

## **Dr. Marv Wilson, Prophets, Session 34, Isaiah, Key Texts**

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This is Dr. Marv Wilson in his teaching on the Prophets. This is session 34, Isaiah, Key Texts.

All right, I'm ready to start.

Let's have a word of prayer. As we come to this last week of classes, our Father, we ask for your help. We acknowledge that there's so much about life we don't understand.

We do thank you for the resources you've given to us, the Word of God. We thank you that you have given to us the wise reflections of many centuries of people upon their walk with God, spiritual autobiography. We thank you for the Holy Spirit that resides within us who said he would lead us into truth.

We thank you for our own experiences of coming to know God in our unique ways. We pray as we take all of these and other resources and put them together, we pray that we will know that we're not alone in life at any moment, that we can draw upon you. Help us to draw on the Prophets for the rest of our lives, knowing that you are with them even sometimes in exceedingly difficult and lonely places and times.

Thank you that you are taking your people somewhere, and hope is at the heart of the Old Testament that redemption is on the way. In the reversals of life, in the questions we have about what you're doing in the universe, help us never to forget that we serve a God of history who is redeeming our individual biographies as well as leading all nations and all people ultimately to better things through trust in you. We commit our class to you this day in Christ's name. Amen.

Alright, in these last couple of classes, I want to talk about some of the favorite texts of Isaiah, some of the key texts that people through the ages particularly have reflected on and used for any number of reasons. So, it's kind of a potpourri of the Old Testament, of different parts of the prophecy.

Now, the first thing I briefly want to comment on is our 61 passage, which is very critical in Jesus's life. Jesus launched his public ministry not in the First Presbyterian Church of Pittsburgh but in his local synagogue in Nazareth. And he gets up, he calls for the scroll. It's recorded in Luke 4, and there were no chapter and verse divisions, so you had to know where you were rolling.

He had 24 feet of roll space there for the Isaiah scroll. I guess around foot 20, 21 somewhere, he comes to chapter 61 as we know it today. And the attendant hands him the scrolls and the scroll of Isaiah.

And he reads this interesting passage from Isaiah 61, The Spirit of the Lord, our sovereign Lord, is upon me, because the Lord has anointed me to preach good news to the poor, sent me to bind up the brokenhearted, to proclaim freedom for the captives, and release from darkness for the prisoners, to proclaim the ear of the Lord's favor. Now, Isaiah goes on and includes another line there, but Jesus breaks his quotation, or very, very close paraphrase, there, the day of the vengeance of our God, which is part of the Isaiah 61 text. This is a passage that in the synagogue of Jesus' day would have been known as a haftarah, H-A-F-T-A-R-A-H; we've talked about that before.

Coordinating readings from the prophets, which developed in the intertestamental period because Jews were forbidden to keep copies of the Torah, had an ingenious way of coordinating readings from the prophets. And, you know, to have material from the prophets was not considered to be the Torah. And so, they could read passages that thematically tied in with the regular periodic scheduled reading for the synagogue.

And this apparently was one of those. Notice the text, and people stood while reading it. I still think that's a very important thing in our churches.

Luke 4:16 says, it was standing during the reading of scripture. I remember I went to synagogue with my modern Jewish culture class, and it was during Shavuot, it was during the festival of weeks, and the congregation stood for the reading of scripture, and it was for the book of Ruth. So, we stood for all four chapters of the book of Ruth.

I've often said to myself, would the local church if the pastor said we're going to stand for four chapters of the reading of the word of God, how would people handle that? There's probably a preconditioning that they wouldn't handle it well, but when you read the eighth chapter of Nehemiah before the water gate, Ezra gets up on his podium and, from early morning until noontime reads from the Torah in the presence of men, women, and children. So that must have been a six-hour episode because it carried on until midday. But I just want to point out that for the reading of the word of God, on the other hand, there was the sitting while teaching.

Look at verse Luke 5:1: Jesus sits while teaching his disciples. This particular passage, Jesus says, is fulfilled as he launches his public ministry. In some way, I think the prophet here sees himself as the one upon whom, as a prophet, he has to sit.

He has to sit in the prophet of the Lord. The servant of the Lord comes upon us because he is the one that's talking about we're coming home from Babylon. We are being released from prison if you were.

Captives are being set free, and he's the one that bears that message. But certainly, Jesus applied these verses to himself in the deepest way. His ministry would be a ministry of a desire, of good news, of the joyous announcement.

He had a focus on the broken people of society, the lepers, the despised, the tax collectors, women of ill repute, and people who are marginalized in society, and that was scandalous to many of the people in Jesus' day. He announces this year of the Lord's favor. Now, what you have here in Isaiah 61:2, the year of the Lord's favor, seems to be an allusion to the year of Jubilee, which involves proclaiming release and freedom to captives.

This year of the Lord's favor is not a literal year of 365 days but rather a time period. He's announcing with his public ministry the messianic age has dawned as the power of the gospel will now liberate the hearts of men and women. It would be a period of salvation, which would be proclaimed.

Salvation for sin, as Jesus, as well as freedom from sickness, disease, and things which personally bound people, like demon possession and other things in the ministry of Jesus. So, he is God's suffering servant. Freedom from the captives of Babylon in the original context, but Jesus proclaimed liberation through the good news of the gospel to all people.

Written on the Liberty Bell in Philadelphia are those interesting words: proclaim liberty to all the land, and to all the people of the land, and to all the inhabitants thereof. Leviticus 25, verse 10, proclaims liberty to all the land. Jesus here, in announcing his ministry, which again primarily is a message on the inner ministry, doesn't fully neglect the external ministry of redemption, but his concern was primarily setting people free from the bondage of sin so that they could come into the liberty of being sons of God.

It was a spiritual thrust to this liberation. Witness the message of the New Testament as it's reflected upon him, who has freed us from our sins. Luo, one of the first words a first-year Greek student learns, means to lose.

It's used by John the Baptist in regard to Jesus and not being worthy to untie or loosen the sandals on someone's feet to free. And so, Jesus stops right in the middle of this quote. He talks about proclaiming the year of the Lord's favor.

This is the time of grace. This is the time of the age of God's favor inaugurated but not consummated. A natural announcement and beginning, the real thing came in the life and teachings of Jesus, but the messianic age continues.

This is the age of the Holy Spirit, the church age. And the messianic age continues until the Messiah returns. And so, the inauguration and realization of the age has come.

But not the final word, the day of the vengeance of our God. Personally, I think Jesus stopped the quotation right there because the future fulfillment of the last part of that, the day of vengeance, or the Yom Yahweh in the cumulative or final sense of that word, really awaits the second coming. It's announced, but it's not something that is realized in Jesus' day.

Look at Matthew 3:12. John the Baptist comes to prepare the way for the Messiah. And he says I'm baptizing you with the water of the Holy Spirit. And for repentance, but there will come one after me who is more powerful than I. He will baptize you with the Holy Spirit and with fire.

His winnowing fork is in his hand. And when you come to 3:12, we now look at the messianic age and its cumulation and consummation and further development at the end of the age. The winnowing fork takes us to the Psalm 1 passage where you're separating.

Or the Matthew 25 passage, again separating their sheep from goats. Or, as the parables put it, separating wheat from tares. There is this final separation of good and evil.

His winnowing fork is in his hand and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire. And so that seems to refer to Isaiah 61, this day of the vengeance of our God, which makes us grant judgment upon all enemies and vindication to God's people. Another verse I want to turn to from Isaiah 14:12. In this particular context, we have a verse that I think in Isaiah's prediction calls for the overthrow of the king of Babylon.

Who was the proud and the mighty one? You remember Habakkuk talked about the one who is puffed up, who is going to be brought down. And in 4:12 it says, how you will be brought down. You have fallen from heaven, O morning star, sun of the dawn.

You have been cast down to earth. You once laid low the nations. Now, some interpret this to be the fall of Satan.

When you go on, it says, you say in your heart, I will ascend to heaven. I will raise my throne above the stars of God. I will sit on the throne on the mound of the assembly.

I will make myself like the Most High God. But you are brought down to the grave to the depths of the pit. Chapters 13 and 14 are prophecies against Babylon.

So again, a text without a context can be a pretext for just about anything. So, the first thing we want to do is try to hear that passage in its original context. And it seems to refer to the king of Babylon who is defying the Almighty.

The picture of the king of Babylon being arrogant was taken in patristic exegesis, that is, the interpretation set forth among the church fathers. This passage is applied to Satan, and that is a very common interpretation linked also to Luke chapter 10, verse 18, describing the fall of Satan.

All I want to point out is if you take these verses to refer to the arrogance of Satan, which means opposition, opponent, the one who obviously opposes the Almighty, realize that that is not something clearly exegetically derived from biblical sources. The church fathers had an approach to exegesis that was highly allegorical, symbolic, and Christological. And so, while the passage talks about God humbling proud pagan kings who see themselves like God and remember divine kingship was all over the place in the ancient Near East.

Pharaoh considered himself to be a god, and people who presented themselves this way, God said, I will bring you down to earth. I will humble you. And, of course, by 539 BC, the whole Babylonian machinery had collapsed as Cyrus, king of Persia, came on the scene, and he would be the policeman of the Middle East for the next 210 years until Alexander the Great came along.

So, he was humbled. Babylon, bragging about its hanging gardens, bragging about its rather magnificent culture. You go to the Museum of Fine Arts in Boston, and you see one of, I think it's available to be seen, one of the beautiful enameled lions from the procession way in Babylon of Nebuchadnezzar's day.

Beautiful blue and yellow enamel. That's a wonderful example. Use the lion.

We're king. We're king of the nations. And now we look at the lion in museums and realize even lions fail.

Yes? There was the worship of astral things as deities very definitely among the Canaanites. Shemesh was worshipped as the sun god, and Yarak as the moon god. There were deities in the heavens.

One of the reasons this refers to Satan in verse 12, this morning star thing, is because the Vulgate in the 5th century AD translated this Lucifer. And that's how Lucifer

becomes synonymous with Satan. In chapter 19, I think that's a good passage to never lose sight of whatever is going on in the Middle East.

You know, you read these prophecies of the foreign nations and you've been through this recently. It's alright. It's like a clock radio in the morning.

It wakes us up. Now, Isaiah has a vision of the future of the Middle East. Again, I want to point out that as important as political round tables are, as important as peace negotiations are, and as important as mutual understanding is, Isaiah's vision of the future of the Middle East is going to be a very important one.

And I think that's a good passage to never lose sight of whatever is going on in the Middle East. And again, I want to point out that as important as political round tables are, and as important as mutual understanding is, Isaiah's vision of the future of the Middle East is going to be a very important one. Something that is profoundly theological and religious in the end.

Notice our prophetic formula we keep hearing in that day, Bayom Ha-Hu. It occurs many, many times in the prophets. Usually, it introduces the final day of the Lord or something very much eschatological.

In that day, verse 18. In that day, verse 19. In that day, there will be an altar to the Lord in the heart of Egypt.

The Lord will make Himself known to the Egyptians and in that day they will acknowledge the Lord and they will worship. And then this finale which sort of talks about the redeemed triangle of nations, which so very much are in the news. In that day, and I think here he's talking about the Messianic age, not yet understood, but will be understood.

Obstacles are going to be removed. In that day, there will be a highway from Egypt to Assyria. Now, these, in Isaiah's day, were two mega enemies.

Egypt was very powerful. Even a century after Isaiah's day, a little more than a century, the Egyptians were very powerful. Good King Josiah found his end, trying to guard the Megiddo Pass.

Got an arrow in the heart. From who? Pharaoh Necho was roaring right up Route 95 to join in on the big, famous battle, which meant the scattered heads of the Egyptians and the Assyrian army as Nineveh had fallen in 612 BC. And now the next few years, the final coming to the aid of the scattered Assyrian forces.

And that final battle of Carchemish, which secured the supremacy of Babylon, was the final nail in the coffin for Egypt as a whole. As well as Assyria. So here were two very powerful enemies in Isaiah's day.

And there's going to be a highway from Egypt to Assyria. The Assyrians went to Egypt, and the Egyptians went to Assyria. The Egyptians and Assyrians will worship together in that day.

Israel will be the third, along with Egypt and Assyria. So, there's a triangle. A blessing on the earth.

The Lord Almighty will bless them, plural. Saying, blessed be Egypt, my people. A term usually used for Israel, a term of affection.

What we saw in Hosea. Lo ammi, instead of Ammi. Ammi is typical of God's loving affection for his own people.

Now used for the Egyptians. Assyria, my handiwork. And Israel, my heritage.

Worshipping together seems to speak of the Sar Shalom that Isaiah earlier spoke of. And speaks of the love of God for Israel. And of a people coming together with universal peace.

The historic enemies of Israel. Now at peace with them. And they're worshipping together.

I don't think this text says three gods, Allah, Adonai, and Christ. When it says, they will worship together. I do think Isaiah's vision is the vision of real scripture in general.

Culminating in Zechariah 14:9. In that day, Yod-Heh-Vav-Heh will be king over all the earth. In some way, religion began as a revelation to Abraham individually. And at Sinai, collectively to a nation.

Will then ultimately, through God's revelatory power, bring some kind of peace to Israel. Some kind of worldwide revival. Abraham, through you, all the nations of the earth are going to be blessed.

And that little word blessing recurs. It's found here. Something to think about for the future.

Another interesting passage I want to call to your attention is 25:8. 25:8 is one of the great examples in the Old Testament of demythologization. What's going on here?

Let me read 25:8. This is in Isaiah's apocalypse. This is where he peers ahead toward the very end of the ages.

In this, he sees not just the defeat of the enemies of God among the nations, but he also sees all of the imposters, religiously speaking, as being vanquished and destroyed. He's talking about a messianic banquet in verse 6. One of our Gordon graduates wrote a PhD at the University of Cambridge on this messianic banquet in Isaiah 25, starting with verse 6. On this mountain, the Lord Almighty will prepare a feast of rich food for all peoples, not just Israel, but all peoples. Now the camera lens is going way out.

Abraham, all people will be blessed through you. A banquet of aged wine, the best of meats, and the finest of wines. On this mountain, he will destroy the shroud that enfolds all people, the sheet that covers all nations.

And he will swallow up death forever. So, we know that this is the very end of time as we know it. The Lord Almighty will wipe away the tears, an expression I think you remember from the New Testament.

So, tears will be wiped from all faces. What I want to focus on is the swallowing up of mot. This is the swallowing up of death.

And M.O.T. was the Canaanite god of death. Mot is a common Semitic root, which has reference to either the verbal form to die or the noun mot, a reference to death. So in the Canaanite system, the god of life and vegetation and renewal and nature, which blossoms every year, comes to life.

That was Baal. And annually in the Canaanite epics that we have recorded in the Ugaritic texts, Baal and Mot annually grapple with each other. And Mot kills Baal.

And that's why the vegetation starts dying at the end of June. And you travel to Israel in the summer, it's bleak, the fields are lacking water, it's dry, the wadis are not bursting like they would be in March. They've dried up.

The land takes on the look of death until the first rain begins again, usually in August. In October, parallel with Sukkot.

That's because of Mot, according to the myth of the Canaanite religion. Now, what we have here then is an example of demythologization. Demythologization simply means the Bible breaks the myth.

What breaks the myth? The Bible breaks the myth. What myth? Well, the myth that Mot is real, that Baal is real, and that this annual cycle of life and death, which the inhabitants of that land believed, and which Israel often in her lower spiritual



moments read the book of Genesis. And that's the myth that Baal judges, where the opening of Judges talks about how important Baalism was during this low point, spiritually speaking, of Israel's history.

The myth that Baal is the god of life, vegetation, and fertility, and Mot destroys Baal annually, that myth is broken. Death is like a monster feeding on its victims, according to Psalm 49:14. Here, Mot, at the end of the age, is Isaiah's apocalypse; Mot does not get the last word any more than when you read 1 Corinthians 15. Who gets the last word? Is death? No, because Christ is risen, he has taken the sting out of death.

And so, death does not get the final victory, but Christ is victorious over death. Here, Yahweh swallows Mot. It says He will swallow up Mot.

So, here's the switcheroo. Everybody believed that he was of a Canaanite family, and through theological persuasion that Mot swallowed up his victims. Mot was a god of death.

That was the popular theology of the land. Here, Yahweh swallows up Mot, the Canaanite god of death. So, the myth is broken.

Yahweh gets the last word, not Mot. And so, death is the great swallower. No, Mot himself will be swallowed up.

And so, that idea is destroyed. Another great example of this demythologization is in the Psalms. In the Psalms, there is a speech about Yahweh riding on the clouds.

It says in Psalm 68:4. Sing to God, sing praise to His name, extol Him who rides on the clouds. His name is the Lord and rejoice before Him. The Lord rides on the clouds? Well, we didn't know too much about that text until the three-volume work of Mitchell Dahood in the Anchor Bible commentary came out with hundreds and hundreds of these interesting parallels from ancient Ugaritic or Canaanite mythological texts.

And, of course, one of the great epithets of Baal is that Baal rides on the clouds. He's the rainmaker. Baal is the god that makes the land green.

Baal is the god of nature and life and fertility. He rides on the clouds. Sing praises to Baal.

Here's another great example of breaking the myth. That's garbage. That's a phony popular religion.

Let's set it straight. So, here the psalmist breaks the myth and says it's not Baal that rides on the clouds. Somebody else really brings the rain.

Don't worship the god of nature. Worship the god of the whole universe. So, the myth again is broken.

Another verse I want to call to your attention from Isaiah 26, 3. Another one of the great texts. It's one of the few places and maybe the only place where the word shalom is used twice in a row. A double shalom.

You will keep in NIV perfect peace. Now, that's a nice pun because shalom means perfect. It means complete, together, entire, whole.

This again is a perfect peace. Again, in Isaiah's apocalypse, you will keep him in perfect peace. Him whose mind is steadfast because he trusts in you.

Trust in the Lord forever for the Lord is the rock eternal. Now, with this double shalom, translators usually translate this. King James certainly did perfect peace, NIV perfect peace.

When two words occur together, obviously, it is there to intensify or to emphasize. And that's why, while peace itself means perfection, so perfect peace is a nice little pun there, intensifying the notion of peace. It's like saying perfection, perfection, or peace in the ultimate.

Now, notice what shalom means in the context. Very often, we hear the word shalom. We throw that around.

But the one who has great shalom is solid as a rock. Look at the context here. The Lord is the rock eternal, firm, and whole and together.

And when you lack shalom, you are falling apart. You're like a rock split in pieces. You're disintegrating.

When you have shalom, you have full integration. You have it together. When you lack shalom, you lose it.

You start losing it and falling apart. So, shalom means to have integration, harmony, togetherness. You have it all together.

Hence, so many of these words you will find if you go to a Hebrew lexicon in the many, many different kinds of contexts. This word, shalom, has almost become a loan word in the English language. Words like wholeness, health, prosperity,

perfection, completion, wellness, soundness, harmony. But all of them speak when you have shalom, you have it together.

You're solid as a rock. You're not hanging by a thread. But it's the epitome of health and wellness.

Even Salim was a Canaanite god of peace and health who gave his name to the city of Jerusalem. We have in the text as early as 3100 BC a use of the word Jerusalem. And Salim, a Canaanite god of health, prosperity, wholeness.

You can see Salim, shalom, or in Arabic, salam, today. And even Akkadian has a meaning of health as a root, which is very much in that same mold of being perfectly together and whole. Another couple of references.

One I quickly want to go back to. Never forget in our studies this term, the origin of the gospel. The Gospel is not invented by the New Testament writers.

Isaiah 49, which starts the second large division of the book. Comfort ye, comfort ye my people. And then in 40 verse 9, Mevasseret.

Look for the signs for Mevasseret on your next trip to Jerusalem. Just on the outskirts of Jerusalem coming from the airport--Mevasseret.

The good news, glad tidings, joyous announcement, city. This is a participial form in Hebrew. And the gospel is God's good news.

It comes from the verbal root beser. It's good news about Judah's restoration from exile in the context of Isaiah. So a messenger comes back from the scene of battle, announcing the outcome of the battle to the king and to the people.

The joy of the victory. And when you hear beser in the use in everyday life in the ancient world, and when you understand God's good news, it involves a victory. We've just come through the Easter season.

The good news of the gospel is somebody has triumphed over death. There is victory. And as our poet from the North Shore puts it, if the amino acids do not rekindle, and the molecules re-knit, the church will fall.

Speaking of the resurrection of Jesus from the dead, it is an absolutely critical aspect. The resurrection and the joy of victory from the dead. The resurrection of Jesus.

Taking the sting out of death. Now, the New Testament spiritualizes the physical or the literal and primarily takes beser, God's good news, to refer to salvation from sin.

Just to point out why the church needs to make sure it is a good church, and why it acts like people of not bad news, but good news.

We're not the bad news, bears; we're the good news. Because of the long history of negative Christian-Jewish relations, here's one of the great yet sad puns that the Jewish community made for the Christian gospel. We called it Evangelion, or the word Evangelion, God's good news, from Euangelizo.

The Jews came along and said the Evangelion is really the Evangelion. Evangelion is the good news story. Evan means twisted, bent, or evil.

It's one of the words for sin or evil, but literally to be corrupt or bent or perverted. That's what Evan means in the Old Testament. And gilion is the word for the scroll.

Megillah is the thing you roll with. And the word for the scroll is the wicked scroll, literally. And so Jews made this pun, much like Antiochus Epiphanes, the manifest one, was Epimenes, the madman.

Change a letter here. So, I point this out. Evangelion, or Euangelion, the Greek for good news, became Evangelion, the Hebrew, for a wicked scroll.

This is a pun, and it was used by the rabbis during the Talmudic period. I want to point out a couple of other things.

One of the great literary features of the book that we've been seeing is a number of cases of what we might call chiastic, A-B-B-A, ways of laying out teaching. In 29.13, the Lord says, These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Notice how he lays that out.

A-B-B-A. Jesus uses the same verse in Matthew 15, verses 8 and 9. It's also used in Mark 7:6 and 7. And he says, I will not say to you, to speak of hypocritical or phony religion, a kind of external religion. They feared God, but not from the heart.

Their fear was in the commandments of men, not in divine revelation. In chapter 30 of Isaiah, verses 10 and 11, the personal struggle that prophets had to deal with is an interesting expression. People were telling Isaiah, and we have this emphasis also in Micah, to tone it down.

People who say to the seers, see no more visions, and to the prophets, give us no more visions of what is right. Tell us pleasant things, prophesy illusions. Interesting.

Luther's translation of this particular passage, 30, verse 10, is preach soft to us. That's how he translated it. The word here tells us of pleasant things; as the NIV translates

it, I think underscores always the temptation to water scripture down to the things people want to hear, not what they need to know.

So smooth things were flattering things which avoided the sinfulness of man, probably avoiding truth. It was a temptation present in Isaiah's day for the office of the prophet, and it's still, as God's word is proclaimed today, a tendency. As it says in the next verse, stop confronting us with the holy one of Israel.

That's a powerful one. Let me give you one from the Dead Sea Scrolls, which is a fascinating passage. You'll notice in 33.8, and I'll end with this one today, 33.8 is one of a number of places in the Dead Sea Scrolls where, because of the Dead Sea Scrolls, there has been a change, in this case in one word, so for instance, where this is the 400th anniversary of the King James.

Now we have the IRSV, the NIV, and other translations, and the passage here speaks of highways are deserted, no travelers are on the roads, the treaty is broken, and you have to go back to the beginning, and you have cities, the King James Version, are despised. Now, if you look at the parallelism, it makes very little sense to render the word cities, but if you look very carefully at the shape of the Hebrew letters, you'll see that the letter R in Hebrew is rounded, the letter D in Hebrew has a slight overlapping and it is square. But you can see how a stride could very easily confuse an R and a D, and so the word for cities is arim, with a resh, the word for witnesses is adim, with a dalet, and just that little round of a letter changes the meaning of the word.

Here, then, is an improvement found in the Dead Sea Scrolls, an improvement of the word cities the text; when the treaty is broken, witnesses are despised. Now, if you have an NIV, you'll notice in a footnote there it says Dead Sea Scrolls, reads witnesses. Well, treaties had witnesses in the ancient world; even the Ten Commandments is a treaty of the great king, as Meredith Klein puts it, parallel to the great Hittite-Suzerain treaties with a treaty formula, and witnesses to treaties were very important.

So, when treaties are broken, witnesses are despised, and no one is respected. That makes far more sense than translating the word cities. So here is, yes, just one word that's slightly improved in terms of the meaning and the flow of the text, and that's why there's value in the Dead Sea Scrolls, and having a much earlier, the oldest complete manuscript, we had of the Hebrew Bible dated about the year 1000.

Now you have a whole tradition that goes back a thousand years earlier and provides some very helpful insight to some of these verses, but it does not reveal a wholesale corruption of the Hebrew Bible through all this hand copying of a thousand years. In fact, to the contrary, it demonstrates very faithful copying, and with very, very few exceptions, are there places that really need improvement? So, it's totally wrong to

say over this thousand-year period where we had no independent way of checking the faithfulness of transmission.

It is wrong to say the text severely suffered over that period of time. In fact, the Masoretes were, among others, very, very faithful in passing the text on. So we can say that the Bible we have today, the Hebrew Bible, is, for all intents and purposes, the same Bible that Jesus had.

So that's the good news in general of the Dead Sea Scrolls, but there are a few of these small places where we have to make some minor corrections and improvements because of copying errors. Okay, that will be it for today. Next time we will do a course evaluation and do some additional passages from Isaiah that I want to add to this list.

This is Dr. Marv Wilson in his teaching on the Prophets. This is session 34, Isaiah, Key Texts.