

# Dr. Marv Wilson, Prophets, Session 1, Introduction

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This is Dr. Marv Wilson in a course on the Biblical Prophets. This is session 1, Introduction.

All right, I'm ready to begin.

Let's have a word of prayer, and we'll start the class. Father, we thank you for bringing us back from the break. As we start our studies for this spring term, we ask that you enable us to give our best effort with all the competing attractions of life around us.

We pray that we will have the focus and the drive to work in each of our courses as you've given us ability and time. Thank you for the prophets that open up for us a whole world of understanding, really the heartbeat of God for issues of society and people who always held out hope. We pray that we will be people of hope as well as those who care for those around us.

Guide me as I teach throughout this semester. Pray for each student. This will be a great experience of coming to know the prophets and change our lives by hearing what the prophets had to say. Pray this in Christ our Lord's name. Amen.

All right, I'm going to start out by passing out a syllabus.

I'll make just a few brief comments on the syllabus. I have a passion for studying scripture. Now a lot of students take courses in biblical studies and theological literature, but sadly they don't go back to the primary sources.

At least they don't go back to the writings. Hearing them as given by, in our case, the prophets themselves. And so that's going to be a major focus of this course.

Don't palm yourself off as a psych major if you haven't struggled with Freud, Jung, Adler, or whoever it is. Don't say you're a historian if you've never struggled with the Iliad and the Odyssey, or Herodotus, or Josephus, or whoever it is, as they wrote it, rather than reading secondary sources that summarize some of the emphases and themes. Now, it's always easier to grab something that predigests this material.

I want you to hear it as it was written and struggle with it. Do you want to understand all of it? The good news about biblical literature is that the best commentary on the Bible is the Bible.

And so, where so much of prophetic literature happens to be poetical, when you read that, particularly in the parallelism, in which you will often find it, the second line, which runs parallel to the first line, may be synonymous. It may expand it. It may be in contrast to it.

It may explain it in some way. So, in many ways, even though poetry can be difficult at times, with figures of speech, allusions to things, cryptic language, the prophets are possible. They are a great undiscovered treasure of the Bible.

So, that will be our emphasis. Obviously, with 15 or 16 prophets in the Bible who wrote books or whose name is attached to books, we're not going to be able to cover them all. But we are going to focus on six of the minor prophets, I think, that have very important themes for us.

And also, end the course with several weeks of emphasis on Isaiah, who is one of the more important, beautiful literary works that caught the attention of Handel when he wrote *The Messiah*, who quotes extensively from that book. And Isaiah, of course, talks more about the Messiah than any other prophet. So, he connects to the New Testament with the New Testament writers who wrote there.

I do have a number of, in addition to the Bible, which in class I'll usually be working with the NIV, though occasionally I will use the RSV. The new RSV and NIV are two very good Bibles that can be used in studying for our two English Bible tests. One that will focus on six of the minor prophets, and one that will focus on the first half of Isaiah.

I use in this course also a classic work on the prophets by Abraham Joshua Heschel. If you've never read Heschel, Heschel is a wonderful source. Heschel was the first Jew to come from Europe to America and invited to teach in a Christian theological seminary, which he did at Union Theological Seminary across the street from Jewish Theological Seminary, where he taught from 1945 to his death on December 23, 1972.

Heschel, unlike many books about the Bible, writes as if God is alive. No post-mortem on God. Heschel believed God was the great force within the universe, whose presence was everywhere.

In light of that, one stands in radical amazement and awe. He wrote his doctoral dissertation on the prophets. This is a revision of that German work and contains some terrific material, including, if you have a concept of social justice as a Christian, it's not because the early church decided, well, we ought to think about the poor and the have-nots of society.

No, it's because the prophets of Israel focused on that. And the earliest church, being all Jewish, was simply standing in a tradition that had been there for hundreds and hundreds of years. So, Heschel has some great stuff on the prophets.

He writes somewhat poetically. For as long as I have been at Gordon, I have taught a senior seminar in the writings of Abraham Heschel. And next to the Bible, he has done more to shape my view about God, Israel, the scriptures, the prophets, than any other single writer.

So, I think you will appreciate Heschel. There are a couple other books I've included. We are going to be discussing the problem of the justice of God in a mixed-up world, the question of theophany, which the book of Habakkuk raises for us.

In poetical literature, the Bible, of course, the book of Job raises a very similar question in a different context. We will also be looking at Walter Kaiser's book on mission in the Old Testament. Israel is an 'or goyim, a light to the nations.

And when we look at our understanding of missions as Christians, again, the early church didn't decide maybe this would be a great idea to share what we've come to know with the whole world. God was already preparing the world for that, certainly with Father Abraham. Abraham, I'll make you a goy gadol, I'll make you a great nation.

And all the nations on earth are going to be blessed through you. Actually, Abraham was a prophet, believe it or not. And although we typically don't read Abraham as a prophet, because he's not part of the classical period of the prophets, which ran from the 8th century to the 5th century, approximately.

But, Abraham did anticipate the fact that the covenantal relationship that Israel enjoyed with God was not to be something particular. It was to have a universal thrust to it. And the whole world was to come to know the God of Israel. That, by the way, is why even today, as I speak, the Jewish community is very thankful for groups like the Wycliffe Bible Translators who have taken God's Word and put it into hundreds and hundreds of languages and dialects around the world.

They have brought that message of ethical monotheism, the message of the prophets, Psalms, and the Torah to the world. The Jewish community couldn't do this. It doesn't have the manpower to do it.

But, the church, in a sense, has come into that mission of being a light to the Gentiles, which was Israel's mission. And we, in the church, come into that as part of the expanded Abrahamic family. More about that later.

Alright, enough about textbooks. So, in class, I will be giving some introductory lectures to the prophets. And then, we will begin our study of six of the minor prophets where, in class, I will be talking about main themes in the prophets, making exegetical, theological, archaeological, cultural comments on the text.

In preparation for getting into the prophets, I will also be giving a couple of lectures on hermeneutics. Hermeneutics is simply how to interpret the prophets. What principles of interpreting this kind of literary genre sets it apart from, say, straightforward historical narrative, or law, or parables.

There are many different literary genres in the Bible. And there are some principles I think we need to keep in mind when we come to prophetic literature. You can look through the rest of the syllabus.

I've set up the readings. If you are going to keep up staggering the readings so you don't try to pull an all-nighter the night before the first exam, if you follow them as I have them set up according with the times the class meets, that's for your own good, and that will fairly closely tie in with where I will be in class on my lectures, and will keep you up in your reading on the same page, as they say—your questions?

Yes. You can pick up on that material. January 24, obviously, is today.

So, those are the readings I will try to do in the next couple of days, and you will be where you should be. There's an introductory chapter on the prophets from Heschel. Newsom is another book that gives us some of the background and some of the great themes of the prophets.

And I think you will find Newsom also helpful. Now, while I could spend a whole hour talking to you about the abuse of the prophets, I do want to talk to you a little bit about popular views of the prophets, just since I've been teaching this course, because all around us you hear that word prophet, prophecy, and some very distorted understandings of this word are out there today. Every time you go into Walmart or the corner bookstore where there's a paperback rack in some store, there's always the religion section, and close to it, the astrological section.

People are always interested in prediction. Very simply, average Larry Layman has this idea that prophets are those people who stood on street corners in white robes and predicted doom, predicted end times, and foretold the future. That's basically what they did.

And what caters to this kind of mindset? Well, I'll tell you, go through Shaw's. Here are some that I've collected here in the North Shore over a number of years. This is what people in our churches, even our good friend Billy Graham who has spoken on this campus, is put here.

Armageddon is next. The mother of all wars is just weeks away. Church leaders warn.

Church leaders warn. Here are Billy Graham's last day prophecies. Will you and your loved ones survive? Now I'm not going to open this up.

This is just to tease you a little bit. Here when the year 2000 was about to turn, another millennium, here's Newsweek. In keeping with that, this is the fattest Newsweek I've had in many, many years.

What the Bible says about the end of the world. But here's the word prophecy and end of the world. So once again, we are equating what is prophecy.

It deals with obviously the future. Here's our old friend Arafat, who's now with his maker, whoever that is. Here's a man who's in a coma, Ariel Sharon, former Prime Minister of Israel.

Bible omens warn. Armageddon has already begun. Armageddon? Yeah, that's the place mentioned in Revelation 16.

The final and last battle. The climactic war of history. And here you can see it's all tied in with the Middle East.

So, we better get our Bibles out because the Middle East means Israel. Middle East, Inferno, Herald's final battle against forces of evil. I have another piece here.

I won't throw it up here, but it talks about all these vultures presently gathering up in the Esdraelon Valley, the Megiddo Valley, or the Valley of Jezreel.

What are they up there for? I guess to clean up all the dead bodies. That's... check your local ornithologist, who'll say that's just a rumor, by the way. Bible prophecies.

The government doesn't want you to know. The government doesn't want you to know. Again, I'm buying all these things on the North Shore.

The Antichrist is alive and he's living in the United States. Six signs that prove the world is coming to an end. Where the battle of Armageddon will start and how it will end.

Oh, there are all kinds of things. Here's a 2,000-year-old scroll found in Jerusalem. The secret prophecies of Jesus Christ.

Catastrophic storms will sweep the US this summer. Earthquakes will flood and punish the wicked. He will return to earth to battle Satan in 1999.

A little bit late on that one. Warning. World's top 12 Bible scholars.

You guys ought to know this. The world's top 12 Bible scholars all agree. All.

The end of the world is near. Here are the mug shots of the 12 Bible scholars. Never heard of any of them.

But they are the world's top. Leaders of every major religion point to signs of the coming apocalypse. Prophecy deals with the epiphany, the parousia, the apocalypse.

Revelation. This is from a couple of years back. Prophecy, 2003-2004.

And even includes in the word prophecy Edgar Cayce. Who's a psychic? A lot of people include Nostradamus, this guy, and a number of others in this whole genre of prophecy.

Nostradamus predicts the worst storms in US history. Everybody's into the predicting business. Prophets 500-year-old warning killer blizzards and floods will hit most of the nation in the next 8 weeks.

That's almost believable. Can you take a few more? New Bible prophecies. New! Nine ways to make any man say, I do.

Boy, this is a big issue. What are these new Bible prophecies? The earth will become a huge tropical peaceful paradise. This is a researcher.

Now, here's even a picture of Jesus on this one. You can buy this. It's Shaw's Stop and Shop.

Old and New Testament. Shockers! Bible prophecies are coming true. Jeremiah, Isaiah.

It's all there. Seven years of Bible prophecy shockers. Your kids weren't born yet, but this one, 88 reasons what went wrong.

I was teaching this course at Gordon in the early fall of 1988 when a particular person had predicted that the Lord was going to return on Rosh Hashanah 1988, which is early fall. 88 reasons why the rapture was going to be then, and this guy, when it never happened, wrote this article for Christian research journal 88 reasons what went wrong to compliment this other guy who thought in 1988 that was to be the end of the world. I actually had a student in this class whose father was a very notable pastor in New York City, and he called his son home because his particular

church, which was networked with a whole denominational connection, said this is it, and we want you home as a family.

So, he withdrew from Gordon and went back to his church. Obviously, after a couple of weeks had passed, all of this prophetic speculation, because that's what it was, proved to be nothing in terms of a specific date that was called for. It was really so difficult for this student to come back and face his peers on this campus; it was very sad. He withdrew for the rest of the term. Now, look, there have been date setters for centuries out there.

People have always tried to figure things out. I grew up in my very early years of faith in a little denomination that had its start here in New England. It was called the Advent Christian denomination.

It was very small, only less than probably 50,000 in the denomination today. But there happened to be a farmer from Pittsfield, Massachusetts, whose name was William Miller, who said the Lord was going to return, set the date for 1843, and preached the return of Christ, the Advent, through all New England. You can read about that event, you can Google it, there's a lot on the web Everett Webbers has written a book, *The Search for Utopia* where he talks about what happened.

They bought a large building in downtown Boston, to which over 2,000 people came. Some came equipped with large baskets, hoping to soar aloft as a family unit. There's an account in Salem, Massachusetts, at Gallows Hill Cemetery where a guy climbed a tree right next to the grave of his loved one, hoping to get a head start at the time of the resurrection.

Actually, it describes how the fire department of Salem had to go up a ladder and coax him down from the tree because he didn't want to come. Revelers in the streets of Boston played trumpets, fainting the trumpet of the Lord, and of course, that night passed in Boston without event, the capital E event. Well, William Miller said, oh, I made a mistake because I failed to figure it out according to Hebrew chronology.

So, we went through this again, and about a year later, in 1844, we came up with another date, and of course, that failed. Now what came out of this date setting and if Jesus Himself doesn't even know the date of His return as the Gospels say, how much more difficult it would seem to me for mere mortals to try to give that date. But out of this movement came an emphasis on the second coming.

There were a number of schools that were established that came out of this, and William Miller had a number of different movements that split off from this emphasis of the second coming, including the Seventh Day Adventists, the Advent Christians,

and a number of others. Now, the Bible does speak of the Lord's return. But what you have to think about that is why we have the boy's name Gregory.

Because Gregory comes from a New Testament Greek word which means to be watchful, to be ready. And that is the emphasis that God has from New Testament times, I think, and to this day, as we seek to be biblical in our thinking, unwarranted speculation and being dogmatic about these kinds of things is foolish. The emphasis is the New Testament seeks to speak of the fact it is imminent that is it could happen at any time.

What could happen? What is theology, if you take systematic theology, is called eschatology, and that's eschatology. I guess this thing has just shut off for some reason and won't go back on. Eschatology comes from the Greek word eschatos, meaning final or last, and ology is usually the study of something and so in Christian theology, events surrounding the return of Christ, which include resurrection judgments associated with the second coming of Christ and His reign and rule. Some see that reign and rule as literal on this earth and the regathering of Israel to her ancestral homeland as a harbinger, as a precursor as in some way preparatory to the second coming of Christ.

Others have differences in how that is understood. What I do want to emphasize is the fact that when we hear the word prophetic literature, and in this introductory class today, I want to mention the word prophetic or prophecy. What is futuristic has only a very small portion of the Hebrew prophets. Their attention was far more focused on the here and the now.

Let me put it this way: less than 10% of what you read in the prophets of the Bible concerned events to come. Most of what the prophets had to say dealt with the here and the now. They were the social reformers of their day.

The prophets, as Heschel puts it in the introductory chapter you will read, which is for the reading for today the prophets take us to the slums and they rave as if the whole world were a slum. What to us is a misdemeanor, what to us is a miscalculation in business. To the prophets, it was an unmitigated disaster.

The way justice so easily can be perverted and become injustice. How compassion is what the prophets often couple doing the right thing, which is linked also with compassion, having a burning desire to care for others. What the Hebrew Bible calls tzedakah.

Zedakah or zedakah, as it's modernized by the Jewish community, concerns righteous and fair and just living and doing what is right. And for the prophets, they were concerned with those around them. The poor, the widows, the aliens, those who had been disenfranchised. So what I want you to do this term is while all this other

sensational stuff about prophecy grabs people's eyes as they check out of the supermarkets, I want you to judge on your own what the prophets have to say.

Not deductively, where somebody tells you these people are predicting these events in America today or the Middle East today. I'm not saying the Bible has nothing to say about the modern world or even the Middle East today. But what I am saying is that because prophecy has been so abused by people, the very credibility of the Bible by those outside the family of faith has suffered.

Because they say, well, if you were wrong in predicting this antichrist, or I have a friend who is a national radio broadcaster, and he likes to say occasionally in these his senior years after they buried my fifth candidate for the antichrist, I decided I better change my drumbeat. And when he was a young man, he was saying this person, this tyrant, this person who is on the political landscape, is obviously the candidate to be the antichrist. Well, you can only bury so many.

If you expect people to believe the gospel when you present it because you say it's true. Then they are going to say well, pastor, you were wrong in this. That guy wasn't the antichrist.

And you were wrong in that. You said it was going to be Rosh Hashanah 1988, and it wasn't. Now, how do you expect me to believe the truth of the word of God? So we have to be very careful.

There should be a lot more from the pulpits of America, particularly the tele-evangelists and others who are setting these things out there to influence people. There should be a lot more of it could be it might, there is a possibility it may, but those kinds of words I find often are lacking. One thing the scripture does not want us to do is to be so focused on the future that we fail to redeem the present and do what God wants us to do.

This reminds us of a very important problem found in the New Testament. One of our little books in the New Testament is called Second Thessalonians. And Second Thessalonians had to deal with a problem.

One of the major problems was that First Thessalonians was probably one of the first epistles written in the New Testament. You often hear sections of it at funerals, don't you? because it deals with the sure hope of a second coming. Paul wanted to make that very clear to this Greek audience that did not believe in the resurrection of the dead.

Greeks believed in the immortality of the soul. So, Paul, writing to a Greek audience, wanted to make that crystal clear. The Lord will descend from heaven, etc.

There will be a second coming. But because people were so enamored with that, Paul had to address them with a second letter. The second letter says people were sitting back and they weren't working.

Indolence. Because they were so focused on, it could be any moment, why bother to work? And they were eating other people's food. Somebody was eating your lunch, quite literally.

And Paul says if anyone should not work, neither should they eat. So basically, Paul admonishes them in part of his second epistle to the Thessalonians: don't sit back with your eyes glued to the heavens. Get to work.

Because there is no room for being so heavenly-minded, you're no earthly good. So, Paul brought a corrective to that early church in the mid-first century. And I think we need to consider that because we go through these cycles in the church.

The left behind cycles where everybody's talking. When I first came to Gordon College, by the way, in 1971, I went to a local church to visit, and the whole church was out and seemed engaged before the service began. Have you read *The Late Great Planet Earth*? By Hal Lindsay.

That little book sold millions and millions and millions of copies, and I think it was the best-selling religious book of the 1970s when all the dust settled. And that had very much an end-time focus to it. Today, there are a lot of people who say, who's Hal Lindsay? What's *The Late Great Planet Earth*? I think I'm still living on it.

But we go through these cycles in the church. I was invited to speak once at one of these end-time communities that were established in northern Minnesota, where people stored food, and went out into the wilderness to prepare themselves for the end. I came there about 20 years later because some of the people had got tired of waiting for the end and had left, and there were just some hearty people left trying to rebuild it with a more balanced view of the Christian community than the original reason why people had come.

So, in your generation, you will see this. History tends to repeat itself in this particular area. What I would like to suggest is to let the prophets speak for themselves.

Don't bring with you this idea of prophecy being equated with the future. Etymologically, in English, the word prophet comes from two Greek roots, pro, and a verb, phemi. Femi means to speak and pro as in the word pronoun means in place of or instead of.

A pronoun is instead of or in place of a noun. So, etymologically speaking, at least, the word prophet simply means someone who speaks for someone else. It gives a message, a spokesperson for someone else.

That's properly what's behind the idea of the prophet. Now we've loaded it, however, with a very futuristic kind of connotation, and prophets were there to warn people about the shoddy treatment of other people. Prophets were there to become heralds of moral righteousness, correcting abuse of the poor, abuse of slaves, speaking out against land monopoly, drunkenness, liars, oppressors of widows, people who padded their own homes as Amos spoke out, building them even, decorating them with beautiful ivories while the poor were neglected.

This is really to hear the heartbeat of the prophets. They were the reformers of their day, ethically, morally, spiritually, and in terms of social justice. Now in the midst of that God did also give them hope.

Look at the black spirituals. Many of them were originally written in the midst of slavery, in the midst of very dour and difficult times, but yet those songs which inspire us today when we hear them speak of hope. They speak of a future.

They speak of a new world coming, of confidence in God even in the midst of present difficulties and disasters and burdens that they were facing. So, the prophets are very much concerned about the present, and sometimes they talk about the near future. Let's take our friend Jeremiah.

He's the most autobiographical of all the prophets, prophesied the last 40 years of the southern kingdom. He warned people if they don't get rid of their idols because he said as many as your cities, oh Judah, are your idols. 586 is coming.

Babylon is on the horizon. Nineveh is about to fall, and Nineveh did fall in 612. And Babylon is anxious to come and take you away.

And in fact, those words proved true. And so Jeremiah spoke about a destroyed city of Jerusalem and a destroyed temple where the people were trusting the temple. They didn't think it was going to fall.

In fact, they had according to the book of Jeremiah, this little thing they kept reciting. This is the temple, the temple, the temple of the Lord. And they recited that.

I mean we got the best God out there. He's not going to allow His house, His palace, to suffer violence. And Jeremiah had to warn them of complacency.

But God raised up another prophet to minister to the exiles for those 70 years in Babylon from 586 to 516. And that of course was Ezekiel who operated there among

the prophets. But even there, as Ezekiel ministered to the prophets, he also gave words of hope.

He talks of a renewal. He talks of a restoration. We've all heard of Ezekiel 37, the valley of dry bones that would come to life.

God was not going to desert them in the graveyard of Babylon. But Israel would be restored, and they would come to life. And it would be more than physical life.

God would put a new heart within and take away the heart of stone and give them a heart of flesh. I don't believe all the meaning and depth of that prophecy of Ezekiel has yet been experienced. But Ezekiel spoke of hope.

Even in the last chapters of his book, while there's enormous divergence in how we interpret those last nine chapters of Ezekiel, he does speak of a regathering to the land of a new temple, of a new form of worship where God Himself is present in new and dramatic ways among His people. And so there are only two words that end the book of Ezekiel. Yod-Heh-Vav-Heh-Shema, The Lord is there.

The Lord is present among His people. So, the prophets spanked, they judged, they were critical of their generation, but they gave encouragement and hope. Do you consider Jesus a prophet? Start with what you do know.

Yeah? Jesus is described as a king, a priest, and a prophet. Looking at Him as a prophet, one of our Jewish scholars, the president of Hebrew College, came to campus and spoke a couple of years ago. And he said, What is there about Jesus that reminds you of the prophets of Israel? He's a Jewish scholar coming to Gordon College and asking students what was there about it. Well, Jesus called people to repentance.

So do the prophets of Israel. Jesus was concerned about ethical undoing and moral undoing. He spoke out against things that He was disappointed to see in the temple as people were focused more on commercial things than on spiritual things.

And so, He might overturn the table for the money changers because He wanted to turn people's hearts right. This is what the prophets did. They rebuked, and their words stung.

They corrected. They proclaimed. Who is a prophet? A prophet is a spokesperson for God.

Sometimes God spanked and sometimes God gave hope and encouraged about the future. As the Talmud says, if you have to spank a child with the left hand, you must

always draw them nearer with the right. And that word which the rabbis came up with a number of centuries following Jesus is really what you see in the prophets.

Some parts of prophetic literature are oracles of judgment. But then God comes back and He quickly embraces His people, says I will forgive you, I give you hope, I promise you a Messiah, etc., etc. Do you have any questions on anything I've said so far? Let me place the prophets I don't know what why this thing is off today, but let me use I'll go back to my old chalk.

Since electronics don't work. Remember we used the word Tanakh for the Bible that we're studying in this course. That's an acronym.

The T stands for the Torah. Five books of Moses, what we call the Pentateuch. In this course, we're interested in the N which is the Nevi'im.

The Nevi'im are the prophets. The last K stands for the Kethuvim or the writings. And of course there's a slightly different order of books in the Hebrew Bible.

So we're right here in the smack center of the three-fold division of the Hebrew Bible. Does anyone know where that three-fold division is hinted at in the New Testament? Luke 24 speaks of what is written in the Law of Moses, the Prophets, and the Psalms. The Psalms are the first book in the Kethuvim or the writings.

So, Nevi'im translated into English is the prophets. And the prophets are of two different sections. Under the prophets, the Nevi'im, you have the former prophets.

Now, if you ask the average Larry Lehman, whom I referred to before, to give me the books of the former prophets, you probably wouldn't think this way, but Joshua, Judges 1 and 2 Samuel, and 1 and 2 Kings are what comprise the former prophets. Now, we don't normally think of those books as prophets, but they are found in the prophetic literature of the Hebrew Bible, and while, according to Jewish tradition, those books were authored by people who were prophets, they rather provide for us the historical background against which we understand Part B, which are the latter prophets. If you want to know what was going on in Jerusalem during Isaiah's day, you can get some pretty good historical background from Kings that will tell you about Uzziah at the time of his death, Isaiah begins his ministry and Hezekiah, and so forth.

But the latter prophets consisted of four books. There were four here in the former. Joshua, Judges, 1 and 2 Samuel were viewed originally as one book, 1 and 2 Kings as one book.

So, in closing, today, you have Isaiah, Jeremiah Ezekiel, and then what is called the twelve Isaiah, Jeremiah Ezekiel, and the twelve. When you take all the material found

in the twelve minor prophets, it's approximately the size of the longest prophet. Now, Isaiah has the most chapters, but actually, Isaiah is not the longest prophet. Jeremiah, in terms of pages of text, is the longest, but if you took all of the minor prophets and put them together, the Jewish community refers to these as the twelve, and so our focus in this course is going to be on the latter prophets talking primarily about Isaiah and the twelve but I will be working in material from other parts of that as we go along Alright, I think our time is up so we'll end there today and we'll pick up with some more introductory material on Wednesday.