

# **Dr. Robert Vannoy, Foundations of Biblical Prophecy, Lecture 22, Session 25, Amos 9:11-15 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 22, Session 25, Amos 9:11-15, Biblicalelearning.org, BeL**

Robert Vannoy's lecture explores the interpretation of Amos 9:11-15, particularly its use in Acts 15 during the Jerusalem Council. The lecture addresses questions of authenticity and interpretation, focusing on how verse 12 is understood in relation to verses 11 and 13-15. **Different viewpoints, including amillennial and dispensational perspectives, are examined, especially regarding the passage's reference to the restoration of David's fallen tent and the inclusion of Gentiles.** Vannoy analyzes textual variations between the Septuagint and Masoretic text and considers the implications of these differences. **Ultimately, the lecture seeks to clarify whether the passage speaks of the church's establishment or a future eschatological kingdom, impacting the understanding of circumcision for Gentile converts.** The lecture provides a detailed examination of various viewpoints and interpretations of the passage.

**2. 11 - minute Audio Podcast Created on the basis of  
Dr. Vannoy, Foundations of Biblical Prophecy, Lecture 22,  
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 →  
Foundations).**



**Vannoy\_FoundProp  
hecy\_Session25.mp3**

### 3. Briefing Document: Vannoy, Foundations of Biblical Prophecy, Lecture 22, Session 25, Amos 9:11-15

Okay, here's a detailed briefing document summarizing the key themes and ideas from the provided excerpt of Robert Vannoy's lecture on Amos 9:11-15:

#### Briefing Document: Robert Vannoy on Amos 9:11-15

**Main Theme:** The lecture focuses on the interpretation of Amos 9:11-15, particularly its significance in light of its use by James in Acts 15 at the Jerusalem Council, and the resulting implications for understanding Old Testament prophecy concerning Israel and the Church. Vannoy explores different interpretative approaches, primarily contrasting Amillennial and Dispensational viewpoints, and presents his own perspective.

#### Key Issues & Ideas:

##### 1. Authenticity of Amos 9:11-15:

- The lecture acknowledges the debate surrounding whether Amos himself authored this section or if it was a later addition. Critics argue the historical context implied in the verses doesn't align with Amos's time and presupposes the Babylonian captivity.
- Vannoy counters that a prophet could foresee and presuppose the fulfillment of his earlier prophecies, making the authenticity argument less convincing. He asks, "Why could not Amos, who prophesied the fall of Jerusalem in 2:4-5, presuppose this having happened and then look beyond it."

##### 1. Interpretation of Amos 9:11-15 & its use in Acts 15:

- This is the central issue. Vannoy highlights the importance of understanding how Amos 9:11-15 is interpreted, especially in relation to James's use of it in Acts 15.
- He emphasizes a "two-pronged question": How do we understand what Amos said and its use by James, and what is the relationship in interpretation between verses 11-12 and verses 13-15 within Amos 9 itself? Is it a unified passage, or is there a shift in focus?

##### 1. Amillennial vs. Dispensational Interpretations:

- The passage is a key point of contention between Amillennial and Dispensational viewpoints. As O.T. Allis states, Amos 9 is "Perhaps the best passage in the New

Testament for testing the correctness of the dispensational method of interpreting Scripture."

- Amillennial interpreters often view the "raising up of the tabernacle of David" (Amos 9:11) as fulfilled in Christ's first advent and the establishment of the church. They see the "possessing the remnant of Edom" (Amos 9:12) as equivalent to the "conversion of the gentiles."
- They interpret verses 13-15 figuratively, as descriptive of the Christian Church or the eternal state, using the security of the believer from John 10:27 "No one shall ever pluck them out of my hands" as a parallel to the promise that Israel will never be uprooted.

#### 1. **The Significance of Acts 15 & James's Use of Amos 9:**

- Vannoy stresses that the *core issue* at the Jerusalem Council was *not* whether Gentiles could become Christians (that was already established), but whether Gentile converts needed to be circumcised and become Jewish proselytes first.
- He argues that interpreting James's quotation of Amos as simply meaning that Gentiles will come to Christ *doesn't directly address the circumcision issue*.
- Amillennial interpretations often fail to adequately recognize this point.
- He emphasizes that James didn't say Amos predicted Peter's description of God taking a people from the Gentiles. Instead, James suggests Amos "envisions a time when such a people will already be in existence."

#### 1. **Textual Issues with Amos 9:12:**

- Vannoy addresses the textual problem in Amos 9:12, focusing on the difference between the Masoretic Text ("possess" - *yarash*) and the Septuagint (and the quotation in Acts 15) which implies "seek" (*darash*).
- He discusses Allan MacRae's suggestion that the Septuagint and Hebrew text were in agreement at the time of the Jerusalem Council and that the Septuagint initially raised it to a higher level of meaning, not James.
- He notes that the Dead Sea Scroll 4QFlor 1.12 contains a Hebrew text that matches the Acts rendering ("seek") rather than the Masoretic Text ("possess"). This strengthens the argument that the "seek" reading was a legitimate variant in Hebrew tradition.

### 1. James's Modification of Amos 9:11 in Acts 15:

- Vannoy points out that James, in Acts 15, modifies the wording of Amos 9:11. Instead of "In that day I will raise up," James says, "After this I will return and...."
- He argues that James deliberately substitutes "after this I will return" for the more general time expression "in that day," placing the quotation in a more specific timeframe. "It is a clear modification of the Hebrew wording of Amos 9:11. In the Hebrew wording of Amos 9:11, it doesn't say "after this." Amos 9:11 begins, "In that day I will raise up." When James quotes "in that day I will raise up," he substitutes there "after this I will return and raise up the fallen tabernacle of David."
- This implies a sequence: God *first* showed concern by taking Gentiles for Himself (summarizing Peter), and *after this* Christ will return.

### 1. Vannoy's Interpretation & Implications:

- Vannoy suggests that James's argument at the council makes sense only if Amos is understood to be describing the situation that will exist *at the time Christ returns* to set up his kingdom.
- If Amos isn't speaking of this future time, but merely predicting Gentile salvation, the prophecy has no clear bearing on the issue of circumcision.
- Vannoy's conclusion is that the amillennial position attributes "a 'figurative interpretation of Amos' to James, when in fact he was simply quoting the correct Old Testament texts as evidenced by the Dead Sea Scroll manuscripts, which was subsequently corrupted."
- Vannoy's interpretation of verse 12 informs his understanding of verse 11. If verse 12 refers to Gentiles existing at Christ's second coming, then verse 11 should be interpreted as relating to the eschatological kingdom at the second advent.

### 1. Alternative Interpretations of Amos 9:13-15:

- Vannoy discusses J. Barton Payne's mediating position, which sees verse 11 as the revival of David's line in Christ's first coming, verse 12 as the inclusion of Gentiles into Israel (the Church), and verses 13-15 as millennial prosperity. Vannoy questions this approach.
- He explores the amillennial view of Aalders who struggles with "spiritualizing" verses 13-15 and applying them to the church, feeling that this "spiritualizing"

does not do justice to the literal language within those verses. Aalders, therefore, sees verses 13-15 as a separate prophecy fulfilled in the return from Babylonian exile, but Vannoy notes that this creates other problems since the exiles were later uprooted again.

#### 1. **Vannoy's Stance on Amos 9:13-15**

- Vannoy suggests that verses 13-15 should be read "as descriptive of conditions that will exist at that time," the time when Jesus returns, rather than as a figurative description of the Church.

#### **Key Quotes:**

- "The world wide rule of the Davidic Messiah is a regular prophetic feature and figures prominently in the royal Psalms. The warlike metaphor in many of these passages is of course to be understood in terms of the kingship of the Lord Jesus Christ and the missionary expansion of the church. This is the interpretation authorized by the N.T. in Acts 15:12-19." (Motyer, on a common Amillennial view).
- "Dispensationally, this is the most important passage in the New Testament." (Old Scofield notes on Acts 15).
- "That the residue of men might seek after the Lord, and all the nations upon whom my name is called." (Acts 15:17, quoting Amos, highlighting the change in wording).
- "After this I will return, and I will rebuild the dwelling of David, which has fallen; I will rebuild its ruins, and I will set it up, that the rest of men may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who has made these things known from of old" (Acts 15:14-18). James is here quoting the words of Amos 9:11-12.
- "At least we cannot insist that all prophecies about the restoration of Israel must be literally interpreted." (Hoekema).
- "God at the first showed concern by taking of the Gentiles as a people for himself" (James in Acts 15 summarizing Peter).
- "after this I will return." (James in Acts 15).
- "There will be Gentiles in existence in that day upon whom the name of the Lord is called. If Gentiles are there at the time of Christ's second advent upon whom the name of the Lord is called, obviously the Gentiles don't need to be

circumcised. It seems to me, that's the line of argument." (Vannoy's suggested view of James's argument).

- ""There will be Gentiles from whom my name is called" means we don't have to circumcise Gentiles, because when Christ returns we'll all be Gentiles upon whom the name of Christ is called. And if that's the case, why are we going to circumcise these people now?" (Vannoy's summary of his own position).

**In Summary:**

Vannoy's lecture unpacks the complexities of interpreting Amos 9:11-15, particularly concerning its use in Acts 15. He challenges the common Amillennial interpretations that see the passage as primarily referring to the church, emphasizing that the circumcision debate at the Jerusalem Council necessitates a different understanding. He suggests that Amos envisions a future time at the second coming of Christ when Gentiles will exist upon whom God's name is called, and that verse 11 is descriptive of conditions at that time. This perspective has implications for how one understands other prophecies concerning Israel and the church, and highlights the importance of carefully examining the textual and historical context when interpreting Scripture.

## 4. Study Guide: Vannoy, Foundations of Biblical Prophecy, Lecture 22, Session 25, Amos 9:11-15

### A Study Guide to Robert Vannoy's Lecture 22 on Amos 9:11-15

#### I. Quiz:

1. What are the two main questions that arise when interpreting Amos 9:11-15, according to Vannoy?
2. How do those who question the authenticity of Amos 9:11-15 support their claim?
3. According to J.A. Motyer, how is Amos 9:11-15 typically interpreted, and where does he find authorization for this interpretation?
4. What change in wording occurs when Amos 9:12 is quoted in Acts 15:17, and how is this change used by amillennial interpreters?
5. According to Theodore Laetsch, how is Amos 9:11 fulfilled?
6. What is the textual problem related to Amos 9:12, and how does it relate to the Septuagint and Masoretic Text?
7. What evidence from the Dead Sea Scrolls supports the reading of *darash* (seek) instead of *yarash* (possess) in Amos 9:12?
8. What was the central issue under discussion at the Jerusalem Council in Acts 15?
9. How does James modify the Hebrew wording of Amos 9:11 when quoting it in Acts 15?
10. According to Vannoy, what are the implications if one interprets Amos 9:12 as referring to the eschatological kingdom of Christ's second advent?

#### II. Quiz Answer Key:

1. The two main questions are the authenticity of the section (Amos 9:11-15) and how to interpret it, especially in light of its use in Acts 15.
2. They argue that the historical background implied in the passage does not align with Amos's time, and that it's difficult to believe people would be looking for the restoration of David's fallen hut while David's dynasty was still standing.

3. Motyer interprets Amos 9:11-15 as speaking of the worldwide rule of the Davidic Messiah, understood in terms of the kingship of the Lord Jesus Christ and the missionary expansion of the church; he finds authorization for this interpretation in Acts 15:12-19.
4. In Amos 9:12, the phrase "possessing the remnant of Edom" is changed to "that the residue of men might seek after the Lord" in Acts 15:17; amillennial interpreters see this as a deliberate, inspired interpretation that elevates the meaning to the conversion of the Gentiles.
5. Laetsch says that Amos 9:11 is fulfilled during the first advent and the establishment of the church, with Jesus and the Apostles calling to repentance the lost sheep of the house of Israel and healing the breach between the Northern and Southern Kingdoms.
6. The textual problem is whether Amos 9:12 originally used the Hebrew word *yarash* (possess) or *darash* (seek). The Septuagint reads in a way consistent with *darash*, while the Masoretic Text reads *yarash*.
7. The Dead Sea Scroll 4QFlor 1.12 contains a Hebrew text that matches the Acts rendering of Amos 9:12, using *darash* (seek) instead of *yarash* (possess).
8. The central issue at the Jerusalem Council was whether Gentile converts needed to be circumcised and required to obey the law of Moses in order to be accepted by the Church.
9. James substitutes the phrase "After this I will return and..." for the original Hebrew phrase "In that day I will raise up..." in Amos 9:11.
10. It can strongly change the interpretation of verse 11 as a reference to the eschatological kingdom of Christ in the second advent rather than to the Church at Christ's first advent; and would suggest reading 13-15 as descriptive of conditions that will exist at that time, not as a figurative description of the Church.

### III. Essay Questions:

1. Discuss the arguments for and against the authenticity of Amos 9:11-15. Which argument do you find more convincing, and why?
2. Explain the amillennial interpretation of Amos 9:11-15, paying particular attention to the use of this passage in Acts 15. What are the strengths and weaknesses of this interpretation?
3. Analyze James's use of Amos 9:11-12 in Acts 15. Is James quoting the passage as a simple citation, or is he offering a fulfillment quote? Support your argument with evidence from the text.
4. Compare and contrast the different approaches to interpreting Amos 9:13-15, including the views of Laetsch, Hoekema, Aalders, and Payne. Which approach do you find most persuasive, and why?
5. Evaluate Vannoy's suggestion regarding the interpretation of Amos 9:12 and its implications for understanding Amos 9:11 and 9:13-15. Do you agree with his interpretation? Why or why not?

#### IV. Glossary of Key Terms:

- **Amillennialism:** The belief that the millennium mentioned in Revelation is a symbolic representation of the present church age, rather than a literal 1000-year period.
- **Dispensationalism:** A theological system that divides history into distinct periods or "dispensations" in which God interacts with humanity in different ways.
- **Eschatology:** The study of the end times or last things, including beliefs about the second coming of Christ, the resurrection, and the final judgment.
- **Figurative Interpretation:** Interpreting a passage of Scripture in a non-literal or symbolic way.
- **Literal Interpretation:** Interpreting a passage of Scripture in a straightforward, word-for-word manner.
- **Masoretic Text (MT):** The authoritative Hebrew text of the Old Testament, established by Jewish scholars between the 7th and 10th centuries AD.
- **Septuagint (LXX):** A Greek translation of the Hebrew Bible, traditionally said to have been produced by seventy Jewish scholars in the 3rd century BC.
- **4QFlorilegium (4QFlor):** One of the Dead Sea Scrolls, it contains an anthology of Old Testament passages centered around the Davidic promise of 2 Samuel 7 and includes an allusion to Amos 9:11-12.
- **Vorlage:** The underlying Hebrew text that was used by the translators of the Septuagint.
- **Darash (דרש):** Hebrew word meaning "to seek."
- **Yarash (ירש):** Hebrew word meaning "to possess."

## 5. FAQs on Vannoy, Foundations of Biblical Prophecy, Lecture 22, Session 25, Amos 9:11-15, Biblicalelearning.org (BeL)

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

### 1. What are the two main issues scholars debate regarding Amos 9:11-15?

The two primary issues are: (1) the authenticity of the passage, specifically whether it was written by Amos or added later; and (2) the interpretation of the passage, especially concerning its connection to Acts 15 and the relationship between verses 11-12 and 13-15.

### 2. What arguments are used to question the authenticity of Amos 9:11-15, and how does Vannoy respond to them?

Some scholars argue that the historical background implied in the passage doesn't align with Amos's time and that it seems to presuppose the Babylonian captivity. They find it difficult to believe that someone would look forward to the restoration of David's "fallen hut" when David's dynasty was still standing. Vannoy counters by suggesting that a prophet could certainly presuppose events he had predicted and look beyond them, so it is reasonable to assume that Amos could foresee these issues.

### 3. How is Amos 9:11-15 used and interpreted by Amillennialists, particularly concerning the "fallen tabernacle of David" and the "remnant of Edom?"

Amillennialists interpret the "raising up of the tabernacle of David" (Amos 9:11) as a reference to the power of Christ during the present time of the preaching of the gospel, fulfilled in the first advent and the establishment of the church. They equate "possessing the remnant of Edom" (Amos 9:12) with the conversion of the Gentiles, based on the altered wording in Acts 15:17 ("That the residue of men might seek after the Lord"). They see verses 13-15 as descriptive of the Christian Church through figurative language or, in some cases, as descriptive of the eternal state.

### 4. What is significant about the quotation of Amos 9:12 in Acts 15 (the Jerusalem Council), and what textual variations exist?

The quotation in Acts 15 is significant because James uses it to argue for the acceptance of Gentiles into the church without requiring circumcision. There is a textual variation between the Masoretic Text of Amos 9:12 ("possess the remnant of Edom") and the Septuagint and the Acts 15 quotation ("That the residue of men might seek after the Lord"). Some scholars suggest that the original Hebrew text might have aligned with the

Septuagint, with a change in a single Hebrew letter altering the meaning from "possess" to "seek". Evidence from the Dead Sea Scrolls (4QFlor 1.12) supports the "seek" rendering.

**5. What was the central issue being debated at the Jerusalem Council, and how does James use the Amos passage to address it?**

The central issue was whether Gentile converts needed to be circumcised to be accepted into the church. James uses the Amos passage to argue that God was already taking a people for Himself from the Gentiles, as demonstrated by Peter's experience with Cornelius. This implies that Gentiles don't need to become Jewish proselytes first and be circumcised.

**6. How does James modify the wording of Amos 9:11 when quoting it in Acts 15, and what is the significance of this modification?**

James modifies the phrase "In that day I will raise up" (Amos 9:11) to "After this I will return and...rebuild the dwelling of David" (Acts 15:16). This change places the rebuilding of David's dwelling after God's initial outreach to the Gentiles, creating a sequence of events: God first takes a people from the Gentiles, and *after* that, He will return and rebuild David's fallen dwelling. This suggests that at Christ's return, there will be Gentiles already associated with God.

**7. How does Vannoy interpret Amos 9:12 in relation to Christ's second coming and the issue of circumcision for Gentiles?**

Vannoy suggests that Amos 9:12 refers to a time *after* the initial conversion of the Gentiles, at Christ's second coming. If Gentiles are still present and called by Christ's name at the second advent, then there is no need to circumcise them *beforehand*.

**8. How do different interpretations of Amos 9:12 impact the understanding of Amos 9:11 and 9:13-15?**

If Amos 9:12 is understood as referring to the first advent and the inclusion of Gentiles into the church, Amos 9:11 is often seen as fulfilled in the person and work of Christ during his first coming, and Amos 9:13-15 as a figurative description of the church's prosperity and the believer's security. However, if Amos 9:12 is understood as relating to Christ's second advent, then Amos 9:11 is also interpreted as referring to the eschatological kingdom of Christ at his second coming, and Amos 9:13-15 is seen as a literal description of conditions that will exist at that time, and not as a figurative description of the church.