

Dr. Marv Wilson, Prophets, Session 27, Isaiah, Select Passages, Part 2 Resources from NotebookLM

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

1. Abstract of Wilson, Prophets, Session 27, Isaiah, Select Passages, Part 2, Biblicalelearning.org, BeL

Dr. Marv Wilson's session 27 on the prophet Isaiah focuses on select passages, particularly from chapters 1 and 6. The lecture examines Isaiah's commission, highlighting his vision of the Lord, introspection about his own inadequacy, and subsequent commissioning. Wilson unpacks the themes of judgment and the remnant, noting God's indictment of Judah's rebellion and the promise of a surviving faithful group. He draws parallels to other prophetic books like Micah and connects Isaiah's message to Jesus' teachings, especially regarding the rejection of empty ritualism in favor of heartfelt devotion. The session also analyzes the meaninglessness of insincere worship and the call to cleanse from wrongdoing.

2. 15 - minute Audio Podcast Created on the basis of Dr. Wilson, Prophets, Session 27 – 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_Session27.mp3

3. Briefing Document: Wilson, Prophets, Session 27, Isaiah, Select Passages, Part 2

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided excerpts of Dr. Marv Wilson's lecture on Isaiah:

Briefing Document: Dr. Marv Wilson on Isaiah

Overview:

Dr. Wilson's lecture focuses on key passages from Isaiah, exploring the prophet's commissioning (Isaiah 6) and the subsequent indictment of Judah (Isaiah 1). He emphasizes the themes of divine encounter, human inadequacy, prophetic calling, the remnant, and the tension between outward religious practice and inward spiritual reality.

Key Themes and Ideas:

1. Isaiah's Commission (Isaiah 6:1-13):

- **Three-Point Structure:** Wilson outlines Isaiah's commission as a three-stage process: seeing the Lord (vv. 1-4), seeing himself (vv. 5-8), and seeing the world (vv. 9-13).
- **Encounter with the Lord:** Isaiah's vision of God leads to an awareness of his own sinfulness and inadequacy, a common theme in prophetic calls.
- **Introspection and Confession:** Isaiah's self-assessment leads to the confession, "Woe is me! For I am lost; for I am a man of unclean lips" (referencing v. 5 from a previous lecture). This underscores the idea that ministry cannot be done in human power.
- **Cleansing and Consecration:** Isaiah experiences God's cleansing ("my sin is purged," from a previous lecture) and consecration, responding with "Here I am, send me" (v. 8). The Hebrew word "hineni" ("here I am") carries the sense of readiness and attentiveness.
- **Mission and Paradox:** Isaiah's mission will be characterized by negative results. God instructs him to preach to a people who will not understand or perceive, resulting in a hardening of their hearts (vv. 9-10). Dr. Wilson clarifies that the purpose of Isaiah's preaching was not to produce this hardness, but to expose it, much like Jesus' parables.

- **Response to Hardness of Heart:** Isaiah asks, "How long?" (v. 11) regarding the people's blindness, receiving an answer that involves devastation and exile until a "tenth remains" (v. 13), introducing the remnant theme.
- **Remnant Theme:** The idea that a remnant of faithful people will survive despite destruction and exile is introduced with the image of a terebinth and oak whose stumps remain alive (v. 13). This remnant holds the promise of future life and renewal, which will have messianic implications. This idea is further connected to the name of Isaiah's son, "Shear-jashub" ("a remnant will return").

1. **Indictment of Judah (Isaiah 1):**

- **God's Scathing Indictment:** Chapter 1 serves as a powerful condemnation of Judah's sinful condition, revealing God's intense emotional response (Heschel's concept of the "pathos of God").
- **Revelation and Rebellion:** The book opens with "the vision concerning Judah and Jerusalem" (v. 1), highlighting the importance of prophetic revelation. However, the people have rebelled ("pasha") against God's authority (v. 2).
- **Ingratitude and Ignorance:** Israel is compared unfavorably to animals ("an ox knows its master," v. 3) due to their lack of understanding and gratitude toward God.
- **Unfaithfulness and Sin:** Dr. Wilson highlights a play on words, "hoi goy" ("alas, nation"), expressing God's deep sorrow at their sinfulness (v. 4). They are described as "sinful," "a brood of evildoers," and "children given to corruption" (v. 4).
- **The "Holy One of Israel":** The first appearance of the term "Holy One of Israel" emphasizes God's holiness and separateness and serves as a key term within the book.
- **Wounded and Uncared For:** The people are portrayed as a beaten, wounded body, "from the sole of your foot even to the head, there is no soundness in it" (v. 6), deprived of the healing oil (which had multiple uses in ancient Israel: ceremonial, medicinal, and light provision.)

- **Devastation and Remnant:** The land is described as desolate, and cities are burned (v. 7). The people of Jerusalem are referred to tenderly as "daughter of Zion" (v. 8), but the city faces destruction; a remnant is spared only by God's mercy (vv. 8-9), preventing them from becoming like Sodom and Gomorrah. This underscores the idea that God is more concerned with quality than quantity.
- **Meaningless Worship:** Even though they have been acting so wickedly, the people continue religious practices like burnt offerings, sacrifices, and coming to God's courts for special days (v. 10-15) The Lord rejects these empty rituals and ceremonies. He states "I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats." (v.11) The Lord even hates the new moons and Sabbaths, which have become a burden to him. (v.14) Their hands are "full of blood" (v. 15), indicating their guilt and violence.
- **Remnant and Inclusion:** Dr. Wilson notes the significance of the remnant theme from Isaiah 1:9 in Romans 9:29, where the remnant now includes Gentiles who live by faith. The "righteous remnant" idea expands to include all believers, not just a Jewish remnant.

Key Quotes:

- *"When they deal with their own humanity and sinfulness, they're then in a position to realize ministry cannot be done in human power."* (Regarding Isaiah's self-reflection after his vision of God)
- *"The purpose of Isaiah's preaching was not to produce this [hardness of heart]. This rather is what results in people's hearts becoming further blinded... Like the parables of Jesus, it only exposed it."* (Explaining the paradox of Isaiah's message)
- *"It is the Lord who leaves the remnant. It's only through His grace that they didn't become like Sodom and Gomorrah."* (Emphasizing the divine source of the remnant)
- *"The violence, historically, that the church has inflicted on the Jewish people is another subject. But here, Israel's hands are full of blood. That is, they were guilty of wrong."* (Linking ancient Israel's sin to contemporary issues while focusing on the problem of meaningless ritual)

Conclusion:

Dr. Wilson's analysis underscores the profound themes within Isaiah, highlighting the encounter between the divine and human, the importance of inward transformation over outward ritual, and the enduring hope found in God's preservation of a remnant. The lecture provides a framework for understanding Isaiah's prophetic message, its relevance to the historical context, and its implications for all believers.

4. Study Guide: Wilson, Prophets, Session 27, Isaiah, Select Passages, Part 2

Isaiah: Select Passages, Part 2 - Study Guide

Quiz

Instructions: Answer each question in 2-3 sentences.

1. What are the three broad stages of Isaiah's commission, as outlined in the text?
2. What does the Hebrew word *hine* signify in the context of Isaiah's calling?
3. According to the lecture, what is the paradoxical nature of Isaiah's ministry?
4. How does the lecture describe the people that Isaiah is being sent to?
5. Explain the concept of the "remnant" as introduced in Isaiah's prophecy?
6. What is the significance of the "vision" in Isaiah 1:1, and how does it differ from other prophetic visions?
7. What does the word *pasha* mean, and how does it relate to the rebellion of Israel?
8. What does the lecture suggest about the importance of the olive in ancient Israel?
9. What does the phrase "daughter of Zion" likely signify in Isaiah 1?
10. Why does God reject the rituals and sacrifices of the people in Isaiah 1?

Answer Key

1. Isaiah's commission unfolds in three stages: first, he sees the Lord; second, he sees himself and his own unworthiness, leading to confession and cleansing; and third, he receives his commission and a view of the world.
2. The Hebrew word *hine* is an attention-getting expression that signifies readiness, preparation, and a willingness to listen and move according to the next instruction given.
3. Isaiah's ministry is paradoxical because while he is to proclaim a message, it will primarily result in a negative response; his preaching will not lead people to God, but rather, harden their hearts.

4. The lecture describes the people as rebellious and disobedient, using the phrase "this people" to contrast them with "my people" which is used in other parts of the prophecy. They are also described as ignorant, and unfaithful.
5. The "remnant" refers to a small group of faithful people who will survive destruction and continue the covenant; this emphasizes God's focus on quality rather than quantity. This is connected with the idea that the stump of a felled tree will have life to grow a new tree.
6. In Isaiah 1:1, "vision" is used to denote revelation in general, rather than a precise pictorial vision, as it was used in the book of Amos. It indicates God's communication to the prophet and is the means of relaying a message from God.
7. The word *pasha* means deliberately going against authority and breaking a legal relationship; in the context of Isaiah, it represents Israel's deliberate revolt against God's authority.
8. The olive tree and its oil are very important to ancient Israel because it was used for a variety of daily needs including cooking, lighting, medicine, and ceremonial purposes such as anointing.
9. The phrase "daughter of Zion" is a synonym for Jerusalem and is a tender way of addressing the city and its inhabitants, indicating a sense of belonging to that community.
10. God rejects the rituals and sacrifices of the people because their hearts are not sincere; He is not interested in outward religious acts when the people are morally corrupt and have turned their backs on his ways.

Essay Questions

Instructions: Answer each essay question in a well-developed essay format.

1. Analyze the significance of Isaiah's personal encounter with God in chapter 6 and how it prepares him for his prophetic ministry.
2. Discuss the role of the "remnant" theme in the book of Isaiah and how it relates to God's redemptive purposes.
3. Compare and contrast the critique of Israel's behavior found in Isaiah 1 with similar indictments in other prophetic books like Micah.
4. Explore the use of imagery and metaphor in Isaiah 1 to illustrate the depth of Israel's sin and its consequences.
5. Examine how the themes of judgment and hope are intertwined in the prophecy of Isaiah and their relevance to both ancient Israel and contemporary readers.

Glossary of Key Terms

- **Ami:** Hebrew for "my people," a term of affection used by God for Israel.
- **Chiasm:** A literary device where elements are structured in an A-B-B-A pattern or more complex similar patterns.
- **Ebed-Yahweh:** Hebrew for "servant of the Lord," a term referring to both Israel as a nation and ultimately to the Messiah.
- **Goy:** Hebrew for "nation," can be used neutrally or negatively, often referring to non-Jews or insensitive people.
- **Hata:** Hebrew for "sinful," literally means to miss the mark or go astray.
- **Hine:** Hebrew for "here I am" or "behold," an expression indicating readiness, attention and availability.
- **Holy One of Israel:** A unique title for God used frequently in Isaiah emphasizing His transcendence and holiness.
- **Pasha:** Hebrew for rebellion; a deliberate act of going against authority and breaking a relationship.
- **Paronomasia:** A literary device that plays on words with similar sounds to create effect, sometimes called "wordplay."
- **Remnant:** A small group of faithful people who survive judgment and become the foundation for future restoration.
- **Shemin:** Hebrew for oil, often referring to olive oil in the biblical context.
- **Terebinth/Oak:** Types of trees used as metaphors for the nation of Israel.
- **Yam Haaretz:** Hebrew for "people of the land" in the context of the lecture this refers to the common people left to tend the vineyards when the rest of the people were taken into exile.

5. FAQs on Wilson, Prophets, Session 27, Isaiah, Select Passages, Part 2, Biblicalelearning.org (BeL)

FAQ on Isaiah's Prophecy and Themes

1. What is the three-part structure of Isaiah's commission as described in this text?

Isaiah's commission is outlined in three parts: first, he has a vision of the Lord (verses 1-4), then he reflects on his own sinfulness and inadequacy (verses 5-8), and finally, he is commissioned to proclaim God's message to the people (verses 9-13). This pattern of seeing God, examining oneself, and then receiving a mission highlights the process of divine service.

2. What does the Hebrew word *hineni* signify in the context of Isaiah's response? The

word *hineni*, translated as "Here I am, send me," is more than a simple acknowledgment. It's an idiomatic expression signifying readiness, preparation, attentiveness, and a willingness to act upon God's instructions. It demonstrates a posture of complete submission and eagerness to serve.

3. Why is Isaiah's ministry described as paradoxical and how does it relate to Jesus' parables? Isaiah's ministry is paradoxical because his message is meant to harden hearts and cause rejection rather than bring about repentance. This is not God's intention, but rather the result of the people's pre-existing stubbornness. This is similar to Jesus' parables, which were not intended to create blindness, but rather to expose the hearts of those already unwilling to receive the truth. They served as a litmus test for the receptivity of the hearers.

4. What is the significance of the "remnant" theme in Isaiah's prophecy? The "remnant" theme emphasizes that despite widespread destruction and rebellion, God will always preserve a small, faithful group. This remnant, likened to the stump of a tree from which new life emerges, demonstrates that God's purposes continue even when the majority rejects Him. It highlights God's focus on quality over quantity and his intention to work through a faithful few to bring about renewal. This concept also is later expanded in the New Testament to include Gentiles.

5. What is the nature of God's "covenant lawsuit" against Judah in Isaiah 1? God's "covenant lawsuit" is a legal arraignment of Judah where God, as plaintiff, brings charges of rebellion, ignorance, and unfaithfulness against his chosen people. The heavens and earth are called as witnesses to this indictment, showcasing the seriousness of their transgressions and the blatant violation of their covenant relationship with God. This legal framework underscores the seriousness and deliberateness of Judah's actions.

6. How does the description of Israel as rebellious and ignorant in Isaiah 1 relate to their covenant relationship with God? Isaiah highlights Israel's rebellion (deliberate opposition to God's authority) and ignorance (failure to recognize and acknowledge God's provision) as a direct breach of their covenant obligations. God had shown them grace, but they had rejected it, proving to be ungrateful and disobedient, unlike even the animals that have gratitude towards their masters. This breach of covenant demonstrates that Israel is not fulfilling its role as a nation chosen and blessed by God.

7. What does the phrase "Holy One of Israel" emphasize in the context of Isaiah's prophecy? The phrase "Holy One of Israel" emphasizes God's separation from his sinful creation and highlights his demand for a holy people, mirroring his own nature. This phrase underscores the contrast between God's holiness and Israel's sinfulness, as well as the high calling God has for them. It's a key term in Isaiah, underlining both the character of God and his covenantal expectations for his people.

8. Why does God reject Israel's worship practices in Isaiah 1, and what does this reveal about God's priorities? God rejects Israel's worship because it is heartless, a mere external show without inner sincerity. The people are bringing offerings without genuine repentance or a love for God. This reveals that God values inner transformation and genuine faith over ritualistic actions. He desires obedience, justice, and a sincere relationship with his people over empty religious observances, which become an offense when coupled with an unrepentant heart.