

# Dr. Robert Vannoy, Major Prophets, Session 9, Isaiah 11:11-12:6, Isaiah 28 Resources from NotebookLM

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

## 1. Abstract of Vannoy, Major Prophets, Session 9, Isaiah 11:11-12:6, Isaiah 28, Biblicalelearning.org, BeL

This lecture transcript focuses on Robert Vannoy's interpretation of Isaiah 11:11-12:6 and Isaiah 28. Vannoy discusses various perspectives on Isaiah 11:11-16, including whether it refers to the return from Babylon, the New Israel, or a future ingathering of the Jewish people. He contrasts E.J. Young's view of the passage as a figurative description of the Gospel's spread with Oswalt's suggestion that the founding of Israel in 1948 could be a partial fulfillment of the prophecy. Vannoy also considers the historical context and meaning of Isaiah 28, particularly the prophet's denunciation of drunkards, as well as the leaders of Judah and their mocking response. He highlights the significance of the Lord as a future crown of glory and the consequences of rejecting God's clear message.

2. 14 - minute Audio Podcast Created on the basis of Dr. Vannoy, Major Prophets, Session 9 – 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  
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### 3. Briefing Document: Vannoy, Major Prophets, Session 9, Isaiah 11:11-12:6, Isaiah 28

Here's a briefing document summarizing the key themes and ideas from the provided excerpts of Robert Vannoy's lecture on Isaiah:

#### Briefing Document: Robert Vannoy on Isaiah 11:11-12:6 and Isaiah 28

##### Main Themes:

- **Interpretation of Prophecy:** Vannoy emphasizes the difficulty and enigmatic nature of prophetic discourse, cautioning against a simplistic "history written beforehand" approach. He highlights the need to consider various interpretations and the complexities of applying ancient prophecies to modern events.
- **The Ingathering of Israel:** A central focus is the prophecy in Isaiah 11:11-16 concerning the regathering of the remnant of Israel. The lecture explores different viewpoints on whether this refers to a literal, geographical return, a spiritual fulfillment through the spread of the Gospel, or a combination of both.
- **Judgment and Blessing:** The structure of Isaiah is discussed, highlighting the recurring theme of judgment followed by blessing. This pattern is evident in the overall structure of the book, in the "Book of Immanuel" (chapters 7-12), and in the specific prophecies examined.
- **Hypocrisy and Rejection of God's Word:** In Isaiah 28, the lecture focuses on the denunciation of the leaders of Judah for their drunkenness and rejection of Isaiah's message. Their sarcastic dismissal of Isaiah's teachings leads to a prophecy that God will speak to them through the "foreign lips" of the Assyrian invaders.

##### Key Ideas and Facts:

- **Isaiah 11:11-16 - The Regathering of Israel:** Vannoy suggests this passage describes events "either just prior to the beginning of the Millennium or in the early part of the Millennium."
- He cites Oswalt, who acknowledges the difficulty in interpreting the specifics, questioning whether it refers to the return from Babylon or a future ingathering. Oswalt believes the passage implies completeness, with the Lord restoring his people from everywhere, taking this idea as the passage's main point. He also

does not exclude the possibility that the 1948 founding of Israel could be an initial fulfillment of the prophecy.

- E.J. Young interprets the passage figuratively, seeing it as a description of the spread of the Gospel, with the Messiah as the "ensign for the nations" (Isaiah 11:12). Young dismisses any notion of a return to Palestine.
- Vannoy cautions against drawing premature conclusions about specific events (like 1948 or 1967) being definitive fulfillments of prophecy.
- He emphasizes that while the reconstitution of Israel is significant, other scriptures suggest a spiritual turning to God should accompany the physical return, which hasn't yet fully materialized. Citing Deuteronomy 30, "It shall come to pass, when all these things are come upon thee... thou shalt return unto the LORD thy God... that then the LORD will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations."
- He mentions Romans 11, which suggests a sequence where God turns to the Gentiles after the Jews reject the Messiah, but then the Jews will be provoked to jealousy and return to the one they rejected, leading to the salvation of "all Israel."
- **Isaiah 12 - Song of Praise:** This chapter is identified as a song of praise in response to the "wondrous things that the Lord will accomplish." "O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."
- **Isaiah 13-23 - Judgement on Foreign Nations:** This section consists of prophecies of judgment against nations like Babylon, Moab, Damascus, and Egypt.
- **Isaiah 24-27 - Isaiah's Little Apocalypse:** This section depicts a coming global judgment on the ungodly, followed by the establishment of God's kingdom.
- **Isaiah 28 - Denunciation of Judah's Leaders:** Vannoy argues that Isaiah 28 parallels the Book of Immanuel (Isaiah 7-12).
- Isaiah begins by denouncing the "drunkards of Ephraim" (Northern Kingdom) to gain the attention of the nobles of Judah.
- He then transitions to condemning the Judahite nobles for their own drunkenness and hypocrisy: "But these also stagger from wine and reel from beer."

- The nobles respond sarcastically, questioning Isaiah's authority to teach them, comparing his message to baby talk ("precept upon precept, line upon line").
- God will speak to them through the "foreign lips" (i.e., unintelligible language) of the Assyrian invaders as a consequence of rejecting Isaiah's clear message. "Very well then with foreign lips and strange tongues God will speak to this people."

#### **Quotes:**

- "While the general sense of these verses is clear, the specifics are not so clear." (Oswalt, on Isaiah 11:11-16)
- "The Messiah will be a drawing point for the heathen, and through the work of Christian preaching, Christian missionaries, he will draw them unto himself." (E.J. Young, interpreting Isaiah 11:12)
- "It shall come to pass, when all these things are come upon thee... thou shalt return unto the LORD thy God... that then the LORD will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations." (Deuteronomy 30)
- "O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." (Isaiah 12:1)
- "But these also stagger from wine and reel from beer." (Isaiah 28:7 NIV)
- "Very well then with foreign lips and strange tongues God will speak to this people." (Isaiah 28:11 NIV)

#### **Overall Impression:**

Vannoy presents a nuanced and cautious approach to interpreting Isaiah's prophecies. He acknowledges the multiple layers of meaning and the need to avoid overly simplistic applications to contemporary events. He encourages considering different viewpoints while emphasizing the importance of the spiritual dimension of prophecy, particularly the need for a genuine turning to God.

## 4. Study Guide: Vannoy, Major Prophets, Session 9, Isaiah 11:11-12:6, Isaiah 28

### Isaiah Study Guide: Chapters 11-12 and 28

#### I. Quiz

Answer each question in 2-3 sentences.

1. According to Vannoy, what are the two interpretations of Isaiah 11:11-16?
2. How does George Adam Smith view Isaiah's prophecy of the return to Israel?
3. How does E.J. Young interpret the "ensign for the nations" in Isaiah 11:12?
4. How does Oswalt understand the mention of specific locations like Assyria and Egypt in Isaiah 11:11?
5. What caution does Vannoy emphasize regarding interpreting current events in Israel as direct fulfillments of prophecy?
6. What sequence of events does Vannoy reference from Romans 11 regarding God's relationship with Jewish people and Gentiles?
7. Describe the content and significance of Isaiah 12.
8. What is the focus of Isaiah 13-23?
9. What is the relationship between Isaiah 28 and the Book of Immanuel (Isaiah 7-12)?
10. How do the nobles of Judah respond to Isaiah's message in Isaiah 28:9-10?

#### II. Quiz Answer Key

1. Vannoy explains that Isaiah 11:11-16 can be interpreted as events taking place either just prior to the Millennium or in the early part of the Millennium. Alternatively, it can be interpreted figuratively as a description of the spread of the Gospel.
2. George Adam Smith denigrates Isaiah's prophecy of the return to Israel, particularly the parts about the submission of other nations, as unworthy of the "Prophet of Peace," due to Smith's 19th-century views on peace and war.

3. E.J. Young interprets the "ensign for the nations" in Isaiah 11:12 as figurative of the Messiah being a drawing point for the heathen. The spread of the Gospel through Christian missionaries is how the Messiah will draw all men to himself.
4. Oswalt understands the mention of specific locations like Assyria and Egypt in Isaiah 11:11 not as a literal limitation, but as figurative for the "four corners of the earth." It means that God will bring his people back from everywhere.
5. Vannoy cautions against concluding that events like the reconstitution of Israel in 1948 or the Six-Day War are specific fulfillments of particular prophecies. He states we must wait further to see the full realization of these prophecies.
6. Vannoy references Romans 11 to illustrate a sequence in which God worked with the Jewish people, then turned to the Gentiles after the Jews rejected the Messiah, and then the Jews will eventually be provoked to jealousy and return to the one they rejected, ultimately leading to the salvation of all Israel.
7. Isaiah 12 is a short song of praise expressing gratitude to the Lord for his salvation and comfort. It celebrates the turning away of God's anger and the promise of future blessings for Zion.
8. The focus of Isaiah 13-23 is prophecies of judgment against foreign nations, including Babylon, Moab, Damascus, Ethiopia, and Egypt.
9. Isaiah 28 is similar to the Book of Immanuel (Isaiah 7-12) in terms of its general time frame, although it lacks a clear, explicit historical context. It continues the themes of judgment and hope found in the earlier section.
10. The nobles of Judah respond to Isaiah's message in Isaiah 28:9-10 with sarcasm and indignation, questioning Isaiah's authority and dismissing his teaching as simplistic and suitable only for children.

### **III. Essay Questions**

1. Compare and contrast Oswalt's and E.J. Young's interpretations of Isaiah 11:11-16, considering their views on the literal vs. figurative fulfillment of prophecy.
2. Discuss the significance of the historical and cultural context in understanding Isaiah's prophecies, using examples from Isaiah 11 and 28.
3. Analyze Isaiah 28 as a prophetic critique of religious and political leadership in Judah, focusing on the imagery and rhetorical devices used by the prophet.

4. Evaluate Vannoy's balanced approach to interpreting prophecy, considering his cautions about applying specific prophecies to current events while still recognizing the significance of historical developments.
5. Explore the theme of restoration and redemption in Isaiah 11-12 and 28, considering both the immediate historical context and the broader theological implications.

#### IV. Glossary of Key Terms

- **Millennium:** In Christian eschatology, the thousand-year reign of Christ on earth, often associated with peace and righteousness.
- **Ensign:** A flag or standard, used as a symbol to rally people. In Isaiah, often used as a metaphor for the Messiah or God's presence.
- **Zionist Movement:** A political movement that supports the establishment and development of a Jewish state in the historical Land of Israel.
- **A-millennial Interpretation:** A view of eschatology that does not believe in a literal thousand-year reign of Christ on earth. Often interprets prophecies figuratively or spiritually.
- **Diaspora:** The dispersion of Jewish people beyond their ancestral homeland.
- **Syro-Ephraimitic War:** A conflict in the 8th century BC in which Syria and the Northern Kingdom of Israel (Ephraim) attempted to force Judah into an alliance against Assyria.
- **Ephraim:** The Northern Kingdom of Israel, often used to represent the northern tribes after the split of the kingdom.
- **Samaria:** The capital city of the Northern Kingdom of Israel (Ephraim).
- **Vav Consecutive:** A grammatical construction in Biblical Hebrew where the conjunction "vav" (and) reverses the tense of the verb. This becomes a valuable clue to interpreting the text.
- **Eschatology:** The study of the end times or the ultimate destiny of humanity and the world.

- **Prophetic Discourse:** The style and manner in which prophets communicated their messages, often characterized by symbolism, figurative language, and a blend of immediate and future concerns.
- **Book of Immanuel:** A section of the Book of Isaiah (chapters 7-12) centered around the sign of Immanuel ("God with us") and prophecies related to the Syro-Ephraimitic War.
- **Remnant:** A small surviving group of people. In Isaiah, often refers to the faithful Israelites who will be preserved through judgment and experience restoration.
- **Pathros, Cush, Elam, Shinar, and Hamath:** Ancient geographical locations. In Isaiah 11, they are used figuratively to represent all the places from which God will gather his people.

## **5. FAQs on Vannoy, Major Prophets, Session 9, Isaiah 11:11-12:6, Isaiah 28, Biblicalelearning.org (BeL)**

Here is an 8-question FAQ based on the provided text, formatted in markdown:

### **1. What is the main topic of Isaiah 11:11-16, and how should it be interpreted?**

Isaiah 11:11-16 discusses the Lord's second attempt to recover the remnant of His people from various lands (Assyria, Egypt, etc.). Interpretations vary: some see it as events prior to or early in the Millennium, involving the historical nation of Israel. Others view it figuratively, representing the spread of the Gospel to all nations. A key point is whether the passage describes a literal, geographical return to Palestine or a spiritual gathering to Christ.

### **2. What are the different perspectives on whether Isaiah 11:11-16 is being fulfilled today?**

Some believe the establishment of the modern state of Israel in 1948 could be an initial partial fulfillment of Isaiah 11:11-16. This view suggests a future, more complete fulfillment when the Jewish nation turns to God in Christ. Others interpret the passage as being fulfilled spiritually through the spread of the Gospel, with no necessary geographical component.

### **3. What is the significance of Isaiah 12?**

Isaiah 12 is a song of praise in response to the great things the Lord will accomplish. It expresses trust, joy, and exaltation of God's name among all people after a period of anger and discomfort.

### **4. What is the structure of Isaiah chapters 1-23?**

The initial chapters of Isaiah are structured with alternating themes of judgment and blessing. Chapters 7-12 form the "Book of Immanuel," focusing on the Syro-Ephraimitic war. Chapters 13-23 contain prophecies of judgment against foreign nations like Babylon, Moab, Damascus, Ethiopia, and Egypt.

### **5. What is "Isaiah's Little Apocalypse" (Isaiah 24-27) about?**

Isaiah 24-27 depicts a coming global judgment on the ungodly, followed by the establishment of God's kingdom and blessings for His people.

## **6. What is the historical context and message of Isaiah 28?**

Isaiah 28 is similar to the "Book of Immanuel," and seems to be generally of the same time frame, but without the clear historical context provided. The message is directed towards the nobles or leaders of Judah, possibly during a banquet celebrating their alliance with Assyria against the Syro-Ephraimitic threat. Isaiah initially denounces the "drunkards of Ephraim" (the Northern Kingdom) to gain a hearing before turning to the sins of Judah.

## **7. How does Isaiah confront the nobles of Judah in Isaiah 28, and what is their reaction?**

After initially criticizing the Northern Kingdom, Isaiah directly confronts the nobles of Judah, accusing them of being drunkards and their tables being covered in vomit. The nobles react with sarcasm and indignation, questioning Isaiah's authority to teach them, mocking him for treating them like children with simplistic, repetitive teachings. They are effectively saying "Who do you think you are?".

## **8. How does God respond to the nobles' mockery of Isaiah's message?**

God responds by stating that since they rejected clear teaching, He will speak to them through "foreign lips and strange tongues," meaning the unintelligible language of the invading Assyrian army. God will, in essence, make nonsense of their sense, and they will get a fill of it from Assyria.