

9/20/15

### Intro To Amos

Amos the prophet is our next Minor Prophet, a man of the country as we will see, a very common and simple man when God called him to be His prophet.

As we will see he was not familiar with all the luxury and royalty of the Northern Kingdom, so he was looked down upon by those he called to repent from their sins.

Therefore Amos was not a very popular with those who were living and practiced evil, but he was considered true and faithful by God for proclaiming His word.

He denounces social injustice, spiritual apostasy and judgment in view of their refusal to repent!

The prophet Amos is one of the twelve Minor Prophets.

1. There are six Minor Prophets prior to the captivity of the Northern Kingdom by Assyria in 722 B.C.

- a. Obadiah 845 B.C.
- b. Joel 835 B.C.
- c. Jonah 765 B.C.
- d. Amos 760 B.C.

- e. Hosea 740 B.C. he is the sixth in chronological order.
  - f. Micah 735 B.C.
2. There are three Minor Prophets prior to the captivity of the Southern Kingdom by Babylon from 606-586 B.C.
- a. Nahum 710 B.C.
  - b. Zephaniah 625 B.C.
  - c. Habakkuk 608 B.C.
3. There are three Minor Prophets after the return from captivity of Babylon from 536-425 B.C.
- a. Haggai 520 B.C.
  - b. Zechariah 520 B.C.
  - c. Malachi 430 B.C.
4. The twelve Minor Prophets were gathered and grouped by Ezra Ei “The Great Synagogue” in 475 B.C. called “The book of the twelve.”
- a. Our Bible distinguishes the Minor Prophets from the Major Prophets, Isaiah, Jeremiah, Ezekiel and Daniel.
  - b. We are told that the title “Minor Prophets” was given due to their shorter prophetic content to the larger content of the “Major Prophets”, but that is not true to form because Daniel has less chapter than Hosea and Zechariah.
  - c. The “Minor Prophets” are in no way less importance or inferior to the Major Prophets, both spoke and wrote under the Inspiration of the Holy Spirit. 2Tim. 3:16-17; 2Pet. 1:19-21

## I. The prophet Amos.

- A. The man Amos was called to be a prophet.
1. Amos was not of a priestly or prophetic lineage.
    - a. The words of Amos were divinely inspired by the phrase used, “which he saw concerning Israel” vs. 1a, c
    - b. The message of Amos is confirmed to be Inspired by other phrases.
      - 1) “Thus says the LORD”. Amos 1:3a, 6a, 9a, 11a, 13a; 2:1a, 4a, 6a; 5:16; 7:17
      - 2) “Hear the word or that the Lord”. Amos 3:1a; 4:1; 5:1; 8:4
      - 3) “The Lord God showed me”. Amos 7:1a, 4a, 7a; 8:1a
  2. Amos was a sheepbreeder from Tekoa. Amos 1:1a
    - a. These are believed to be a special breed of sheep that produced an abundant fleece.
    - b. The language of a shepherd is evident as Amos describes the recovery of the reminder of a torn sheep to prove he had not been negligent. Amos 3:12
    - c. The outdoors living and belief in a Creator, mentioning the Pleiades and Orion, the provider of rain. Amos 5:8
  3. Amos was also a tender of sycamore fruit. Amos 7:14

- a. He was an average common person.
  - b. The sycamore fruit to ripen had to be pinched to be edible and was used only by the poor. Inter. (Dict. Bible)
  - c. When the priest and prophets had become corrupted God would raise up prophets of common men to call His people to repentance.
4. Amos is the fourth of the twelve Minor prophet to their order of chronology, he is the third listed in our English Bible.
    - \* Jonah is the third in chronology.
    - a. Obediah, Joel, Jonah and Amos.
    - b. Amos’ name means burden or burden bearer.
  5. Amos was from the city of Tekoa.
    - a. Six miles south of Bethlehem, towards the Dead Sea and ten miles south from Jerusalem. Amos 1:1a
    - b. Located on a hill 2,700 feet high overlooking the wilderness of Judah.
    - c. The city was made a city of defense by Rehoboam. 2Chron. 11:6
      - \* Some believe the name was related to it’s position of defense, for the stem of it’s name is the derivative of sounding an alarm or trumpet, even as Jeremiah declared, “Blow the trumpet in Tekoa”. Jer. 6:1
  6. Amos came from the very area David kept his sheep in the wilderness of

Tekoa as a boy and also where he roamed when he fled from Saul.

7. Joab fetched the “wise woman” who feigned herself in a story to reconcile David with Absalom and she was from Tekoa. 2Sam. 14

**B.** The man Amos was called by God to be His voice, the vessel of God.

1. The words of Amos which he saw concerning Israel. Amos 1:1 (Visions)
2. Amos was called a seer by Amaziah the priest of Bethel. Amos 7:12a
3. Amos says he was no prophet nor son of a prophet, meaning he had neither a family line or formal training in the school of the prophets. Amos 7:14
4. The Lord took him from following the flock and said to him, “Go, prophesy against Israel, and do not spout against the house of Isaac.” Amos 7:15
5. He saw six visions concerning Israel. Amos 7-9

**C.** The man Amos was called to go to Bethel and proclaim his prophecy.

1. The idolatrous worship center of the Northern Kingdom was at Bethel, this is around 760 B.C.

- a. Jeroboam set up the calf worship in Bethel and Dan when the Kingdom of Solomon was divided.
- b. The call of Amos is dated by the earthquake that took place two years prior to his call.

\* Zechariah also records it. Zech. 14:5

2. Bethel was the very place where Jacob saw a ladder descend from heaven and called it “house of God”. Gen. 28:17
  - a. Bethel was a place of blessing but now it would be a place of judgment.
  - b. Bethel is mentioned in scripture more often than any other city except for Jerusalem.

**D.** The man Amos’ book has been divided into three divisions. (J. Sidlow Baxter)

1. The judgment of the nation: eight burdens. Amos 1-2
2. The judgment of Israel: three sermons. Amos 3-6
3. The judgment will lead to Israel’s restoration: six visions. Amos 7-9

\* The prophet Amos was not received with very open arms!

***This was the Prophet Amos!***

**II. The period of Amos.**

- A.** Amos was called to prophesy during the reign of Uzziah and Jeroboam II. Amos 1:1
- 1.** King Uzziah reigned over Judah and he was a good King.
    - a.** He reigned for fifty-two years, from 792/1-740-39 B.C.
    - b.** A popular king and prosper as long as he sought the Lord. 2Chron. 26:5
    - c.** He was lift up in pride through his prosperity and power and attempted to offer incense, being opposed by Azariah the High Priest and eighty other, God struck him with leprosy. 2Chron. 26:16-23
  - 2.** Jehoash the father of Jeroboam recaptured the border cities that Syria had seized in its day of power as Assyria crushed Damascus in 805 B.C. 2Kings 13:25
  - 3.** Jeroboam II reigned over Israel in his place in the Northern Kingdom, at which time the Assyrians had a series of weak kings and there was no attempt to assert control as far as the Mediterranean, so they were released from paying tribute for the last 50 years.
    - a.** This was about 170 years after the division of the Kingdom.
    - b.** Jeroboam II reigned for 41 years, from 793/2-753 B. C. (11 years co-regent 793-782 B.C.) 2Kings 14:23

- c.** Assyria did not become a threat till around 745 B. C. with the rise of Tiglath-pileser III.
  - 4.** Jeroboam II restored much of the land and entered a new period of political peace and physical prosperity, but spiritual apostasy that promoted social oppression and moral corruption. 2Kings 14:23-29; Amos 3:15; 4:1; 5:11, 13; 6:4-8
    - \* Egypt was weak at this time.
  - 5.** Jeroboam II made Bethel the royal sanctuary of the Northern Kingdom. Amos 7:13
    - a.** The people crowded to Bethel and Gilgal with their prosperous gifts thinking that it was evident of God's favor of them. Amos 5:21-23
    - b.** The priest and prophets at the sanctuary benefited from the gifts and therefore did not want to say anything that might dampen the giving of the people. Amos 7:12-13
- B.** Amos was contemporary with other prophets.
- 1.** Amos prophetic ministry was around 751-760 B.C. and probably knew Jonah.

- a. Jonah was a prophet of God and had been used by God to prophesy to King Jeroboam II that the territory of Israel was going to be restored to its ancient boundaries. 2Kings 14:25  
\* Around 765 B.C.
  - b. Jonah lived at a time of physical prosperity and seeming safety, yet was sent to the gentiles at Ninevah.
  - c. This prosperity and seeming safety brought about complacency, social injustice and apostasy and Amos was called to expose it.
2. Isaiah began his ministry when Uzziah died, 740 B. C. and prophesied through four kings. Is. 6:1  
\* This took place as Amos was closing his ministry, Isaiah and Micah were starting theirs and without doubt knew them or of them as well as Jonah.
4. Hosea came after Amos and saw the captivity of the Northern Kingdom.
- a. About 750-725 B. C. from the reign of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah and Jeroboam the son of Joash, king of Israel. Hos. 1:1
  - b. In 722 B. C. Assyria took the Northern Kingdom captive!
  - c. Amos is the prophet of justice while Hosea the prophet of love.

- C. Amos provides for us key words, phrases, theological themes and key verses that are relative to the events of his day.
1. The style of Amos is in poetical form by the use of repetitions of words and phrases and the building up of an idea till it reaches a climax of repentance or judgment.
  2. The key words of chapter four.
    - a. Hear.
    - b. Oppress.
    - c. Crush.
    - d. Needy.
    - e. Holiness.
    - f. I, appears twelve times.
    - g. Hooks.
    - h. Bethel.
    - j. Gilgal.
    - k. Transgression.
    - l. Not, appears five times.
  3. The key phrases.
    - a. "The Lord roars from Zion." Amos 1:1b
    - b. "For three transgressions of for four." 1:3b, 6b, 9b, 11b, 13b; 2:1b, 4b, 6b
    - c. "I will not turn away its punishment." Amos 1:3c, 6c, 9c, 11c, 13c; 2:1c, 4c, 6c
    - d. "Hear this word." Amos 3:1a, 4:1a; 5:1a

- e. “The Lord showed me.” Amos 7:1a, 4a, 7a; 8:1a
  - f. “The Lord of Host.” Amos 4:13; 5:1, 14, 15, 16, 27; 6:8,14; 9:5
  - g. “The day of the Lord.” Amos 5:18, 20
4. The theological themes.
- a. The omniscience of God.
  - b. The holiness of God.
  - c. The justice of God.
  - d. The love and long-suffering of God.
  - e. The creator-hood of God.
  - f. The omnipotence of God.
  - g. The omnipresence of God.
  - f. The wickedness of man.
  - g. The hypocrisy of man.
  - h. The depravity of man.
  - i. The judgment of God on man.
5. The key versus.
- a. No man can walk with God unless he agree with Him. Amos 3:3
  - b. No one who calls himself a Christian can live without doing justice and righteousness. Amos 5:24

*This was the period of Amos!*

### III. The proclamation of Amos.

- A. God was going to judge the nations. Amos 1-2

1. The repeated phrase “Thus says the Lord” guarantees the divine proclamation. Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6  
\* Notice God lists Judah and Israel because they were living as the heathen. Amos 2:4, 6
2. The repeated phrase “For three transgressions for four” indicates God's long-suffering and the full measure of their sin had arrived.  
\* God told Abraham He would give him the land after the sin of the Amorites was full. Gen. 15:16
3. The repeated phrase “I will not turn away its punishment” marks the certainty. Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6
  - a. God would hold the Gentile nation accountable for their sin.
  - b. God would hold His people accountable for their sins also.
    - 1) Righteousness exalts a nation, but sin is a reproach to any people. Prov. 14:34
    - 2) Jesus will gather and judge the nations at His return. Matt. 25:31-41
4. The judgment of Israel is placed along side the Gentile nations due to the fact that they were living as the Gentiles.

- a. They were despising of the law and following lies that led them astray. Amos 2:4
  - b. They were selling of the righteous and poor. Amos 2:6
  - c. They were oppressing the poor. Amos 2:7a
  - d. They were perverted, a father and a son would have sex with the same girl, defiling His holy Name. Amos 2:7b-d
  - e. They were religious hypocrites as they lay on the clothes taken in pledge as they drink their wine by the alter. Amos 2:8
  - f. They were giving wine to the Nazarites to drink and commanded the prophets not to prophesy in attempt to corrupt them. Amos 2:11-12
- B. God was going to judge His people. Amos 3-6**
- 1. For their unique relationship to God. Amos 3:1-2  
\* Privilege brings responsibility, much given much will be required.
  - 2. For their amoral standard that led to their evil practices. Amos 3:10
  - 3. For their idolatry. Amos 3:14
  - 4. For their social oppression. Amos 4:1

- 5. For their spiritual apostasy to deceptive religion. Amos 5:4-5
  - 6. For their refusal to acknowledge God's chastening and need of repent. Amos 5:6-7
  - 7. For their hate and abhorrence of the righteous who pointed out their evil. Amos 5:10
  - 8. For their oppressing the poor, over taxing them and diverting justice at the gate. Amos 5:12
  - 9. For their corrupt worship. Amos 5:21-23
  - 10. For rejecting God's call justice and righteousness. Amos 5:24  
\* A key verse to the book of Amos!
  - 11. For their confidence and trust in human security. Amos 6:1-2
  - 12. They had Amos as a loving intercessor. Amos 7:5-6
  - 13. For the remnant sake God would restore Israel in the future. Amos 9:11-15  
\* When Israel heard the judgment they rejected it and Amos for they said, "We are the people of God." Amos 7:12-13
- C. God was going to judge them according to His word.**
- 1. They had weighted down God with their sins. Amos 2:13

2. They were out of fellowship with God by not walking in agree with God. Amos 3:3
3. They had been spoken to by God and fully warned. Amos 3:7-8
4. They ignored the chastening of God. Amos 4:6-10
5. They would not be able to fault God for sufficient mercy and patience towards them. Amos 4:11
6. They were to prepare to meet their God in judgment in view of their refusal to repent. Amos 4:12
  - \* Certainly among the most awesome words found in Scripture!
7. They had chosen death over life, evil over good. Amos 5:5-7, 14-15
8. They had four woe's declared to them.
  - a. Woe to you who desire the day of the LORD! For what good is the day of the LORD to you? It *will be* darkness, and not light. Amos 5:18
    - 1) They misunderstood the day of the Lord in view of their sin.
    - 2) The day of the Lord was a day when God's wrath would be poured out on the ungodly.
    - 3) They saw themselves as God's people in view of their heritage while being deceived by the practice of their sin.

- b. Woe to you *who are* at ease in Zion, And trust in Mount Samaria, Notable persons in the chief nation, To whom the house of Israel comes! Amos 6:1
    - \* They had failed to trust in God instead of things, places and themselves!
  - c. Woe *to* you who put far off the day of doom, Who cause the seat of violence to come near; Who lie on beds of ivory, stretch out on your couches, eat lambs from the midst of the stall. Amos 6:3-4
    - \* They failed to see the relationship between their life-style and the judgment of God!
  9. They were to be lamented over as a fallen virgin. Amos 5:1
  10. They would be judged by the Lord of Host, the Captain of the armies of heaven. Amos 6:8
  11. They had rejected God's words through the prophet. Amos 7:12
    - \* All of these sins and many others found in the book stand in sharp contrast to God's blessing. Lev. 26; Deut. 28
- D.** God was going to judge, but ultimately restore Israel. Amos 7-9
- \* Amos had various visions, six are recorded.



1. The vision of the locust devouring all things. Amos 7:1-3
2. The vision of the fire regarding God's devastation. Amos 7:4-6
3. The vision of the plumb-line revealing their untrueness and deviation from God standard of righteousness. Amos 7:7-9
4. The vision of the summer fruits a pun on words in the Hebrew, the summer season is over and the have not repented, all that is left is judgment. Amos 8:1-14
5. The vision of the destruction of Israel as God stands at the alter, escape is futile. Amos 9:1-10
  - \* The personal pronoun "I" appears six times in the first four versus, it is God Himself who is fighting and judging Israel.
6. The vision of the restoration of Israel in the future. Amos 9:11-15
  - a. Daniel spoke of it in the "Seventieth week of Daniel", the last seven years of Tribulation and Great Tribulation. Dan. 9:27
  - b. James and the apostles agreed with this in the first church counsel. Acts 15:16-18
  - c. Paul told the Romans of the future blessing to Israel. Rom. 9-11
    - 1) God is the judge of His people, "For the time has come for

judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?" 1Pet. 4:17

- 2) The Prophets Amos is the prophet of justice, Hosea will follow him as the prophet of love!

#### IV. The book outline of Amos.

##### I. The judgment of the nations. Amos 1-2

- A. The introduction to prophet. place, kings. event, and nature of the prophecy. Amos 1:1-2
- B. The judgment of Damascus. Amos 1:3-5
- C. The judgment of Gaza. Amos 1:6-8
- D. The judgment of Tyre. Amos 1:9-10
- E. The judgment of Edom. Amos 1:11-12
- F. The judgment of Ammon. Amos 1:13-15
- G. The judgment of Moab. Amos 2:1-3
- H. The judgment of Judah. Amos 2:4-5
- I. The judgment of Israel. Amos 2:6-16
  1. Protection and provision of God. Amos 2:9-11
  2. Perverseness of Israel. Amos 2:12
  3. Promise of judgment. Amos 2:13-16

##### II. The words of the Lord. Amos 3-4

- A. The proclamation to Israel. Amos 3:1-8
- B. The proclamation to Assyria and Egypt. Amos 3:9-12
- C. The proclamation to the house of Jacob. Amos 3:13-15
- D. The proclamation of their social injustice. Amos 4:1-3
- E. The proclamation of their spiritual apostasy. Amos 4:4-5
- F. The proclamation of their refusal to repent. Amos 4:6-11
- G. The proclamation of their judgment by God. Amos 4:12-13

### III. The lamentation and warnings of the Lord. Amos 5-6

- A. The lamentation regarding their fall. Amos 5:1-2
- B. The lamentation regarding their future. Amos 5:3
- C. The lamentation regarding their folly. Amos 5:4-5
- D. The lamentation regarding their fault. Amos 5:6-7
- E. The lamentation regarding their frailty. Amos 5:8-9
- F. The lamentation regarding their falsehood. Amos 5:10-15
- G. The lamentation regarding their fate. Amos 5:16-17

- H. The warning regarding the Day of the Lord. Amos 5:18-20
- I. The warning regarding their feasts. Amos 5:21-25
- J. The warning regarding their ease and false security. Amos 6:1-3
- K. The warning regarding their prosperity and wealth. Amos 6:4-6
- L. The warning regarding their captivity. Amos 6:7-14

### IV. The Revelation of judgment from the Lord. Amos 7-8

- A. The judgment of locusts. Amos 7:1-3
- B. The judgment of fire. Amos 7:4-6
- C. The judgment of a plumbline. Amos 7:7-9
- D. The judgment against Amos. Amos 7:10-13
- B. The judgment of Amaziah. Amos 7:14-17
- F. The end of Israel. Amos 8:1-3
- G. The end of their perverseness. Amos 8:4-8
- H. The end is bitter. Amos 8:9-10
- I. The end of hearing God's word. Amos 8:11-14

### V. The Faithfulness of the Lord. Amos 9

- A. To His searching out for judgment. Amos 9:1-4
- B. To His authority and power as Creator. Amos 9:5-6

- C. To His righteousness judging sparing the remnant. Amos 9:7-10
- D. To His covenant to David. Amos 9:11-12
- E. To His blessing of Israel. Amos 9:13-15