



The Lion Roars

Wayne Braudrick

Life Change: We listen to God’s word

Amos 1:1-2

August 3, 2025

Help the audience understand why they should listen...

The emcee

Amos in the economy

1

Amos in history



The emcee

Amos in literature

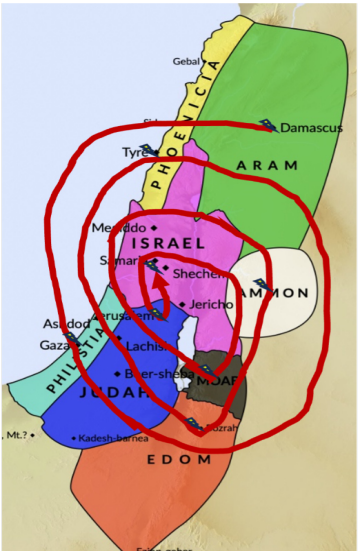
1

Amos in place

The speaker

God is King

2



God is the Creator

He is Covenant God

He is the Communicator

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204RS

THE LORD

A STUDY OF AMOS

PLEASE SILENCE YOUR PHONE



courtesy Devon Brown



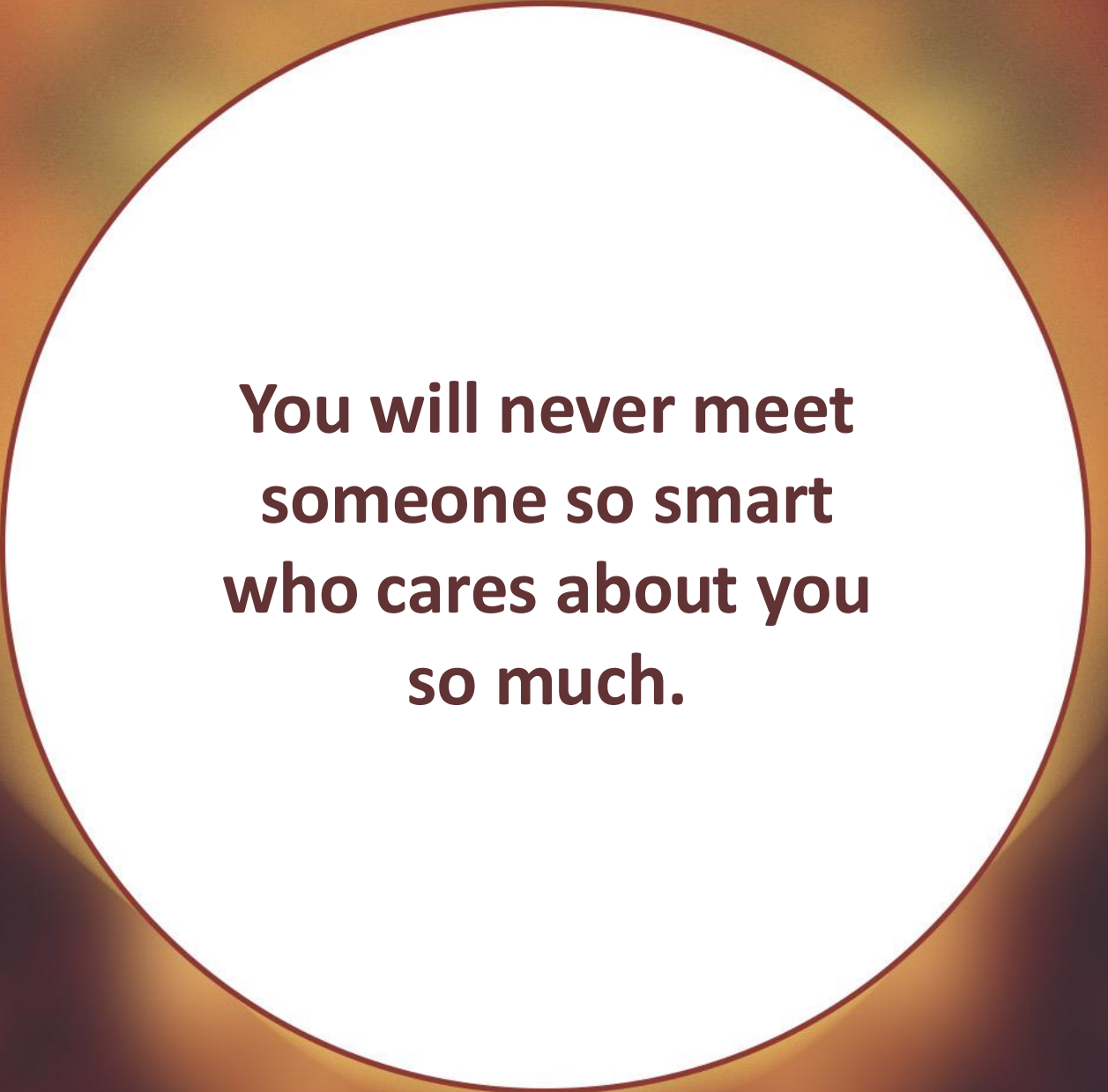
To present a speaker:

- Introduce yourself.
- Tell how you met the speaker or show how well you know the speaker.
- Show that you listen to/read the speaker's work.
- Share specifics of what good happens when people listen to the speaker.
- Lead applause.



courtesy AP





**You will never meet
someone so smart
who cares about you
so much.**

¹ The words of Amos, who was one of the sheep breeders from Tekoa—what he saw regarding Israel in the days of King Uzziah of Judah and Jeroboam son of Jehoash, king of Israel, two years before the earthquake.

² He said:

The Lord roars from Zion
and makes his voice heard from Jerusalem;
the pastures of the shepherds mourn,
and the summit of Carmel withers.

Amos 1 CSB

¹ The words of Amos, who was one of the sheep breeders from Tekoa—what he saw regarding Israel in the days of King Uzziah of Judah and Jeroboam son of Jehoash, king of Israel, two years before the earthquake.

Amos 1 CSB

1. Amos in the economy.
2. Amos in history.
3. Amos in literature.
4. Amos in place.

¹ The words of Amos, who was one of the sheep breeders from Tekoa—what he saw regarding Israel in the days of King Uzziah of Judah and Jeroboam son of Jehoash, king of Israel, two years before the earthquake.



נִקֵּד *noqed* – sheep breeder

These men or women selectively bred sheep for best qualities. It is possible נִקְדִּים *noqedim* traveled to various ranches offering advice, much as state agricultural extension agents do in America today.



¹⁴ So Amos answered Amaziah, “I was not a prophet or the son of a prophet; rather, I was a herdsman, and I took care of sycamore figs.

בּוֹקֵר *boqer* – herdsman

Amos 7 CSB

14 So Amos answered Amaziah,

“I was not a prophet or the son of a prophet; rather, I was a herdsman, and I took care of sycamore figs.

Amos 7 CSB

7:14 So Amos answered Amaziah, “I was not a prophet or the son of a prophet; rather, I was a herdsman, and I took care of sycamore figs.

בִּלְס *boles* – *scratched the fruit before harvest*

Sycamore figs are not true figs but are a tree of the mulberry family which produces a fig-like fruit. Two or three days before harvest each fruit must be scratched or pierced to let the juice flow out so the ‘fig’ can ripen. – Charles Dyer



It seems the best to understand that Amos is like an extension agent of an American agricultural university.



נֹקֵד *noqed* –
sheep breeder

1:1 The words of Amos, who was one of the
sheep breeders from Tekoa

7:14 So Amos answered Amaziah, “I was
not a prophet or the son of a prophet;
rather, I was a herdsman, and
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בֹּקֵר *boqer* –
herdsman

בֹּלַס *boles* – *scratched the fruit before harvest*

THE KINGDOMS OF ISRAEL AND JUDAH

1 KINGS 12



¹ The words of Amos, who was one of the sheep breeders from Tekoa—what he saw regarding Israel in the days of King Uzziah of Judah and Jeroboam son of Jehoash, king of Israel, two years before the earthquake.

Amos 7 CSB



courtesy Madain Project

**⁵ You will flee as you
fled from the
earthquake in the days
of King Uzziah of
Judah.**

Zechariah 14 CSB

¹ The words of Amos, who was one of the sheep breeders from Tekoa—what he saw regarding Israel in the days of King Uzziah of Judah and Jeroboam son of Jehoash, king of Israel, two years before the earthquake.

Amos 7 CSB

The two kings Amos mentions reigned in that period around the earthquake: Uzziah of Judah (790-739) and Jeroboam II (793-755). Despite the quake, this was a period of prosperity in Judah and great wealth in Israel.

Rembrandt
Man in Oriental Garb (Uzziah)
1635



In the first half of the 8th c. B.C.E., owing to Syria's decline and Assyria's turmoil at home, Judah and Israel prospered...During this period of Assyrian weakness both Israel and Judah had strong kings who enjoyed long reigns: Jeroboam II of Israel (786-746) and Uzziah (Azariah) of Judah (783-742)...Despite the outstanding leadership of Uzziah, Judah continued to be materially overshadowed by the Northern Kingdom of Israel during the reign of Jeroboam II. – Philip J. King, *Amos, Hosea, and Micah – an Archeological Commentary*

Under these kings, wealth began to accrue among the Hebrews. However, some of the nouveau riche became oppressive. Especially in Israel, a wave of landholding consolidation occurred. Affluent people offered farm loans at exorbitant rates forbidden by God's Law. When the farm owners couldn't pay up, their land was foreclosed. The families were also often enslaved, again in contravention of God's Law.



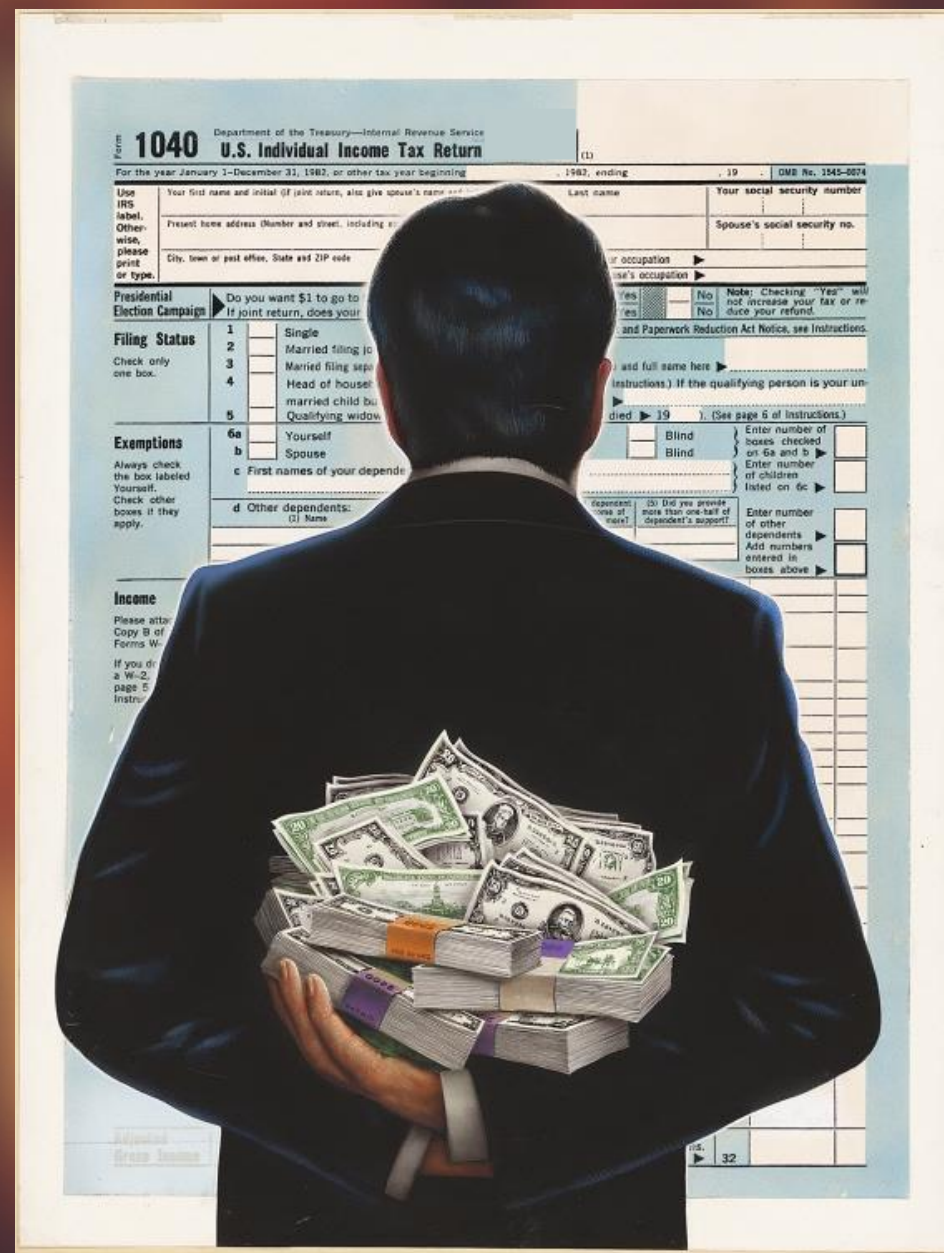


courtesy NY Times

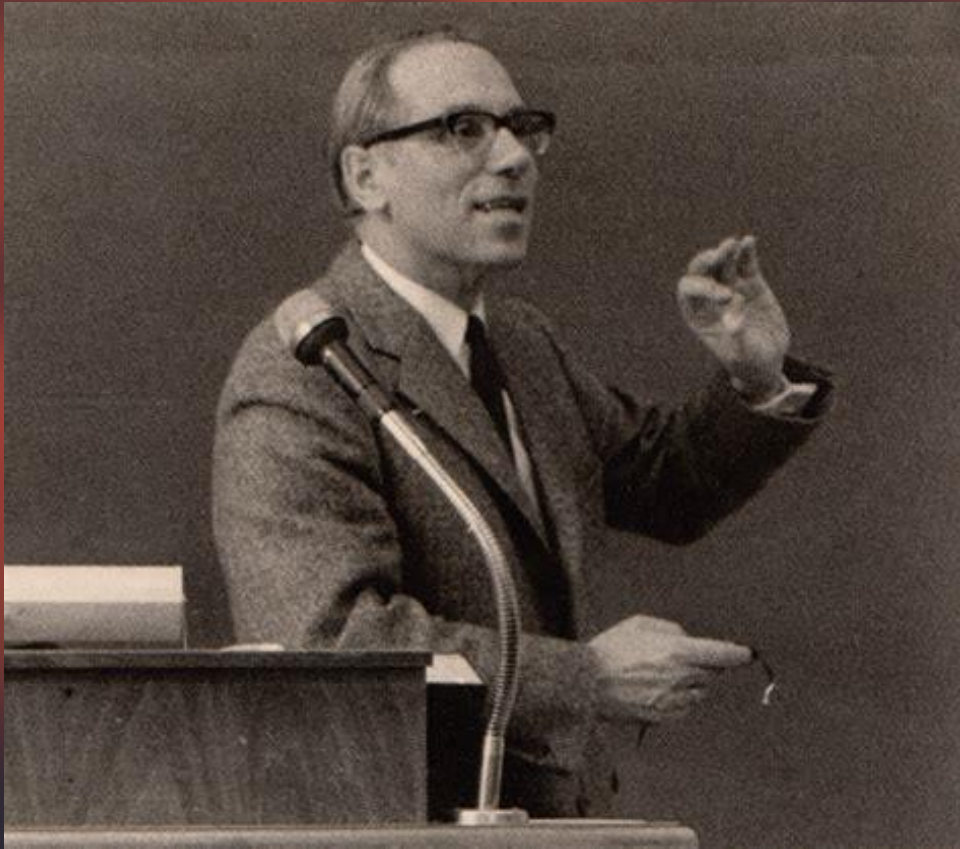
Undistributed Food in Gaza July 27, 2025



courtesy Eitan Fischberger

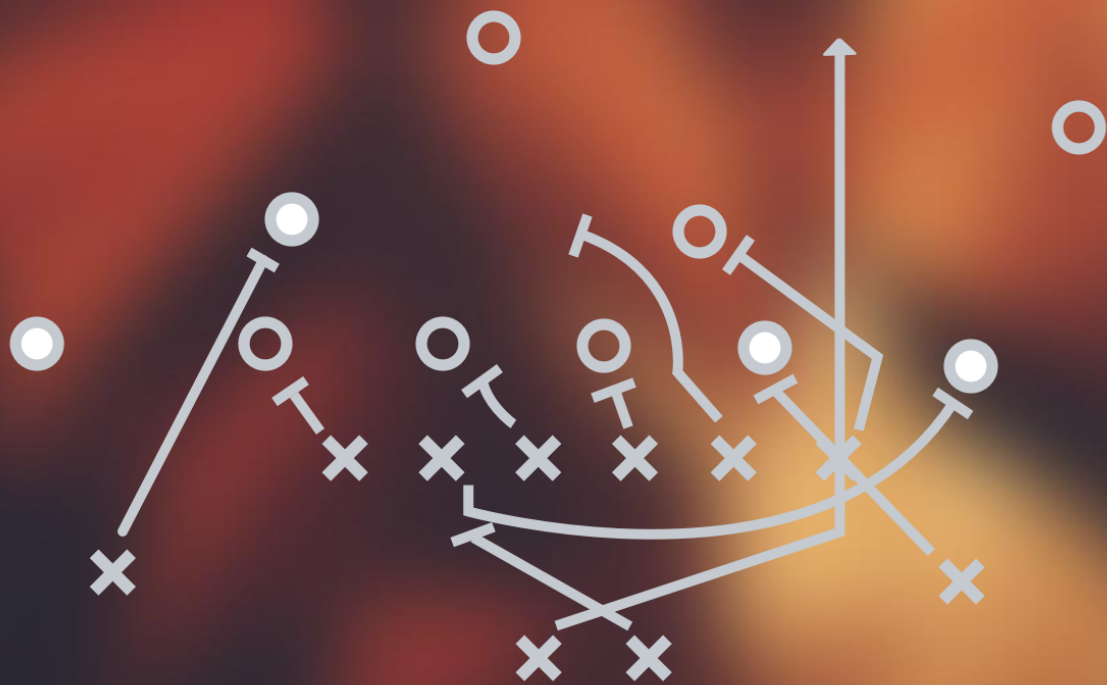


courtesy TIME



Amos was not so strongly influenced by the cult [priestly & religious structures] as by wisdom literature. The available evidence seems to establish him as an intelligent, informed layman who took his religion seriously. – Hans Walter Wolff, *Amos' geistige Heimat*

**This guy really knows his
Xs and Os.**



Object lessons
that relate
wisdom to
Amos' audience

- threshing tools (1:3)
- height and strength of woods (2:9)
- wagons on the threshing floor (2:13)
- roar of lions (1,2; 3:4,8; 5:19)
- snaring birds (3:5)
- shepherd rescuing a remnant of sheep (3:12)
- fat cows in the Golan heights (4:1)
- drought & blasting storms (4:7,9)
- excessive tax on crops (5:11)
- a perennial stream (5:24)
- horses & oxen employed in work (6:12)
- locust swarms (7:1)
- mildew on crops (7:2)
- summer fruits (8:1)
- dishonest grain traders (8:5)

Amos' use of metonymy – the substitution of one term for another as a form of summary or to show cause/effect – displays fine writing skill. Metonymy appears in 4:6, 4:9, 5:5, and 9:11. [Note: some also include 5:7 & 6:12.]

¹¹ I will raise up the fallen shelter of David.

Amos 9 CSB

Metonymy – the substitution of one term for another as a form of summary or to show cause/effect. Metonymy appears in 4:6, 4:9, 5:5, and 9:11. [Note: some also include 5:7 & 6:12.]



Irony is found in 4:4 where Israel is invited to Bethel to transgress, in 4:5 where Israel is told to proclaim and publish their freewill offerings (which is contrary to the very spirit of such gifts), in 6:5 where David is mentioned in comparison with the indolent and revelers, and in 8:5,6 where the prophet ironically puts his own words into the mouths of those he denounces. – Larry Walker, “The Language of Amos”

Parallelism is the crux of almost all Ancient Near Eastern writing, and the Hebrew poets and prophets proved masters of the technique. Most prophecies are penned as poetry specifically to take advantage of the power of parallelism – allowing simple terminology to birth vivid imagery.

² He said:

**The Lord roars from Zion
and makes his voice heard from Jerusalem;
the pastures of the shepherds mourn,
and the summit of Carmel withers.**

Amos 1 CSB

THE KINGDOMS OF ISRAEL AND JUDAH

1 KINGS 12



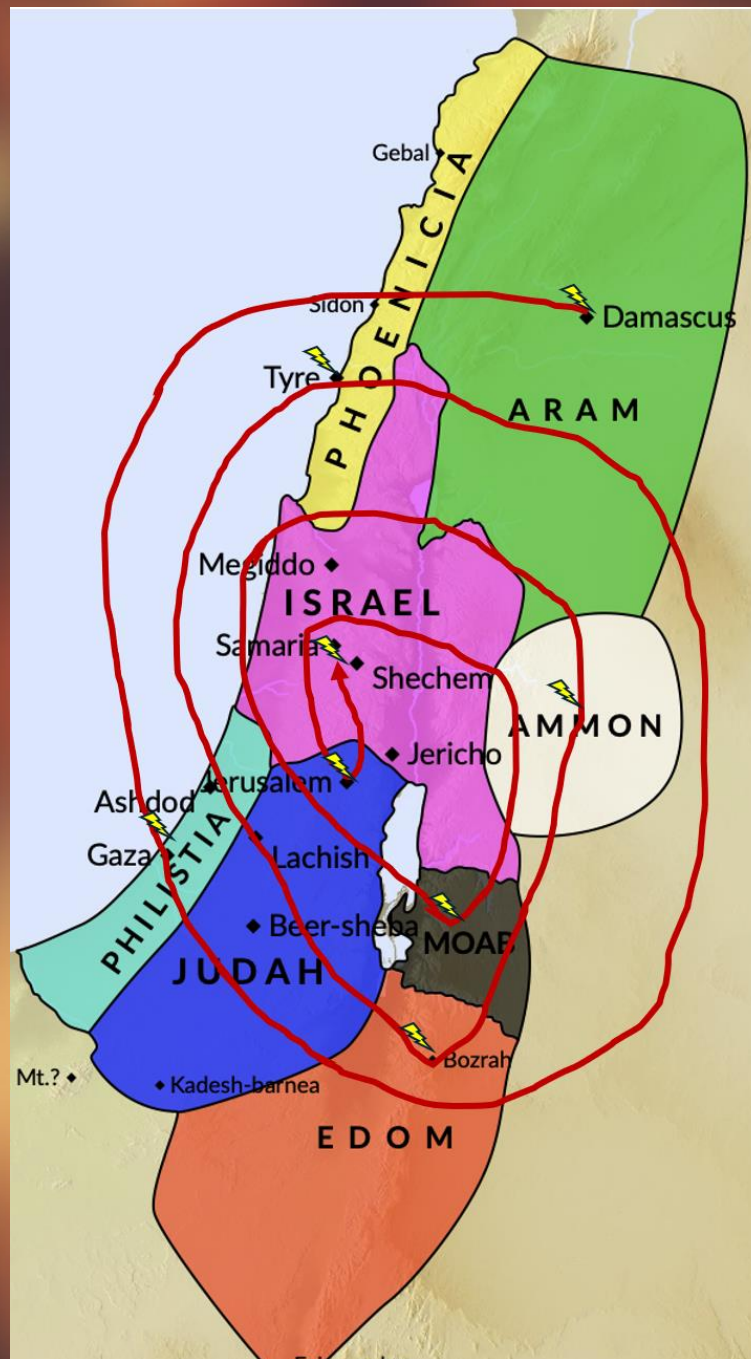


**One problem with religion in the northern kingdom was that it was conducted at cult shrines like Bethel. These were not authorized by God and were actually an abomination to Him, as becomes clear in the prophecy. So Amos states the place from which God speaks: Jerusalem.
— James Boice**

Amos – Philistia, Moab, Syria, Edom, Phoenicia, and Ammon. (6)

Isaiah – Babylon, Philistia, Moab, Syria, Egypt, Edom, and Phoenicia. (7)

Jeremiah – Babylon, Philistia, Moab, Syria, Egypt, Edom, and Ammon. (7)



² He said:

**The Lord roars from Zion
and makes his voice heard from Jerusalem;
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and the summit of Carmel withers.**

Amos 1 CSB

**² Ascribe to the Lord the glory due his name;
worship the Lord
in the splendor of his holiness.**

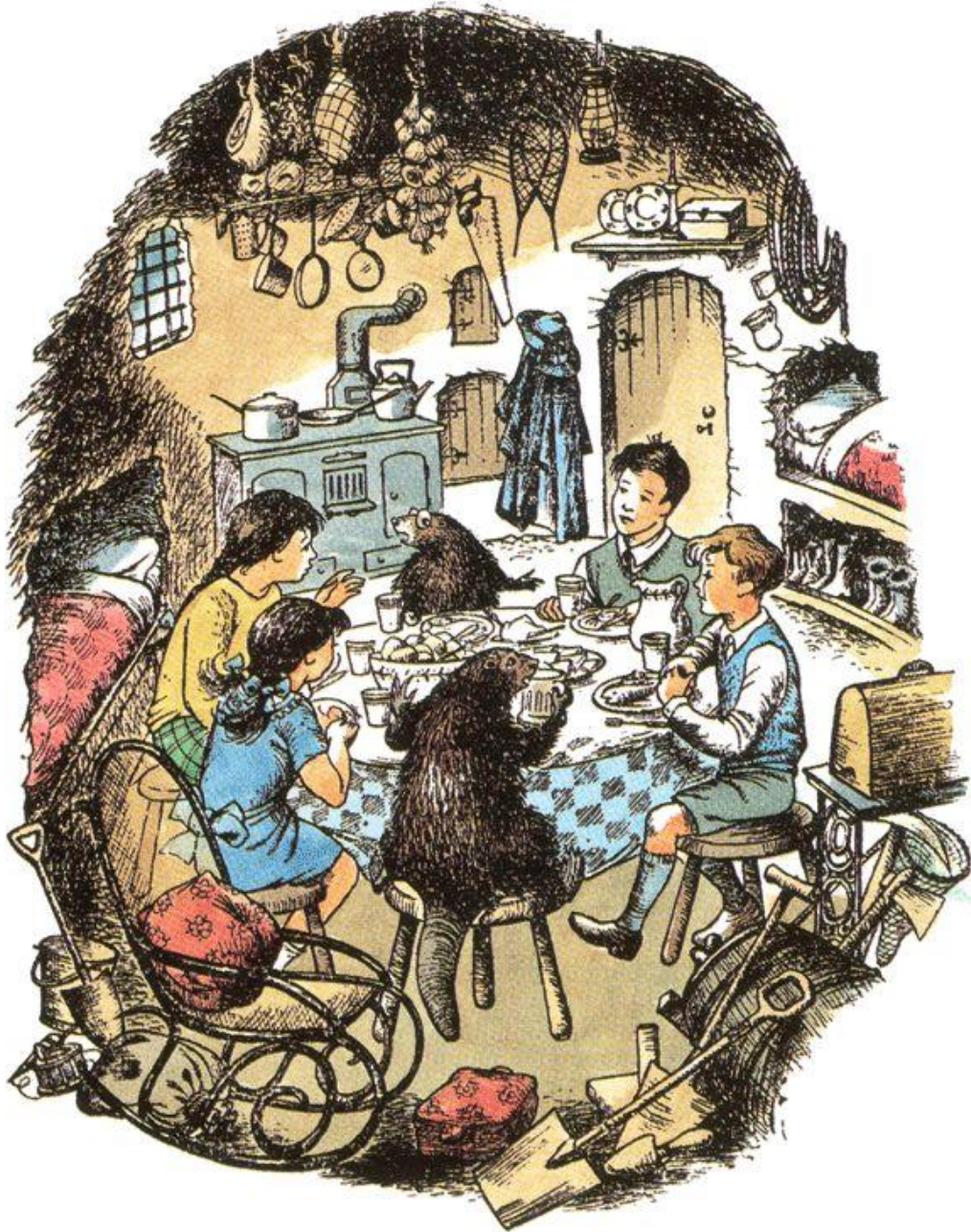
**³ The voice of the Lord is above the waters.
The God of glory thunders—
the Lord, above the vast water**

Psalms 29 CSB



courtesy Disney





Pauline Baynes
Supper with the Beavers
1950

¹ The words of Amos, who was one of the sheep breeders from Tekoa—what he saw regarding Israel in the days of King Uzziah of Judah and Jeroboam son of Jehoash, king of Israel, two years before the earthquake.

² He said:

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Amos 1 CSB



Pauline Baynes
Poor Edmund
1950

ALL TIME LOW

Running from lions never felt like such a mistake
Like a deer in the headlights
Running from lions never felt like such a mistake
I won't know what hit me
“Running from Lions” by Alex Gaskarth





courtesy freepik; Yes, it's AI generated goofiness, but it made me laugh.



Pauline Baynes
Aslan's Ride
1950

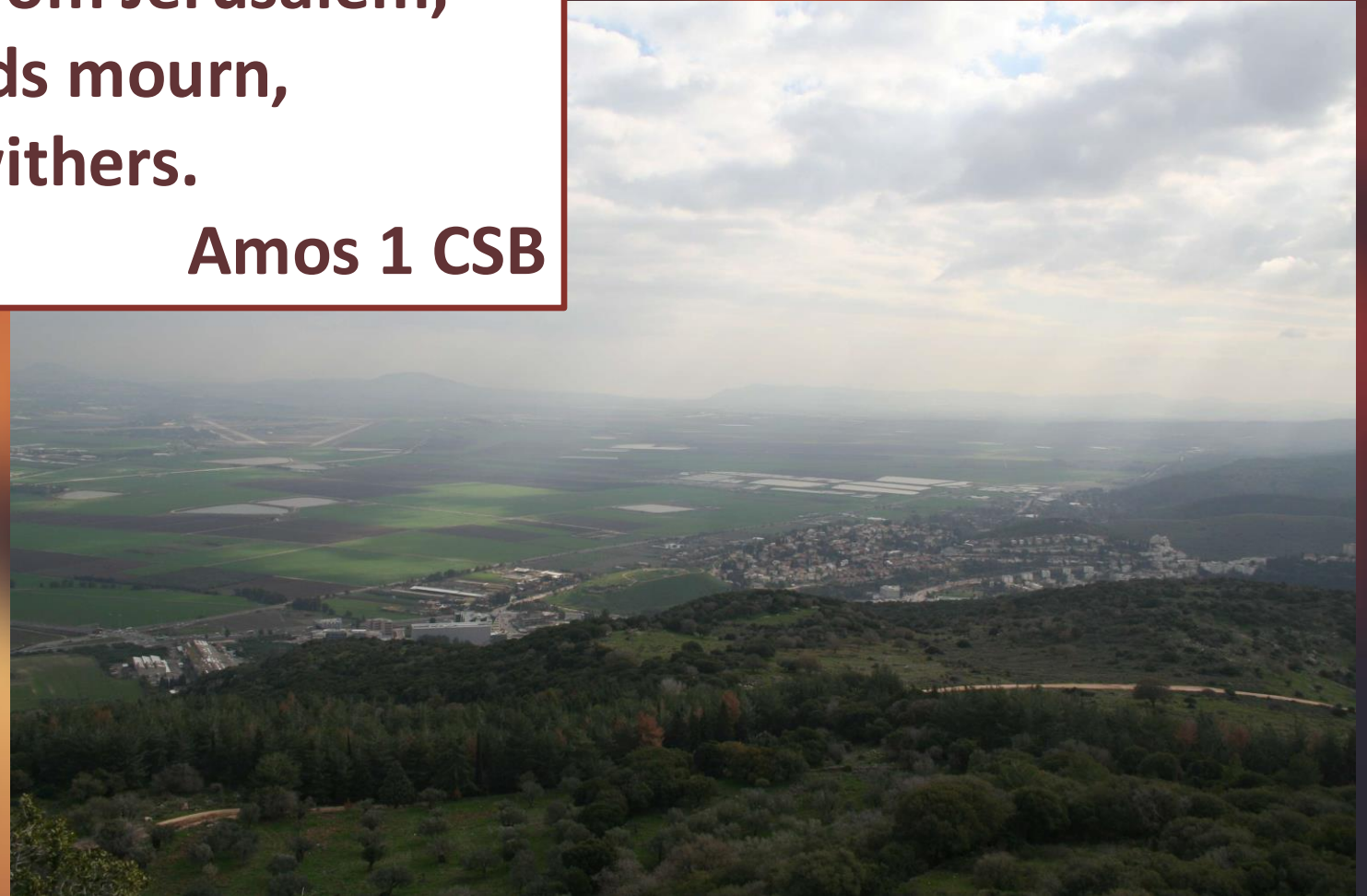


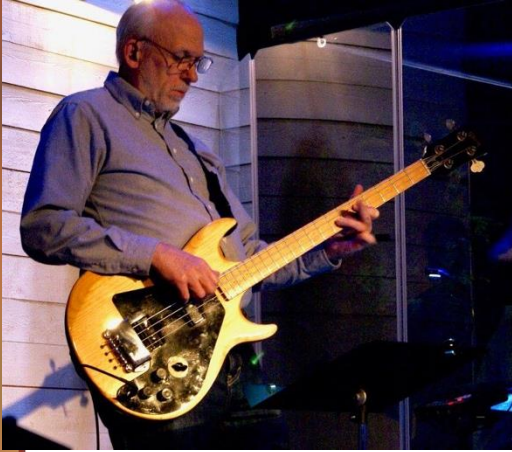
courtesy 1zoom; Not AI, which is even more awesome.

² He said:

**The Lord roars from Zion
and makes his voice heard from Jerusalem;
the pastures of the shepherds mourn,
and the summit of Carmel withers.**

Amos 1 CSB





Paul Hahn: I am blessed to be able to ponder.

Jerome Lackey: It is important that we ponder, wonder, and respond to God the Creator.



On average, we Americans check our phones some two hundred times a day, or about once every five waking minutes...Life looks drab in the smartphone's glow. You don't need to be addicted to your phone, however, to lose your wonder. Many of us like getting things done – and *fast*. People made in the image of a creative God ought to value productivity. But “the cult of productivity” is something different. Those shaped by this cult have little patience for stillness and silence, meditation and marveling. Unproductive feels unbearable. So then, the phone and the to-do list, entertainment and efficiency – these are the enemies that steal our wonder. – Scott Hubbard, “Be Still and Wonder”

2025 ANNUAL VISION

P

A

“Be still,
and know
that I am
God.”

S

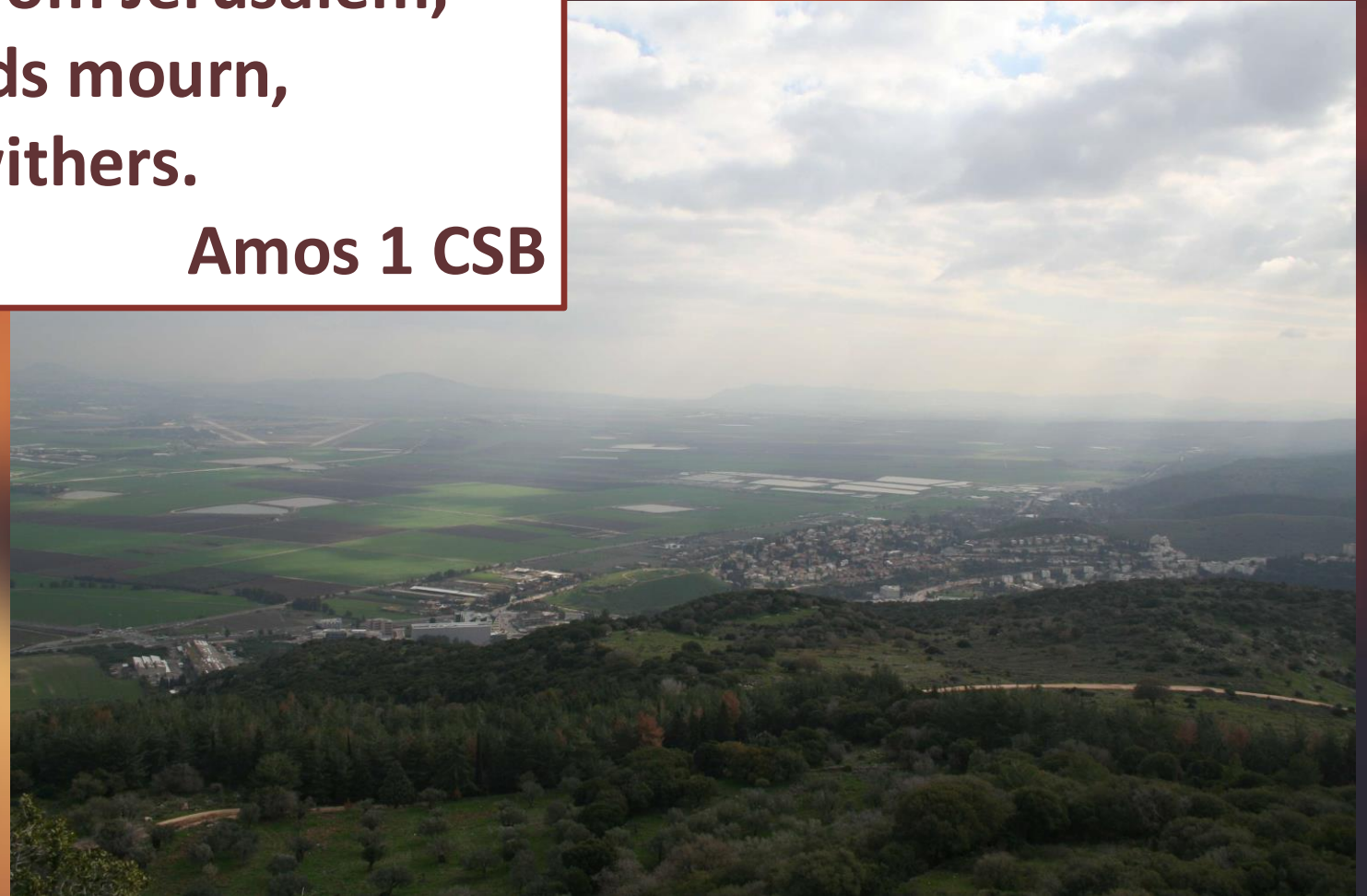
E

PSALM 46:10

² He said:

**The Lord roars from Zion
and makes his voice heard from Jerusalem;
the pastures of the shepherds mourn,
and the summit of Carmel withers.**

Amos 1 CSB



Hebrew: יהוה YHWH = I AM; the covenant name God grants in relationship with humans

² He said:

The Lord roars from Zion
and makes his voice heard from Jerusalem;
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and the summit of Carmel withers.

Amos 1 CSB

The name should thus be understood as referring to Yahweh's being the creator and sustainer of all that exists and thus the Lord of both creation and history, all that is and all that is happening—a God active and present in historical affairs. – D.K. Stuart, *Exodus*

¹ Listen to this message that the Lord has spoken against you, O people of Israel—against the entire family I rescued from Egypt:

² “From among all the families on the earth, I have been intimate with you alone.

Amos 3 NLT

¹ Listen to this message that the Lord has spoken against you, O people of Israel—against the entire family I rescued from Egypt:

² “From among all the families on the earth, I have been intimate with you alone. That is why I must punish you for all your sins.”

Amos 3 NLT

**14 I will restore the fortunes of my people Israel.
They will rebuild and occupy ruined cities,
plant vineyards and drink their wine,
make gardens and eat their produce.**

Amos 9 CSB

Hebrew: יהוה YHWH = the covenant name God grants in relationship with humans

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Amos 1 CSB

God is YHWH. He is involved. He is intimate with those He calls, who trust Him. He loves enough to discipline. And He has plans for good that stretch far beyond our horizon of understanding.

2025 ANNUAL VISION

P

A

“Be still,
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Amos 1 CSB

“And now,” said Aslan presently, “to business...I am going to roar.”

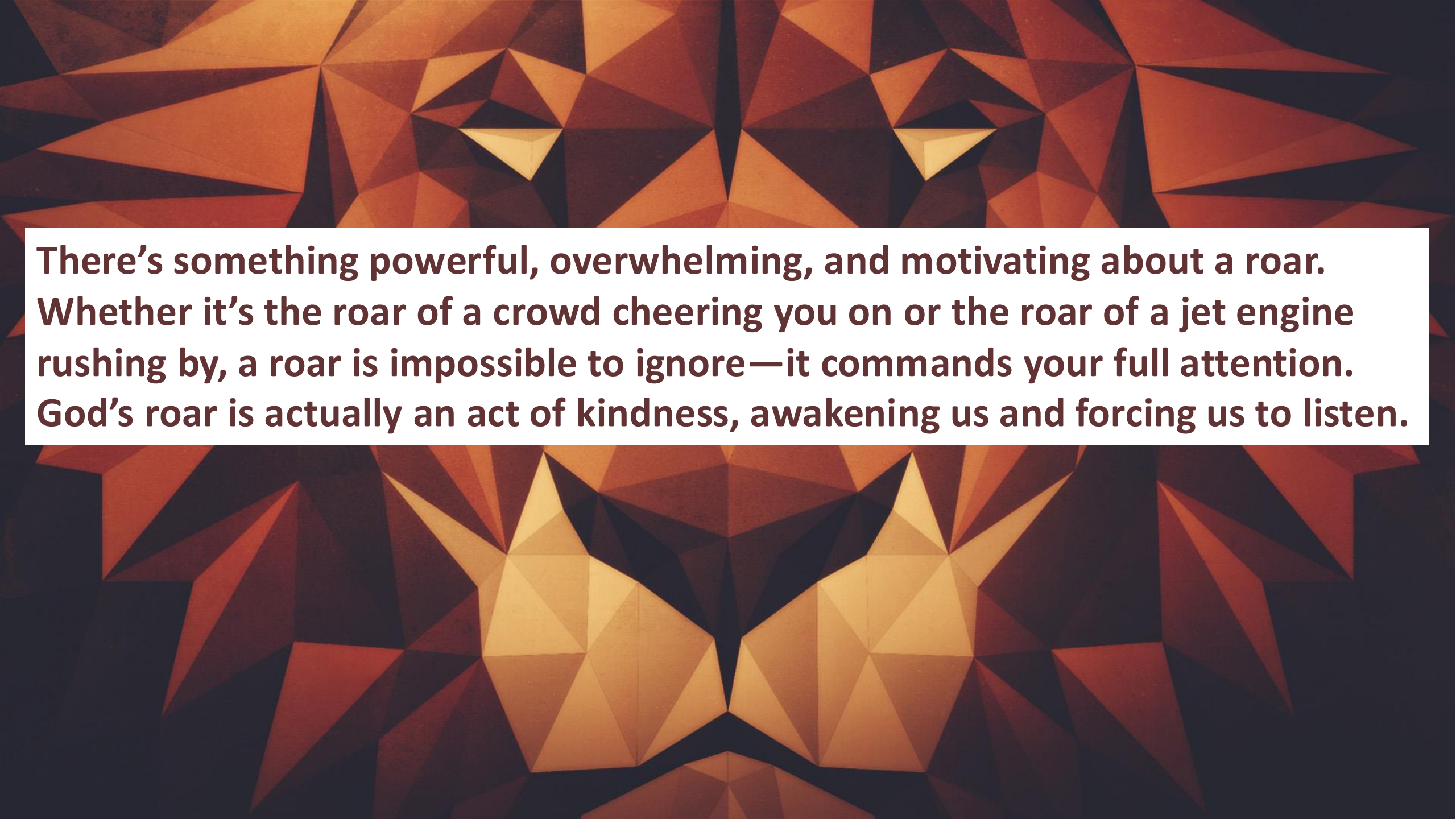
And Aslan stood up and when he opened his mouth to roar his face became so terrible that they did not dare look at it. And they saw all the trees in front of him bend before the blast of his roaring as grass bends in a meadow before the wind.

– C.S. Lewis, *The Lion, the Witch, and the Wardrobe*

God sent Amos with his prediction of judgment and coming doom. Have you ever heard a lion roar? The sound frightens you and makes chills run up and down your spine, even when you know the lion is behind strong bars at the zoo. That is what Amos says God was now doing. The Lord was roaring from Zion, thundering from Jerusalem to frighten those who were about to become the lion's prey.

– James Boice, *The Minor Prophets*



The background is a complex, low-poly geometric pattern. It consists of numerous triangles of varying sizes and orientations, creating a faceted, crystalline appearance. The color palette is dominated by warm tones, including deep reds, burnt oranges, and golden yellows, set against a dark, almost black, background. The triangles are arranged in a way that creates a sense of depth and movement, with some areas appearing more brightly lit than others.

There's something powerful, overwhelming, and motivating about a roar. Whether it's the roar of a crowd cheering you on or the roar of a jet engine rushing by, a roar is impossible to ignore—it commands your full attention. God's roar is actually an act of kindness, awakening us and forcing us to listen.

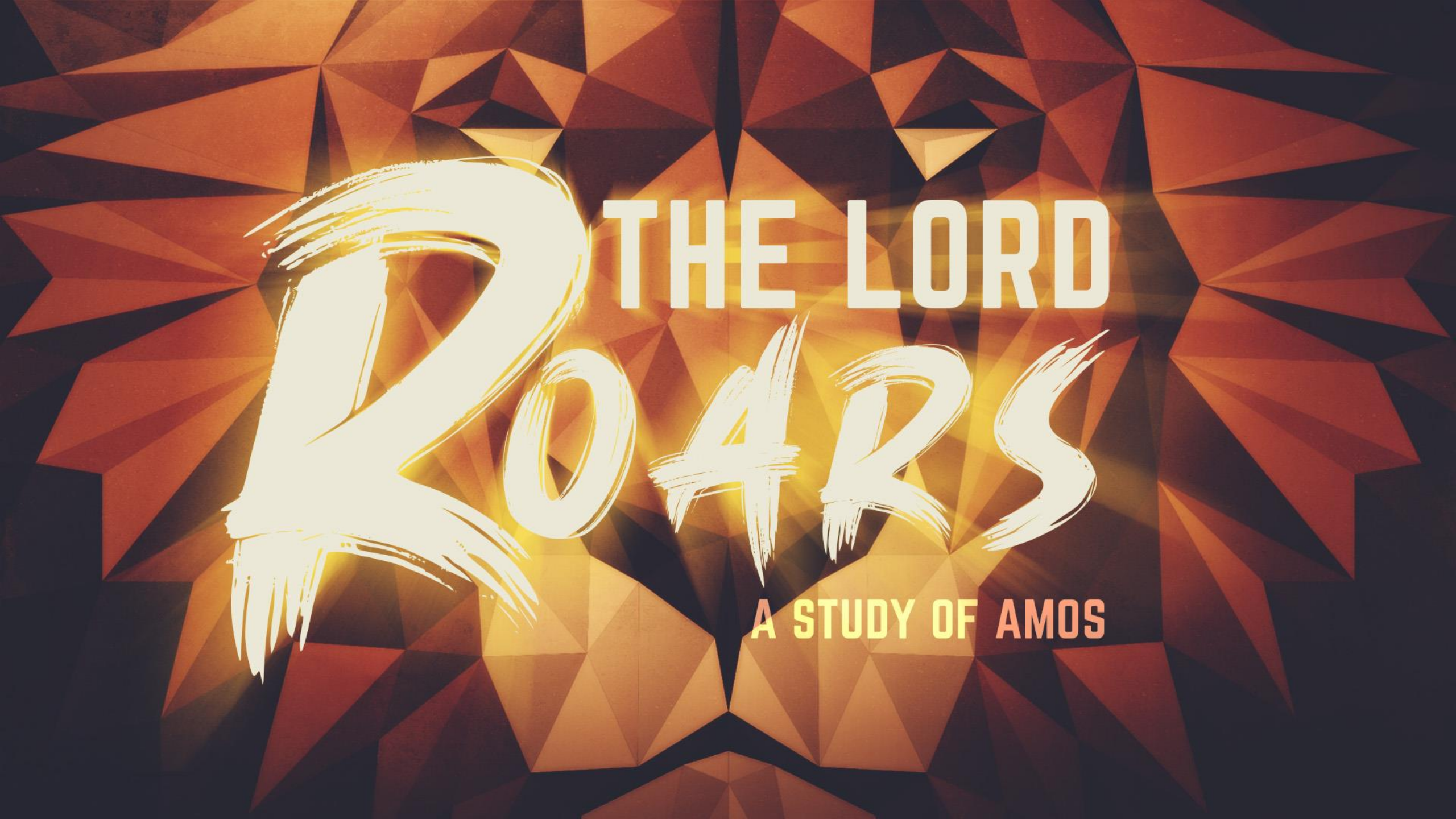
¹ The heavens declare the glory of God,
and the expanse proclaims the work of his hands.

² Day after day they pour out speech;
night after night they communicate knowledge.

⁷ The instruction of the Lord is perfect,
renewing one's life;
the testimony of the Lord is trustworthy,
making the inexperienced wise.

¹¹ In addition, your servant is warned by them,
and in keeping them there is an abundant reward.

Psalms 19 CSB



204RS

THE LORD

A STUDY OF AMOS