

MAJOR LESSONS FROM

AMOS



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MAJOR LESSONS FROM

AMOS



Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets. A lion has roared! Who will not fear? The Lord God has spoken! Who can but prophesy?" --Amos 3:7-8

TITLE:

As with each of the Minor Prophets, the title comes from the name of the prophet to whom God gave His message (1:1).

The name *Amos* means " _____ " or "burden-bearer."

Amos lives up to the meaning of his name by bearing up under his divinely given burden of declaring judgment to rebellious Israel.

AUTHOR AND DATE:

The only Old Testament appearance of the name Amos is in this book. Amos is not to be confused with Amoz ("stout, strong"), the father of Isaiah (Isa. 1:1).

Concerning his background, Amos himself said,

Amos 7:14

14 ...*"I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs."*

BUT he was gripped by God, and divinely _____ to bring his prophetic burden to Israel (Amos 3:8; 7:15).

Amos came from the rural area of Tekoa in Judah, twelve miles south of Jerusalem, where he tended a special breed of small sheep that produced wool of the best quality.

As a grower of sycamore figs, he would have had to puncture the fruit before it ripened to allow any insects inside to escape.

His knowledge of the wilderness often surfaces in his messages (cf. Amos 3:4-5, 12; 5:8, 19; 9:9).

But in spite of his rural upbringing, Amos was well-educated in the _____.

His keen sense of morality and justice is obvious.

He delivered his message in Bethel because that was the residence of the king of Israel; it was also, sadly, a center of idolatry.

Amos' objective appraisal of Israel's spiritual condition was not well received, especially since he was from the rival kingdom of _____.

Quote:

"It would be like a farm laborer from Scotland standing on the steps of St. Paul's Cathedral in the city of London and prophesying against England" – Gareth Crossley

His frontal attack on the *greed, injustice, and self-righteousness* of the people of the northern kingdom made his words _____ in the extreme.

Amos was a contemporary of Jonah (2 Kings 14:25), Hosea (Hos. 1:1), and Isaiah (Isa. 1:1). The date of writing is mid-8th century B.C., during the reigns of Uzziah, king of Judah (ca. 790–739 B.C.) and Jeroboam II, king of Israel (ca. 793–753 B.C.), two years before a memorable earthquake (Amos 1:1; cf. Zech. 14:5, ca. 760 B.C.).

BACKGROUND AND SETTING:

Politically, it was a time of _____ under the long and secure reign of Jeroboam II who, following the example of his father Joash (2 Kings 13:25), significantly *"restored the territory of Israel"* (2 Kings 14:25).

It was also a time of _____ with Judah (Amos 5:5) and with Israel's more distant neighbors. The ever-present menace of Assyria had been subdued earlier that century because of Nineveh's repentance at the preaching of Jonah (Jon. 3:10).

Spiritually, however, it was a time of rampant corruption and moral decay (Amos 4:1; 5:10-13; 2 Kings 14:24).

KEY WORDS IN AMOS:

Seek: Hebrew *darash* (דָּרַשׁ) (Amos 5:4-6; 5:14) describes the act of seeking, _____, or asking.

The people of Israel had begun to worship the false gods posted at Bethel and Gilgal (Amos 5:5). Yet Amos encourages the people to seek instead the one, true God.

Throughout the history of the world, no one who has honestly sought God in need of safety or forgiveness has ever been _____ by Him (Psa. 34:4; 77:2; 1 Chron. 16:11; 2 Chron. 30:19).

KEY NAMES IN AMOS:

Amos (עֲמוֹס)—Judean _____ who warned Israel of God's judgment (Amos 1:1-9:15)

Amaziah (אֶמְצִיָּה)—_____ of the false religious services at Bethel (Amos 7:10-17)

Jeroboam II (יֵרֹבָעָם)—wicked _____ of Israel after his father, Joash (Amos 1:1)

HISTORICAL AND THEOLOGICAL THEMES:

The basic theme of Amos is the coming judgment of Israel because of the _____ of Yahweh and the sinfulness of His covenant people. Amos unflinchingly and relentlessly visualizes the causes and course of Israel's quickly approaching punishment.

God is gracious and patient, BUT His righteousness and justice will not allow sin to go unpunished _____. The sins of Israel are heaped as high as Heaven: empty ritualism, oppression of the poor, idolatry, deceit, self-righteousness, arrogance, greed, materialism, and _____.

The people have repeatedly broken every aspect of their covenant relationship with God. Nevertheless, God's mercy and love are evident in His offer of deliverance IF the people will only turn back to Him.

God graciously sent Amos as a _____ to warn the people of Israel of their fate IF they refuse to repent. But they rejected his plea, and the course of judgment could not be altered. Nevertheless, because of His covenant, the Lord will not abandon Israel altogether, but will bring future restoration to the righteous remnant (Amos 9:7-15).

KEY DOCTRINES IN AMOS:

_____ **worship of God**—(4:4-5 [false worship]; 5:4-6; *cf.* Num. 28:3; Deut. 4:29; 14:28; Lev. 7:13; 2 Chron. 15:2; Jer. 29:13; Isa. 55:3, 6-7; John 4:20-24; Rom. 1:25; Rev. 4:10-11).

Justice—God castigated Israel for their unjust treatment of one another (5:10-13; 6:12; *cf.* [call to justice] Deut. 16:20; Prov. 31:9; Isa. 29:21; 56:1; 59:15; Col. 4:1; 1Thess. 2:10).

Future restoration of Israel–

Prophecies **in** Amos:

Amos 9:7-15

Prophecies **outside** of Amos:

1. Isa. 27; 42-44; 65; 66
2. Jer. 30-33
3. Lam. 4:22a
4. Ezek. 36; 37; 40-48
5. Dan. 9:20-27; 12:1-3
6. Hosea 2:14-23; 14:4-7
7. Joel 3:18-21
8. Obad. 1:17, 21
9. Micah 7:14-20
10. Hab. 3:8-15
11. Zeph. 3:14-20
12. Hag. 2:20-23
13. Zech. 13; 14
14. Mal. 4:1-3

If you look carefully, you'll see that all of the Major Prophets prophesy about the restoration of Israel, as do all of the Minor Prophets except for Jonah and _____, both of whom were prophesying to and about Nineveh, not about Israel or Judah.

In other words, God is most clearly NOT finished with Israel!

GOD'S CHARACTER IN AMOS:

The _____ of God–Amos 4:2

The sovereignty of God–Amos 3:6

CONTRIBUTION TO THE BIBLE:

Amos was the first of the two Minor Prophets to the northern kingdom (3:1, 12; 7:10, 14-15). Unlike _____, however, he was a resident of Judah, not Israel.

The proportion of judgment compared to _____ and blessing is higher in Amos than in the other prophets. Only the last _____ verses offer a word of consolation and promise. Amos stands as one of the Bible's most direct and _____ prophets.

Consider, for example, his description of the greedy women of Samaria:

*"Hear this word, **you cows of Bashan** who are on the mountain of Samaria, **who oppress the poor, who crush the needy, who say to your husbands, 'Bring now, that we may drink!'"** (Amos 4:1).*

CHRIST IN AMOS:

The clearest anticipation of Christ in Amos is found at the end of the book.

God has all authority to judge (Amos 1:1–9:10), BUT He will also one day restore His people (Amos 9:11-15).

The Lord speaks through Amos, declaring,

Amos 9:11-15

11 *"In that day I will **raise up** the fallen booth of David, and **wall up** its breaches; I will also **raise up** its ruins and **rebuild** it as in the days of old;*

12 *That they may **possess** the remnant of Edom and all the nations who are called by My name," declares the Lord Who does this.*

13 *"Behold, days are coming," declares the Lord, "when **the plowman will overtake the reaper** and the treader of grapes him who sows seed; when the mountains will drip sweet wine and all the hills will be dissolved.*

14 "Also I will **restore** the captivity of My people Israel, and they will **rebuild** the ruined cities and **live** in them; they will also **plant** vineyards and **drink** their wine, and **make** gardens and **eat** their fruit.

15 "I will also **plant them on their land**, and they will not again be rooted out from their land which I have given them," says the Lord your God.

Israel's complete restoration and recovery of the land will only be fulfilled during the second advent of **Christ the** _____.

ANSWERS TO TOUGH QUESTIONS:

Question # 1: Since Amos 9:11 was quoted in the New Testament, to what degree has it already been fulfilled? This verse promises that the Lord "raise up the fallen booth of David."

_____, the Lord's half-brother, quoted this promise in Acts 15 during the first Jerusalem Council discussion.

Acts 15:16-18

16 "After these things I will return, and I will **rebuild the tabernacle of David** which has fallen, and I will **rebuild** its ruins, and I will **restore** it,

17 So that the **rest of mankind** may seek the Lord, and **all the Gentiles who are called by My name,**'

18 Says the Lord, Who makes these things known from long ago."

At stake was whether Gentiles should be allowed into the Church without being _____.

James apparently thought of this passage because it makes the point that part of God's plan all along was to include the Gentiles.

Some scholars, however, have concluded that James's usage of this passage indicates the _____ fulfillment of Amos' prophecy.

They assign the phrase above to Jesus as the greater Son of David, through Whom the dynasty of David was reestablished. But it seems better to see James' use of this passages as an _____ of Amos' words rather than a complete *fulfillment*.

The original prophecy contains the key phrase "*in that day*" (9:11), indicating along with the details of the passage that the prophet was speaking of the Messiah's return at the Second Advent to sit upon the throne of David.

The establishment of the Church by the Apostles and the inclusion of the Gentiles set the stage for that eventual fulfillment.

The temporal allusions to a _____ time—"in that day" (Amos 9:11), when Israel will "*possess the remnant of Edom and all the nations who are called by My name*" (Amos 9:12), when the Lord will "*plant them on their land, and they will not again be rooted out from their land which I have given them*" (Amos 9:15)—all make it clear that the prophet is speaking of Messiah's _____ at the Second Advent to sit upon the throne of David (*cf.* Isa. 9:7), NOT solely of the establishment of the Church by the Apostles.

OUTLINE:

I. Judgment Against the Nations (1:1-2:16)

- A. *Introduction (1:1, 2)*
- B. *Against Israel's Enemies (1:3-2:3)*
- C. *Against Judah (2:4, 5)*
- D. *Against Israel (2:6-16)*

II. Condemnation of Israel (3:1-6:14)

- A. *Sin of Irresponsibility (3:1-15)*
- B. *Sin of Idolatry (4:1-13)*
- C. *Sin of Moral/Ethical Decay (5:1-6:14)*

III. Visions of Judgment and Restoration (7:1-9:15)

A. *The Lord Will Spare* (7:1-6)

1. Vision of locusts (7:1-3)
2. Vision of fire (7:4-6)

B. *The Lord Will No Longer Spare* (7:7-9:10)

1. Vision of the plumb line (7:7-9)
2. Historical interlude (7:10-17)
3. Vision of the fruit basket (8:1-14)
4. Vision of the altar (9:1-10)

C. *The Lord Will Restore* (9:11-15)

THE MEAT OF THE BOOK OF AMOS:

Although Amos lived in the southern kingdom of Judah, his primary mission was to the northern kingdom of Israel.

God told him, *“Go prophesy to My people Israel”* (Amos 7:15).

However, when Amos reached Israel, he began by pronouncing judgement on six neighboring heathen nations: Damascus (capital of _____), Gaza (capital of Philistia), Tyre (capital of Phoenicia), Edom, Ammon, and Moab.

God's message to each of these began with the phrase, *“Thus says the Lord, ‘For three transgressions of [name of nation], and for four, I will not revoke its punishment. . .’”* (Amos 1:3, 6, 9, 11, 13; 2:1).

This was an idiomatic way of saying that God was judging them not for merely three or four offenses BUT for many, committed over a long period of time—though for each nation just one appalling sin is pinpointed, all of them gross violations of human rights.

In the case of **Damascus** (representing Syria/Aram) it was sickening _____; it had *"threshed Gilead with implements of sharp iron"* (Amos 1:3), massacring thousands of Israelites and making them *"like the dust at threshing"* (2 Kings 13:7).

In the case of **Gaza** (the capital of Philistia) it was the violation of human rights in _____ prisoners of war; it *"deported an entire population to deliver it up to Edom"* (Amos 1:6).

Tyre had been guilty of the same atrocity; it had *"delivered up an entire population to Edom"* (Amos 1:9).

In the case of **Edom**, which had historical links with Israel (Edom was the nation descended from Jacob's twin brother Esau), its sin was ongoing _____ of God's people; Edom *"pursued his brother with the sword, while he stifled his compassion; his anger also tore continually, and he maintained his fury forever"* (Amos 1:11).

Ammon was guilty of _____ cruelty; in the course of extending its borders, it *"ripped open the pregnant women of Gilead"* (Amos 1:13).

Moab violated the commonly-held principles about how to treat the corpse of a royal enemy and *"burned the bones of the king of Edom to lime"* (Amos 2:1).

As we can see in Chapter 1 and the beginning of Chapter 2, Amos prophesies that God would severely punish these heathen nations in ways that would reflect these particular sins.

The fact that they were not among God's covenant people was immaterial.

Quote:

"Although they are not Israel and have not received Israel's blessing, they are nevertheless responsible for their violation of the Law of God implanted in every mind and conscience." – James Montgomery Boice

Think about our study of Romans 1 and 2!

Before turning specifically to Israel, Amos adds a short, sharp warning to neighboring _____, whose people *"rejected the Law of the Lord and have not kept His statutes"* (Amos 2:4).

The overriding Law of God called for His exclusive worship, but as we learn elsewhere, Judah had violated this command and had been dragged down into apostasy and idolatry.

While the heathen nations had sinned in comparative ignorance of God's written Law, Judah had deliberately sinned despite knowing it, making her _____ even worse.

Several hundred years later, Jesus emphasized this principle when applying a parable about masters and servants:

Luke 12:48

48 *"...From everyone who has been given much, **much will be required**; and to whom they entrusted much, **of him they will ask all the more.**"*

Israel would have been happy to applaud all that Amos had to say against their neighbors (including Judah!), BUT when he turned his focus on their own nation, the Israelites were not pleased.

An influential priest called _____ warned King Jeroboam, *"The land is unable to endure all his words,"* (Amos 7:10); and then, presumably on the king's authority, Amaziah told Amos,

Amos 7:12-13

12 *"**Go, you seer, flee away** to the land of Judah and there eat bread and there do your prophesying!*

13 *But **no longer prophesy at Bethel**, for it is a sanctuary of the king and a royal residence."*

In reply, Amos told Amaziah,

Amos 7:14-15

14 *"I am not a prophet, nor am I the son of a prophet. . .*

15 *But the Lord took me from following the flock, and **the Lord said to me, 'Go, prophesy to My people Israel!'**"*

Amos preached with the conviction that he was GOD'S _____.

This comes across powerfully at the very beginning of his book, which is introduced as being, *"The words of Amos . . . which he saw. . ."* (1:1).

As mentioned before, there is more to the word "saw" than meets the eye, as it is a particular verb that only genuine _____ seem to have used.

Jeremiah identified false prophets by asking the rhetorical question, *" . . . Who among them has stood in the council of the Lord **to see** and to understand His Word. . .?"* (Jer. 23:18).

As we saw in the "Introduction to the Minor Prophets" lesson, the prophets were "seers" before they were "sayers."

Instead of resisting Amos, it was the Israelites' urgent _____ to hear what God was saying through him. Neither priest nor king had any right to silence him.

We find the same principle in the New Testament. When ordered not to preach about the risen Christ,

Acts 5:29

29 *. . . Peter and the Apostles answered, "We must obey **God rather than men.**"*

The Apostle Paul had the same mindset.

Galatians 1:10

10 *For **am I now seeking the favor of men, or of God?** Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.*

And beloved, just as the ancient Israelites should have listened to God's prophets, so we too have the same responsibility to _____ whenever we come to "the living and abiding Word of God" (1 Peter 1:23), either in our private devotions or when we gather for public worship.

Those who pay only scant attention when the Bible is read in church, and then casually drift in and out of concentration during the sermon, are _____ God and reducing the exposition of His Word to the level of white noise.

When Cornelius, a God-fearing Roman centurion, invited Peter to speak to people crowded into his home, he told him,

Acts 10:33

33 "... we are all here present before God **to hear all that you have been commanded by the Lord.**"

All God-fearing congregations should be able to say the same!

King Jeroboam had led the nation to great prosperity and prestige, largely through trade, agriculture, and the reclamation of land from its enemies, BUT its material triumph had been more than matched by spiritual _____, and the Bible's verdict on Jeroboam's forty-one-year reign is simple and shameful:

2 Kings 14:24a

24 He **did evil** in the sight of the Lord...

The effect on the nation was catastrophic, and God's message through Amos specifies, with laser-like precision, the details of Israel's apostasy.

Ironically, it was Israel's material prosperity that sowed the seeds of its spiritual _____.

Amos drew attention to people who owned both a "winter house" and a "summer house," to others who had "houses of ivory" (presumably custom-built and inlaid with ivory) or "great houses" (3:15) and to others who had "built houses of well-hewn stone" (5:11).

Quote:

*"Prosperity is good campaigning weather for the devil."
– C.S. Lewis*

The people of Israel were tragic examples of this truth.

Centuries later Jesus taught the following to His disciples:

Matthew 19:23-24

23 ...*"Truly I say to you, **it is hard for a rich man** to enter the Kingdom of Heaven.*

24 *Again I say to you, it is easier for a camel to go through the eye of a needle, **than for a rich man** to enter the Kingdom of God."*

His point was that wealth—and even the pursuit of wealth—can sometimes _____ so much of a rich man's attention that he neglects spiritual issues and has no concern about getting right with God.

Friend, make no mistake, *"There is a tragic madness in materialism."*

What the prophet Amos condemns is not people's wealth itself, but its relation to their wickedness, which he exposes in several areas.

They used _____ means to become rich (3:9-10; 8:4).

They were **ruthless** in their business dealings (8:5-6).

They were _____ to making money (8:5).

Their judicial dealings were **corrupt** (5:7, 11-12).

Quote:

"There is no seeking after God that is not at the same time a seeking after justice. Anything else is hypocrisy." – James Montgomery Boice

Amos had no hesitation in "naming and shaming" those who were dishonestly and viciously feathering their own nests at the expense of the poor, who had no means of resisting them.

No book in the Bible speaks more bluntly and powerfully against the sin of **social** _____ than Amos, but God also used this prophet to condemn another evil that had gradually seeped into Israel—that of **lifeless and polluted religion**.

Two of the country's main religious centers were Bethel and Gilgal. Both were of significant importance in the nation's spiritual history.

Jacob's dream of a ladder reaching to Heaven had taken place at _____ (Gen. 28:10-19).

And at Gilgal, shortly before attacking Jericho, Joshua had circumcised his army in a gesture of putting behind them all the last vestiges of ungodly _____ (Josh. 5:1-9).

But these cities, once named in honor of the God of Israel, were now home to empty religious shrines which had been grossly corrupted with false worship. Drove of people flocked there to go through countless rituals and ceremonies, fondly imagining that these were pleasing to God, and believing that their religiosity entitled them now to live as they liked.

They could not have made a more terrible mistake, as we can discover from two passages in Amos.

In the first passage, Amos uses devastating sarcasm:

Amos 4:4-5

4 *“Enter Bethel and transgress; in Gilgal multiply transgression! Bring your sacrifices every morning, your tithes every three days.*

5 *“Offer a thank offering also from that which is leavened, and proclaim freewill offerings, make them known. **For so you love to do**, you sons of Israel,” declares the Lord God.*

These people thought that by doing their religious rituals (especially in Bethel and Gilgal) they were meeting their spiritual obligations; they even “loved” bringing all their offerings. BUT their religion had become so _____, so far removed from the true worship of the true God, that going through the religious motions only added to the worshippers’ sins.

God’s verdict on their behavior was very different than theirs. In no uncertain terms, He said,

Amos 5:21-24

21 *“I **hate**, I **reject** your festivals, Nor do I delight in your solemn assemblies.*

22 *“Even though you offer up to Me burnt offerings and your grain offerings, I **will not accept** them; and I **will not even look** at the peace offerings of your fatlings.*

23 *“**Take away** from Me the noise of your songs; I **will not even listen** to the sound of your harps.*

24 *“**But let justice roll down like waters and righteousness like an ever-flowing stream.**”*

Beloved, make no mistake—God hates religion that is merely a self-centered _____, AND NOT a living act of worship of the one true God.

Quote:

“For the true Christian the one supreme test for the present soundness and ultimate worth of everything religious must be the place our Lord occupies in it.”

– A.W Tozer

In the planning and structuring of our church services and other events, in our music, in our special presentations, and especially in our preaching and teaching, we should be driven by one constant concern: *What would _____ God?*

In the second passage, which we find in chapters 7-9, Amos records five visions that together drive home the warning that God was not about to ignore Israel's sin, BUT was going to bring terrible judgment upon it.

Israel was corrupt from top to bottom.

The first vision.

Amos 7:1

1 *Thus the Lord God showed me, and behold, He was forming a **locust-swarm** when the spring crop began to sprout. And behold, the spring crop was after the king's mowing.*

The second vision.

This showed God “calling to contend with them by **fire**, and it consumed the great deep and began to consume the farm land” (Amos 7:4).

After each of these first two visions, Amos cries out in horror at the devastation and starvation which would occur in response to the locusts and the fire, and God graciously withholds those plagues.

The third vision.

This time Amos saw God standing by a wall with a **plumb line** in His hand. A plumb line consists of a heavy object suspended at the end of a flexible line (such as rope or string) to determine whether something built or placed alongside it is vertical. Amos quickly got the message: compared to the plumb line of God's

_____ reflected in the covenant He had made with them, the Israelites had become crooked and corrupt.

The fourth vision.

God next showed Amos "a basket of summer fruit" (Amos 8:1). Some translations say "ripe fruit."

Amos 8:2-3

2 He said, "What do you see, Amos?" And I said, "A basket of summer fruit." Then the Lord said to me, "**The end has come for My people Israel. I will spare them no longer.**

3 The songs of the palace will turn to wailing in that day," declares the Lord God. "Many will be the corpses; in every place they will cast them forth in silence."

The devastating message was that Israel was _____ for judgment, and there would be no reprieve.

The fifth vision.

Finally, Amos "saw the Lord standing beside the altar" (Amos 9:1). This is the most disturbing of all the visions, as in it God spells out in chilling detail some of the ways in which His righteous anger would be shown. Nobody entrenched in their _____ against God would be spared:

Amos 9:1

1 "... **They will not have a fugitive** who will flee, **or a refugee** who will escape."

The vision ended with a terrifying warning to those who felt that they could go on ignoring God without danger:

Amos 9:10

10 *"All the sinners of My people **will die by the sword**, those who say, 'The calamity will not overtake or confront us.'"*

When God's long-suffering and patience had finally expired, the Day of the Lord—the day of God's justice and wrath with all its darkness, desolation, and utter hopelessness of escape—was about to come down hard upon Israel.

Some forty years later, _____ prophecy God gave Amos concerning Israel came true.

Using the newly empowered _____, one of the cruelest nations in the history of the world, as His instrument of justice, God unleashed punishment upon Israel and her wicked neighbors.

By 722 BC, just like Amos warned, Israel's capital of Samaria was besieged and conquered. The nation's destruction would serve as an eternal reminder that God despises **injustice** and _____ **worship**.

The fall of Israel would also serve as an example to the world, for God has reserved yet another Day of the Lord. The Bible promises such a time of God's wrath will occur again one day, but this time against _____ nation of the world for its evil, in the still future period known as the Tribulation.

Destruction is never the end of the story with God though, for in Amos 9:11-15, the Almighty brings in a note of hope by promising to restore a believing remnant of Israel.

God's overall plan for human history is to restore mankind's _____ with Him.

To achieve this restored relationship, the Heavenly Father even sacrificed His own Son, Jesus Christ, to provide salvation. Many will reject that fellowship, but a remnant will choose Christ.

On a scale as large as all of humanity, God promised that the faithful _____ of Israel, along with the believing Gentiles of this world, will be gathered like wheat to dwell in the Son's earthly Kingdom, and then afterwards we are to dwell in the magnificent city called the New Jerusalem which will reside on a perfected New Earth forever and ever.

Amos wonderfully described the peace and bounty of this coming era:

Amos 9:13

13 *"Behold, days are coming," declares the Lord, "When **the plowman will overtake the reaper** and **the treader of grapes him who sows seed**; when the mountains will drip sweet wine and all the hills will be dissolved."*

And when the harvest is in, the great celebration commences!

LIST OF PROPHECIES:

Possible fulfillment time periods include: the Old Testament, the First Coming of Christ, the Last Days (our age), the Tribulation, the Second Coming of Christ, the Millennial Kingdom, and the Eternal State.

Statistics

Total Verses: 146

Prophetic Verses: 84

Prophetic Percentage: _____ %

Prophetic Count

- ✓ Historically Fulfilled: 12
- ❖ Partial Fulfilment: 3
- ❖ Awaiting Future Fulfillment: 4

The message of Amos is extremely _____. In fact, someone has said concerning Amos that *"he proclaimed a message so far ahead of his time that most of the human race, and a large part of all Christendom have not yet caught up with it."*

Prophecies

Amos 1:3-5

3 Thus says the Lord, "For three transgressions of **Damascus** and for four I will not revoke its punishment, because they threshed Gilead with implements of sharp iron.

4 "So I will send fire upon the house of Hazael and it will **consume** the citadels of Ben-hadad.

5 "I will also **break** the gate bar of Damascus, and **cut off** the inhabitant from the valley of Aven, and him who holds the scepter, from Beth-eden; **So the people of Aram will go exiled to Kir,**" says the Lord.

➤ **Prophecy:** Damascus will be _____ and exiled.

✓ **Status:** Historically Fulfilled (2 Kings 16:9)



Period: Old Testament

Amos 1:6-8

6 Thus says the Lord, "For three transgressions of **Gaza** and for four I will not revoke its punishment, because they deported an entire population to deliver it up to Edom.

7 "So I will **send fire** upon the wall of Gaza and it will **consume** her citadels.

8 "I will also **cut off** the inhabitant from **Ashdod**, and him who holds the scepter, from **Ashkelon**; I will even unleash My power upon **Ekron**, and **the remnant of the Philistines will perish,**" says the Lord God.

➤ **Prophecy:** The _____ in the land of Gaza will perish.

✓ **Status:** Historically Fulfilled (due to gradual decline and destruction)



Period: Old Testament

Amos 1:9-10

9 Thus says the Lord, "For three transgressions of Tyre and for four I will not revoke its punishment, because they delivered up an entire population to Edom and did not remember the covenant of brotherhood.

10 "So I will send fire upon the wall of Tyre and it will consume her citadels."

➤ **Prophecy:** The defeat and destruction of the city of Tyre.

✓ **Status:** Historically Fulfilled (inland city by Nebuchadnezzar in 573 BC, and island city by _____ the Great in 332 BC; also see Ezekiel 26-28)



Period: Old Testament

Amos 1:11-12

11 Thus says the Lord, "For three transgressions of **Edom** and for four I will not revoke its **punishment**, because he pursued his brother with the sword, while he stifled his compassion; his anger also tore continually, and he maintained his fury forever.

12 "So I will **send fire** upon Teman and it will **consume** the citadels of **Bozrah**."

➤ **Prophecy:** Edom will be defeated and Bozrah destroyed.

✓ **Status:** Historically Fulfilled (due to gradual decline and destruction)




Period: Old Testament

Amos 1:13-15

13 Thus says the Lord, "For three transgressions of the sons of **Ammon** and for four I will not revoke its punishment, because they ripped open the pregnant women of Gilead in order to enlarge their borders.

14 "So I will **kindle a fire** on the wall of **Rabbah** and it will **consume** her citadels amid **war** cries on the day of **battle**, and a storm on the day of tempest.

15 "**Their king will go into exile**, he and his **princes** together," says the Lord.


- **Prophecy:** Ammon will be defeated, Rabbah destroyed, and the _____ family taken in captivity.
 - ✓ **Status:** Historically Fulfilled (due to gradual decline and destruction)
 -  **Period:** Old Testament
-

Amos 2:1-3

1 Thus says the Lord, "For three transgressions of **Moab** and for four I will not revoke its punishment, because he burned the bones of the king of Edom to lime.

2 "So I will **send fire** upon Moab and it will **consume** the citadels of Kerioth; and Moab will **die** amid tumult, with **war** cries and the sound of a trumpet.

3 "I will also **cut off the judge** from her midst and **slay all her princes** with him," says the Lord.

- **Prophecy:** Moab will be defeated.
- ✓ **Status:** Historically Fulfilled (due to gradual decline and destruction)
-  **Period:** Old Testament

Amos 2:4-5

4 Thus says the Lord, "For three transgressions of **Judah** and for four I will not revoke its punishment, because they rejected the law of the Lord and have not kept His statutes; their lies also have led them astray, those after which their fathers walked.

5 "So I will **send fire** upon Judah and it will **consume** the citadels of Jerusalem."

➤ **Prophecy:** Judah and Jerusalem will be defeated.

✓ **Status:** Historically Fulfilled by _____ in 586 BC (2 Kings 25:1-21)



Period: Old Testament

Amos 6:7-8 (cf. also 3:11-12; 4:3)

7 Therefore, they will now go into **exile** at the head of the exiles, and the sprawlers' banqueting will pass away.

8 The Lord God has sworn by Himself, the Lord God of hosts has declared:

"I loathe the arrogance of **Jacob**, and detest his citadels; therefore I will **deliver up the city** and all it contains."

➤ **Prophecy:** _____ will be defeated and exiled.

✓ **Status:** Historically Fulfilled (2 Kings 17:5-6)



Period: Old Testament

Amos 5:16-20

17 ...Because I will pass through the midst of you," says the Lord.

18 Alas, you who are longing for the **day of the Lord**, for what purpose will the day of the Lord be to you? It will be **darkness** and not light;...

➤ **Prophecy:** Israel shall _____ through the Day of the Lord.


❖ **Status:** Awaiting Future Fulfillment



Period: Tribulation

Amos 5:27

27 *Therefore, I will make you go into **exile beyond Damascus**," says the Lord, Whose name is the God of hosts.*


- **Prophecy:** Israel will be _____ east of Damascus.
 - ✓ **Status:** Historically Fulfilled (due to the Assyrians in 722 BC)
 -  **Period:** Old Testament
-

Amos 7:7-9

7 *Thus He showed me, and behold, the Lord was standing by a vertical wall with a **plumb line** in His hand.*


8 *The Lord said to me, "What do you see, Amos?" And I said, "A plumb line." Then the Lord said, "Behold I am about to put a plumb line in the midst of My people Israel. **I will spare them no longer.***

9 *"The high places of Isaac will be **desolated** and the sanctuaries of Israel **laid waste**. Then I will **rise up against** the house of Jeroboam with the **sword**."*

- **Prophecy:** Jeroboam's _____ will end.
 - ✓ **Status:** Historically Fulfilled (2 Kings 15:8-12)
 -  **Period:** Old Testament
-

Amos 8:9

9 *"It will come about in that day," declares the Lord God, "that I will make the **sun go down at noon** and make the **earth dark in broad daylight**."*

- **Prophecy:** The day will come when the earth will grow dark at _____.
- ✓ **Status:** Historically Fulfilled (at Christ's crucifixion when it grew dark from noon until 3:00 p.m.; cf. Mat. 27:45)
-  **Period:** First Coming

Amos 8:11-12

11 "Behold, days are coming," declares the Lord God, "when I will send a **famine** on the land, not a famine for bread or a thirst for water, but rather **for hearing the Words of the Lord**."

12 "People will stagger from sea to sea and from the north even to the east; they will go to and fro to seek the Word of the Lord, but they will **not find it**."

➤ **Prophecy:** A time will come when men will seek the Lord and His Word, but will not find them.

✓ **Status:** Historically Fulfilled (during the 400 years of _____ between the books of Malachi and Matthew)



Period: Old Testament

Amos 9:1

1 I saw the Lord standing beside the altar, and He said, "**Smite the capitals** so that the thresholds will shake, and **break** them on the heads of them all! Then I will **slay** the rest of them with the sword; they will not have a fugitive who will flee, or a refugee who will escape.

➤ **Prophecy:** Israel to be invaded and defeated.

❖ **Status:** Partial Fulfillment (2 Kings 17:5-6), awaiting Future Fulfillment



Period: Old Testament, Tribulation

Amos 9:8-10

8 "Behold, the eyes of the Lord God are on **the sinful kingdom**, and I will **destroy it** from the face of the earth; nevertheless, **I will not totally destroy** the house of Jacob," declares the Lord.

9 "For behold, I am commanding, and I will shake the house of Israel among all nations as grain is shaken in a sieve, but not a kernel will fall to the ground.

10 "All the sinners of My people will **die by the sword**, those who say, 'The calamity will not overtake or confront us.'"

➤ **Prophecy:** Israel will be _____ by God for its sins.

❖ **Status:** Partial Fulfillment (2 Kings 17:5-6), awaiting Future Fulfillment



Period: Old Testament, Tribulation

Amos 9:11-15

11 "In that day I will **raise up** the fallen booth of David, and **wall up** its breaches; I will also **raise up** its ruins and **rebuild** it as in the days of old;

12 That they may **possess** the remnant of Edom and **all the nations who are called by My name**," declares the Lord Who does this.

13 "Behold, days are coming," declares the Lord, "when the plowman will **overtake** the reaper and the treader of grapes him who sows seed; when the mountains will drip sweet wine and all the hills will be dissolved.

14 "Also I will **restore** the captivity of My people Israel, and they will **rebuild** the ruined cities and **live** in them; they will also **plant** vineyards and **drink** their wine, and **make** gardens and **eat** their fruit.

15 "**I will also plant them on their land**, and they will not again be rooted out from their land which I have given them," says the Lord your God.

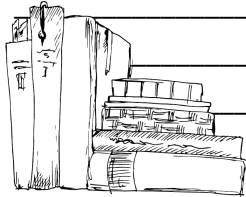
➤ **Prophecy:** Davidic Dynasty will be restored, _____ will come to salvation, the Jewish people will be regathered, Israel will be rebuilt, the land will become abundantly fertile, and Israel will become the prime nation of the world.

❖ **Status:**

Partial Fulfillment (Acts 15:13-19 and Romans 10:20) Gentiles come to believe in the Messiah during the Church Age.

Awaiting Future Fulfillment (A revival of Davidic Dynasty in the Millennium [v. 11]; Jesus reigns in peace [v. 15], Israel becomes the prime nation [vv. 11-12], the land will be abundantly fertile [vv. 13-14], the ruins are rebuilt [v.14], Israel will be regathered to its land [v. 14a], and Israel will prosper in its land [vv. 14b-15])

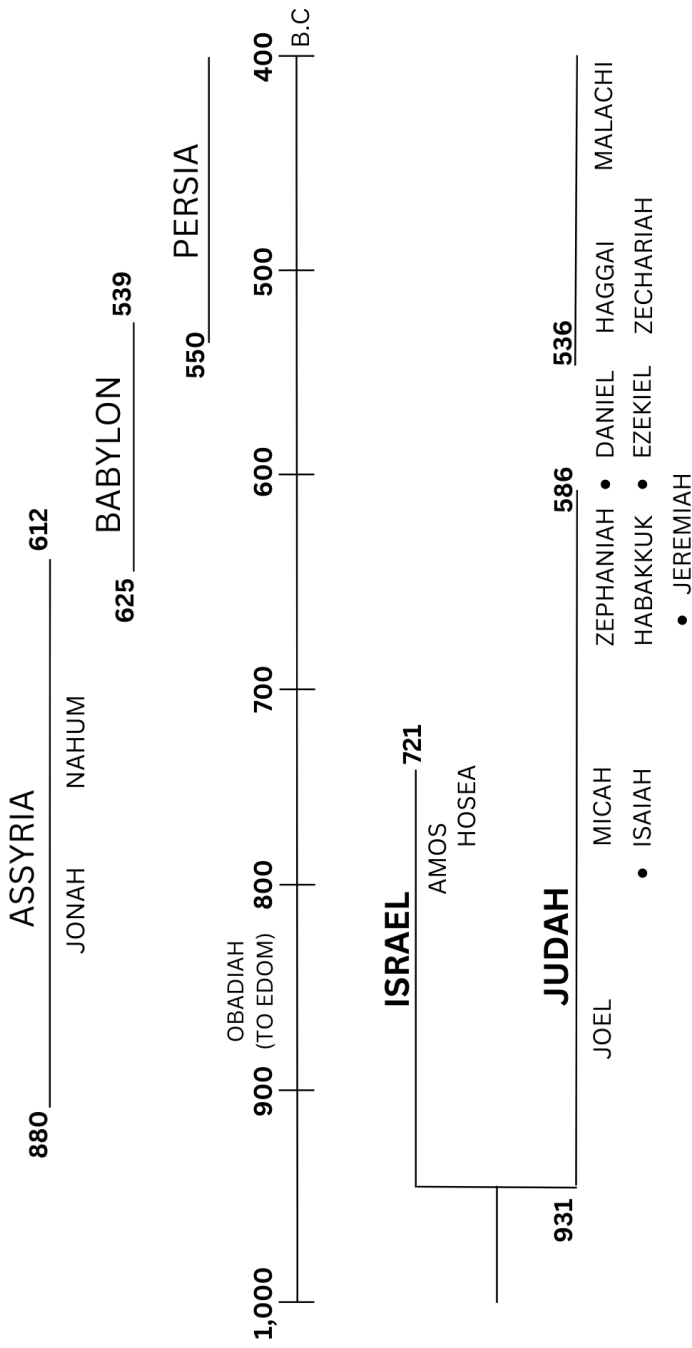
🕒 **Period:** Last Days, Second Coming, Millennial Kingdom



QUESTIONS FOR DISCUSSION:

- How have you experienced injustice in your life?
- Why does it seem so hard to trust God when you're under persecution?
- With all the evil in the world, is God really in control of the universe?
- Why do evil people seem to prosper?
- Are injustices expected in a fallen world?
- Did God ever endure injustice Himself?
- Have the trials in your life made your love for Jesus grow cold?
- In what ways does God promise to bring about justice in your life now? In the future?
- How do you maintain your love and faith in God through the fires of injustice?

Chronology of the Prophets of Israel and Judah



TIMELINE

OBADIAH

845 BC

EDOM

JONAH

755 BC

NINEVAH

NAHUM

650 BC

AMOS HOSEA

725 BC

760 BC

722 BC

NORTHERN KINGDOM

ISRAEL

931 BC

JUDAH

SOUTHERN KINGDOM

835 BC

JOEL

735 BC

MICAH

630 BC

ZEPHANIAH

609 BC

HABAKKUK

586 BC

EXILE

520 BC

HAGGAI

480 BC

ZECHARIAH

RETURN

452 BC

MALACHI



ORACLES AGAINST THE NATIONS IN THE MINOR PROPHETS

	Isaiah	Jeremiah	Ezekiel	Joel	Amos	Obadiah	Jonah	Nahum	Zephaniah	Zechariah*
Ammon		49:1-6	25:1-7		1:13-15					
Arabia	21:13-17									
Assyria (Nineveh)	10:5-19; 14:24-27						(Nineveh)	(Nineveh)		
Babylon	13:1-14:23; 21:1-10; 46:1-47:15	50:1-51:64								2:9-12?
Damascus	17:1-6?	49:23-27			1:3-5					9:01
Edom	21:11-12	49:7-22	25:12-14		1:11-12	1-14?				
Egypt	18:1-20:6	46:2-26	29:1-32:32							
Elam		49:34-39								
Ethiopia									2:12-15	
Gaza					1:6-8					9:05
Kedar and Hazor		49:28-33								
Lebanon										11:1-3?
Moab	15:1-16:14	48:1-47	25:8-11		2:1-3				2:8-11	
Philistia	14:28-32	47:1-7	25:15-17	3:4-8					2:5-7	9:06
Tyre Sidon	23:1-18		26:1-28:19; 28:20-23	3:4-8	1:9-10					9:2-3

