

Dr. Marv Wilson, Prophets, Session 24, Isaiah, Part 2

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This is Dr. Marv Wilson in his teaching on the Prophets. This is session 24, Isaiah Part 2.

Alright, I'm ready to begin. Let's have a word of prayer.

Our Lord Jesus Christ, we don't understand how prophets could speak under the inspiration of your spirit. Indeed, that's a mystery because their words are their own vocabulary, and yet we believe you superintended, you guided, you indeed spoke through them. And as we contemplate the human and the divine in this process of inspiration, we do thank you that the prophets remind us that there's no way they could speak certain things except that there was that supernatural hand upon their hand.

We thank you for the way in which Jesus speaks in Luke 24 of how the prophets as well as Moses and the Psalms bear witness to him. We thank you that we have come to him of whom the prophets wrote and anticipated. I pray that we will appreciate the side of the cross that we stand on as we look back and contemplate the majesty and the wisdom, and the revelation of God. Help us to understand this prophet Isaiah in new ways, I pray. God indirect all that we do today, we commit ourselves to you and ourselves in this class. I pray this through Christ our Lord. Amen.

Alright, a reminder, a couple things. First of all, this afternoon, 4.45, okay? That's when we leave the lower level.

We'll meet down in Gilly's Lounge and cars outside the door. Heading off to the Seder in Swampscott. So, it should be a fun time, an instructional time.

I always learn things as Christians. I don't see a lot of Christians living it up because of the exodus, which is very sad because Paul writes in 1 Corinthians 10, speaking to Greek believers, not Jewish believers, but wild olive branches like me and most of you. Our forefathers came through the Red Sea.

Those are our fathers, not those of a different community. We own a new history as John Bright says, the history of Israel becomes our history. It's prophets, it's sages, it's patriarchs become ours.

If you belong to Christ, you are Abraham's seed and all of the footnotes that follow. So, we embrace this experience of faith into which we have come, and the church, as

John Bright would tell us, is an extension of Israel, not apart from Israel. It is part of Israel.

And without this history, we cannot explain ourselves. This is what Paul would say in Romans 11, which is the deepest root of the olive tree that sustains and nourishes us. And so, tonight we will look at one of these great formational themes that undergirds our faith, namely redemption and freedom, upon which Jesus built about 1400 years later in the upper room.

He took the same celebration and poured new meaning into it. Did a radical revision of the Midrash about it. There's a deeper sense in which he teaches freedom.

Those connections you can make to yourself, but the foundation of it all, tonight we will consider. Don't forget that we have another time together on Monday that's coming up, so you want to review that material. What I want to do is two things today.

A few additional comments on Isaiah himself and the book, and then I want to address some of the issues that pertain to this rather interesting question of who wrote Isaiah, the question of the authorship of Isaiah. Last time, we said there's an early Jewish tradition that Isaiah may have been stuffed in a hollow tree trunk and sawed in two during the reign of Manasseh, who was the cruelest king of the southern kingdom. While the Bible doesn't tell us that, it might allude to it in that Hebrews passage.

Isaiah had two sons, one mentioned in chapter 7, another in chapter 8. Symbolic meanings to these names. God is going to preserve a remnant even though the Assyrian armies were perched to come upon the southern kingdom. And quick to the booty, fasten on to the prey, the spoils of war, as quick as you can.

A reminder of two things. One, King Ahaz, who is being threatened by the Assyrian juggernaut, would indeed survive. On the other hand, it would not come without considerable cost.

And so, there would be, indeed, destruction. It speaks to us of an encounter between Assyria and the southern kingdom. Alright, a few other things I want to say about Isaiah.

I said there were many manuscripts discovered at Qumran that go back to before the time of Jesus, reminding us once again the central place that Isaiah had in the life of the Jewish community. It was a very important work. And any book you pick up on the Dead Sea Scrolls will have a great deal to say about it.

It talks about messianic beliefs at Qumran. And, of course, Isaiah was part of that story. It's the most messianic prophet of all.

And while Qumran as a community, if these were the Essenes that produced the scrolls, may have had a slightly different version of Messiah. It was a messianic community. It was awaiting the end of the age.

It had withdrawn from the rest of the world to separate themselves. We know Isaiah was a resident of the southern kingdom. Chapter 7 talks about Isaiah out there inspecting the water supply for the city of Jerusalem, worried about an impending attack.

We know he was, therefore, 25 miles away from Micah, so they were both in Judah at this time. We've already commented on that. Unlike Jeremiah, whom God expressly said to stay unmarried, because this is a symbol to remind you that the southern kingdom is coming rapidly to an end.

And so, not to know the joy of marriage was a way of saying, you, in many ways, will be the weeping prophet. Weeping, the opposite of weeping is joy, celebration, a wedding, if you will. You're going to be married to me.

And remind your fellow countrymen that Babylon is around the corner. The exile is coming. Isaiah, on the other hand, did the normal thing.

He got married, which is so foundational in the Bible, not celibacy. It takes us all the way back to the first of the 613 commandments. Peru Uruvu, be fruitful and increase.

The first commandment in the Bible lays a foundation of normative thinking. So, his wife is described as a prophetess. We'll come back to that theme.

Another interesting point about Isaiah, many people are not aware that he wrote other books. For example, the life of Uzziah. Apparently, Isaiah began his ministry, and his commissioning seemed to come in the year that Uzziah had died.

So, for decades, Isaiah, living in Jerusalem, had observed Uzziah. 2 Chronicles 26.22 associates Isaiah's name with some kind of biography or chronicles that dealt with the life of Uzziah. One of the three or four most godly kings of the southern kingdom, several of the most godly were Uzziah, Hezekiah, and Josiah.

You can argue for a few others, but those are the three big ones; the Bible puts a lot of emphasis upon Josiah bringing a revival, seeking to bring the north and south together with a big Passover like we're doing tonight. Healing the breaches, same with Hezekiah. Hezekiah was a very godly king.

Uzziah made a few mistakes, burned incense in the temple, became a leper consequently, and had to isolate himself from other people, but by and large, he did a lot of good things. Modernized the army, put an army out there in the southern kingdom of 307,500 warriors, and equipped them all with proper defensive armor.

A couple of other thoughts. The New Testament mentions Isaiah by name 20 times more than all other of the writing prophets combined. 20 times we hear the word Isaiah mentioned, which again reminds us of how strongly the New Testament authors drew on Isaiah, particularly Paul. It's a little deceiving, however, if you go back to the New Testament and you go by the number of chapters, Isaiah actually ranks 5th in terms of length.

Obviously, Psalms is the longest book in the Old Testament. That's obvious, but what you might not know in terms of relative length is though Genesis has a lot of verses 50 chapters, not the 66 of Isaiah, Genesis is actually the second longest book in the Hebrew Bible. That interesting chapter of fetching a bride for Isaac is 67 verses.

Some of those narrative chapters add up in Genesis. Ezekiel, though just 48 chapters, is actually 3rd longest in terms of a scroll. Just in passing, when Yigal Yadin was excavating the top of Masada in the early 1960s, right near the synagogue he uncovered up there was a portion of the book of Ezekiel, which included the story of the Valley of Dry Bones coming to life.

So, when you talk about ancient manuscripts, of course, Masada is down in the dry Dead Sea area, but it's not just 11 caves at Qumran that after all the searching was done several years after the initial discovery; there have been other biblical manuscripts that go back to Old New Testament times or earlier. The Ezekiel manuscript from Masada is an example of that. Then 52 chapters in Jeremiah, and then finally, Isaiah with its 66 chapters.

Just to give you a relative idea, in the 66 chapters of Isaiah, when they are all sewn together, I think there are 11 different segments that were sewn together with animal gut that comprise the whole scroll. It was 24 feet long. As I indicated, the facsimile of that 24 foot is found in the Shrine of the Book.

One other thing about Isaiah, let's talk about the Haph torot. You can't understand the Gospels without the Haph torot. In Jesus launching His public ministry, not in the First Baptist of Dallas, but in His hometown synagogue of Nazareth, it says in chapter 4 of Luke, He taught in their synagogues, that is, in the area of Galilee.

He went to Nazareth, where He had been brought up, and on the Sabbath day, He went to the synagogue. So you will be like your Lord tonight, going to a synagogue. In

fact, this particular congregation, though it affiliates with the conservative movement, the rabbi does not use the word temple for this congregation.

It is a synagogue, which is a more traditional expression. Actually of course, synagogue is a Greek term meaning to gather together, a reference to people. He went to Nazareth, and He went into the synagogue as was His custom, and He stood up to read, and the scroll of the prophet Isaiah was handed to Him.

So, they likely had a geniza, that is a storage area where they kept manuscripts, and some of these old genizas, like at the Cairo synagogue, have yielded some very, very old and very, very valuable manuscripts. But, the preservation of these from a weekly to monthly and yearly basis, there was some container and that scroll was handed to Him and unrolling it. So, they probably unrolled it to about foot 21; I just said 24 because, remember, there were no chapter divisions in the Hebrew Bible until the 13th century AD.

So, you had to know where in the scroll to sort of find the place. That is why in modern synagogues, Torahs that do not obviously have chapter numbers or verse numbers have to be pre-rolled if there is more than one reading during a service. It could cause a delay in the service for about 10 minutes until they actually unroll the scroll and find the place.

So, to cut down on the time involved, they pre-roll and then they place them to the side and then they bring them out. So, he speaks of unrolling the scroll, and He found the place. That little word, He found the place.

Where it was written, the Ruach Adonai is upon me because He has anointed me. And, of course, we know this today to be from chapter 61. Then, in verse 20, after He identifies with this servant of the Lord, He rolls up the scroll, gives it back to the attendant, and sits down.

Now, what is going on in the synagogue? Once Alexander the Greek came sweeping through after 330 BC, he wanted to change everything to Greek. The apostle of Greek culture and the Hellenization of the Mediterranean world and many points east of there. So, he said, the very pious Jews were fearful of too much of this change.

Reminder of the book of Acts, there were two kinds of Jews primarily in the book of Acts. One group we call the Hebraists. The second group, the Hellenists.

The Hebraists were the Jews who lived in the land of Israel, lived close to the temple, did not adopt new linguistic or cultural things from the diaspora. They were very, very traditional in their lifestyle. They were not open to change for the most part.

And then there were Hellenistic Jews. That picked up the latest fashions, some of them. They were not afraid to embrace the lingua franca much more freely.

Quote from pagan sources three times in Paul's writings. He quotes from pagan sources. Why? Paul was a diaspora Jew.

He lived in what is modern-day Turkey, a little town near the Mediterranean called Tarsus. And so, he had Roman citizenship. And Paul had a freer, more open education.

What does Paul do? Paul knew his Greek, not just his Hebrew and Aramaic. Almost half of the quotes in Paul come via the Septuagint. So, Paul could quote the Septuagint.

He had that more open exposure to Greek culture, as did Stephen. My point here is that when the Maccabees came to the land of Israel, fought back against the Seleucid Greeks around 168, one of the great battles between the Testaments happened at 198. And those of you who ever go to Israel will go to Banias, if you go up into the northern part of the land.

Banias is dedicated to the Greek god of nature, P-A-N, Pan, but you can't say Pan, you say Ban, or Banias, in commemoration of this deity, worshipped in an area where there is an abundance of water pouring out. And it's an area where you can see a grotto dedicated there to the god Pan. It's Hellenism.

This is the area where the Ptolemies were from Egypt. One of the generals of Alexander was Ptolemy. He controlled Palestine up until 198 BC, after the empire was split at the time of Alexander's death. The other, Seleucids, who ruled from Damascus, were the Syrian Greeks.

They had this big battle, what the New Testament called Caesarea Philippi. The Ptolemies were defeated, and they were destroyed. The Septuagint was produced under the Ptolemies around 275 in Egypt.

Now a hundred years or so later, they're blown out, they go back to Egypt, and who takes over now? The Seleucid Greeks, who become a people moving down three decades later into the Jerusalem area. Antiochus Epiphany says, let's reign these Jews into a more Hellenistic way of life. The Maccabean family said, essentially, hang it on your nose.

We're not agreeing to this. We will fight back. So, Judas, the hammerer, the Maccabee, after the temple is desecrated and so forth, fights back.

He came from a priestly family. And, of course, we have Hanukkah, which Jesus celebrates in Jerusalem, John 10:22, that commemorates this desecration of the temple, with Zeus being placed there and the Jews having to cleanse the temple. What's going on here? Read Maccabees.

It tells us the origin of the haftarah. It says if Jews were found with copies of the Torah, they could be put to death. And if they circumcised their children, women could be put to death.

The Jews, particularly during the second century, developed a very interesting system of readings. They found parts of the prophets that thematically connected with themes in the Torah, and so they began reading the prophets.

And, of course, the foundation of Judaism is the Torah. The prophets reflect on themes already found in the Torah, as do the writings. And so, these readings from the prophets, the haftarah readings, as they are known, or the haph torot, that's the plural, would be read in synagogues, and when Jews would come together.

And if the Syrian Greeks came in and said, what are you reading? Oh, we don't have any Torahs around here. What they were doing, however, was fitting readings appropriate to the particular parasha from the Torah that would normally be read on that cycle of Torah readings. So, this is probably what you have in Luke chapter 4, a haftarah reading.

And this would therefore be something which would pick up some themes from the appropriate Torah reading for that day. Alright, so that's what Jesus is doing in his hometown synagogue in Nazareth. And while over time, Jews were not endangered once again from reading from the Torah, eventually this procedure stuck.

And so, in synagogues today, that is precisely what continues. Every Sabbath there is, in addition, a haftarah reading which accompanies the normal Torah reading. Fascinating, Jews at one time, in an early time, had Isaiah 53 as part of the haftarah readings.

But because Jews underwent so much at the hands of the Torah, and the Torah was of Christians, in terms of talking about Isaiah 53, as the church often forced Jews to think about Isaiah 53 in very Christian interpretive terms, Jews ended up backing off and stopped using Isaiah 53 as part of a haftarah. So, you will not find it today. Final words on haftarah.

Of all the haftarah readings in synagogue life, most come from the prophecy of Isaiah. And if you ever go with me to a synagogue and pick up a haftarah book, the book that is used for Torah readings, which also inserts the appropriate readings from the prophets, the haftarah, you will find there are 20 haftarahs from Isaiah, 9

from Jeremiah, 10 from Ezekiel, and 16 from Kings. Kings in the haftarah, that's right, you learned the first day of class, that Kings, 1 and 2 Chronicles, 1 and 2 Kings, are part of the Nevi'im.

And so, these are coordinated readings. It does contain, of course, some prophetic material. The Elijah and Elisha materials from 1 and 2 Kings are part of that.

So, let's not think it has nothing to do with the prophets. Alright, I turn now to the question of the authorship of the book of Isaiah. And there are several things I would like to say about that by way of introduction.

First, I am not going to be able to go into this in great depth, but I do want to try to give you a feel for what the arguments are for what is sometimes called the unity of the book. Why there is one school that argues that Isaiah, the prophet, as we know him, is the only prophet in him, the son of Amoz, is essentially the author of the entire book. And the other holds to either dual authorship of the book or as one lecturer I once heard on this campus who was speaking on the prophecy of Isaiah; he cited Sheldon Blank, who has written on Isaiah and argues there may have been as many as 18 different Isaiahs.

But the more commonly held view is two Isaiahs. A Deutero-Isaiah is one who holds to the multiple authorship of the book. The Deutero-Isaiah, sometimes referred to as the second Isaiah, is the one who would have been the author of the second main section of the book, 40-66.

And the date of this so-called Deutero, or second Isaiah, would have been around 540 B.C. So, this is Deutero-Isaiah. Now your textbook by Newsome will use that word Deutero-Isaiah, and many textbooks that deal with Isaiah will refer to Deutero-Isaiah, some refer to a Trito-Isaiah, a third Isaiah. Seeing another hand in the book, another development in the redaction of the book, Trito, supposedly 55-66, that final segment of about 11 chapters from 55-66, 11 or 12 chapters.

The thinking here is that second Isaiah lived among the captives in Babylonia, and the thinking here is for second Isaiah school, that living among the captives reflects the exilic conditions in captivity. Scholars have often acclaimed Second Isaiah as one of the most brilliant writers of scripture, one of the most outstanding portions of the prophetic material, but yet it seems so very, very strange if this person who contributed these 27 chapters from 40-66, this literary genius, his name had vanished even before the time you get to the New Testament when the Septuagint is translated. And it is true that we have some pseudonymous, or at least anonymous, works in the Hebrew Bible.

I don't know who wrote Kohelet, but I suspect Kohelet was the one who translated the Septuagint and Ecclesiastes looks at life through the eyes of Solomon, maybe in

dramatic personification, but probably was not written by Solomon specifically. We have Hebrews in the New Testament, that obviously is an anonymous work, there are many suggestions that have been given, who wrote Hebrews. Some copies of the New Testament will even tell you Paul's letter to the Hebrews.

My father-in-law had an old King James Version, and on top of that, Paul's letter to the Hebrews. Today, you don't normally see that. Now, the arguments for 2nd Isaiah, the whole questioning of the authorship of Isaiah, didn't really begin until the very latter part of the 1700s, and there were a number of scholars, particularly German scholars, from the time of the French Revolution on 1789 and into the early 1800s, later 1800s, and into the early 1900s.

People began questioning different parts of the book, challenging it, whether it could have been from the hand of the 8th century prophet Isaiah. And the main arguments behind the Deutero-Isaiah school, I'll give you the three main arguments. One is the question of historical setting of the book.

While some would begin with the observation, Isaiah's name is not used in 40-66, and you will not read anything about Isaiah. You obviously do in chapter 7, speaks of the birth of his children, and his wife, the prophetess, and so forth. And you do encounter Isaiah in that historical interlude.

Where he does some pastoral counseling with Hezekiah. But after that, once you hit 40, his name really is missing. But the three main arguments are, first of all, the historical setting.

The argument goes that those chapters, 40-66, do not fit the time of the 8th century prophet Isaiah. They really reflect a different period. They reflect the period of Babylonian captivity.

Southern Kingdom Falls, 586. It was Jeremiah and Daniel who said there would be a 70-year captivity. And so, the 70 years are about to come to an end, and most scholars who hold to the deutero school would say Cyrus was already on the radar.

It would be Persia that would come in and overthrow Babylon and take over the leadership of the ancient Near East in 539. So, there's a different historical setting. The description of a few passages seems to be that the cities of Judah are desolate and in ruin.

And the temple may be in ruin. And the people are in exile as captives. And how does chapter 40 begin? Nachamu, nachamu ami, comfort ye, comfort ye my people.

Jerusalem has paid double for all of its sin. Exile came, as Jeremiah had predicted, because of the primary sin of idolatry. And in Jeremiah's view, there were many, many idols floating around in Judah.

And so, spiritually speaking, the southern kingdom was purged of idolatry as a major problem. And never again in the history of the Jewish people did it become a major problem. You can't go to the pages of the New Testament and say idolatry is a major problem.

Oh yes, 1 John says keep yourselves from idols. And there are a few other minor references in the New Testament. But it's not a major or favorite theme in the teachings of Jesus, is it? That's a rhetorical question.

No. Israel learned the lesson. They lost their land because of idolatry.

So, supposedly, there's a different setting here, a different historical setting. The second point raised by the second Isaiah school is there's a different literary style. They are written, namely 40 through 66, in a style of Hebrew quite different from the first.

This style of Hebrew is far more emotional. The writer personifies cities and nature. He seems to be trying to tell stories to be given to dramatic touches.

Figures of speech. Some very powerful stuff in the Bible. The grass withers and the flowers fail, but the word of the Lord stands forever.

Those who hope in the Lord will renew their strength. They will soar on wings like eagles, run and not grow weary, walk and not faint. Some of these classic passages you and I are familiar with come from second Isaiah, where he has a rich use of poetry, simile and metaphor.

And so, the literary style is reflective of a poetry of great beauty and power in a different idiom from 1 through 39 that tends to be far more either historical or the style of the is a style which focuses more on rebuke. Whereas 40 through 66 is different. The third main point raised by the school of Deutero-Isaiah is one of three main points from a theological perspective.

First, Isaiah is warning. It's warning about political alliances. It's warning about judgment that will come, not just to Israel, but also to surrounding nations.

Judgment is near and there is a call to repentance. But in 40 through 66, Isaiah says, judgment for sin has already taken place. Speak tenderly to Jerusalem, says chapter 40.

Proclaim to her, her hard service has been completed. That is, exile is over. Her sin has been paid for.

Indeed, she's paid double for all her sins. So, the picture is far more one of hope. There's a tenderness to the language.

The Lord is coming to release Israel, to redeem Israel, to free Israel. It's an upper. It speaks of hope.

Where does N.T. Wright get a lot of the material when he talks about the future in the plan of God? That new heavens, new earth, 65, 66. That's Isaiah where N.T. Wright goes back to the Old Testament to get this vision of a renewed earth. Not just N.T. Wright, but others look at Isaiah that talks about renewal, restoration, remarriage.

Hephzibah, that very interesting expression in the final few chapters of the book, which is Yahweh saying, my delight is in her. It will be Beulah land, not the Beulah land of him, but Beulah means married. There's a restoration, a coming together, a purified Jerusalem, a faithful Jerusalem, a redeemed people.

And so, the theological perspective speaks of this suffering servant people, who, through the process of suffering, become purified. And while the first 39 chapters speak far more of a messianic king, that's where we go to get the Davidic promises about a coming Messiah, chapter 9, chapter 11, and so forth. The final chapters, 40 through 66, speak of a suffering servant who replaces the messianic king.

And Israel returned from captivity, coming back from bondage to restore the homeland. So, the theme is pardon, deliverance, restoration, and grace, and comfort, and hope. This is the mood, the tone of the theology of 2nd Isaiah.

And so, when you look at the argument for 2nd Isaiah, one of the most frequently quoted passages that's used in the argument for 2nd Isaiah is the mention of Cyrus' name, Cyrus, which is the name of the king of Persia. Now, Cyrus did not come to power over Persia until 539. For 210 years, he was going to be in the driver's seat until Alexander the Great came along as the next super-sovereign of the ancient Near East.

But when you read these verses that are back-to-back at the end of chapter 44, that mention Cyrus by name, here's a gap of more than 200 years. Isaiah, the son of Amoz, is 8th century. Cyrus here is the middle of the 6th century.

And so, in 44.28, it says, Cyrus, he is my shepherd. He will fulfill all my purposes. Saying of Jerusalem, she shall be built, and of the temple, your foundation will be laid. What was the decree of Cyrus? Easy to remember, like a telephone number.

Ezra 1:2, 3. Ezra chapter 1, verses 2 and 3, where there the edict or decree of Cyrus says, you can come home. He was a benign ruler. And, of course, the big Z's, the rubble brought the first group home, about 50,000 of them.

And that edict, which was just a few months after Cyrus comes to power. And so, the first return begins in 536. Cyrus is mentioned again, and the word Mashiach is used for him in 45.1. Look, in the prophets we have some interesting stuff.

Nebuchadnezzar, this pagan king of Babylon, is described as Avdi, my servant. Nebuchadnezzar, God says this of him. Now he says, my anointed, my Mashiach, is Cyrus.

Keep in mind, Mashiach has a wide range of meanings. God's appointed one, his agent, and that can even be someone secular. A lot of Christians have very tunnel vision about what God can do.

God works beyond the traditional categories of Christian thought. He's got the whole world in his hands. He controls everything.

That's the message of the Hebrew Scripture. And a secular ruler is described as God's agent in the life of the Jewish people because he would be the vehicle by which Jews would be able to come home and build that post-exilic temple. Only a small shadow of the extravagance of Solomon's temple, but the post-exilic temple that would be finally finished about 516, and which is mentioned in Haggai where the people were building their own homes, and Haggai as well as Zechariah and other contemporary got the Jewish people involved and got them to work to complete that temple despite Samaritan opposition, despite work stoppages, it did happen.

So, here is Cyrus. He's singled out in those who argue for a second Isaiah, and one has to explain where this name comes from. Could Cyrus simply be there when the second Isaiah, this anonymous prophet, is writing among the captives, and therefore, he alludes to his name? Could Cyrus, if one does not accept that view, could Cyrus be inserted at a later time as these scriptures were being redacted and his name becomes what scholars call a gloss, that is, a gloss of the Hebrew a later addition of the material and in some way to update it or explain it by this insertion? We do have updates on the material.

Where does Abraham go to pursue Lot when the four kings against the five have their encounter? Lot is stolen, and he retrieves him all the way up, and Dan, well, Dan hadn't been born yet, right? Dan was the son of Jacob. So, Abraham was Jacob and yet that is described as the place where Abraham rescued Lot, the northern borders of the land in the Dan Nature Preserve, one of my favorite beautiful scenic

places in the land. I love trees, whenever you can find trees in Israel, it's always a bonus.

Most people would say it's the land of rock and scroll with plenty of rocks and few scrolls. So that's where he rescued him, that would be a later addition obviously in the text. So to sum up then, here are your three main arguments for why this book may have had two main developments.

The first 39 chapters probably then from the hand of Isaiah the prophet as we know him, 8th century, 7th century prophet. Perhaps this other unknown prophet composed this other out of Babylonian captivity. This has become a fairly standard accepted perspective on biblical introduction and many books allude to this.

However, keep in mind it's a rather late belief. Up until 200 years ago no one knew of this, proposed it and there are many Orthodox Jews today and many conservative Christians who would certainly question aspects of it. In our next class I'll talk about some of the arguments for those who hold to the unity of the book in response to the Deutero-Isaiah arguments.

See you tonight at 4.45.

This is Dr. Marv Wilson in his teaching on the Prophets. This is session 24, Isaiah Part 2.