speaks _____ the word that he has heard
- Isaiah 6:1–9
 - ▶ What is happening to Isaiah? _____
 - ▶ What is the authority that he has? _____

The Prophetic (or Covenant) Lawsuit (*rib*)

- Yahweh is _____ his people. On what grounds? _____
- Language of the _____
- The prophet becomes Yahweh’s _____ who comes with _____, _____, and _____
- Standard format of a Prophetic Lawsuit
 - See pages 28–29 in the study guide
- Isaiah chapter 1 _____ the message of the book

Isaiah 6:8 *Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for Us?” Then I said, “Here am I. Send me!”*

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Session 3—The Prophet as Poet and Rhetorician

Genre

- When it comes to _____ one of the primary, critical questions you have to ask is: What sort of genre am I dealing with?
- What genre are the biblical prophets?
 - These _____ are meant to be _____ not necessarily to be _____

The Nature of Rhetoric

- Rhetoric is a discipline of _____, _____ communication
- Effective rhetoric derives from:
 - Ethos: the perceived _____ of the speaker
 - Where does a prophet get their ethos? _____
 - Pathos: _____ appeal
 - The prophets love their _____, their _____, and the _____
 - Logos: _____
 - What is the prophets' content? _____
- In regular rhetoric, the speaker succeeds because they have effectively analyzed and adapted to the _____ of their _____
- The unique rhetoric of the prophet
 - The prophet cannot adapt/change his _____ to his audience

The Nature of Poetry

- Poetry is defined as _____

- “A complex of _____ used in combinations and intensities that vary widely from composition to composition even within a single ‘genre’” (James Kugel, *The Idea of Biblical Poetry* [Baltimore: The Johns Hopkins University Press, 1981], 94)
- “A kind of ‘_____’ that marks the language as ‘_____’” (James Kugel, *The Idea of Biblical Poetry* [Baltimore: The Johns Hopkins University Press, 1981], 62)

Hebrew Poetry

- Based on the “_____” (James Kugel)
- Based not on _____ but on _____
- Format that says: _____ and as a matter of fact _____
 - A and _____ so B
 - A and in _____ B
- Characteristics
 - _____
 - Not so much _____ as there is _____
 - A rhythm of _____

The Song of the Vineyard, Isaiah 5

- Isaiah 5:1-2, 5-7
 - Repetition of _____ action
 - Cultivated grapes (_____ grapes) vs. (wild) worthless grapes
 - Repetition of the _____ and the _____
 - Vineyard of Yahweh of hosts = the _____
- Viticulture in ancient Israel
 - Grain, grapes, olives
 - Effort to create vineyard
 - Clear the _____
 - _____ the topsoil: terracing
 - Winepresses _____ out of the stone

- Isaiah has tapped into a _____ value system
 - Everyone recognizes that the failed vineyard is an _____ disaster
 - The audience hear that they themselves are the _____
- Matthew 21:33–46: Jesus pulls in the Song of the Vineyard

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Session 4—The Life and Times of Isaiah the Prophet: Part I, The Divided Monarchy

The Divided Kingdom (Monarchy) 931-586 BCE

■ How did the United Kingdom of Israel become divided? _____ war in 931 BCE resulted in parallel kingdoms

● Northern Kingdom = _____

● Southern Kingdom = _____

In the south . . .

▶ the sons of _____ rule,

▶ the _____ is located,

▶ the _____ is serving

Three Events that Shape Isaiah's Life

● Syro-Ephraimite Wars (734-732 BCE) _____

● Collapse of the Northern Kingdom (722 BCE) _____

● Sennacherib's Campaign (701 BCE) _____

Isaiah's Kings

● Uzziah _____

● Jotham _____

● Ahaz _____

- Hezekiah _____
- Manasseh _____

Jeroboam's Cult (1 Kings 12:25-30)

■ Jeroboam I, first king of the Northern Kingdom

- Yahweh approved a _____ split of the kingdom, but did not approve a _____ split (see 1 Kings 11:26-12:24)
- In his insecurity, Jeroboam made _____ and set them up in _____ (the northern border of Israel) and _____ (the southern border of Israel)

■ The Golden Calf and Baal

- Represents the deity of _____
- Images of Baal portrayed according to his _____
 - Arm raised holding a lightning bolt = god of the _____
 - Mountains under his feet = god of the _____
 - Stalk of wheat = god of _____

■ Baal's companion, Asherah

- _____ goddess of the ancient world
- Pillar figurines of Asherah found in _____, always in a _____ context, not in temples

■ Syncretism

- Jeroboam blended the worship of Yahweh with the worship of Baal
- The reason the Northern Kingdom is cursed? _____

Back to Isaiah

- Isaiah is preaching from _____
- His audience? _____
- He is aware of the _____ that has occurred
- He is speaking to his audience about their _____

Hosea 8:5-6 "He has rejected your calf, O Samaria, saying, 'My anger burns against them!' How long will they be incapable of innocence? For from Israel is even this! A craftsman made it, so it is not God; Surely the calf of Samaria will be broken to pieces."

Questions, comments, aha moments:

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Session 5—The Life and Times of Isaiah the Prophet: Part II, The Assyrian Empire

The Assyrian Empire 745–612 BCE

■ Who are the Assyrians?

- An empire that “instituted a level of _____ that disallowed _____”
- Rose in 745 BCE under Tiglath Pileser III
- Believed the best way to conquer the world was to:
 - _____ their opponents,
 - create a level of _____ that left their opponents unable to rebel in the future, and
 - take whole populations and _____ them to the far reaches of the empire

The Assyrians in Israel’s Experience

- We cannot _____ Isaiah’s world without interacting with these three military events:
 - Syro-Ephraimite Wars (734–732 BCE) (Assyrian king Tiglath Pileser III)
 - Collapse of the Northern Kingdom (722 BCE) (Assyrian king Shalmaneser III)
 - Sennacherib’s Campaign (701 BCE) (Sennacherib)

The Assyrians in Real Space

- The Assyrians live in the _____ valley
- They understood the _____ River to be their natural boundary
- Tiglath Pileser III’s goal in leading military campaigns beyond the natural boundary of the Euphrates River was to control the _____. In order to do that he needed to control the _____

Ahaz the Faithless King and the Syro-Ephraimite War (Isaiah 7-12)

■ Isaiah 7:1-2

- Major players:
 - Pekah—king of _____
 - Rezin—king of _____
 - Ahaz—king of _____
 - Tabel—potential _____
- Why is the north attacking the south? They want to take _____ off the throne and place _____ on it

■ Isaiah 7:3-16

- More characters
 - Isaiah
 - Ahaz
 - Immanuel
- Assyrians on the move
 - Israel (the Northern Kingdom) and Aram-Damascus want to _____ the Assyrians
 - Israel (the Northern Kingdom) and Aram-Damascus want _____ to join them against the Assyrians
 - Ahaz says _____ so Israel (the Northern Kingdom) and Aram-Damascus march on _____
- What should Ahaz do?
 - He should call upon the _____
 - Instead he comes up with his _____ plan
- Isaiah tells Ahaz to ask for a _____
 - The sign is the child named _____
 - The message is not about the _____
 - The message is about the message the boy's _____ is bringing and the boy's _____
- Ahaz _____ the word of the prophet
- Ahaz's plan: he _____ gave the kingdom of God away to the Assyrians

■ Immanuel

- im (with) + nu (us) + el (God) = “God is with us”

■ The “virgin”

- Hebrew word is *almah* which may be mean:

- A young woman of _____ age
- A young woman until the _____ of her first child

- Greek translations

- Septuagint = *parthenos* = virgin
- Later Greek translations = *neanis* = young woman

- Matthew 1:18

- If the people would _____ God’s plan, God would _____ them, but if they were more _____ of Rome than their God, then God _____ save them

- The point: if Ahaz will trust in his true sovereign he will be _____ in ten to twelve years. If he follows his own plan God _____ him

Isaiah 9:2-7 The Child

- God is sending a _____ of _____

Isaiah 7:9 *“If you will not believe, you will not stand at all.” (Richter’s translation)*

Questions, comments, aha moments:

Session 6—Hezekiah and the “Poster Child” of Biblical Archaeology

Hezekiah: an [_____] faithful king

- Real Time (see timeline): Sennacherib’s campaign in 701 BCE

Hezekiah vs. Sennacherib (Isaiah 36–39)

- The “Poster Child” of Biblical Archaeology

- The perfect picture of the blending of the _____ discipline with the _____ discipline
- Three biblical accounts
 - 2 Kings 18–19: the _____-exilic national history of Israel
 - Isaiah 36–38: the _____ account
 - 2 Chronicles 32: the _____-exilic account
- A treasure trove of _____ and _____ evidence

- In Assyria

- 705 BCE: King Sargon II dies and Sennacherib inherits the throne
- Region-wide _____ against Assyria
- Sennacherib begins his campaign against the _____

- In Judah

- Hezekiah rebels and makes preparations for _____, specifically siege (2 Chronicles 32:1–8; 2 Kings 18:2–7)

Preparations	Archaeological Evidence
Secure his _____ source	The Siloam Tunnel/Hezekiah's Tunnel The Siloam Tunnel Inscription
Refortify his _____ city	The Broad Wall in Jerusalem
Refortify _____	Excavations prove Assyrian destruction Sennacherib's marble panels depict the battle at Lachish
Stockpile _____	"Iemelek jars" _____ to the king

■ Sennacherib comes from Lachish to Jerusalem, and mocks Hezekiah for his _____ in Yahweh (Isaiah 36:1–7; 2 Kings 18:7–20, 29–30)

■ Hezekiah _____ God and his prophet (Isaiah 37:6–7)

■ Yahweh _____ victory (Isaiah 37:28–35)

- Sennacherib's account of his campaign on the Taylor Prism

- Names _____

- Does not claim _____ over Jerusalem

"As for _____, the Judean, I besieged forty-six of his fortified cities and surrounding smaller towns, which were without number . . . He himself I locked up within _____ his royal city, like a bird in a cage . . . He, Hezekiah was overwhelmed by the awesome splendor of my lordship . . ."

Judah's Perspective

■ They have been _____ from the superpower of the ancient Near East

■ This is the story of a king who _____ to believe and as a result received the _____ of his God

Isaiah 37:20 *"And now, O Yahweh our God, deliver us from his hand so that all the kingdoms on earth may know that you alone, O Yahweh, are God!" (Richter's translation)*

Questions, comments, aha moments:

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Session 7—The Message of the Latter Things

The Literary (and Theological) Structure of the Book

Isaiah 1–39 The Former Things	Isaiah 40–66 The Latter Things
Israel as she _____	Israel as she _____
Audience? Isaiah's lifetime (742–700 BC)	Audience? The Exile (chapters 40–55) 605–539 BC The Return (chapters 56–66) 539–400 BC
Era of prosperity and peace The audience _____ to believe Isaiah's message	Time of profound anxiety Survivors are looking back at their past with _____ and _____

Real Time: What Happened in 587/586 BC?

- The _____ have defeated the Assyrians and are now the new superpower
 - Nebuchadnezzar marches on Judah
 - The Southern Kingdom of Judah collapses and Jerusalem is destroyed
 - The people of Israel are dragged off into _____ in Babylon because they _____ the message of the prophet
- The audience
 - They are fully aware that they have lost _____ due to their own stupidity
 - They believe there are no more _____

The Message of Isaiah 40

- Into this situation a voice cries out, “Comfort, O comfort my people . . .” (Isa. 40:1–2)
- The language of _____

- Yahweh is _____ on Babylon to bring the exiles home
 - He is coming with his _____
 - He is marching with his _____ —the captives themselves become the soldiers of his army
- The incomplete return of the exiles
- Babylonians conquered by the Medo-Persian Empire and Cyrus the Great (539 BC)
 - The Edict of Cyrus allows the exiles to go home; a _____ returns to Israel
 - The return is _____
 - The post-exilic prophets continue to speak of a _____ that is not yet complete
 - The intertestamental books (written between the return and the coming of Jesus) talk about the scattered ones that need to come _____
 - Everyone in the community of faith realizes that they've come home but the _____ has not been restored

Isaiah 40:3 in the New Testament

- The “voice crying out in the wilderness”
- Every one of the gospel writers announces the ministry of the Christ with the ministry of _____
 - Each of the gospel writers recognizes that John the Baptist is a prophet tasked with identifying the _____!
- In this restoration Yahweh, the Creator of the cosmos, is going to march on the _____ and every exile of _____ is coming home!
- “Be Ye Glad”

Isaiah 40:1–3 *“Comfort, O comfort My people,” says your God. ‘Speak kindly to Jerusalem; And call out to her, that her warfare has ended, That her iniquity has been removed, That she has received of the LORD’S hand Double for all her sins.’ A voice is calling, ‘Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God.”*

Questions, comments, aha moments:

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Session 8—The Book of Isaiah and the Servant

The Servant (42:1-53:12)

- Who is the hero of the latter things? The _____
- Who is the foil? The _____

The Servant Songs

The Songs	The Servant Described as . . .
Isaiah 42:1-9	Someone who _____ clearly God's will and thereby brings about justice A light to the Gentiles
Isaiah 49:1-13	_____ clearly God's command Rescues the exiles A light for the Gentiles
Isaiah 50:4-11	_____ faithfully One who truly knows Yahweh and suffers as a result True light vs. false light
Isaiah 52:13-53:12	One whose death will somehow _____ his people from their failures, but will be _____
(Isaiah 61:1-4)	Jesus reads this passage in the synagogue about himself

Isaiah 53—Who is this person?

- Possible suggestions:
 - Israel
 - The Remnant

- Ideal Israel
- Isaiah
- Jeremiah
- Zerubbabel
- Moses
- Hezekiah

- The former things chronicle the problem: Israel has _____ as Yahweh's servant (Isaiah 42:18–20)
- The latter things introduce Yahweh's solution to the problem: a _____ who:
 - _____ clearly God's will (42)
 - _____ clearly God's command (49)
 - _____ faithfully (50)
 - Whose death will somehow _____ his people from their failure (52–53)
 - As Christians the answer is obvious: _____

The New Testament

- Matthew 8:14–17: “He himself took our infirmities”
- John 12:37–38: “Who has believed our message?”
- Matthew 11:2–6: “Tell John what you _____ and _____”
- Jesus is viewed by the New Testament writers as the second Servant, the new Israel, the one who _____

Isaiah 42:1 *“Behold, My Servant, whom I uphold; My chosen one in whom My soul delights.”*

Questions, comments, aha moments:

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Session 9—The Book of Isaiah and the Idol

The Servant's Foil: the Idol

■ What is an idol?

- The _____ manifestation of one of the many deities of the ancient world
- They _____ their gods by making statues of them and believed these statues to be the incarnation of their deities. They called them *'elōhim* (“gods”) or a *sélem* (an “image”)
- Israel calls an idol a *pésel* (“a thing _____”)

Polytheism vs. Monotheism

■ Polytheism

- The deities themselves _____ from “primordial stuff”
- Multiple gods mean multiple _____ of power
- Multiple sources of power means _____ power
- Deities _____ and pantheons grow
- Deities _____ humans (to clothe them, feed them, take them out hunting, and to keep them happy)
- As deities derive from “primordial stuff” they may be _____ by “primordial stuff”
= magic

■ Monotheism

- Exodus 20:3–4: “no other _____ before Me”
- Deuteronomy 12:1–5: “_____ their idols”
- Deuteronomy 6:4: the _____ of ancient Israel—“Hear oh Israel! Yahweh is our God! Yahweh alone!”

What Do the Idols Look Like?

- The Babylonian *mīs-pi* ritual (the “opening of the mouth” or “mouth washing” ritual)

- Image was _____ in a special locale within the temple
- Ritual _____ of the image
- _____ determines if image is to be formed and when
- Artisans are chosen in the same fashion (by divination)
- Finest of items used in design
- Either _____ out of wood (overcast with precious metal) or cast from metal (mold)
- While the image is being crafted it is _____
- Image is placed in a sacred _____ or orchard next to a canal with its face directed toward the sunrise
- As it awaits the dawn, the statue undergoes “divine _____”
- At dawn, the statue is “_____” and the “mouth-washing” ritual is performed
- Image is _____ by water
- Craftsmen then ritually _____ from the process

Isaiah’s Take?

■ Isaiah 44: The Idol Parody Song

- 1–5 So who _____ who?
- 6–8 Israel’s commission as _____
- 9–11 Irony of “mere _____” here
- 12–17 Irony of the _____ of the craftsman, what sort of “god” is this?
- 18–20 Israel’s _____ condition

Questions, comments, aha moments:

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Session 10—The Restoration

Biblical Implications?

■ Humanity . . .

- Was created in the _____ of God (Gen. 1:26–27)
- Rebelled against the role of being God’s representation on this planet and is _____ from the garden. This first _____ has failed
- The second servant chooses the _____ and _____ of their idols and _____ (Isa. 44:18–19)
- We are going to need a _____
- Isaiah 53:1–6: Who is this servant?

■ Jesus is . . .

- “He himself took our _____” (Matt. 8:14, 17)
- “Who has _____ our message?” (John 12:37–38)
- Jesus is speaking in code so that John will recognize that Jesus is the _____ (Matt. 11:2–6)
- “the _____ of the invisible God” (Col. 1:15)
- “the exact _____” of God’s being (Heb. 1:3)
- The one who repairs the image in us, making us _____ creations (2 Cor. 5:17)
- The one to whose _____ we are being conformed (Rom. 8:29)
- The _____ self into which we are being transformed (Col. 3:9–10)

- In Christ we are restored to our God-ordained role as the _____ of the Almighty

The task of the made-new image bearers?

Isaiah 43:10, 12 "You are my _____"	Acts 1:8 "You shall be my _____"
Isaiah 49:6 "I will give you as a _____ to the nations"	John 8:12 "I am the _____ of the world" Matthew 5:14 "You are the _____ of the world"

Isaiah 66:8 *"Who has heard of such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be delivered in one moment?"* (NRSV)

Questions, comments, aha moments: