

Dr. Marv Wilson, Prophets, Session 25, Isaiah, Part 3 Resources from NotebookLM

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

1. Abstract of Wilson, Prophets, Session 25, Isaiah, Part 3, Biblicalelearning.org, BeL

Dr. Marv Wilson's Session 25 lecture, "Isaiah, Part 3," explores the arguments surrounding the book of Isaiah's unity, contrasting the traditional view with the Deutero-Isaiah school. He presents evidence from tradition, such as the book of Ecclesiasticus and the Dead Sea Scrolls, and examines vocabulary and New Testament references to support a single authorship. **Wilson introduces a moderate view of multiple authorship through Isaiah's disciples before transitioning to an analysis of Hebrew poetry's characteristics.** The lecture highlights rhythmical units of thought and expands on various types of parallelism found in biblical poetry, illustrating these with examples from Isaiah. **Wilson further details figures of speech and anthropomorphisms before concluding the session.**

**2. 17 - minute Audio Podcast Created on the basis of
Dr. Wilson, Prophets, Session 25 – 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
ession25.mp3**

3. Briefing Document: Wilson, Prophets, Session 25, Isaiah, Part 3

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Wilson_Prophets_EN_Session25.pdf":

Briefing Document: Dr. Marv Wilson on Isaiah and Hebrew Poetry

I. Unity of the Book of Isaiah

A. The Deutero-Isaiah School:

- Dr. Wilson begins by acknowledging the "Deutero-Isaiah school," a viewpoint that posits the Book of Isaiah was written by multiple authors.
- Their arguments include:
- The name of Isaiah is not found in chapters 40-66.
- Theological, historical, and literary/stylistic differences exist between the two sections (chapters 1-39 and 40-66).
- This school of thought gained prominence in the 19th and 20th centuries and remains popular.

B. Arguments for the Unity of Isaiah:

- Dr. Wilson presents arguments supporting the traditional view that the entire book was written by the 8th-century prophet Isaiah.
- **Tradition: Ecclesiasticus (Wisdom of Jesus ben Sirach):** Written around 180 BC, this text praises Isaiah's ministry to Zion and connects it to King Hezekiah. The text uses the word "comfort" (parakaleo), which is the same term found in Isaiah 40:1, "Comfort ye, comfort ye my people." Dr Wilson notes that this traditional reading of this material indicates that the prophet Isaiah ministered in Zion, not among captives in Babylon.
- **Dead Sea Scrolls:** The Isaiah scroll shows no break between chapters 39 and 40, which, according to those who hold to the unity of the book, suggests the text was considered one continuous work. "When you look at the Isaiah scroll, you find that there is no break in the manuscript at the end of chapter 39. Chapter 39 ends just one line from the bottom of the page."

- **Content:Knowledge of Judea:** The supposed "Second Isaiah" shows a detailed knowledge of plants, animals, and climate of Israel, despite allegedly living in Babylon.
- **Reference to Babylon:** Isaiah 43:14 speaks of "sending to Babylon," not addressing those already there, suggesting the author was not a captive.
- **Vocabulary:"Holy One of Israel":** This phrase, unique to Isaiah, appears frequently throughout the entire book. It is found 12 times in chapters 1-39 and 14 times in 40-66. Dr. Wilson notes, "The word Holy One of Israel is only found five times in the Old Testament, outside the prophecy of Isaiah. But within the prophecy of Isaiah, that expression is found 12 times in chapters 1-39 and it is found 14 times in 40-66." The even distribution of this term, in the view of the Unity school, shows that one author is responsible for the whole of Isaiah.
- **Other Unique Expressions:** Phrases like "the mouth of the Lord has spoken it" are found in both sections of Isaiah, suggesting one author.
- **New Testament Evidence:**New Testament authors often quote various parts of the Book of Isaiah as if it were all from one prophet named Isaiah. "The New Testament authors quote from all parts of the prophecy as if these parts are from this person, Isaiah."
- However, Dr. Wilson notes that NT authors didn't use citations as precisely as modern academics do. He draws parallels to how "Moses" is associated with the entire Pentateuch even though he didn't write all of it, and David's name is connected with the book of Psalms, even though many of the Psalms are not written by him. So, while the New Testament quotes "Isaiah" frequently, this may not be a definitive argument.
- **R.K. Harrison's Theory:**Harrison proposes Isaiah's disciples compiled an anthology of his proclamations into a two-part arrangement, 1-33 and 34-66. "And he says these were compiled by Isaiah's disciples."
- The Masoretes' break after chapter 33 might indicate a historical awareness of this arrangement.
- Harrison suggests the compilation was likely done around 630 BC.

C. Dr. Wilson's Position:

- Dr. Wilson favors the traditional argument for the unity of the book, but not in a "mechanical" way.

- He believes the scriptures were shaped and worked within the community of faith through tradition, allowing for additions from Isaiah's disciples. He states, "I can see his disciples over a period of time adding collections, oracles, sermons, and other things to some of this material over a period of time."
- He rejects the argument that Isaiah could not have foreseen events like the rise of Cyrus, emphasizing that divine revelation could include such specific prophecies. "Then it certainly is within the realm of divine revelation that God could even reveal names like Cyrus in advance."
- He stresses the importance of focusing on core theological truths over disputes about authorship, quoting Augustine's motto: "in essential unity, in non-essential liberty, and in all things charity."

II. Characteristics of Biblical Hebrew Poetry

- Dr. Wilson highlights that one-third of the Old Testament is poetry, underscoring its importance.
 - He notes three main characteristics:
 - **Rhythmical Units of Thought:** Hebrew poetry uses rhythm in lines and thought, rather than strict rhyme and meter (like Western poetry).
 - It emphasizes "a sense of rhythm" with accented words, but not in a "real mechanical sense."
 - He notes emotional impulses often set the tone of the poetry.
 - He gives the example of the "tutu" rhythm.
1. **Parallelism:** This is the main focus of Dr. Wilson's discussion.
 - **Synonymous Parallelism:** The second line repeats or expands the first line with similar meaning.
 - Example: Isaiah 1:10, "Hear the word of the Lord, you rulers of Sodom; Give ear to the teaching of our God, you people of Gomorrah."
 - Example: Isaiah 1:18, "Though your sins are like scarlet, they will be white as snow. Though they are red like crimson, they will become like wool."
 - **Antithetic Parallelism:** The second line contrasts with the first line, often using "but."

- Example: Isaiah 54:7-8, "For a brief moment I forsook you, but with great compassion I will gather you."
- Example: Isaiah 65:13, "Behold, my servant shall eat, but you will be hungry. Behold, my servant shall drink, but you will be thirsty."
- **Synthetic Parallelism:** The second line amplifies, completes, explains or enriches the first line.
- Example: Isaiah 1:23, "Your princes are rebels and companions of thieves."
- Example: Isaiah 50:4, "The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary."
- **Tautological Parallelism:** The second line repeats the first verbatim or nearly verbatim, for emphasis.
- Example: Isaiah 24:16, "But I say, I pine away. I pine away. For the treacherous deal treacherously. The treacherous deal very treacherously."
- Example: Isaiah 28:10 & 13 "tzav le tzav, tzav le tzav, kav le kav, kav le kav...a little boy here and a little boy there."
- **Progressive Parallelism:** Often called climactic or stair-like, it repeats a word from the previous line and builds upon it.
- Example: Psalm 29:1, "Ascribe to the Lord, O heavenly beings, Ascribe to the Lord glory and strength."
- Example: Isaiah 11:2.
- **Chiastic Parallelism:** (ABBA structure).
- Example: "The Sabbath was made for man, not man for the Sabbath."
- **Figures of Speech:** Similes ("like" or "as"), metaphors, personification (giving human traits to inanimate objects), zoomorphisms (attributing animal characteristics to God), and anthropomorphisms (attributing human characteristics to God) are common.
- These devices allow us to understand the character of God. Dr Wilson noted, "When God gave the Bible, He lisped...He makes it analogous to the time-space world in which we live."

III. Conclusion

- Dr. Wilson's lecture emphasizes the importance of understanding both the debate over the unity of Isaiah and the nuances of Hebrew poetic style.
- He advocates for a balanced approach, emphasizing core theological truths while remaining open to different interpretations about authorship and literary styles.

This briefing document captures the major points from the lecture and serves as a helpful summary of the arguments and concepts discussed.

4. Study Guide: Wilson, Prophets, Session 25, Isaiah, Part 3

Isaiah Study Guide

Quiz

Instructions: Answer the following questions in 2-3 sentences each.

1. What are two traditional arguments for the unity of the book of Isaiah?
2. How does the Dead Sea Scroll of Isaiah support the unity of the book?
3. What is the significance of the term "Holy One of Israel" in the arguments about Isaiah's authorship?
4. How does the New Testament use the name Isaiah in relation to the book of Isaiah?
5. Explain R.K. Harrison's view of Isaiah's authorship.
6. According to Dr. Wilson, what is the threefold motto Christians should use to approach biblical interpretation?
7. What are the three main characteristics of Hebrew poetry?
8. Describe the concept of synonymous parallelism and provide an example from the text.
9. Explain antithetic parallelism and give an example.
10. What is a chiasm, and what is its structural pattern?

Quiz Answer Key

1. Two traditional arguments for the unity of Isaiah include the testimony of Ecclesiasticus (Wisdom of Jesus ben Sirach), which praises Isaiah's ministry as a whole and links it to Hezekiah's time in Zion, and the lack of a break or separation in the Isaiah scroll found among the Dead Sea Scrolls, suggesting the text was seen as one continuous work.
2. The Dead Sea Scroll of Isaiah shows no major break between chapters 39 and 40, supporting the idea that the text was not considered two separate documents written hundreds of years apart, but rather a unified work.
3. The term "Holy One of Israel" is found extensively within Isaiah (12 times in chapters 1-39 and 14 times in 40-66), and this term is unique to Isaiah and used

much more frequently than anywhere else in the Old Testament. The distribution across both sections of the book suggests a common author, which either means Isaiah wrote the whole thing or that the second part imitates the first.

4. The New Testament authors often introduce quotations from the book of Isaiah by mentioning "Isaiah the prophet," which implies a single, unified authorship. However, Dr. Wilson raises a question as to whether these citations are a general reference to the collection of writings rather than a precise attribution of authorship.
5. R.K. Harrison argues that the book of Isaiah is an anthology of the prophet's proclamations collected and arranged by his disciples, organized in two parts (chapters 1-33 and 34-66), possibly because two scrolls were easier to manage and use for instructional purposes.
6. The threefold motto Christians should use to approach biblical interpretation is: "in essential unity, in non-essential liberty, and in all things charity," emphasizing a balance between core beliefs, open-mindedness on less critical issues, and a loving attitude towards those who have differing opinions.
7. The three main characteristics of Hebrew poetry are rhythmical units of thought (rather than strict meter and rhyme), parallelism of ideas, and the use of figures of speech such as simile and metaphor.
8. Synonymous parallelism is when the second line repeats, expands, or echoes the thought of the first line, often in slightly different words. An example from the text is Isaiah 1:10, "Hear the word of the Lord, you rulers of Sodom. Give ear to the teaching of our God, you people of Gomorrah."
9. Antithetic parallelism is when the second line expresses a thought in sharp contrast or opposition to the first line, often using the word "but." An example is found in Isaiah 54:7, "For a brief moment I forsook you, but with great compassion I will gather you."
10. A chiasm is a poetic structure where the lines are arranged in an ABBA pattern, where the second and third lines have a relationship different from the first and the last line. For example, "When the going gets tough, the tough get going."

Essay Questions

Instructions: Answer each of the following questions in essay format. Your response should demonstrate a comprehensive understanding of the source material, making sure to refer to specific examples.

1. Discuss the arguments for and against the unity of the book of Isaiah, specifically citing the evidence based on tradition, manuscript analysis, vocabulary, and New Testament references. How does Dr. Wilson's discussion of these arguments help us to understand the complexities of the debate?
2. Explain the significance of parallelism in Hebrew poetry. Include in your answer an analysis of three different types of parallelism and give examples of each from the book of Isaiah, as cited in the text.
3. Describe R.K. Harrison's theory of multiple authorship of the book of Isaiah. How does this view differ from traditional views?
4. How does Dr. Wilson explain the use of figurative language, including anthropomorphism, in biblical poetry? Provide examples to support your explanation. How does this approach help Christians relate to God through scripture?
5. Dr. Wilson suggests that the issues of authorship and date can cause separation and division. How does he propose that we handle these issues? What is the goal of this approach and why is it important?

Glossary of Key Terms

- **Apocryphal Books:** Writings of uncertain authenticity or canonical status, such as the book of Ecclesiasticus.
- **Deutero-Isaiah:** The theory that Isaiah chapters 40-66 were written by a different, later author or school, not by the 8th-century prophet Isaiah.
- **Ecclesiasticus (Wisdom of Jesus ben Sirach):** An apocryphal book from the 2nd century BC that praises Isaiah and links his ministry to Hezekiah.
- **Dead Sea Scrolls:** Ancient Jewish religious manuscripts discovered in caves near the Dead Sea, including the Isaiah scroll.
- **Isagogics:** The subject of biblical introduction that deals with authorship, date, and the background of biblical texts.
- **Masoretes:** Jewish scholars who worked to standardize the text of the Hebrew Bible between the 6th and 10th centuries AD.
- **Anthology:** A collection of writings, often on the same topic or by the same author.
- **Talmudim:** Disciples or students, referring to those who preserved and transmitted the teachings of prophets, such as those of Isaiah.
- **Synonymous Parallelism:** A type of parallelism in Hebrew poetry where the second line repeats or expands the thought of the first line in slightly different words.
- **Antithetic Parallelism:** A type of parallelism where the second line expresses a thought that contrasts or opposes the first line, often using the word "but."
- **Synthetic Parallelism:** A type of parallelism where the second line amplifies, complements, enriches, develops, explains, or supplements the first line.
- **Tautological Parallelism:** A type of parallelism where the second line repeats the words of the first line either verbatim or close to it, for emphasis.
- **Progressive/Climactic Parallelism:** A type of parallelism where the second line repeats a word from the previous line in a stair-like or climactic structure.
- **Chiastic Parallelism (Chiasm):** A poetic structure with an ABBA pattern, where the first and last lines have a relationship and the second and third lines have a different relationship.

- **Simile:** A figure of speech that uses words like "like" or "as" to compare two things.
- **Metaphor:** A figure of speech that compares two things by stating one is the other without using like or as.
- **Personification:** A figure of speech where human characteristics are attributed to non-human objects or ideas.
- **Zoomorphism:** A figure of speech where animal-like forms or characteristics are attributed to a non-animal entity, such as Yahweh.
- **Anthropomorphism:** A figure of speech where human characteristics are attributed to God.
- **Anthropopathism:** A figure of speech where human emotions are attributed to God.

5. FAQs on Wilson, Prophets, Session 25, Isaiah, Part 3, Biblicalelearning.org (BeL)

Okay, here's an 8-question FAQ based on the provided source, formatted using markdown:

FAQ on Isaiah and Hebrew Poetry

1. **What is the main debate surrounding the authorship of the Book of Isaiah, and what are some arguments for its unity?**
2. The primary debate centers on whether the entire book was written by the 8th-century prophet Isaiah, son of Amoz, or if chapters 40-66 were written by an anonymous "Deutero-Isaiah" during the Babylonian exile (200 years later). Arguments for unity include: 1) ancient tradition, such as the apocryphal book of Ecclesiasticus and the Dead Sea Scrolls, suggest a single author, and that there is no break between chapter 39 and 40 on the Dead Sea Scroll; 2) the "Holy One of Israel" is a unique expression used consistently in both parts; 3) vocabulary and unique expressions are shared throughout the book; and 4) New Testament writers cite both sections and attribute them to Isaiah.
3. **How does the New Testament's use of "Isaiah" as the author of the whole book impact the authorship debate?**
4. The New Testament frequently quotes from both sections of Isaiah and attributes them to "Isaiah the prophet." However, it is argued that the New Testament authors may be using "Isaiah" to refer to the entire collection of Isaiah's prophecies, similar to how "Moses" refers to the Pentateuch, rather than making a precise claim about the authorship of every part of the book. There are many references in the New Testament that associate a name with a collection of writings rather than a specific claim on authorship of all the pieces of the collection.

5. What is R.K. Harrison's theory regarding the authorship of Isaiah?

6. Harrison proposes that the Book of Isaiah is an anthology of proclamations by the prophet Isaiah, collected and compiled by his disciples. He suggests that the book was organized into two parts (chapters 1-33 and 34-66) for easier handling, with a major break occurring after chapter 33. This compilation, according to Harrison, could have taken place around 630 BC, not too long before the beginning of Jeremiah's ministry.

7. What is the threefold motto suggested for approaching potentially divisive issues of biblical interpretation?

8. The motto is "in essentials, unity; in non-essentials, liberty; and in all things, charity." This approach encourages Christians to agree on core theological truths, allow flexibility in matters not explicitly defined by Scripture, and to treat each other with love and respect regardless of differing viewpoints. It is important to be willing to have strong convictions about core elements of the Christian faith but recognize that other elements of biblical interpretation may be up for discussion and have less clarity.

9. Why is it important to understand Hebrew poetry when reading the Old Testament?

10. Approximately one-third of the Old Testament is written in poetic form. Understanding the characteristics of Hebrew poetry is essential for proper interpretation because its style differs significantly from Western poetry or prose. Hebrew poetry emphasizes parallel thought rather than strict meter or rhyme, so understanding these different devices used is crucial to understanding the meaning.

11. What are the main characteristics of Hebrew poetry?

12. The three main characteristics are: 1) rhythmical units of thought; 2) parallelism (which has various types); and 3) the use of figurative language. Rhythmical units do not use strict meter as in Western poetry; instead, they focus on the balance of lines of thought and emotion. Parallelism is the matching of one line of text with another in a way that adds meaning, and figurative language includes similes, metaphors, and other figures.

13. What is parallelism in Hebrew poetry, and what are its different types?

14. Parallelism is a key feature of Hebrew poetry where the second line relates to the first. Its main types are: a) Synonymous - the second line repeats, expands, or echoes the first line using different words. b) Antithetic - the second line contrasts with the first, using adversative "but" to highlight opposite ideas. c) Synthetic - the second line amplifies, explains, or completes the first line, giving context and extra information. d) Tautological - the second line repeats, almost verbatim, to add emphasis. e) Progressive/Climactic - the second line repeats a word from the first line to build and create a stair effect. f) Chiastic- utilizes an ABBA pattern.

15. How do figures of speech and anthropomorphisms enhance our understanding of God in biblical poetry?

16. Figures of speech like similes and metaphors create vivid word pictures that help make abstract concepts concrete for readers. Zoomorphisms attribute animal characteristics to God, while anthropomorphisms and anthropopathisms describe God in human terms, such as having "eyes" or expressing emotions like anger. This makes God relatable and conveys His personal nature, despite being an invisible being with no physical form. Using such figures of speech helps to make God's message accessible to humanity.