

## **Dr. Robert Vannoy, Major Prophets, Session 8, Isaiah 11:1-9, Difference Approaches to Isa. 11:6-9 Resources from NotebookLM**

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

### **1. Abstract of Vannoy, Major Prophets, Session 8, Isaiah 11:1-9, Biblicalelearning.org, BeL**

This lecture from Robert Vannoy explores Isaiah 11:1-10, focusing on the messianic prophecies and interpretations of Isaiah 11:6-9. Vannoy contrasts the fall of Assyria with the enduring nature of David's kingdom, introducing the concept of a "shoot" from the "stump of Jesse" as a messianic figure. He discusses the Spirit's endowment of this figure and the characteristics of His kingdom, comparing different approaches to understanding the peace and safety described in Isaiah 11:6-9: literal, spiritualistic, and figurative. The lecture reviews post-millennial, a-millennial, and pre-millennial perspectives on the passage. Finally, Vannoy analyzes Isaiah 11:10, relating it to the promise of rest in Christ, before opening up the floor to questions.

**2. 21 - minute Audio Podcast Created on the basis of  
Dr. Vannoy, Major Prophets, Session 8 – 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 → Major Prophets.**



**Vannoy\_MP\_Session  
n08.mp3**

### 3. Briefing Document: Vannoy, Major Prophets, Session 8, Isaiah 11:1-9

Okay, here's a detailed briefing document summarizing the key themes and ideas from the provided excerpt of Robert Vannoy's lecture on Isaiah 11, focusing on its Messianic interpretations and various perspectives on the prophecy:

#### Briefing Document: Vannoy on Isaiah 11

##### Main Themes and Key Ideas:

- **Contrast Between Assyria and the Kingdom of David:** Vannoy begins by contrasting the fate of Assyria, which is destroyed and never rises again, with the Kingdom of David, which, though judged, sends forth a "new shoot" (Isaiah 11:1). This establishes the theme of hope and restoration.
- Quote: *"Assyria falls not to rise again...But in contrast to that, the Kingdom of David, which is also cut down...is not destroyed never to rise again; rather, it sends forth a new shoot."*
- **Isaiah 11:1-9 as a Messianic Prophecy:** Vannoy identifies Isaiah 11:1 ("There shall come forth a rod out of the stem of Jesse") as a clear Messianic reference. He argues that the "branch" is portrayed as a person endowed with the Spirit. The chapter is then divided into two sections: verses 2-5, describing the Messiah's endowment and actions, and verses 6-9, describing the characteristics of his kingdom.
- Quote: *"There shall come forth a rod out of the stem of Jesse," a Messianic reference quite clearly. That becomes clearer as you get into verse 2, because you see that verse 2 speaks as if this rod and this branch is a person."*
- **Deity and the Holy Spirit:** While deity isn't the stressed component, it is viewed in earlier Isaiah references: 4:2, 7:14, and 9:6, while 11 focuses on his infilling with the Holy Spirit.
- Quote: *"Deity here in 11:1 is not so much in view or stressed, but what is stressed here is his infilling with the Holy Spirit – his infilling with the Holy Spirit, and the righteousness of his actions. "*
- **Righteous Judgement:** Quick understanding in the fear of the Lord, rather than superficial judgement after appearances or hearsay.

- Quote: *"The Spirit shall make him of quick understanding in the fear of the Lord and he shall not judge after the sight of the eyes neither reprove after the hearing of his ears, but with righteousness shall he judge the poor."*
- **Timing of Fulfillment:** Vannoy suggests that the actions described in verse 4 (smite the earth with the rod of his mouth, slay the wicked) refer to Christ's Second Coming, not his First. He connects this to 2 Thessalonians 2:8, where Paul speaks of the "wicked one" being destroyed by the breath of the Lord's mouth at some point future to Paul's own time. He connects this also to Revelation 19:11-21.
- Quote: *"He came at his First Advent as a suffering servant, as the teacher; he will come at his Second Advent as the ruler. You see verse four says, "With righteousness he shall judge the poor and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked," and I think the things that are in view there are things that will take place at his Second Coming rather than his First Coming."*
- **Interpretations of Isaiah 11:6-9 (The Wolf and the Lamb):** This section receives the most detailed treatment. Vannoy discusses three main approaches to interpreting the famous passage about the wolf dwelling with the lamb:
  1. **Literalistic:** Looking for a literal fulfillment of the words. Vannoy cites John Oswalt's critique that this interpretation would require altering the fundamental nature of animals.
  2. **Spiritualistic:** The animals represent various spiritual conditions within human beings. Oswalt finds a problem with a lack of controls, as well as needing to rely on the interpreter's ingenuity.
  3. **Figurative:** An extended figure of speech making the point that the Messiah's reign will remove insecurity, danger, and evil.
- Quote: *"There are three ways of interpreting such statements...the first is literalistic...A second means of interpretation is Spiritualistic...A third way of interpreting this passage, and others like it, is the figurative."*

- Vannoy leans toward the figurative interpretation, arguing that whether taken literally or figuratively, the core idea is the removal of danger and the establishment of peace and safety. He ties this to the concept of the Millennium from Revelation 20, although he questions the strict literalness of the "thousand years."
- **Post-Millennial Interpretation:** Vannoy presents Joseph Addison Alexander's post-millennial view, which sees the prophecy as a metaphorical description of the peace enjoyed by God's people in the present era of the spread of the Gospel. Alexander critiques allegorical interpretations that assign specific meanings to each animal.
- Quote: *"Most Christian writers, ancient and modern...explain the prophecy as wholly metaphorical and descriptive of the peace to be enjoyed by God's people...in the present era of the spread of the Gospel."*
- **Amillennial Interpretation:** Vannoy summarizes E.J. Young's amillennial perspective, which acknowledges the detailed descriptions of animal behavior but argues that a purely figurative interpretation fails to account for the specifics. Young suggests a parallel with the condition before the Fall, where there was no hostility between humans and animals. He believes that Isaiah stresses the animals themselves, where there was no cane there was no lion. This view sees a partial fulfillment of the prophecy in the present age, to the degree that people adhere to the principles of peace, but complete fulfillment only in the New Heavens and the New Earth. The animal creation implies a more wondrous change among men themselves.
- Quote: *"If all is merely figurative, what is the point of such detailed statements concerning the change in animals? It would appear also that we have here a parallelism, or comparison, with the condition before the Fall of man into sin."*
- Quote: *"Insofar as men are true to the principles of peace which they received from the Messiah, so far do the blessings herein depicted obtain...In its fullness, however, this condition will not be realized until the earth is covered with the knowledge of the Lord."*
- **Pre-Millennial Interpretation:** Vannoy contrasts the post- and a-millennial views with the pre-millennial view, which holds that these conditions will only be realized after Christ returns and establishes His kingdom.

- **J. Barton Payne's Unique Perspective:** Vannoy also introduces J. Barton Payne's view, suggesting that the conditions of peace described in Isaiah 11:6-9 are limited to Mount Zion during the Millennium, with animal behavior elsewhere remaining unchanged. He also suggests that passive conditions among animals were limited to the Garden of Eden.
- Quote: *"Scripture seems to limit the current conduct of wild beasts to their relations with men, and with the domesticated animals of mankind...They're prevented from destroying 'in all my holy mountain,' but elsewhere, lions and wolves need be no less carnivorous than they seem to have been prior to, or outside of, Eden."*
- **Isaiah 11:10 and Glorious Rest:** Vannoy connects verse 10 ("his rest shall be glorious") with Matthew 11:28 ("Come unto me...and I will give you rest"), interpreting it as the nations finding rest in Christ. He dismisses the Latin Vulgate's translation of "rest" as "sepulcher" as inconsistent with the Hebrew usage of the word.

### **Overall Significance:**

Vannoy's lecture provides a detailed exploration of Isaiah 11, emphasizing its Messianic significance and examining the diverse interpretations of its symbolic language. It reveals the complexities involved in understanding prophecy and highlights the importance of considering different theological perspectives.

## 4. Study Guide: Vannoy, Major Prophets, Session 8, Isaiah 11:1-9

### Isaiah 11 Study Guide

#### Quiz

Answer the following questions in 2-3 sentences each.

1. How does Isaiah 11 provide a contrast to the ending of Isaiah 10?
2. What is the significance of the "rod out of the stem of Jesse" in Isaiah 11:1?
3. According to Vannoy, in what two sections can the results of the coming forth of the branch in Isaiah 11 be broken down?
4. List the six aspects of the power of the Holy Spirit mentioned in Isaiah 11:2.
5. How does Vannoy interpret Isaiah 11:4 in relation to the first and second advents of Christ?
6. What New Testament passage does Vannoy cite to support his interpretation of Isaiah 11:4, and what is the connection?
7. What are the three primary ways of interpreting Isaiah 11:6-9 according to John Oswalt?
8. What is the central point of Isaiah 11:6-9 regardless of whether it is interpreted literally or figuratively?
9. How do post-millennial and a-millennial perspectives differ in their understanding of when the prophecy in Isaiah 11:6-9 will be realized?
10. What is the significance of Isaiah 11:10 in relation to Isaiah 2:3 and Matthew 11:28?

#### Quiz Answer Key

1. Isaiah 10 ends with the cutting down of Assyria, signifying its complete destruction, whereas Isaiah 11 begins with the imagery of a new shoot arising from the stump of Jesse, representing the Davidic kingdom's resilience and future restoration despite judgment. This contrast emphasizes the difference between the fate of God's enemies and the enduring hope for His people.

2. The "rod out of the stem of Jesse" is a Messianic reference, indicating the coming of a ruler from the lineage of David (Jesse being David's father). It symbolizes hope, renewal, and the continuation of God's promise to establish an everlasting kingdom.
3. The coming forth of the branch in Isaiah 11 can be broken down into two sections: his endowment by the Spirit and his actions (verses 2-5), and the characteristics of his kingdom (verses 6-10). This structure highlights both the divine empowerment of the Messiah and the resulting peace and harmony of his reign.
4. The six aspects of the power of the Holy Spirit mentioned in Isaiah 11:2 are the Spirit of wisdom, the Spirit of understanding, the Spirit of counsel, the Spirit of might, the Spirit of knowledge, and the Spirit of the fear of the Lord.
5. Vannoy interprets Isaiah 11:4 as primarily referring to Christ's Second Advent rather than his First, arguing that the actions described in the verse are more characteristic of a powerful ruler and judge, roles that Christ will fully embody upon his return. He sees the verse as focusing on things that have not yet been done by Christ, suggesting they are still future to our time.
6. Vannoy cites 2 Thessalonians 2:8, where Paul speaks of the "wicked one" being consumed by the breath of the Lord's mouth at his coming. This allusion supports the interpretation that Isaiah 11:4 refers to a future event when Christ will decisively defeat evil, rather than events that occurred during his first coming.
7. The three ways of interpreting Isaiah 11:6-9 according to Oswalt are literalistic (looking for a literal fulfillment of the words), spiritualistic (the animals represent spiritual conditions within human beings), and figurative (an extended figure of speech is being used to make a single, overarching point).
8. Regardless of the interpretation of Isaiah 11:6-9, the central point is that it describes a time when danger is removed, and there are conditions of external peace and safety. This signifies the establishment of a kingdom characterized by harmony and the absence of fear.
9. Post-millennial perspectives see the prophecy in Isaiah 11:6-9 as being realized gradually in the present age through the spread of the Gospel and the effects of true religion on society. A-millennial perspectives view it as partially fulfilled now to the degree that people are faithful to the teachings of Christ, with its completeness realized in the New Heavens and the New Earth.

10. Isaiah 11:10 echoes Isaiah 2:3 in its depiction of nations seeking guidance and instruction from Zion/a root of Jesse. In Isaiah 11:10, the focus is on a root of Jesse and his glorious rest, and Vannoy connects this idea of "rest" with the invitation of Christ in Matthew 11:28, where he promises to give rest to those who are weary and burdened.

## Essay Questions

1. Discuss the different ways Isaiah 11:6-9 has been interpreted throughout history. Compare and contrast the literal, spiritual, and figurative interpretations of Isaiah 11:6-9, providing examples of each and explaining the strengths and weaknesses of each approach.
2. Analyze the significance of the Messianic prophecies in Isaiah 11. How do these prophecies contribute to the overall understanding of the Messiah's character, role, and kingdom?
3. Examine the role of the Holy Spirit in Isaiah 11:1-5. How does the text describe the Spirit's endowment of the Messianic figure, and what impact does this endowment have on his actions and judgments?
4. Compare and contrast the post-millennial, a-millennial, and pre-millennial interpretations of Isaiah 11:6-9. What are the key differences in their understanding of when and how this prophecy will be fulfilled?
5. Explore the relationship between Isaiah 11 and the concept of restoration. How does this chapter contribute to the broader theme of restoration in the Old Testament, and what does it suggest about God's plan for the world?



## Glossary of Key Terms

- **Messianic:** Relating to the Messiah, the promised deliverer of the Jewish people.
- **Millennium:** A period of one thousand years, often referring to a future time of peace and righteousness on earth as described in Revelation 20.
- **Post-millennialism:** The belief that Christ will return after a period of great peace and righteousness on earth, which is brought about by the spread of the Gospel.
- **A-millennialism:** The belief that the millennium is symbolic and is being fulfilled in the present age, or will be fully realized in the eternal state.
- **Pre-millennialism:** The belief that Christ will return before a literal thousand-year reign of peace and righteousness on earth.
- **Sepulcher:** A tomb or burial place.
- **Figurative Interpretation:** Understanding the meaning of a text through symbolic or metaphorical language, rather than a strictly literal reading.
- **Literal Interpretation:** Understanding the meaning of a text in its plain, ordinary sense, without seeking hidden or symbolic meanings.
- **Spiritualistic Interpretation:** Interpreting a text as representing various spiritual conditions or states within human beings.
- **Anomos:** Greek word for "lawless one", often used to refer to the Antichrist.

## **5. FAQs on Vannoy, Major Prophets, Session 8, Isaiah 11:1-9, Biblelearning.org (BeL)**

### **Frequently Asked Questions About Isaiah 11**

#### **1. What is the main idea of Isaiah 11 in the context of Isaiah 10?**

Isaiah 10 concludes with the destruction of Assyria. Isaiah 11 provides a contrast, highlighting that while the kingdom of David (Judah) will also be judged and cut down, it will not be destroyed forever like Assyria. Instead, a new shoot or branch will emerge from the "stump" of Jesse, signifying a Messianic restoration.

#### **2. How does Isaiah 11 describe the coming Messiah?**

Isaiah 11:1 refers to the Messiah as a "rod out of the stem of Jesse," indicating his lineage from David's father. Verse 2 emphasizes that this Messiah will be empowered by the Spirit of the Lord, possessing wisdom, understanding, counsel, might, knowledge, and the fear of the Lord. The passage portrays a righteous ruler who judges with equity and whose kingdom will bring peace.

#### **3. How do verses 2-5 and 6-9 of Isaiah 11 differ in their focus?**

Verses 2-5 primarily describe the Messiah's endowment by the Holy Spirit and the righteousness of his actions, particularly in judging the poor and meek with equity. Verses 6-9 shift the focus to depicting the characteristics of the Messiah's kingdom, highlighting a time of unprecedented peace and safety, where natural enemies dwell together harmoniously.

#### **4. How do the activities ascribed to the messianic figure in Isaiah 11:4 relate to the first and second comings of Jesus Christ?**

Isaiah 11:4 describes the Messiah smiting the earth with the rod of his mouth and slaying the wicked with the breath of his lips. This is often interpreted to be more characteristic of a powerful ruler than a teacher, pointing to Christ's Second Coming, rather than his First Coming where he came as a suffering servant. The destruction of the "wicked one" is also alluded to in 2 Thessalonians 2:8 and Revelation 19:11-21, suggesting a future event.

## 5. What are the three primary ways to interpret Isaiah 11:6-9 (the "peaceable kingdom" verses)?

According to commentator John Oswalt, the three interpretations are: \* **Literalistic**: A literal fulfillment of the verses, with actual changes in animal behavior and physiology. This interpretation is viewed as problematic because it implies a basic alteration of animal nature. \* **Spiritualistic**: The animals represent various spiritual conditions within human beings. This interpretation is viewed as problematic because there are no textual controls on which this process relies. \* **Figurative**: The passage is an extended figure of speech used to emphasize the removal of insecurity, danger, and evil in the Messiah's reign, not only for individuals but for the world.

## 6. How do Postmillennialists, Amillennialists, and Premillennialists interpret Isaiah 11:6-9 in terms of when this prophecy will be realized?

\* \*\*Postmillennialists\*\* believe the prophecy is being fulfilled gradually in the present age through the spread of the Gospel and the influence of true religion on society. They believe these conditions of peace can be brought about through those means.

\* \*\*Amillennialists\*\* see a partial fulfillment of the prophecy in the present age as individuals embrace the principles of peace taught by Christ, but they believe the complete fulfillment will only occur in the New Heavens and the New Earth.

\* \*\*Premillennialists\*\* generally believe that the conditions described in Isaiah 11:6-9 will not be realized until Christ returns and establishes His kingdom on Earth, ruling with a rod of iron and bringing about these conditions after His return.

## 7. What is Isaiah 11:10 about, and how has it been interpreted differently?

Isaiah 11:10 speaks of a "root of Jesse" who will stand as an ensign for the peoples, attracting nations to seek him, and whose "rest shall be glorious." The Latin Vulgate translated "rest" as "sepulcher," leading to a traditional Roman Catholic interpretation that the verse predicts the glory of the Holy Sepulcher in Jerusalem. However, a more accurate understanding of the Hebrew word for "rest" suggests a place of peace and solace, aligning with Christ's invitation to find rest in Him (Matthew 11:28).

**8. What is the relationship between death in the animal kingdom and interpretations of Isaiah 11?**

Some interpretations of Isaiah 11:6-9, particularly those that emphasize a return to Edenic conditions, raise questions about death in the animal kingdom before the Fall of humanity. If the peaceable kingdom is seen as a restoration of pre-Fall conditions, it prompts a consideration of whether animals experienced death before sin entered the world. Some scholars argue that there is evidence suggesting that death in the animal kingdom existed prior to the Fall, and that restricting this to the human realm may be more appropriate. The whole food chain is built on one organism feeding on another, which may not be viewed as part of the fall.