

Dr. Gary Yates, Book of the Twelve, Session 8, Amos – Judgment on Nations, Amos 1-2 Resources from NotebookLM

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

1. Abstract of Yates, Book of the Twelve, Session 8, Amos – Judgment on Nations, Amos 1-2, Biblicalelearning.org, BeL

Dr. Gary Yates' lecture focuses on Amos chapters 1 and 2, specifically God's judgment on various nations. It highlights that God's holiness encompasses both love and wrath, relevant in both the Old and New Testaments. **The lecture emphasizes that God holds all nations accountable, not just Israel, for transgressions against covenant obligations, particularly the Noahic covenant.** Amos's prophetic structure is divided into three sections: judgment of the nations, judgment of Israel, and visions of judgment and restoration. **The skillful rhetoric employed by Amos is explored, noting how he initially gains the audience's approval by condemning surrounding nations before turning the message of judgment towards Israel itself.** The lecture concludes that God's judgment extends to violence, atrocities, and violations of covenant, making it relevant across history and to contemporary society.

2. 16 - minute Audio Podcast Created on the basis of Dr. Yates, Book of the Twelve, 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 → Book of the Twelve [Minor Prophets]).



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on08.mp3**

3. Briefing Document: Yates, Book of the Twelve, Session 8, Amos – Judgment on Nations, Amos 1-2

Okay, here is a briefing document summarizing the key themes and ideas from the provided excerpt of Dr. Gary Yates' lecture on Amos, focusing on the judgment of the nations:

Briefing Document: Dr. Gary Yates on Amos 1-2 - Judgment on the Nations

Overview:

This lecture by Dr. Gary Yates focuses on Amos chapters 1 and 2, which detail God's judgment of the nations surrounding Israel. Yates emphasizes that Amos presents a broader understanding of God, one that includes not only love and forgiveness, but also holiness, anger, and wrath. He underscores the idea that God is not just the God of Israel, but the sovereign Lord over *all* nations, making them accountable to Him. The lecture explores the structure and rhetoric of Amos's message, particularly the way he strategically presents the judgments to capture the audience's attention and ultimately indict Israel itself. The lecture also explores the theological basis for judging these nations, concluding that they are being held accountable to the Noahic covenant which expects all of humanity to restrain violence.

Key Themes and Ideas:

- **The multifaceted nature of God:** Yates argues against a simplistic view of God as solely loving and accepting. He stresses that the prophets, including Amos, remind us of God's holiness, justice, and potential for wrath. "We're reminded in the prophets of that other side of God, his anger, his holiness, his wrath, and both sides of God's character are something that are emphasized in both the Old Testament and the New Testament." He uses a quote from Annie Dillard to illustrate the awesome and potentially dangerous power of God: "For the sleeping God may awake someday and take offense or the waking God may draw us out to where we can never return."
- **Structure and Rhetoric in Amos:** Yates highlights the deliberate structure of Amos's message, particularly how the prophet skillfully uses rhetoric to capture the audience's attention. He notes how Amos begins by condemning the surrounding nations, a message that would have been well-received by the Israelites, before turning to indict Judah and finally Israel itself. "One of my professors said that in this passage in chapters one and two, Amos, the prophet,

cooks the people's goose without them ever realizing that they're in the pot." The lecturer emphasizes Amos's strategic arrangement of the nations being judged, effectively "encircling" Israel to heighten the impact of the final judgment against them.

- **God's Sovereignty over All Nations:** A core point is that God's judgment extends beyond Israel to all nations. Yahweh, the God of Israel, is presented as the ultimate judge to whom all nations are accountable. "He's not just the God of his chosen people, but he is the sovereign God and Lord over all the nations. And that gives him the right and the authority to judge those nations." This underscores the monotheistic belief of Israel and challenges the idea that other gods have authority.
- **Basis of Judgment for the Nations:** Yates explores the basis upon which God judges these nations, noting that it's *not* the Mosaic Law. Instead, he argues that their sin is described as "transgression" (Hebrew *pasha*), implying a violation of a covenant. He concludes that the nations are being held accountable to the Noahic covenant. This covenant, established after the flood, requires humanity to restrain violence and bloodshed, as these actions defile the earth and disregard the fact that humans are made in God's image. "Ultimately, I think the covenant that is in view and why these nations who are not under the Mosaic covenant can be viewed as committing Pesha against Yahweh is because they have violated the terms of the Noahic covenant that was established with all of humanity right after the time of the flood."
- **Specific Atrocities and Covenant Violations:** Yates details the specific atrocities committed by the various nations, such as the Arameans threshing Gilead with iron sledges, the Philistines selling captives into slavery, Tyre breaking covenants of brotherhood, the Edomites' perpetual wrath, the Ammonites ripping open pregnant women, and Moab burning the bones of the King of Edom to lime. These acts of violence and inhumanity are seen as violations of the Noahic covenant and trigger God's judgment.
- **Judgment of Judah and Israel:** While the surrounding nations are judged for violating the Noahic covenant, Judah and Israel are judged for violating the Mosaic Covenant. Judah has "rejected the law of the Lord and...not kept his statutes," while Israel's sins are cataloged in a long list, including selling the righteous for silver, trampling on the heads of the poor, and various forms of social injustice. "God says to Israel, through Amos, you are more accountable to

those to whom much is given; much is required. God has given you his law; you have not kept it, and you will ultimately be held accountable."

- **Relevance for Today:** Yates stresses that the principles of God's judgment in Amos are not just historical; they are relevant today. He believes God judges nations for violence, atrocities, and inhumanity, citing examples like Nazi Germany and the Soviet empire. He also raises questions about countries that practice abortion, suggesting there will ultimately be a reckoning for such violence. "God judges nations in history today in the same way that he did in the days of Israel and Judah in the Old Testament. This is not just the Old Testament. This is God's abiding commitment to humanity."

Key Quotes:

- "We're reminded in the prophets of that other side of God, his anger, his holiness, his wrath..."
- "For the sleeping God may awake someday and take offense or the waking God may draw us out to where we can never return."
- "One of my professors said that in this passage in chapters one and two, Amos, the prophet, cooks the people's goose without them ever realizing that they're in the pot."
- "He's not just the God of his chosen people, but he is the sovereign God and Lord over all the nations. And that gives him the right and the authority to judge those nations."
- "Ultimately, I think the covenant that is in view and why these nations who are not under the Mosaic covenant can be viewed as committing Pesha against Yahweh is because they have violated the terms of the Noahic covenant that was established with all of humanity right after the time of the flood."
- "God says to Israel, through Amos, you are more accountable to those to whom much is given; much is required. God has given you his law; you have not kept it, and you will ultimately be held accountable."
- "God judges nations in history today in the same way that he did in the days of Israel and Judah in the Old Testament. This is not just the Old Testament. This is God's abiding commitment to humanity."

Conclusion:

Dr. Yates' lecture provides a detailed analysis of Amos 1-2, emphasizing the multifaceted nature of God, the rhetorical skill of Amos, God's sovereignty over all nations, and the theological basis for judgment. He connects these ancient themes to contemporary issues, challenging listeners to consider God's ongoing judgment of nations for violence and injustice.

4. Study Guide: Yates, Book of the Twelve, Session 8, Amos – Judgment on Nations, Amos 1-2

Amos: Judgment on the Nations - Study Guide

I. Quiz

Instructions: Answer the following questions in 2-3 sentences each.

1. What are the three sections that Dr. Yates uses to explain the structure of Amos?
2. What are the three components of good communication, according to Aristotle, that the prophets used?
3. How does Amos initially capture the attention of the people of Israel in his prophecies?
4. Why does Dr. Yates say that God is justified in judging nations other than Israel and Judah?
5. What is the meaning of the Hebrew word "pasha," and how does it relate to the judgment of nations?
6. Give three specific examples of atrocities committed by nations mentioned in Amos 1-2.
7. What is the Noahic Covenant, and how does it relate to God's judgment of the nations in Amos?
8. What is the basis for God's judgment against Judah, according to Amos?
9. What is the basis for God's judgment against Israel, according to Amos?
10. According to Dr. Yates, how is the Everlasting Covenant of Isaiah relevant today?

Answer Key:

1. The book of Amos is structured in three sections: Chapters 1-2 focus on God's judgment of the nations; Chapters 3-6 offer an expanded reflection and explanation on the judgment of Israel; and Chapters 7-9 present a series of five visions dealing with judgment, culminating in a vision of Israel's destruction.
2. Aristotle's components of good communication are logos (logic), pathos (emotional appeal), and ethos (credibility or character). The prophets used logos

through clear communication, pathos through passionate delivery, and ethos by speaking for God with authority based on Torah and revelation.

3. Amos initially gains the attention of the Israelites by prophesying judgment against the surrounding nations, who were often enemies of Israel. The Israelites would have agreed with and applauded these initial pronouncements of judgment, creating a sense of trust and agreement before Amos turned his attention to their own sins.
4. God is justified in judging other nations because He is the sovereign God and Lord over all the nations, not just Israel and Judah. All people are accountable to Him and his expectations of behavior regardless of any specific covenant. This reflects Israel's monotheistic belief that Yahweh is the one true God with authority over all.
5. "Pasha" is a Hebrew word that means transgression or rebellion. It reflects the idea that God's judgment of the nations is covenantal, meaning they have violated a covenant relationship with God in the same way that Israel and Judah violated the Mosaic Covenant.
6. Examples of atrocities include Damascus threshing Gilead with iron sledges, the Philistines carrying whole peoples into exile, and the Ammonites ripping open pregnant women in Gilead to enlarge their borders. These specific examples illustrate the extreme violence and inhumanity for which these nations were condemned.
7. The Noahic Covenant, established after the flood, promises that God will never again destroy the earth by a flood. Its condition or stipulation is that humanity must restrain violence and bloodshed, as human beings are created in the image of God, and violence against them is a violation of this covenant.
8. God's judgment against Judah is based on their rejection of the Law of the Lord and their failure to keep His statutes, indicating a violation of the Mosaic Law. They had rejected the law of the Lord and they had not kept his statutes. They also allowed lies to lead them astray.
9. God's judgment against Israel is based on a long list of sins, including selling the righteous for silver, trampling on the heads of the poor, exploiting the afflicted, and engaging in immoral practices. This comprehensive list highlights the extent of Israel's departure from God's law and covenant.

10. The Everlasting Covenant of Isaiah is relevant today because it demonstrates that God continues to judge nations throughout history based on the principles of justice and righteousness. Dr. Yates notes that violence leads to a reckoning. Ultimately God holds all nations accountable.

II. Essay Questions

Instructions: Answer the following questions in essay format.

1. Discuss the significance of Amos 1:2 ("The Lord roars from Zion") in relation to the overall message of the Book of Amos. How does this verse set the stage for understanding God's character and actions as portrayed in the book?
2. Analyze the rhetorical strategies employed by Amos in chapters 1 and 2. How does he use logos, pathos, and ethos to effectively communicate his message of judgment, and why is this approach important for his audience?
3. Compare and contrast the reasons for God's judgment against the surrounding nations versus Judah and Israel. What do these different bases for judgment reveal about God's justice, covenant theology, and expectations for humanity?
4. Evaluate the role of the Noahic Covenant in understanding God's judgment of the nations in Amos. How does this covenant provide a framework for holding nations accountable, and what implications does this have for contemporary understandings of international relations and ethics?
5. Examine the relevance of Amos's message for today's world. How do the themes of justice, judgment, and covenant faithfulness in Amos apply to modern societies, and what lessons can be learned from the book's warnings and calls to repentance?

III. Glossary of Key Terms

- **Amos:** An Israelite prophet from Tekoa in Judah who prophesied primarily to the northern kingdom of Israel during the reign of Jeroboam II.
- **Zion:** Often used to refer to Jerusalem, especially the temple mount, and symbolizing the dwelling place of God and the center of worship.
- **Judgment of the Nations:** The prophetic theme, particularly prominent in Amos 1-2, where God pronounces judgment upon various nations for their transgressions and atrocities.
- **Logos:** A rhetorical appeal to logic and reason, used to persuade an audience through clear and rational arguments.
- **Pathos:** A rhetorical appeal to emotions, used to evoke feelings such as empathy, anger, or fear in the audience.
- **Ethos:** A rhetorical appeal to credibility or character, establishing the speaker's authority and trustworthiness.
- **Monotheism:** The belief in one God, a central tenet of Israelite faith reflected in the belief that Yahweh judges all nations.
- **Pasha:** A Hebrew word meaning "transgression" or "rebellion," used to describe the sins of both Israel and the surrounding nations.
- **Mosaic Covenant:** The covenant established between God and Israel through Moses, including the Ten Commandments and other laws.
- **Noahic Covenant:** The covenant established between God and Noah after the flood, promising that God would never again destroy the earth by a flood, conditional on humanity's restraint of violence and bloodshed.
- **Gilead:** A region east of the Jordan River, often the site of conflict and violence, as mentioned in Amos's prophecies.
- **Edom:** A nation southeast of Israel, descended from Esau, often in conflict with Israel, and subject to prophetic judgment in Amos.
- **Everlasting Covenant:** The continuing application of the Noahic Covenant that judges bloodshed throughout history, according to Dr. Yates.

5. FAQs on Yates, Book of the Twelve, Session 8, Amos – Judgment on Nations, Amos 1-2, Biblicalelearning.org (BeL)

Frequently Asked Questions on Amos 1-2: Judgment on the Nations

Here are some frequently asked questions on the themes, topics, and subject matter covered in Amos 1-2:

What is the overarching message of Amos chapters 1 and 2?

Amos 1 and 2 primarily convey the message that God is sovereign over all nations, not just Israel and Judah, and holds all accountable for their actions. The passage highlights God's justice and impartiality, emphasizing that no nation, including God's chosen people, is exempt from judgment when they violate covenants and engage in wickedness.

How does Amos structure his message in chapters 1 and 2, and why?

Amos uses a carefully structured rhetorical approach. He begins by announcing judgments against nations surrounding Israel (Syria, Philistia, Tyre, Edom, Ammon, Moab). This likely garnered approval from the Israelites, who had historical conflicts with these nations. Then, he turns to Judah and finally, Israel, delivering the unexpected "punchline" that God's judgment also applies to them. This strategy likely aimed to capture the audience's attention and force them to confront their own sins.

What is the basis for God's judgment of the nations in Amos 1 and 2?

While Israel and Judah are judged based on their violation of the Mosaic Covenant, the other nations are judged on the basis of violating what the source refers to as the Noahic covenant. This covenant, established after the flood, requires humanity to restrain violence and bloodshed. The specific sins mentioned, such as atrocities committed during warfare, enslavement, and desecration of corpses, are seen as violations of this universal covenant.

What specific sins are the various nations accused of?

The nations are accused of various atrocities reflecting violence and inhumanity: *

Damascus (Syria): Threshing Gilead with threshing sledges of iron (torturing people). *

Gaza (Philistines): Carrying whole communities into exile and selling them to Edom. *

Tyre (Phoenicia): Delivering whole communities into exile to Edom and not remembering the covenant of brotherhood. * **Edom:** Pursuing their brother (Israel) with the sword and casting off all pity. * **Ammon:** Ripping open pregnant women in Gilead to enlarge their territory. * **Moab:** Burning the bones of the king of Edom to lime.

Why does Amos use the phrase "For three transgressions of [nation], and for four"?

The phrase "For three transgressions... and for four" is a poetic device indicating a full and complete measure of sin, rather than a literal count. While Proverbs uses a similar formula to introduce a list, in Amos, this phrase introduces a focus on a key example, or a few examples, of the nation's total wickedness.

How does the judgment of Judah differ from the judgment of Israel in Amos 1 and 2?

Judah is judged for rejecting the law of the Lord and not keeping His statutes, specifically violating the Mosaic Law. They have been led astray by lies. Israel, however, faces a longer catalog of sins, including selling the righteous for silver, oppressing the poor, and engaging in immoral practices, showing how they have taken advantage of God's covenant with them.

What is the significance of Amos 1:2, "The Lord roars from Zion"?

The opening statement that the "Lord roars from Zion" establishes God's power and authority as a judge. It evokes the image of a roaring lion and a thundering storm, emphasizing the awe-inspiring and potentially fearsome nature of God's judgment. It contrasts with a more comfortable, less demanding view of God.

What relevance does the message of Amos 1 and 2 have for contemporary readers?

The message of Amos 1 and 2 remains relevant today because it underscores the enduring principle that God holds all nations accountable for their actions, particularly acts of violence, injustice, and inhumanity. The concepts introduced in Amos challenge the notion that nations can act with impunity and emphasize the importance of upholding covenants, treaties, and universal moral standards. The principles in the text can also extend to include national sins such as abortion, war crimes, and the subjugation of others.