

The Book of Amos ***Sermon Outlines***

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THE BOOK OF AMOS SERMON OUTLINES

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Purpose

Those who labor in the ministry understand how hard it is to find the hours necessary to prepare fresh material for three or more sermons each week. These outlines were prepared and preached by the author and are being published in hopes of helping fellow labors to effectively prepare and preach the precious Word of God to their own congregation.

The author does not claim originality to all materials and graciously acknowledges those who spent many hours searching the Scriptures and other scholars to compile the commentaries and writing these outlines were gleaned from.

It is the author's sincere desire that the material in this book will help you and glorify the Lord.

Introduction

The Book of Amos was written in a time when the people of Israel have reached a low point in their devotion to Jehovah, the God of Israel. The people have become greedy and have stopped following biblical values. The wealthy elite are becoming rich at the expense of others.

God speaks to Amos, a herdsman, and tells him to go to Samaria, the capital of the Northern kingdom and deliver His message to the people.

Through the prophet Amos, God tells the people that he is going to judge Israel for its sins. He also tells them that the judgment will come through another nation.

The people understand the judgment to be the coming of "the Day of the LORD." "The Day of the LORD" was an event that was highly anticipated by the followers of God. However, Amos tells the people that "the Day of the LORD" was coming soon and that it meant divine judgment for their iniquity.

Amos is the first prophet to use the term "the Day of the LORD". This is an important phrase in future prophetic and apocalyptic writing. For the people of Israel "the day of the LORD" is the day when God will fight against his and their enemies, and it will be a day of victory for Israel.

However, Amos and other prophets include Israel as an enemy of God, as Israel is guilty of injustice toward the innocent, poor, and young women. To Amos "the day of the lord" will be a day of doom.

The Book of Amos

Lesson 1

Chapters 1:1 - 2:16

Introduction (1:1-2)

- A. **The Man** – “Amos” means “burden-bearer.”
- B. **Home** - The village of Tekoa, 12 miles south of Jerusalem, 18 miles west of the Dead Sea, In Judea, a very rugged wilderness area.
- C. **Occupation:**
 - 1. A Herdsman (**1:1**) or shepherd and gatherer of sycamore fruit who was called by God to prophecy - **7:14-15**.
 - a. Herdsman (1:1, 7:14) is translated sheep master in II Kings 3:4.
 - b. Amos was not just a poor shepherd, but a landowner and businessman.
 - 2. Amos was accustomed to being outdoors and hard honest toil.

3. Therefore, he had little sympathy for the lazy, materialistic conduct of his northern kinsman.

D. Character

1. Amos was known for his strong will.
2. His strong convictions, a sense of justice.
3. And his stand for right and wrong.

E. Education

1. Amos had no formal education, but was greatly influenced by the Pentateuch.
2. He was not a member of the “sons of the prophets”, and was never officially anointed a “prophet.” But he was called of God. (7:14).

F. As a Prophet Amos was in many respects like the Lord Jesus Christ:

1. In his occupation – he was a working man (7:14).
2. In his humility – he acknowledged his lowly origin (7:15).

3. In his method of teaching – by illustrations.
4. In his claim of Divine Inspiration – “Thus saith the Lord,” occurs 40 times in his prophecy.
5. In being charged with treason (7:10 cf. John 19:12).
6. In the pressure of duty put upon him – (3:8 cf. John 9:4).
7. In denouncing the selfishness of the rich – (6:4-6 cf. Luke 12:15-21).

G. The Date:

1. He prophesied in the days of:
 - a. Uzziah, king of Judah.
 - b. Jeroboam II of Israel.
 - c. Two years before an earthquake.
2. While the actual date is unknown, 755 B.C. is the accepted date.

H. The People:

1. Although he was from Judah, His audience was primarily the northern kingdom of Israel.
2. The conditions that characterized those of the Northern Kingdom at this time:
 - a. They were wealthy, enjoying great luxury.
 - b. They were morally, religiously, and politically corrupt.

I. Amos Message:

1. Amos proclaimed God's message concerning eight nations, especially the northern kingdom of Israel.
2. In Amos 1:2, we see a vivid picture of the Lord as a lion whose roar reaches all the way to Mt. Carmel in the North.
3. This describes what God is doing through Amos - proclaiming a fiery message of condemnation and judgment against Israel and the surrounding nations.
4. The people of Israel were now at the summit of worldly prosperity,

but were rapidly filling up the measure of their sins.

5. The mission of Amos was, therefore, rather to threaten than to console.
 - a. He rebukes, among other things, the corruption of their manners, which kept pace with their prosperity.
 - b. He charges the great men with partiality as judges, and violence towards the poor.
 - c. He also foretells, as a punishment from God, the captivity of the ten tribes in a foreign country.
 - d. Verse 2 is a good preview of the nature of Amos' prophecy.

J. Metaphors used in the book of Amos:

1. The straining of God's mercy compared to the overloading of a wagon – (2:13).
2. The pressure of duty upon the prophet compared to the roaring of a lion in his ears (3:8).

3. The narrow escape of a remnant of Israel compared to a shepherd recovering two legs or the piece of an ear from a lion (3:12).
4. The scarcity of God's Word compared to a famine in the natural world (8:11-12).

K. The Divisions of the Book

The book of Amos is divided into three sections:

1. **A series of 8 "oracles"** concerning sin and judgment of eight nations (Chapter 1-2).
2. **A series of 3 "sermons"** concerning the sin and judgment of Israel (Chapter 3-6).
3. **A series of 6 "visions"** regarding the sin and judgment of Israel (Chapter 7-9).

Now we will look at the first section of the book of Amos - the **"oracles"** Amos proclaimed against eight nations.

II. The "Oracles" of sin and judgment upon the nations (1:3-2:16)

A. Damascus - Amos 1:3-5.

1. **Sin** - cruelty toward the inhabitants of Gilead (the tribes of Gad and Reuben).
2. **Judgment** - destruction and captivity.
 - a. Hazael was the murderer of Ben-Hadad I, and usurper of his throne - 2 Kings 8:7-15.
 - b. Ben-Hadad II was the son of Hazel - cf. 2 Kings 13:3, 22-25.
3. **Fulfillment** - by the Assyrians - Cf. 2 Kings 16:1-9.

B. Gaza (Philistia) - Amos 1:6-8.

1. **Sin** - engaging in slave traffic.
2. **Judgment** - total devastation.
3. **Fulfillment** - by the Assyrians.

C. Tyre - Amos 1:9-10.

1. **Sin** - slave traffic; did not remember the covenant of “brotherhood” (between Solomon and Hiram? - cf. **1 Kings 5:12**).

2. **Judgment** – destruction.
3. **Fulfillment** - started by Nebuchadnezzar; finished by Alexander the Great.

D. Edom - Amos 1:11-12.

1. **Sin** - cruelty to brethren - cf. Oba 1:10-12.
2. **Judgment** - destruction upon Teman (capital) and Bozrah (another chief city).
3. **Fulfillment** - by the Nabateans, 400 B.C.

E. Ammon - Amos 1:13-15.

1. **Sin** - murder of pregnant women in Gilead (the tribes of Gad and Reuben).
2. **Judgment** - destruction of Rabbah (capital) and captivity.
3. **Fulfillment** - by Nebuchadnezzar.

F. Moab - Amos 2:1-3.

1. **Sin** - burned the king of Edom's bones.

- a. As an **act of war** they disrespected and dishonored the tombs of the dead, and particularly the bodies of those they conquered.
- b. In particular, the King had the body of the King of Edom brought out of the tomb and burned.
- c. This judgment teaches God demands to respect the bodies of the dead.
- d. It also teaches that we are to give the dead a proper burial and not cremate their bodies.
- e. The judgment speaks of burning the body.

Cremation = disrespect and dishonor.

2. **Judgment** - destruction of the chief city of Kerioth, and the death of the King and princes.
3. **Fulfillment** - by the Nebuchadnezzar and the Babylonians five years after the destruction of Jerusalem.

Moab was never seen as a nation again.

G. Judah - Amos 2:4-5.

1. **Sin** - apostasy from the Law.
 - a. Judah had rejected the teachings of the Lord by failing to keep His commandments in order that they might honor His Name.
 - b. The "lie" spoken of is their leaving the pure worship of God to follow the idolatry, errors, and false worship learned from their ancestors.
2. **Judgment** - Jerusalem (the capital) to be destroyed.
3. **Fulfillment** - by Nebuchadnezzar, 586 B.C.

H. Israel - Amos 2:6-16

1. **Sin** - several sins are listed.
 - a. Social injustice.
 - (1). Dishonest judges (bribes).
 - (2). Resulting in the abuse of the poor.

- (3). Slave trade resulting from the abuse of powers by judges and creditors.
- b. Religious Immorality (prostitution) brought into the religious worship of Israel from the Canaanites.
 - c. Idolatry (worshipping other gods) just as Judah.
 - d. Ingratitude against God – There are four evidences are given:
 - (1). Cast out the Amorites before them.
 - (2). Delivered them from the land of Egypt.
 - (3). Gave them prophets (who told them God's will) and Nazirites (who lived a godly example before them).
 - (4). But the rich told the prophets to be silent and demanded the Nazirites break their vows concerning strong drink.

- (5). The effect of which weighed God down like a cart full of sheaves - Amos 2:13.
2. **Judgment** – Verses 14-16, their inability to flee when destruction comes upon them.
3. **Fulfillment** - by the Assyrians in 722-721 B.C. - 2 Kings 17:5-23.

Amos prophesied against Judah, Israel, and the nations surrounding Israel, None escaped God's judgment.

III. Lessons Received From The “Oracles” Of Amos.

- A. God is sovereign and holds the nations of men accountable.
 1. He was not just concerned with His covenant people of Israel.
 2. God judged the surrounding nations as well.

One commentator says, “His whole message centers in the common prophetic conviction that God is the sole and righteous Governor of the world, judging the people righteously, and when they rebel, dashing them to pieces like a potter's vessel.”

Romans 9:21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

3. The same authority is given to Christ today! - Cf. Mt 28:18; Re 1:5; 2:26-27.

B. Apostasy And Cruelty Treated Alike.

1. God condemned:
 - a. The heathens for their cruelty.
 - b. Judah and Israel for their apostasy from the Law and social injustices.
2. Their judgments were basically the same.

C. The Standards To Which Nations Were Held Accountable.

1. The heathen were judged for their violation of basic principles of righteousness.
2. The people of God were judged by their faithfulness to God's revealed Word!

3. This is similar to Paul's writing in Romans 2:12-15.

Conclusions:

Having read the judgments God pronounced upon the eight nations.

- A. We are reminded that God is a righteous God.
- B. A Sovereign God who holds men and nations accountable for their actions.
- C. Are we ready for that great Day of Judgment, in which we will one day be held accountable for our actions?

Paul wrote in 2 Corinthians 5:10-11a,

“For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men...”

Are you willing to let the Word of God persuade you to do what is right?

The Book of Amos

Lesson 2 Chapters 3:1 - 6:14

Review:

- A. In chapters 1 and 2 we saw that Amos was:
1. A prophet of God, who was.
 - a. A herdsman and gatherer of sycamore fruit - Amos 7:14-15.
 - b. Called to proclaim God's judgments on the nations, especially Israel.
 2. Whose book is divided into three sections:
 - a. "Oracles" concerning sin and judgment of eight nations (Chapters 1&2).
 - b. "Sermons" concerning the sin and judgment of Israel (Chapters 3-6).
 - c. "Visions" regarding the sin and judgment of Israel (Chapters 7-9).

3. In his “**oracles**”, we saw that God pronounced judgment upon.

a. Heathen nations, such as Damascus, Gaza, Tyre, Edom, Ammon, and Moab.

b. The people of God, both Judah and Israel, with emphasis placed upon the sins and judgment of the northern kingdom of Israel.

B. In this lesson, we shall study the “**sermons**” found in chapters 3-6.

1. There are three sermons; each begins with “**Hear this word...**” Cf. 3:1; 4:1; 5:1.

2. The focal point of these sermons is Israel, especially the kingdom in the north.

I. **The First Sermon – The Doom Of Israel (3:1-15).**

A. Israel’s Unique Position:

1. The Lord speaks to Israel – Verses 1 & 2.

a. He reminds them of their special relationship.

- b. He says that He will now punish their sins and judgment begins at the house of God.

1 Peter 4:17, “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

- (1). These judgments are temporal not final judgments.
- (2). There is a call to repentance (5:14) even though Israel is deserving of judgment.
- (3). God has an elect remnant (9:9) that will be preserved by grace.

B. Verses 3 through 6 contain seven questions with obvious answers:

- 1. Can two walk together, except they be agreed?

No! To walk in fellowship there must be agreement.

- a. Amos was walking with God and thus Israel should heed his prophecy.

- b. Israel had forsaken the Lord and thus there was no agreement.
- 3. Will a lion roar in the forest, when he hath no prey?
- C. Will a young lion cry out of his den, if he have taken nothing?
 - 1. The prophets warning is likened to a lions roar.
 - 2. It is a sure sign that impending danger is ahead.
 - 3. Because when the Lord speaks via his prophet it is not an empty warning.
- D. Can a bird fall in a snare upon the earth, where no gin is for him?
- E. Shall one take up a snare from the earth, and have taken nothing at all?

There are two principles revealed in these verses:

- 1. First, Tragedy does not come by chance; it is God who is stretching out his net of judgment.

2. Secondly, Just as the fowler does not plan to return home empty handed, neither is God making these threats in vain.
3. Therefore God will not withdraw the Assyrians, the instruments of punishment, until they have accomplished God will against Israel.

F. Shall a trumpet be blown in the city, and the people not be afraid?

G. Shall there be evil in a city, and the LORD hath not done it?

1. The words spoken by the prophet are likened to a warning trumpet.
2. Normally when the watchman sounds the alarm, the people are sure to “run to and fro in alarm” (Hebrew, literally).
3. Yet Israel is not alarmed, though God threatens judgments.

“Shall there be evil in a city, and the Lord hath not done it?”

4. God is the Author of all the calamities that come upon you, which are foretold by His prophets.

5. The evil of sin is from ourselves;
the evil of trouble is from God,
whoever be the instrument may be.

C. Can a prophet remain silent when
God speaks? - Amos 3:7-8.

1. The Lord does nothing unless He
reveals it by one of His prophets.
2. Like a lion that has roared (Amos
1:2), God has spoken and Amos
must prophesy!

D. Israel's Doom – Verses 11-15.

1. The nations are called upon to
hear the message of judgment and
assemble themselves to see its
fulfillment that they might
understand that the judgments
were due to Israel sin, which God
is now judging (Verses 9 & 10).
2. God says that Israel is to be
pillaged by an adversary (Verse
11).
3. Amos never identified the
adversary; but Assyria fulfilled the
prophecy within 50 years.
4. The impending punishment:

- a. Only a remnant will survive of those who dwell in luxury, like a piece of lamb left over after being ravaged by a lion.
 - b. Destruction will come upon the altars of Bethel (Jeroboam's idolatry).
 - c. Destruction will befall their luxurious homes.
5. With this first "sermon", destruction is pronounced upon Israel.
 6. The sins of some of the men were mentioned in Amos 2: 6-8, the next "sermon" reveals the wickedness of the women.

II. The Depravity of the Women of Israel (4:1-13).

A. The "Kine of Bashan." – Verse 1,

"Bashan" was a very green and lush pasture area just east of Jordan.

"Kine" are cows.

1. Amos calls them fat and lustful COWS.

2. Not a polite way to address woman but especially degrading to the duchesses and wealthy socialite women of Samaria.
2. It was however a very fair and true representation of these women, who were immersed in the indulgences of their animal appetites.
 - a. Their only concern was for their own contentment through food and pleasure.
 - b. Indirectly (through their constantly making of expensive demands) caused their husbands to oppress the poor and needy.

B. Crying out for wine – Verse 1

This evil only increased their desires of pleasure.

H. Their punishment - Verses 2 & 3:

1. They will be deported to a foreign land.
2. “He will take you away with hooks.”

- a. Less than 50 years later the women we taken captive and forced to leave the city through broken places in the wall. Their captors placed hooks in their nose or lip and roped them together in a long train.
 - b. The column of women, linked by hooks and ropes would resemble a herd of cows making their way through a gap in a broken fence.
3. The causers of oppression are now the oppressed.

B. A Sarcastic Call to Worship.

1. To worship their false gods at Bethel and Gilgal - Amos 4:4-5.
2. Designed to show how far they have departed from God.

C. They Had Rejected God's Chastisements.

1. Famine – Verse 6.
2. Drought – Verses 7-8.
3. Pestilence – Verse 9.

4. Plagues and war – Verse 10.
5. Earthquake, or volcanic eruptions – Verse 11 – possible those that happened in the reign of Uzziah two years later.
6. They had failed to repent and therefore must prepare to meet their God!
 - a. Who is bringing such judgments upon them – Verse 12?
 - b. Verse 13 – The sovereign omnipotent, God of heaven and earth “The LORD, the God of hosts” is bringing these judgments.
- I. In light of such a judgment to befall Israel, it is not surprising to see that the third “sermon” is in the form of a lamentation.

III. A Lamentation for a Dead Nation (5:1-6:17)

- A. A Lamentation for the House of Israel.
 1. Her fall is imminent - Verses 1-2.

2. The Virgin Israel – never having been subdued by an enemy is about to fall.
3. Verse 3 - only a remnant will be left.

B. A Call to Repentance – “Seek ye me, and ye shall live.”

1. Those who would seek the Lord in repentance would live, those who did not would face his judgment! Verses 4-7.
2. Seek Him who is all-powerful, creator and sovereign over all things! – Verses 8-9.
3. Amos tells them that The LORD knows their manifold sins. – Verses 10-13.
4. Another call to repentance - seek good, forsake evil and God will be with you - Verses 14-15.

C. The Coming Day of the Lord.

1. The Lord is coming, and there shall be wailing in the streets and fields – Verses 16-17.

2. The day of the Lord is not to be desired by sinful men.
 - a. For it will be a day of darkness – Verses 18-20.
 - b. For God is sickened by their outward show of religion instead of true worship - Verses 21-24.
 - c. They never whole heartedly worshipped God - Verses 25 ↓
 - d. Because they always worshipped idols at the same time – Verse 26.
3. Therefore they will be taken into “captivity beyond Damascus.” (Assyria) Verse 27.

D. A Warning to those in Zion – Amos 6:1–7.

1. Those living in luxury in Jerusalem felt secure because they lived in a well fortified city and believed that God would not allow the temple to be destroyed.
2. The rich people in Samaria were also at ease because they lived in well fortified cities – Verses 1,2.

- a. Perhaps they believed that the northern kingdom would aid in their defense.
 - b. Verse 2 reminds them of what happened to kingdoms far greater!
3. Woe to those who say the day of the Lord is far off - Verses 3-6.
 4. Those who bask in their luxury, while their brethren are afflicted.
 4. They shall be among the first to go into captivity - Verse 7.

E. The Extent of the Coming Destruction.

1. Destruction is coming because God hates their pride – Verse 8.
2. The destruction will be of men and their homes – Verses 9-11.
3. Why? Because they perverted justice and righteousness, priding themselves in their own strength - Am 6:12-13.

IV. Observations from the “Sermons” Of Amos.

- A. There is a recurring theme of justice and righteousness.

1. There are several references to justice and righteousness. Amos 5:7, 15, 24; 6:12.
2. Their opposites “oppression” and “evil” are also mentioned in Amos 3:10; 4:1; 5:10-12.
3. Lacking justice and righteousness, all their religion, wealth, and power were in vain!

There is a lesson for us in this.

B. Israel’s Failure to Heed God’s Chastisements.

1. God used natural disasters to get their attention - Amos 4:6-11.
2. Why did they not heed God’s efforts?
3. They probably assumed that the disasters were just coincidental.
4. One would be amiss to always attribute natural calamities to God’s judgment; although:
 - a. We must be open to the possibility that God may be saying something?

- b. We should use such occasions to examine our own relationship with God?

C. Regarding the Day of the Lord.

1. The “day of the Lord” is a day of judgment, and a day of darkness - Amos 5:18.
2. In Amos it has reference to God’s judgment upon Israel, which came when Assyria took them into captivity.
3. But such judgment prefigures the Final Judgment, the “day of the Lord.”
 - (1). In which Christ will come to judge the world - Ac 17:30-31.
 - (2). According to II Peter 3:7, 10-12 that day will also be a day of “darkness.”

D. God’s Gracious Offer of Repentance.

1. With the pronouncement of judgment, there is an offer “Seek ye me, and ye shall live.” - Amos 5:4-6, 14, 15.

2. God promises to forgive anyone that would repent.
3. Even today, while the gospel proclaims judgment to come, it also offer grace to repentant sinners - 2 Corinthians 6:1-2.

Conclusion:

- A. According to 2 Kings 17:13-23, not many heeded the warnings of Amos.
 1. Within thirty years (722 B.C.), Israel was taken into captivity.
 2. Under the cruel hand of the Assyrians, they experienced the righteous judgment of God.
- B. Many today are not willing to heed the warnings of impending judgment.

Our message is the same as Amos's was, "seek the Lord and live."

- C. Remember the book of Amos, along with the rest of the Old Testament, was: "written for our admonition, upon whom the ends of the ages have come." (1 Corinthians 10:11).
- D. Are we willing to learn from its admonition?

The Book of Amos

Lesson 3 Chapters 7:1 - 9:15

Introduction:

- A. The “**Oracles**” dealt with the sin and judgment of eight nations (Chapter 1-2).
- B. The “**Sermons**” dealing with the sin and judgment of Israel (Chapter 3-6).
- C. This lesson deals with chapters 7-9. In these chapters there are:
 - 1. Five “**Visions**” (5 judgments and 1 promise).
 - a. The locust.
 - b. Fire.
 - c. The plumb line.
 - d. The summer fruit.
 - e. The smiting of the Temple.
 - f. Restoration.
 - 2. An “interlude” in which Amos defends his prophetic role.

I. The “Visions” (7:1 - 9:15).

A. The Vision of the Locusts (7:1-3).

1. The vision and the Lord’s response to Amos’ intercession.
 - a. The Lord shows Amos a swarm of locusts devastating the crops.
 - b. Amos cries out in behalf of Jacob (Israel).
 - c. The Lord heard the prayer of the prophet, and did not proceed with the threatened judgment of famine.

The Lord stopped the judgment. Gill says, “He did not change his mind, but changed the dispensations of his providence according to his mind and will.”

Dispensations - The method by which God carries out his purposes towards men.

God unchangeably does what is just; it is just that He should hear intercessory prayer (James 5:16-18), just as it would have been just for Him to let judgment take its course at once on the guilty nation.

2. The meaning of the vision.

- a. Most commentators take the locust plague to be a figurative symbol of the Assyrian army invading the land.
- b. Whether literal or figurative, the judgment it represented is averted through the intercession of the prophet.
- c. This vision depicts the all-consuming nature of god's wrath.

B. The Vision of the Fire (7:4-6).

1. The vision and the Lord's response to Amos' prayer.
 - a. The Lord shows Amos a fire consuming the "great deep" and the territory (drought that would naturally follow the devastation by locust).
 - b. Once again Amos cries out in behalf of Jacob (Israel).
 - c. The Lord again hears, and does not bring the judgment upon Israel.
2. The meaning of the vision.

- a. Clearly figurative, for the “great deep” is likely the Mediterranean Sea.
- b. It figuratively speaks of the multitude of people, nations, and kingdoms, subdued by the Assyrians.

E. The Vision Of The Plumb Line (7:7-9).

- 1. The vision and the Lord’s explanation.
 - a. The Lord is standing on a wall with a plumb line in hand.
 - b. The Lord explains He is setting a plumb line in the midst of Israel, and will now bring destruction upon:
 - (1). The places of idolatrous worship (“high places” and” sanctuaries.”
 - (2). The house of Jeroboam (the ruling king of Israel - Amos 1:1).
- 2. The meaning of the vision.

- a. A plumb line is used to measure the correctness of any construction.
- b. God has so measured Israel, by the rule of his justice, and found her so defective that He must bring forth judgment.
- c. The judgment will involve destruction of her religious and political leaders – Verse 9.

D. An Interlude: Amaziah's Complaint against Amos – Verses 10 -17.

1. Amaziah, priest of Bethel (center of idolatrous worship), accuses Amos of conspiracy against Jeroboam king of Israel. Amos Verses 10 -11.
2. Verses 12-13, Amaziah tells Amos to leave the northern kingdom, return to his home and prophesy there.
3. Why did Amaziah request the prophet to leave? Because they prided themselves in their own strength – Verses 12-13.
4. Amos's response - Verse 14,15,

“Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet’s son; but I was an herdman, and a gatherer of sycamore fruit: And **the LORD took me** as I followed the flock, and the **LORD said unto me, Go, prophesy unto my people Israel.** Now therefore hear thou the word of the LORD: Thou sayest, Prophecy not against Israel, and **drop not thy word against the house of Isaac.**”

5. I did not ask for this job, but I must be obedient to the Lord who has sent me to prophecy.
6. Verse 17 - The judgment of the Lord:
 - a. There wives would be forced into prostitution.
 - b. Thy sons and thy daughters shall fall by the sword thou shalt die in a polluted land and Israel shall surely go into captivity.

F. The Vision of the Summer Fruit (8:1-14).

1. The vision and the Lord’s explanation - Amos 8:1-3.

- a. Amos is shown a basket of summer ripe fruit.
 - b. Just as ripe fruit must be gathered at once, the Lord reveals that the end of Israel's fruitful years has come and Israel is ripe for immediate judgment.
2. Verses 4 –6 again describe Israel's sin:
- a. Oppression of the poor and needy.
 - b. Contempt for religious observances, because they hinder economic enterprise.
 - c. Dishonest economic practices that further abuse the poor and needy.
3. In verses 7-14, the nature of Israel's judgment is described.
- b. A day of mourning is coming – Verses 7 –10.
 - c. A day of famine for the Word of God - Verses 11-12.

- c. Verse 13, they will be left without hope, having rejected the only source of power that would enable them to stand.
- d. Verse 14, discloses that those who trust in idolatry will fall and never rise again.

F. The Vision of the Lord standing on the Altar (Verses 1 - 10):

- 1. Since the prophecy in general and this vision in particular, deals only with the ten tribes, the altar upon which the Lord is standing seems to be the one in Bethel and not the temple in Jerusalem.

Amos 7:13, “But prophesy not again any more at **Bethel**: for it is the king’s chapel, and it is the king’s court.

- 2. The altar shall be destroyed – Verse 1.
 - a. “Smite the lintel of the door, that the posts may shake” – the support post will be destroyed and the entire building destroyed.
 - b. In the same manner in which Samson:

Judges 16:29, 30, “And Samson took hold of the two middle **pillars** upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; **and the house fell upon the lords, and upon all the people that were therein.** So the dead which he slew at his death were more than they which he slew in his life.”

3. The Lord will judge those that sacrifice there - Amos 9:1-4.
4. No one escapes the judgment of God (Verses 1-4**.)
5. The One who shall accomplish this is described – Verses 5-6**.
6. Israel has become little different than the heathen nations around them – Verse 7.
7. The careful, discriminate, nature of the Lord’s judgment – Verses 8 – 10.
 - a. The “kingdom” as a whole will be utterly destroyed – Verse 8.
 - b. The 10 tribes have never existed as a kingdom since

their destruction by the Assyrians.

- c. But the “house of Jacob” will not be completely destroyed – Verse 8b.
- d. But a remnant was spared because of God’s covenant with Jacob.
- e. Israel will be sifted like grain in a sieve:
- f. While Israel is being sifted, the chaff and dust (the wicked) will fall through and be consumed (Verse 10), but the grain (the godly elect) remain (are preserved – Verse 9b).

G. A Vision of Restoration – Verses 11-15.

- 1. The tabernacle of David will be restored – Verses 11-12.
 - a. James quoted verse 12 and applied the fulfillment of this prophecy to the church and the inclusion of the Gentiles by the gospel (Acts 15: 13-17).

- b. Verses 13-15 speak of a future restoration of Israel to a land of overflowing blessings under Messiah.
2. So this vision is figurative of the restoration of the throne of David and restoration of Israel under the Lord Jesus Christ.
3. Visions in the Bible often are designed to impact more the heart of man rather than his mind. So it is with these visions Amos depicts God's longsuffering, His justness in judgment, and his faithfulness to fulfill His promise of future blessings for Israel and the nations at the coming of Christ.

A Summary of Lessons Gleaned From Amos

I. Concerning God...

- A. He rules over the nations, and holds them accountable - Amos 1, 2.
- B. His omnipotence is seen in:
 1. His acts of creation:

- a. He formed the mountains,
made the wind (4:13).
 - b. He draws water from the sea
and brings rain (5:8; 9:6)
 - c. He makes day night and night
day (4:13; 5:8).
 - d. He made man in his image,
and He alone is God, and
therefore He will not tolerate
idolatry (5:26).
2. God's supremacy over the nations
of the earth is seen throughout the
book of Amos, but especially in
chapters 1, 2, and 6.
- a. He is Lord, as well as Judge of
the nations.
 - b. He raises up one nation
against another in judgment
(1:3 – 2:6).
 - c. This process will continue until
the Lord returns.
- C. Amos plainly teaches then
omnipresence (Amos 9:2-4), and
omniscience (Amos 4:13; 9:2-4) and
omnipotence (50 times in the book of
Amos God said, "I will" each time
reveals his omnipotence.

D. Amos also shows us the love of God.

E. God desires a relationship with his people as seen in.

Amos 3:3, "Can two walk together, except they be agreed?"

Amos 5:4, "Seek ye me, and ye shall live."

II. Concerning Israel.

A. They were the people of God, having a special relationship with God - Amos 3:1-2.

B. They should have reflected the glory of God - Amos 5:14-15, 24.

C. They failed, and judgment came, but a remnant was spared that would later bless the Gentiles - Amos 9:11-12.

III. Other Applications:

A. Amos constantly emphasizes the righteousness of God (5:24).

Justice between man and man is one of the divine foundations of society.

B. Privilege implies responsibility.

1. Israel enjoyed special privileges, and therefore had special responsibilities.
 2. Failure to recognize and accept responsibility brings God's judgment.
- C. The most elaborate worship is an abomination or insult to God when offered by those who have no mind to conform to His commands.
1. Merely observing proper forms of worship is not sufficient for a right relation with God (pure religion takes into consideration one's treatment of the poor and needy - cf. James 1:27).
 - a. Being a part of God's people does not guarantee exemption from judgment (Israel and Judah certainly weren't exempt).
 - b. Not all judgment seeks to penalize and hurt (many were designed to restore man back to God, Amos 4:6-11).
 2. As Amos our message to the lost is thus saith the Lord, "Seek ye me, and ye shall live."

3. And to the believer “Can two walk together, except they be agreed?”
4. Do you have a proper relationship with the Lord?