

Dr. Robert Vannoy, Foundations of Biblical Prophecy, Lecture 21A, Session 23, Jonah Content, Amos Resources from NotebookLM

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

1. Abstract of Vannoy, Foundations of Biblical Prophecy, Lecture 21A, Session 23, Jonah Content, Amos, Biblicalelearning.org, BeL

This lecture by Robert Vannoy explores the books of Jonah and Amos within their **historical contexts**. For Jonah, Vannoy examines both the external factors like the rise of Assyria and internal factors such as Israel's prosperity under Jeroboam II. **The lecture highlights the purposes of the book of Jonah, including rebuking Israel's sin and demonstrating that salvation is not exclusive to Israel.** Regarding Amos, Vannoy discusses the prophet's background, the location of his ministry, and the time period in which he prophesied. **The lecture sets the stage for further examination of these prophetic books.**

**2. 16 - minute Audio Podcast Created on the basis of
Dr. Vannoy, Foundations of Biblical Prophecy, Lecture 21A,
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 →
Foundations).**



**Vannoy_FoundProp
hec_Session23.mp3**

3. Briefing Document: Vannoy, Foundations of Biblical Prophecy, Lecture 21A, Session 23, Jonah Content, Amos

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

Briefing Document: Foundations of Biblical Prophecy, Lecture 21a (Jonah & Amos)

Main Themes & Ideas:

I. Jonah

- **Historical Context is Key:** Understanding the historical backdrop, both external (international) and internal (within Israel), is crucial for interpreting the book of Jonah.
- **External (Ascendancy of Assyria):** Jonah prophesied during a period of Assyrian resurgence. The Assyrians were known for their ruthlessness. Key points include:
 - Assyria began regaining strength around the time of Omri.
 - Ahab joined forces against Assyria at the Battle of Qarqar (not mentioned in the Bible).
 - Jehu paid tribute to Assyria in 841 B.C.
 - Assyria faced a struggle with Urartu, potentially threatening its very existence.
 - D.J. Wiseman suggests a solar eclipse (763 B.C.), famine (765 B.C.), and earthquake contributed to Assyria's openness to Jonah's message.
 - Quote: "Maybe that wasn't just a lame threat; maybe it was a real threat to Assyria."
- **Internal (Prosperity under Jeroboam II):** Israel experienced economic resurgence under Jeroboam II, similar to the time of David and Solomon, despite their unfaithfulness. This prosperity wasn't a reward for righteousness but a gracious act after chastisement.
- 2 Kings 14:26 is cited to show God's compassion for Israel's suffering.
- God blessed neighboring Gentiles (e.g., the widow of Zerah, Naaman the Syrian) even while Israel was being oppressed. This relates to Deuteronomy 32:21 where God provokes Israel to jealousy by blessing foreign nations.

- Quote: "They made me jealous by what is no god and angered me with their worthless idols. I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding." (Deut 32:21)
- This blessing of other nations, at a time when Israel was struggling, speaks to the concept of replacement, which Stek highlights.
- **Purposes of the Book of Jonah:**
- **Rebuke to Sin-Laden Israel:** The repentance of Nineveh contrasts sharply with Israel's rebellious character despite numerous prophets and signs.
- Quote from Stek: "The events of Jonah's prophetic mission to Nineveh serve also as rebuke to sin-laden and stubborn Israel."
- **No Exclusive Rights to Salvation:** Israel did not have a monopoly on God's salvation; it can be extended to others as God wills. The repentance of the Ninevites demonstrates this.
- **Jonah as a Representative Figure:** Jonah likely played a representative role. Possible interpretations:
 - Representative of mankind in general.
 - Representative of those called to prophetic ministry.
 - Representative of Israel (most valid): Reflecting Israel's attitude and future history.
- Quote from Stek: "There is no reason to doubt that in Jonah's attitude toward the Assyrians all Israel would identify itself with him and would know itself to be rebuked in him."
- **God's Purposes Will Not Be Thwarted:** Israel's unfaithfulness won't stop God's plans. God can use even Israel's sin to further his will.
- Quote from Stek: "...the present unfaithfulness of Israel will not thwart these historical purposes of Yahweh."
- **Dominant Theme: Sovereignty of God:** God accomplishes his purposes despite human rebellion. He has the first and last word, as seen in the narrative structure.
- **Jonah as a Type of Christ:** The lecture acknowledges the interpretation of Jonah's experience as prefiguring Christ's death and resurrection, but argues it shouldn't be the *fundamental* purpose of the book. The lecture prefers to emphasize that Jesus *used* the story to illustrate his time in the grave.

II. Amos

- **Author and Background:** Amos was a herdsman from Tekoa (Judah).
- He prophesied primarily to the Northern Kingdom (Israel), despite being from the Southern Kingdom.
- He prophesied during the time of Uzziah in Judah and Jeroboam II in Israel, two years before a significant earthquake.
- He was a contemporary of Hosea, although Hosea prophesied through later kings.

Key Quotes and Concepts to Note:

- **Replacement:** The idea that if Israel is unfaithful, God will work through others (Deut 32:21, illustrated by Elijah and Elisha's ministry to Gentiles, Jonah's mission to Nineveh). This also has potential modern relevance.
- **The sovereignty of God in carrying out his purposes, despite human failings.**
- **The rebuke to Israel through the repentance of the Ninevites.**
- **The importance of historical context in interpreting prophetic books.**

4. Study Guide: Vannoy, Foundations of Biblical Prophecy, Lecture 21A, Session 23, Jonah Content, Amos

Foundations of Biblical Prophecy: Jonah and Amos Study Guide

Quiz

Answer each question in 2-3 sentences.

1. What international power was threatening Israel during the time of Jonah, and how did this context affect Jonah's reluctance to preach in Nineveh?
2. According to the lecture, what principle explained in Deuteronomy 32:21 might account for God's blessing of Syria during the time of Elijah and Elisha?
3. How did the repentance of the Ninevites serve as a rebuke to Israel, according to Stek?
4. What are the three possible representative roles that Jonah was intended to play, according to the lecture?
5. According to the lecture, what is the dominant theme of the Book of Jonah?
6. What is Young's view about the fundamental purpose of the Book of Jonah, and why does the lecturer disagree?
7. Where was Amos from, and to whom did he primarily direct his prophetic activity?
8. With which other prophet was Amos a contemporary?
9. According to the lecture, how does Amos exemplify the idea of replacement?
10. What was the situation in China that the lecture used as a possible illustration of the idea of replacement?

Quiz Answer Key

1. Assyria was the international power threatening Israel. This context heightened Jonah's reluctance because Assyria was a serious threat to Israel, and he likely feared that their repentance would remove God's judgment against them, thus strengthening their power.

2. Deuteronomy 32:21 speaks of God provoking Israel to jealousy by blessing foreign nations. This principle, known as *lex talionis*, suggests God was inciting jealousy in Israel by showing favor to Syria, a "no-people," because Israel had rejected Him.
3. The Ninevites' repentance highlighted Israel's rebelliousness, as they repented at Jonah's message while Israel stubbornly refused to listen to the warnings of their own prophets, even those accompanied by mighty signs. This served as a rebuke to Israel's sin and unresponsiveness to God.
4. Jonah could be seen as representative of mankind in general, those to whom God has committed a prophetic ministry, or Israel, the people of God. The lecture suggests the most valid hypothesis is that Jonah represents Israel.
5. The dominant theme of the Book of Jonah is the sovereignty of God. He accomplishes his purposes in spite of human rebellion.
6. E.J. Young says the fundamental purpose of the Book of Jonah is to show that Jonah being cast into the depths of Sheol and yet brought up alive is an illustration of the death of the Messiah for sins not his own and of the Messiah's resurrection. The lecturer disagrees, preferring to emphasize how Jesus used the story as an illustration.
7. Amos was from Tekoa in Judah. He primarily directed his prophetic activity toward the Northern Kingdom of Israel.
8. Amos was a contemporary of Hosea. While both prophesied during similar periods, Hosea continued his ministry through later kings.
9. (This question is not explicitly in the text.)
10. Christianity in China is flourishing despite the country being closed. The lecturer suggests this is an example of replacement where God turns from a people who have privilege to those who do not.

Essay Questions

1. Discuss the historical context, both external and internal, during the time of Jonah and how this context shapes our understanding of the book's message.
2. Analyze the ways in which the Book of Jonah can be interpreted as a rebuke to Israel.
3. Explore the concept of "replacement" as it relates to God's dealings with Israel and other nations, using examples from the time of Elijah, Elisha, and Jonah.
4. Elaborate on the argument that the dominant theme of the Book of Jonah is the sovereignty of God. Use examples from the book to support your points.
5. Compare and contrast the prophetic ministries of Jonah and Amos, considering their backgrounds, messages, and audiences.

Glossary of Key Terms

- **Assyria:** An ancient Mesopotamian empire that posed a significant military threat to Israel during the time of Jonah.
- **Urartu:** A kingdom located north of Assyria with which Assyria was struggling with during the time of Jonah.
- **Jeroboam II:** King of Israel during the time of Jonah and Amos, known for a period of economic resurgence and territorial expansion.
- **Syria:** A nation that had previously oppressed Israel and had received blessings from God during the time of Elijah and Elisha.
- **Nineveh:** The capital city of Assyria, to which Jonah was sent to preach repentance.
- **Lex Talionis:** The law of retaliation, also known as the principle of "an eye for an eye."
- **Replacement Theology:** The idea that God might take His work elsewhere if His people are unfaithful.
- **Sovereignty of God:** The concept that God has ultimate authority and control over all things.
- **Tekoa:** The hometown of the prophet Amos, located in Judah.
- **Uzziah:** King of Judah during the time of Amos and Hosea.

5. FAQs on Vannoy, Foundations of Biblical Prophecy, Lecture 21A, Session 23, Jonah Content, Amos, Biblicalelearning.org (BeL)

Frequently Asked Questions about Jonah and Amos based on Robert Vannoy's Lecture

1. What was the international political climate during the time of Jonah, and how might that have affected the events in the book?

During Jonah's time (around 782-780 B.C.), Assyria was a rising power, but was experiencing a period of temporary weakness due to struggles with Urartu to the North. This external pressure on Assyria may explain why the Ninevites were more receptive to Jonah's message of impending destruction. They may have seen the threat of destruction as being about more than just a "lame threat". Additionally, the lecture mentions a solar eclipse, a famine, and an earthquake during that period, which could have contributed to the Ninevites' openness to repentance.

2. How did the internal situation in Israel during the reign of Jeroboam II contribute to the context of the book of Jonah?

Under Jeroboam II, Israel experienced a period of economic prosperity and territorial expansion, similar to the times of David and Solomon. However, this prosperity was not accompanied by faithfulness to God; instead, the prophets denounced Israel's sin and immorality. God had been gracious to a nation that was recently chastised for their sin. Furthermore, God had been showing favor to neighboring nations like Syria, which, according to Deuteronomy 32:21, was a way for God to provoke Israel to jealousy and anger due to their unfaithfulness. This context highlights the contrast between Israel's unrepentant heart and the Ninevites' eventual repentance, further rebuking Israel's rebellious character.

3. What is the significance of the mission to Nineveh in the broader context of God's relationship with Israel, according to the lecture?

The mission to Nineveh demonstrates that Israel did not have exclusive rights to God's salvation. The repentance of the Ninevites challenged any notion of religious exclusivism based on national pride. The lecture emphasizes that Israel's election was based on God's grace and mercy, which could be extended to anyone God chose. If Israel rejected God, God would extend His reach to others. The Ninevites' repentance served as a rebuke to Israel's stubborn refusal to heed the warnings of the prophets.

4. What does the lecture suggest about the representative role of Jonah in the book?

The lecture proposes several possibilities for Jonah's representative role: as representative of mankind in general, as representative of those to whom God has committed a prophetic ministry, or as representative of Israel, the people of God. The most probable is the third proposition. In this view, Jonah's attitude toward the Assyrians reflects the attitude of all Israel, and his experiences foreshadow Israel's future exile and eventual return. Ultimately, Israel would identify itself with Jonah.

5. According to the lecture, what is the dominant theme of the book of Jonah?

The lecture asserts that the dominant theme of the book of Jonah is the sovereignty of God, who accomplishes His purposes in spite of human rebellion. God has the first and last word in the narrative, and He consistently forces the issue, whether it's commissioning the prophet, sending the storm, providing the fish, sparing the city, or rebuking Jonah. The narrative is a recounting of the acts of Yahweh, where Jonah is merely an instrument in God's hand.

6. Does the lecture agree with the idea that the primary purpose of Jonah is as a prophetic type of Christ?

The lecture disagrees with the idea that the *fundamental* purpose of the book of Jonah is as a prophetic type of Christ. While Jesus himself used Jonah's experience to illustrate his own death and resurrection, the lecture argues that the book's initial audience in Israel would not have understood it primarily in that way. To say that Jonah embodies the type of Christ would have remained an enigma until the appearance of the anti-type. The main thrust of the book is about the sovereignty of God. The lecture sees it as a *miss-emphasis* to make the whole purpose of the book hang on the analogy of Jesus and Jonah in the fish.

7. What do we know about Amos as a person and his prophetic activity?

Amos was a herdsman from Tekoa in Judah, making him the only Amos in the Old Testament. He was active during the reigns of Uzziah in Judah and Jeroboam II in Israel (around 760-753 B.C.), approximately two years before a significant earthquake. Unlike Hosea, who was from the Northern Kingdom, Amos was from the Southern Kingdom, but his prophetic ministry was primarily directed towards Israel, the Northern Kingdom.

8. What is the significance of the earthquake mentioned in Amos 1:1?

The earthquake mentioned in Amos 1:1 ("two years before the earthquake") was a significant event remembered long after Amos's time. It is referenced in Zechariah 14:5, even after the exile. While the precise date of the earthquake is unknown, it provides a chronological marker for Amos's ministry. The lecture suggests a timeframe of approximately 760 to 753 B.C., based on the silence regarding the death of Jeroboam II in 753 B.C.