



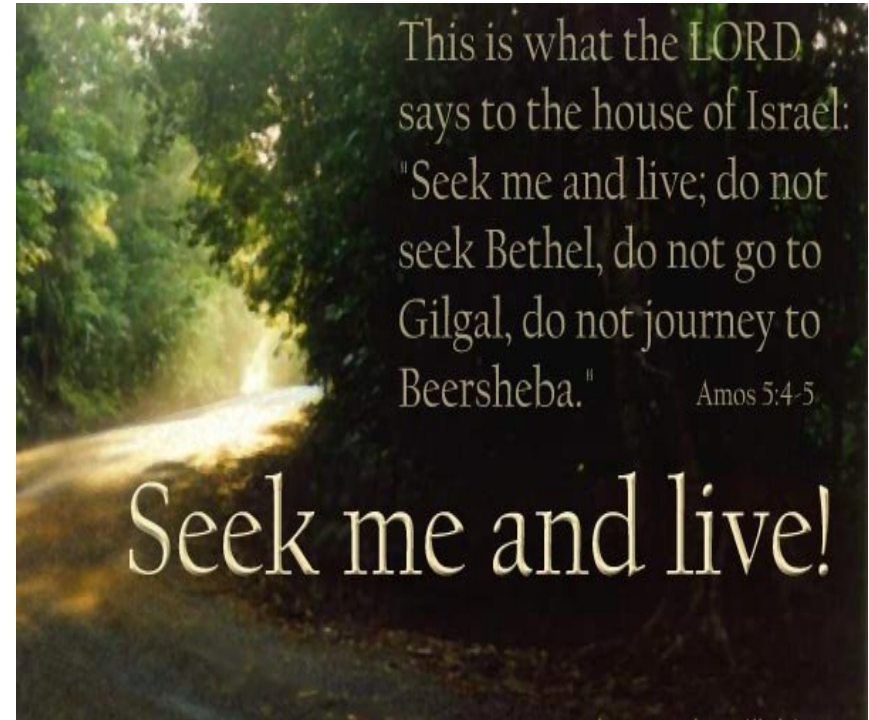
Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



Thru the Scriptures 2006-08



The Book of Amos

August 14th-20th, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

The Book of Amos-

The Book of Amos is much like the other prophets' in its message. The people were sinning. And God was preparing to chasten them for it. Here we find some of the surrounding countries, and the children of Israel and Judah, being warned by a man who was not a professional prophet, nor one trained in a school to deliver the message of God. But he was, nonetheless, a sheep breeder and a tree tender called for the job. As you drag the depths of Amos, be warned by his straightforward message and be encouraged that the God of the universe uses whoever he sees fit to carry His message to the people—schooled or layman!

The message of this book is that God is relentless in His pursuit of our absolute best. He will not compromise with our sin, our excuses, or our hypocrisy. The word of Amos to us is that we are dealing with a God of righteousness and inflexible zeal—yet He is a God of patience, mercy, and love. He is totally impartial. He does not play favorites. If we seek Him, we will live—truly live! We will enjoy the blessings of peace and goodness that He truly desires to pour into our lives. If we ignore Him, if we seek lesser things, if we go our own way, then His message to us is the message of Amos 4:12—“Prepare to meet you God.”

--Ray C. Stedman, “God Doesn’t Play Favorites,”
Adventuring Through the Bible.

Helpful Study Links:

Additional Commentary: (Great Resource!)
<http://preceptaustin.org/amos.htm>


Helpful Study Resource:


Explore the Book by J. Sidlow Baxter


Commentary:


The commentary used throughout this booklet is
With the Word Bible Commentary
by Warren W. Wiersbe.
ISBN 0-8407-9108-9

Notes for Booklet

 **Author:** Amos. Amos was not a “professional” prophet (7:14), instead his occupation was herding sheep, with supplementary income from tending sycamore fruit. From his rustic background at Tekoa, six miles south of Bethlehem in the Southern Kingdom of Judah, Amos was called by God to go to the Northern Kingdom to be His spokesman. Amos’ name means “burden” and in a real sense it pictured what his ministry was – a weight and burden he carried for a sinful nation.

 **Time:** According to 1:1, Amos prophesied during the reigns of Uzziah, king of Judah (767–739 b.c.), and Jeroboam, king of Israel (782–753 b.c.), thus leaving a possible time-frame from 767 to 753 b.c. The prophecy of 7:9–11 seems to indicate a time late in the reign of Jeroboam and a probable date of writing is 760–753 b.c. Amos ministered after the time of Joel and Jonah, and just before Hosea, Micah, and Isaiah. At this time Uzziah reigned over a prosperous and militarily successful Judah. In the north, Israel was ruled by the capable king Jeroboam II. Economic and military circumstances were almost ideal, but prosperity only increased the materialism, immorality, and injustice of the people. During these years, Assyria, Babylon, Syria, and Egypt were relatively weak. Thus, the people of Israel found it hard to imagine the coming disaster predicted by Amos—a disaster that occurred barely three decades later.

 **Theme:** The book of Amos is basically a message of judgment: prophecies of judgment on the nations, oracles and visions of divine judgment against Israel.

 **Keys:** Perhaps more than any other OT prophet, Amos shows that an effective servant of God does not need any prescribed level of education or social status; but what is key is that he or she needs a call from God. Amos is God’s man with God’s message—this is what we need today!

The prophet Amos came from Judah, but his ministry was primarily to Israel, the northern kingdom. He was a herdsman/farmer (7:14–15), and his book contains many rural allusions. He did not have the formal training of a prophet but was called of God and effectively preached God’s Word.

Under Jeroboam II, the northern kingdom was enjoying a time of peace and prosperity; interest in “religion” was high. But the “revival” was shallow and had little effect on the everyday life of the people. The rich were getting richer, and the poor had no one to defend them. Amos warned that God was sending judgment to Israel and the nations around her, and in 722 b.c., Assyria brought that judgment.

The book contains eight accusations against the nations (chaps. 1–2), three messages about the sins of Israel (chaps. 3–6), and five visions of future judgment (chaps. 7–9). The book ends with the promise of restoration for God’s people (9:11–15; see also Acts 15:14–17).

The name Amos means “to be burdened” (2:13), and he certainly was burdened because of the sins of his people.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary

(Am 1:1). Nashville: Thomas Nelson.

Outline

The Bad News: EIGHT PROPHECIES (1–2)

- Nations Surrounding Israel Condemned (1:3–2:3)
- Israel Condemned (2:4–16)

The Bad News: THREE SERMONS (3–6)

- Message #1: Israel’s judgment certain. 3:1–15
- Message #2: Israel’s sins denounced. 4:1–13
- Message #3: Israel’s doom lamented. 5:1–6:14

The Bad News: FIVE VISIONS (7:1–9:10)

- Vision of locusts (7:1–3)
- Vision of fire (7:4–6)
- Vision of the plumb line (7:7–9)
- Interlude – Attack on Amos (7:10–17)
- Vision of the fruit basket (8:1–14)
- Vision of the altar (9:1–10)

The Good News (9:11–15)

- The Lord will Restore (9:11–15)

Daily Bible Study

Thursday, August 14th, 2008

Passage for today: Amos 1-2

Questions to Ponder

1. This book begins with a proclamation of judgment against eight nations. As you ponder the makeup of the nations mentioned, what do the first six have in common? What about the final two?
2. Notice Amos 1:2. What aspect of God's character is shown here? What is God saying with the phrase, "For three transgressions... and for four"? How can we apply this chapter to our lives?

With the word Bible Commentary

Amos 1-2

Amos denounces the sins of six gentile nations before he pronounces judgment on Judah (2:4–5) and Israel (2:6–16). God did not give His law to the gentile nations, but He still held them accountable for their sins against humanity. Israel and Judah sinned against God's law (2:4) and God's love (2:9–12); but the Gentiles sinned against their "inner law," their conscience (Rom. 2:12–16).

The Gentiles sinned against their fellowman. Amos condemned their brutality, slavery, revenge, murder, and thievery. The nations seemed to get away with their sins but God eventually caught up with them. He is long-suffering, but He is also holy.

Being the chosen people of God, Israel and Judah had a greater responsibility before the Lord. In one way or another, they violated all the Ten Commandments; and that meant God would have to judge them (2:13–16).

If God judges lost people for their sins, what will He do to those who claim to know Him? Privilege brings responsibility (Luke 12:48), and where there is responsibility, there will be accountability. The people of Israel and Judah rejoiced when they heard Amos condemn their neighbors; but then he condemned God's people for their sins, and that was not acceptable to them.

Is God being long-suffering toward you? Is His judgment of others a warning to you? Are you heeding it?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Am 1:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, August 15th, 2008

Passage for today: Amos 3

Questions to Ponder

1. Consider the privileged place that Israel had with God. How does this figure in to God's judgment upon them? How does this principle apply to us?
2. What can we learn about their society from this chapter? What specific sins are mentioned? What is meant by verses 7 and 8? Did the people have an excuse?

With the word Bible Commentary

Amos 3

Past (1–2). This is another reminder that privilege brings responsibility. The Lord delivered the Jews from Egypt and called them to be His special people. That was why He was punishing them. God's gracious election of Israel did not give them the right to disobey Him, and the same truth applies to the church today. Election involves responsibility (John 15:16; Eph. 1:4; 1 Pet. 2:4–5, 9).

Present (3–10). What right did a common herdsman like Amos have to denounce his own people and warn of judgment? He and God were walking together because they agreed (v. 3). God was roaring like a lion (1:2; vv. 4, 8) and setting the trap for sinners (v. 5). Amos was blowing the trumpet to warn people (v. 6) because God had shared His secrets with him (v. 7; Ps. 25:14). In spite of his humble origins, Amos was God's servant.

Future (11–15). If a shepherd lost an animal, he had to pay for it, unless he could prove that a beast killed it. He did that by bringing home some of the parts that were not devoured. Israel could hear the lion roar, but the nation would not repent. Soon, only a remnant would be left.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Am 3:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, August 16th, 2008

Passage for today: Amos 4

Questions to Ponder

1. What does Amos relate the wealthy women of Samaria to? What were they guilty of? How will the Lord judge them?
2. How did God seek to bring correction and draw Israel back to Himself? How did Israel respond to this? Notice the final two verses of this chapter. Why is this proclamation such a serious and fearful thing?

With the word Bible Commentary

Amos 4

“Yet you have not returned to Me!” is the sad refrain of this chapter (vv. 6, 8, 9, 10, 11). God’s disciplines are for the purpose of restoration, to bring people to true repentance.

God used several means of discipline—drought, famine, crop diseases, locusts, plagues, war, and local catastrophes (v. 11)—and yet the people did not get the message. They had met with God’s disciplines, but the next step was to meet God Himself (v. 12). He was personally coming to judge them.

What a tragedy that the people kept living in luxury (vv. 1–3) and carrying out their religious duties (vv. 4–5) while ignoring the call of God. It took courage for Amos to call the wealthy women “cows” and to picture them being led away to slaughter. In their comfort and prosperity, the people thought they were immune from judgment, but it came just the same.

Are you prepared to meet your God?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Am 4:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, August 17th, 2008

Passage for today: Amos 5-6

Questions to Ponder

1. What does God call the house of Israel to do that would save them from destruction? How does this appeal apply to us? Why was the Lord against their worship and religious assemblies? What did God ultimately want from them?
2. What warnings are found in chapter 6 for the wealthy? Although we tend to value a life of ease and luxury, how can it be a dangerous thing?

With the word Bible Commentary

Amos 5

Lamentation (1–3). This is a funeral dirge for a nation that was dead and left unburied. The Assyrians would come, and Israel would be taken captive. Israel thought she was a lovely virgin, but she was only a fallen corpse, left to rot. No wonder Amos wept!

Invitation (4–15). But God still gives His gracious invitation: “Seek Me and live” (vv. 4, 6, 14). The people flocked to their holy places with their sacrifices, but that would not save them. The nation would not listen to the Lord’s servants (v. 10), so the Lord told them to be quiet (v. 13). God knows our sins, and yet in mercy He calls us to come to Him for cleansing. What a gracious God!

Condemnation (16–27). Amos saw the day of the Lord approaching, a day of judgment, darkness, and despair. The people had a false confidence that “the day of the Lord” would bring blessing to the nation (vv. 18–20), not unlike some believers today who think of the return of Christ only as an escape to heaven. God would send judgment in spite of their religious activities and generous gifts of sacrifices (Isa. 1:12–23). God still wants obedience and not sacrifice.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Am 5:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, August 18th, 2008

Passage for today: Amos 7

Questions to Ponder

1. What can we learn from Amos' example of praying for the nation? Amos is shown a vision of a plumb line. A plumb line would be used by a workman to measure the straightness or trueness of a structure. How does this illustration describe their condition and God's need to judge them?
2. Who was Amaziah? Why did he reject Amos? Do we see a similar scenario played out today? What would become of Amaziah and his family?

With the word Bible Commentary

Amos 7

Defending his people (1–9). The closing three chapters record five visions that describe the future of Israel. Eleven times the prophet refers to God as “the Lord God,” the Sovereign Ruler over all things. After the first two visions, Amos interceded for the people, and the Lord relented. But Amos did not intercede after the third vision, for the nation had been measured and was found wanting. God weighs us (Prov. 21:2; Dan. 5:27) and measures us by His standards, and His examination is always accurate.

Defending his ministry (10–17). Here is a conflict between two ministries—priest and prophet, the institutional and the radical. The priest seeks to conserve the past while the prophet threatens the present because he wants to preserve the future. There is also a conflict between structure and ministry. Amaziah was a man of position while Amos was a humble farmer with a commission from the Lord. But Amos did not back down; he remained true to his calling and let God deal with Amaziah.

If you were to choose either Amaziah or Amos to be your spiritual leader, which would you select—and why?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Am 7:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, August 19th, 2008

Passage for today: Amos 8

Questions to Ponder

1. Amos is shown a vision of ripe fruit. How does the vision apply to Israel? Do you see a similar application for our nation today?
2. What injustices are mentioned in this chapter? What famine is coming upon the land? Are we in a similar famine today? Why or why not?

With the word Bible Commentary

Amos 8

Amos's fourth vision gave one clear message: "Israel is ripe for judgment!" As the farmer cuts off the ripe fruit, so God will cut off Israel. He had been long-suffering with them, but now the day of reckoning had come. The wealthy had sinned against both men and God. They were weary of their religious duties and only endured the Sabbath, waiting until they could start making money again. They changed God's standards so that they might exploit the poor, and they cheapened their products and then raised the prices. No wonder God was angry with them.

Amos told them to expect an earthquake (v. 8; 1:1), an eclipse (v. 9), a funeral (v. 10), and a famine (vv. 11–14). God's Word is our spiritual nourishment (Matt. 4:4; 1 Pet. 2:2), and there can be no substitute. When God's people reject His Word, He sometimes judges them by taking away His Word and leaving them to go hungry as they live on substitutes.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Am 8:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, August 20th, 2008

Passage for today: Amos 9

Questions to Ponder

1. What does God say concerning those who would attempt to escape judgment? This chapter ends on a note of hope. What promises are laid out for the future?

With the word Bible Commentary

Amos 9

Judging (1–4). Amos saw the Lord at the sanctuary at Bethel, where the people were carrying on their hypocritical worship. He was about to destroy the sanctuary and all the worshipers; nobody would escape. If anyone tried to escape, he would be tracked down and slain. It is a basic principle that judgment begins at the house of the Lord (1 Pet. 4:17; see also Ezek. 9:6).

Sifting (5–10). God would destroy the sanctuary at Bethel, but He would not utterly destroy His people. He would send them among the Gentiles and sift out the true from the false. In His grace, God spares a remnant so that the nation might continue.

Blessing (11–15). The royal dynasty of David was like a tent or booth that had fallen down, but God will raise it, repair it and restore it. His people will return to their land and enjoy once again the blessings of God (Isa. 11). Meanwhile, God is calling out His church from both Jews and Gentiles (Acts 15:6–21), and our task is to share the gospel with every creature.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Am 9:1). Nashville: Thomas Nelson.

Amos 3 Notes

Religion: *The prophet Amos denounced luxury and urged the people to care for the poor of the land. He particularly condemned their expensive houses (3:15; 5:11), their drinking (4:1), their complacency (6:1), and their costly parties (6:3–6; 8:10). The rich got their money by exploiting the poor (5:11–15). Yet those wealthy people were “religious” and faithfully participated in the temple services (4:4–5; 5:21–27). Their “religion” was only a masquerade to cover their sins. Are professed believers guilty of any of these sins today?*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Am 3:1). Nashville: Thomas Nelson.

Amos 5 Notes

Jesus’ Coming: *When you pray, “Thy kingdom come,” be sure that you mean it. Do you really want the Lord Jesus to return today, or will His coming upset your plans? Some of God’s people will be ashamed when they meet Him (1 John 2:28), while others will welcome Him with joy (1 Thess. 2:19–20). The joyful anticipation of His coming is a great motivation for holy living (1 John 3:1–3) and faithful service (Luke 12:35–48).*

Justice: *Amos 5:24 is a key verse in the book. There was gross injustice in the land as the rich exploited the poor and the religious leaders did nothing about it. God wants justice to be like a mighty river that cleanses society of evil and refreshes everything it touches.*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Am 5:1). Nashville: Thomas Nelson.

Amos 7 Notes

Called of God: *Amos is a good example of what Paul wrote in 1 Corinthians 1:26–29. God often bypasses the so-called great people and chooses to call and bless the humble and the weak. Yes, God can also use those who are gifted and who hold high positions in this world, but He is not limited to them. Both Moses (Acts 7:22) and Paul (Acts 26:24) were well-educated, but at least seven of our Lord’s disciples were common fishermen (John 21:1–3). R. A. Torrey was a brilliant man and a gifted evangelist; he worked closely with evangelist Dwight L. Moody, who had very little education. God used both men in a remarkable way because both gave all they had to the Lord.*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Am 7:1). Nashville: Thomas Nelson.

Excerpt from “The Man”

Taken from “The Book of Amos”, *Explore the Book*

Written by J. Sidlow Baxter

When Amos says he was not a prophet nor the son of a prophet he means this merely in the technical or professional sense. He had not been trained in any of the “Schools of the prophet,” and therefore was not, in the usual sense, a member of the recognized prophetic order. He was what we would call today a “layman.” He is a great encouragement to thousands of Christians today who have had no academic or theological training. God is sovereign in His choice of servants. He is not tied to any bishop’s hands. He is not bound to answer of officials. He is not restricted in His workings to any recognized ministerial order. “The wind bloweth where it listeth”!

Mark the definiteness with which Amos speaks of his Divine call—“The Lord took me”; “The Lord said unto me; Go, prophesy.” What confidence does the consciousness of such a call give a man, especially in face of oppositions of discouragement such Amos had to meet! What a sense of authority (along with humility) it gives him!—“The Lord said unto me: Go, prophesy unto My people Israel. Now, therefore, hear the word of the Lord.” It is that ring of “now, therefore” which is absent from many of our preachers today; and therein lies their weakness. It is the conviction of a Divine call deep in the soul which makes any man or woman a telling witness for God.

“I Will Sift the House of Israel”

Taken from Morning and Evening

Written by C H Spurgeon

“For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.” — Amos 9:9

Every sifting comes by divine command and permission. Satan must ask leave before he can lay a finger upon Job. Nay, more, in some sense our siftings are directly the work of heaven, for the text says, “I will sift the house of Israel.” Satan, like a drudge, may hold the sieve, hoping to destroy the corn; but the overruling hand of the Master is accomplishing the purity of the grain by the very process which the enemy intended to be destructive. Precious, but much sifted corn of the Lord’s floor, be comforted by the blessed fact that the Lord directeth both flail and sieve to his own glory, and to thine eternal profit.

The Lord Jesus will surely use the fan which is in his hand, and will divide the precious from the vile. All are not Israel that are of Israel; the heap on the barn floor is not clean provender, and hence the winnowing process must be performed. In the sieve true weight alone has power. Husks and chaff being devoid of substance must fly before the wind, and only solid corn will remain.

Observe the complete safety of the Lord’s wheat; even the least grain has a promise of preservation. God himself sifts, and therefore it is stern and terrible work; he sifts them in all places, “among all nations”; he sifts them in the most effectual manner, “like as corn is sifted in a sieve”; and yet for all this, not the smallest, lightest, or most shrivelled grain, is permitted to fall to the ground. Every individual believer is precious in the sight of the Lord, a shepherd would not lose one sheep, nor a jeweller one diamond, nor a mother one child, nor a man one limb of his body, nor will the Lord lose one of his redeemed people. However little we may be, if we are the Lord’s, we may rejoice that we are preserved in Christ Jesus.