

# Dr. Marv Wilson, Prophets, Session 23, Micah, Isaiah Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Wilson, Prophets, Session 23, Micah, Isaiah, Biblicalelearning.org, BeL

**Dr. Marv Wilson's "Prophets, Session 23" audio transcript focuses on the books of Micah and Isaiah.** The lecture first concludes a discussion on Micah, highlighting messianic prophecies and the importance of a relational, not ritualistic, faith. **The remainder of the session introduces the book of Isaiah, exploring its structure, Isaiah's background, and the significance of his name and prophetic role.** Wilson emphasizes Isaiah's title as the "evangelical prophet," noting the prominent theme of God's good news and its connections to the New Testament, while also mentioning that belief in the resurrection of the dead comes from Isaiah's apocalypse. **The lecture also connects Isaiah to Israel's history, citing that Isiah was the cousin of King Uzziah, and referencing important cultural and religious connections to Isaiah, including Paul's writings and the Dead Sea Scrolls.**

**2. 17 - minute Audio Podcast Created on the basis of Dr. Wilson, Prophets, Session 23 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Prophetic Literature).**



**Wilson\_Prophets\_S  
ession23.mp3**

### 3. Briefing Document: Wilson, Prophets, Session 23, Micah, Isaiah

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Wilson\_Prophets\_EN\_Session23.pdf":

#### **Briefing Document: Session 23 - Final Words on Micah and Introduction to Isaiah**

##### **Overview:**

This session is divided into two parts: a concluding look at the prophet Micah, specifically focusing on Messianic prophecies and the covenant lawsuit, and an introduction to the prophet Isaiah, including his background, name meaning, and importance in both Jewish and Christian traditions.

##### **Part 1: Micah - Final Thoughts**

- **Messianic Prophecy (Micah 5:2):**
  - The passage in Micah 5:2 ("But you, Bethlehem Ephrathah...from you shall come forth for me one who is to be ruler in Israel...") is identified as a key Messianic prophecy linked to the birthplace of Jesus in Matthew 2:5.
  - Ephrathah is the region around Bethlehem. This passage ties the Messiah to the tribe of Judah, referencing Genesis 49:8-10, where Jacob blesses Judah with a ruling lineage.
  - The Messiah's origins are described as "from of old," indicating a pre-existence, which connects to the concept of the eternal Logos in John's Gospel.
  - The Messianic age is characterized by the removal of social and religious evils, mirroring a "radical change" and the establishment of peace and security, a theme further expanded upon in Isaiah. This is described in verse 4, referencing the image of the Messiah feeding his flock, "In the strength of the Lord."
  - The vision of "beating swords into plowshares" (Micah 4) is associated with this era of security where people could dwell safely outside city walls.
- **Covenant Lawsuit (Micah 6):**
  - The Hebrew word "RIV" signifies an accusation or covenant lawsuit against Israel.
  - God, through the prophet Micah, acts as the prosecuting attorney. The mountains and hills act as silent witnesses and the jury.

- God's case is built on His abundant past mercies, specifically the Exodus and the giving of the Law at Sinai, as well as the leadership of Moses, Aaron and Miriam. The Exodus is presented as a cornerstone of Jewish history.
- Quote: "Everything, in a sense, in Jewish history goes back to the Exodus and Sinai as the twin pillars that constituted the nation, which showed God's redeeming power and His covenant love, giving them revelation."
- Miriam is mentioned as an example of female leadership in scripture, specifically her role in the "Song of the Sea" following the Exodus.
- God delivered them not only from Egypt but also from those who would curse them, like when Balaam blessed Israel.
- Israel's issue is their over-reliance on ritual without a genuine relationship with God.
- Quote: "The essence of biblical religion is relational, not ritual."
- The prophet challenges Israel's escalating sacrificial offerings and instead emphasizes reconciliation and personal relationships.
- The Lord requires "mishpat" (justice), "hesed" (loyal love), and "zenyut" (modesty/humility).
- Quote: "He has shown you, O man, what is good, and what does the Lord require of you? And so those three cardinal tenets of Hebrew religion, the doing of mishpat, doing the right thing, mishpat, justice, fairness, equity in your dealings with people, the hesed, the loyal love to the Almighty that allows you to deal kindly and lovingly with your fellow neighbor. Finally, I talked at the end of the last hour about zenyut, which is a relatively rare word in the Hebrew Bible but is a call to modesty. Don't flaunt it."
- True religion is about how one lives, not about mechanical ritual. Rituals should always point beyond themselves, but are not the end goal.

## **Part 2: Isaiah - Introduction**

- **Structure of Isaiah:**
- The book is divided into three sections:
- Chapters 1-39: Events in Isaiah's time, judgment on Judah and surrounding nations.

- Chapters 24-27: "Isaiah's apocalypse" – prophecies of the future, including resurrection of the dead.
- Chapters 40-66: Comfort for the exiles, the promise of redemption through suffering (Isaiah 53), and the ultimate reign of God in Zion.
- **Isaiah's Identity and Name:**
- "Yeshayahu" is his Hebrew name, meaning "Yahweh saves" or "salvation is of Yahweh."
- He is called the "evangelical prophet" or the "messianic prophet" because he articulates God's "good news" (euangelion in Greek) of salvation, which is realized in Christ. This concept originates with Isaiah not with the New Testament.
- Quote: "And Isaiah holds out God's good news and articulates that more than any other prophet. God's good news ultimately, of course, in the coming of the Messiah. But we'll see how the gospels did not invent this idea of good news but it really comes right smack out of Isaiah."
- John 12:41 connects Isaiah's vision to the glory of Christ.
- The root word *b'ser* (meaning to announce or bring good news) is discussed as a Semitic root found in names and places in the Arabic and Hebrew speaking world.
- **Good News (Mivaseret):**
- The Hebrew word *mivaseret*, from the root *baser*, means "bringer of good news" and is used in Isaiah 40:9 and 52:7, particularly in the context of the return from exile.
- This concept of a messenger announcing good news about the end of war and proclaiming peace is foundational to the understanding of the New Testament gospel and salvation. It is about Christ's life, death, resurrection, and future return.
- Quote: "The whole package is about Christ and His work of redemption on the part of the sinner. And that is God's good news. We call it the Evangel."
- Paul in Romans 10:15 echoes Isaiah 52:7 ("How beautiful are the feet of those who bring good news").

- **Importance of Isaiah in the New Testament:**
- The New Testament quotes or alludes to Isaiah over 400 times, demonstrating its significance.
- 47 of Isaiah's 66 chapters are used in the New Testament.
- Isaiah is one of the most important books of the Old Testament, alongside Deuteronomy and Psalms. They were the most frequently copied at Qumran.
- The speaker urges Christians to consider Deuteronomy, Psalms, and Isaiah when they want to begin reading the Old Testament.
- **Isaiah's Background:**
- Isaiah was likely a cousin of King Uzziah of Judah. His father Amoz was possibly the brother of King Amaziah of Judah.
- Isaiah's ministry started around 740 BC (the year of Uzziah's death, per Isaiah 6:1). He served through the reign of Hezekiah.
- There is an extra-biblical tradition that Isaiah was killed by being "sawn in two" under King Manasseh, although this isn't in the Bible. Hebrews 11:37 is cited as a possible allusion.
- Isaiah's children's names were symbolic:
- Shear-Jashub: "a remnant shall return"
- Maher-Shalal-Hash-Baz: "hasten to the booty, quick to the spoil"
- **Dead Sea Scrolls:**
- 15 manuscripts of Isaiah were found among the Dead Sea Scrolls at Qumran, demonstrating its importance in that time.
- The Israel Museum houses a replica of the full Isaiah scroll.

### **Key Takeaways:**

- Micah contains crucial Messianic prophecies, particularly pointing to Bethlehem as the birthplace of the Messiah, and also emphasizes the importance of relationship with God over rote ritual.

- Isaiah's name, meaning "Yahweh saves," is a crucial concept in his book. He is the "evangelical prophet" who articulated God's "good news" of salvation, anticipating the New Testament gospel.
- Isaiah is heavily quoted in the New Testament and is seen as a vital book for understanding the relationship between the Old and New Testaments, along with Deuteronomy and Psalms.
- Isaiah's background and symbolic children's names add depth to his prophetic message.

This briefing document captures the essential points from Dr. Wilson's lecture, highlighting the importance of both Micah and Isaiah in understanding biblical prophecy and the overall narrative of salvation.

## 4. Study Guide: Wilson, Prophets, Session 23, Micah, Isaiah

### Prophets: Micah and Isaiah Study Guide

#### Quiz

1. How does the book of Micah connect the Messiah to Bethlehem, and what does this connection imply about the Messiah's origins?
2. Describe the “covenant lawsuit” in Micah chapter 6. What is God accusing Israel of, and what does this accusation highlight about God's relationship with His people?
3. According to the text, what is the essence of biblical religion as opposed to mere performance of rituals?
4. What are the three main sections of the book of Isaiah?
5. What does the name "Isaiah" mean, and how does this meaning relate to the prophet's role and message?
6. Explain how Isaiah's prophecies use the word or concept of “good news.”
7. What are the two main sources that indicate the importance of Deuteronomy, Psalms, and Isaiah in the Old Testament, according to this source?
8. According to the text, what was the family background of Isaiah, and how might this affect his role as a prophet?
9. What are the symbolic meanings of Isaiah's two children's names, and what does each name imply about Isaiah’s prophetic message?
10. Why is the discovery of the Dead Sea Scrolls significant for the study of Isaiah, and where is a replica of one of the scrolls housed?

#### Quiz Answer Key

1. Micah 5:2 connects the Messiah to Bethlehem Ephrata, stating that from there will come a ruler in Israel. This implies that the Messiah's origins are rooted in a specific place, which highlights his human lineage and connection to the tribe of Judah.
2. The “covenant lawsuit” in Micah 6 is a divine accusation against Israel for their unfaithfulness. God, through the prophet, is highlighting His abundant mercies in

the past (Exodus and leaders like Moses, Aaron, and Miriam) compared to their lack of obedience and proper worship.

3. The essence of biblical religion is relational, characterized by a personal connection with God. Rituals are meant to point to God and facilitate understanding of faith, but religion becomes mechanical when it focuses on performance without personal devotion.
4. The book of Isaiah is divided into three main sections: Chapters 1-39 focusing on events in Isaiah's time and judgments on Judah and surrounding nations, chapters 24-27 which contains an apocalypse and addresses future events and resurrection, and chapters 40-66 which focus on the exiles, redemption through suffering, and the future glory of Zion.
5. The name "Isaiah" means "Yahweh saves" or "the salvation is of Yahweh." This meaning reflects Isaiah's role as a prophet delivering messages of salvation and divine deliverance.
6. Isaiah's prophecies use the idea of "good news," often from the Hebrew root "b'ser" (to announce or bring good news), particularly in chapters 40 and 52. It's used to describe the messenger bringing tidings of the end of the exile, peace, and salvation, thereby prefiguring the gospel.
7. The two main sources indicating the importance of Deuteronomy, Psalms, and Isaiah are the frequency with which they are quoted in the New Testament and the number of manuscripts discovered at Qumran, which includes the Dead Sea Scrolls.
8. Isaiah was possibly a cousin to King Uzziah because Jewish tradition says his father was the brother of King Amaziah, which could have given Isaiah some access to the royal court and greater influence.
9. Isaiah's two children's names, Shear-jashub ("a remnant will return") and Maher-shalal-hash-baz ("hasten to the booty, quick to the spoil"), symbolize the future judgment and salvation of Judah.
10. The discovery of the Dead Sea Scrolls is significant because the early copies of Isaiah found there confirm the text we have today, while dating back to the time before Jesus and provide a view into the development of scripture. A replica of the Isaiah scroll is housed in the Shrine of the Book at the Israel Museum in Jerusalem.

## Essay Questions

1. Discuss the role of rituals in the Old Testament, according to the source material, and analyze the tension between ritual and relationship with God presented in the books of Micah and Isaiah.
2. Explain how the concept of "good news" develops from its Old Testament usage in Isaiah to its understanding in the New Testament, using examples from the provided lecture.
3. Analyze the relationship between the historical context of Isaiah's time and the prophetic messages found in the book, specifically addressing how the prophet's relationship to the kings may have impacted his work.
4. Compare and contrast the ways Micah and Isaiah address themes of social justice, divine judgment, and messianic hope, as presented in this lecture.
5. Using examples from the provided lecture, explain the significance of the Old Testament books of Deuteronomy, Psalms, and Isaiah in understanding the context of the New Testament.

## Glossary

**Bethlehem Ephrata:** A region around Bethlehem, identified in Micah 5:2 as the birthplace of the Messiah.

**Covenant Lawsuit (RIV):** A legal accusation brought by God against Israel for breaking their covenant relationship with Him.

**Dead Sea Scrolls:** Ancient manuscripts discovered at Qumran that provide the earliest known copies of biblical texts, including Isaiah.

**Evangelical Prophet:** A title sometimes given to Isaiah because his prophecies articulate the "good news" of God's salvation.

**Euangelion:** Greek term meaning "good news" or "gospel," often used to describe the message of Christ's life, death, and resurrection.

**Hesed:** Hebrew term meaning "loyal love" or "steadfast kindness," referring to God's covenant love and the kindness believers should show to others.

**Logos:** A term used in John's Gospel to refer to the eternal Word of God, often associated with Jesus.

**LXX:** Abbreviation for the Septuagint, the Greek translation of the Hebrew Bible.

**Maher-shalal-hash-baz:** The symbolic name of Isaiah's second son, meaning "hasten to the booty, quick to the spoil," signifying impending judgment.

**Mevaseret:** Hebrew word from the root "*baser*," meaning "one who brings good news"; associated with a messenger.

**Messianic Age:** The future time of peace and justice when the Messiah will reign, as described in the prophecies of Micah and Isaiah.

**Mishpat:** Hebrew term meaning "justice," "fairness," or "equity," emphasizing the importance of doing right in one's dealings with others.

**Pre-existence:** The doctrine that Jesus existed before his earthly birth, often associated with the concept of the Logos.

**Qumran:** The location near the Dead Sea where ancient scrolls, including texts of Isaiah, were discovered.

**Shear-jashub:** The symbolic name of Isaiah's first son, meaning "a remnant will return," representing the hope for future restoration.

**Shirat HaYam:** Hebrew for "Song of the Sea," referring to the song sung by the Israelites after the Exodus.

**Zenyut:** Hebrew term meaning "modesty" or "humility," a call to walk humbly before God without arrogance or presumption.

## 5. FAQs on Wilson, Prophets, Session 23, Micah, Isaiah, Biblelearning.org (BeL)

### FAQ on Micah and Isaiah based on Dr. Marv Wilson's Lecture

1. **How does Micah connect to the Messianic prophecy, and what does it say about the Messiah's origins?** Micah 5:2 is a key passage that predicts the Messiah's birth in Bethlehem Ephrata, connecting to Matthew 2:5 in the New Testament. The text speaks of the Messiah's origins as "from of old," which is understood to mean he has a pre-existence, echoing the concept of the eternal logos in John's Gospel. This passage also suggests that the Messianic age will bring a removal of social and religious evils and a period of security and peace. The imagery used in Micah describes the Messiah as a shepherd-king who will lead and protect his people.
2. **What is the "RIV" mentioned in Micah, and what does it reveal about God's relationship with Israel?** The "RIV" refers to a Hebrew word meaning an accusation or case. In Micah 6, it's used in the context of a covenant lawsuit where God, through the prophet Micah, brings an accusation against Israel. This accusation emphasizes God's past mercies and saving acts, such as the Exodus from Egypt and the provision of leaders like Moses, Aaron, and Miriam. The lawsuit highlights Israel's turning to ritual over relationship, demonstrating that God desires genuine righteousness and justice more than mere religious observances.
3. **How does the lecture interpret the tension between ritual and relationship with God, particularly in Micah?** The lecture emphasizes that while rituals were important in the Old Testament, they were meant to point beyond themselves to a personal relationship with God. Micah (and other prophets) critiqued the people's focus on perfunctory religious exercises, emphasizing that God desires justice, loving kindness (*hesed*), and humble, modest living (*zenyut*). This aligns with Jesus' teaching to prioritize relational reconciliation over ritualistic practices. The focus should be on how one lives rather than the rituals performed, underscoring that true faith is relational, not mechanical.

4. **What is the significance of Isaiah's name, and why is he called the "evangelical" or "messianic" prophet?** Isaiah's name, Yeshayahu, means "Yahweh saves" or "salvation is of Yahweh," reflecting a central theme of the book: God's deliverance. He is called the "evangelical" or "messianic" prophet because he articulates God's good news (gospel), especially regarding the coming Messiah, more than any other prophet. This "good news" concept is grounded in the Hebrew root *b'ser* and seen in passages like Isaiah 40:9 and 52:7, which speak of bringing good tidings of redemption and peace.
5. **How does Isaiah connect to the New Testament's use of "good news" and how does the lecture explain the passage in Isaiah 52:7 about the "beautiful feet"?** The lecture explains that the "good news" tradition in the New Testament is rooted in the language and themes found in Isaiah. The passages in Isaiah about announcing good tidings are directly linked to the Greek word *euangelion*, from which the word "evangelical" is derived. Isaiah 52:7 ("How beautiful upon the mountains are the feet of those who bring good news") depicts a messenger bringing news of victory and peace, symbolizing the work of Christ, who ultimately brings God's good news and peace to believers. This passage highlights the role of messengers in proclaiming God's salvation.
6. **How does the lecture describe the structure of Isaiah, and what are its major thematic sections?** The book of Isaiah is divided into three main sections. The first (chapters 1-39) primarily concerns events in Isaiah's own time and includes judgments on Judah and neighboring nations. The second (chapters 40-55), sometimes called "Isaiah's apocalypse," projects into the future and discusses themes like the resurrection of the dead. Finally, the third (chapters 56-66) focuses on comforting the exiles with the promise of redemption through suffering, ultimately culminating in the vision of God's universal reign and the future glory of Zion. The structure moves from historical context to future hope.
7. **What does the lecture teach about the family background of Isaiah and the symbolic names of his children?** Isaiah is presented as a contemporary of King Uzziah and possibly a cousin, with his father Amoz being the brother of King Amaziah. Isaiah's two children had symbolic names. His son Shear-Jashub means "a remnant will return," giving hope amidst judgment. The other son's name, Maher-Shalal-Hash-Baz, means "hasten to the booty, quick to the spoil," referring to the impending judgment on nations who were causing hardship for the people of God.

8. **Why does the lecture highlight the importance of Isaiah, Deuteronomy, and Psalms in understanding the Old Testament, and what evidence supports this assertion?** The lecture emphasizes the significance of Deuteronomy, Psalms, and Isaiah because they are frequently quoted or alluded to in the New Testament and based on the number of manuscript findings at Qumran. Deuteronomy is crucial for its teachings on God's law and the great commandment to love God, and Jesus quoted from it during his temptations. The Psalms, constituting the hymnbook of the early church, show up in 20% of the New Testament citations. Isaiah provides Messianic prophecies and sets the foundation for the New Testament concept of "good news." These three books act as crucial connecting points between the Old and New Testaments, and thus are good places to begin one's study of the Old Testament.