

Major Lessons From Minor Prophets

Lesson – 4 Lord of All Nations (Amos part-1)

Memory Verse **Hand Out Scriptures to read**

Amos 3:8, (NKJV) *A Lion has roared! Who will not fear? The Lord God has spoken! Who can but prophesy?*

Amos 1:1 (NKJV) *The words of Amos, who was among the sheepbreeders of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.*

Amos, Amoz = Strong, burden bearer.

He was a herdsman. He cared for others sheep.

2 Samuel 14:2 (NKJV) *And Joab sent to Tekoa and brought from there a wise woman, ... 7 miles south of Jerusalem.*

Amos 7:14 *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:*

Can you see words? Normally you would say “words I heard”.

***1John 1:1** *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;*

The Earthquake

***Zec 14:5** *And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.*

Time for repentance, were given, “before the earthquake” should come, the token and beginning of a further shaking of both kingdoms, unless they should repent.

Lions in the Bible. Dual meaning.

Amos 1:2 *And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.*

Crimes Against Humanity

The Syrians

2 Kings 6:24 (NKJV) *And it happened after this that Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria.*

Read - 2 Chronicles 28:1-15

For three transgressions and four...

“Thrice happy Greeks! and four times who were slain, In Atreus’ cause, upon the Trojan plain.” - The Odyssey

Amos 1:3 *Thus saith the LORD; For three transgressions of **Damascus**, and for four, I will not turn away the punishment thereof;*

Amos 1:6 *Thus saith the LORD; For three transgressions of **Gaza**, and for four,*

Amos 1:9 *Thus saith the LORD; For three transgressions of **Tyrus**, and for four,*

***Amos 1:11** *Thus saith the LORD; For three transgressions of **Edom**, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever:*

Amos 1:13 *Thus saith the LORD; For three transgressions of the children of **Ammon**, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:*

Amos 2:1 *Thus saith the LORD; For three transgressions of **Moab**, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime: **Judah the seventh mentioned***

Amos 2:4 *Thus saith the LORD; For three transgressions of **Judah**, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:*

Amos 2:6 *Thus saith the LORD; For three transgressions of **Israel**, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;*

2Kings 10:32 *In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.*

Justice for the Oppressed

Isaiah 58:6–7 (NKJV) ⁶ *“Is this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke? ⁷ Is it not to share your bread with the hungry, And that you bring to your house the poor who are cast out; When you see the naked, that you cover him, And not hide yourself from your own flesh?”*

The Peril of Privilege

***Luke 12:47–48 (NKJV)** *And that servant who knew his master’s will, and did not prepare himself or do according to his will, shall be beaten with many stripes. ⁴⁸ But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.*

Exodus 22:21–24 (NKJV) ²¹ *“You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt. ²² “You shall not afflict any widow or fatherless child. ²³ If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; ²⁴ and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.*

Israel’s Rendezvous With God

***Amos 4:12** *Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.*

1 Kings 8:37–40 (NKJV) ³⁷ *“When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemy besieges them in the land of their cities; whatever plague or whatever sickness there is; ³⁸ whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple: ³⁹ then hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men), ⁴⁰ that they may fear You all the days that they live in the land which You gave to our fathers.*

The Pride That Leads to Fall

Obadiah = Servant of Jehovah

Edom was mortified in the times of the Maccabees, as it had been before by Jehoshaphat, yet its destruction seems to have been typical, as their

father Esau's rejection, and to have had further reference to the destruction of the enemies of the gospel-church; for so shall all God's enemies perish; and we find (Isa 34:5) the *sword of the Lord* coming down upon Idumea, to signify the general day of God's recompenses for the controversy of Zion, Oba 1:8.

I. Prophecies concerning the nations surrounding Israel

A. Introduction (1.1-2)

1. Author: Amos (v 1)
2. Geographical setting: Tekoa (v 1)
3. Subject matter: A vision concerning Israel (v 1)
4. Historical setting: Reigns of Uzziah (Judah) and Jeroboam II (Israel), two years prior to a major earthquake (v 1)
5. Message: “The LORD will roar from Zion, and utter his voice from Jerusalem . . .” (v 2).

B. Prophecy concerning Damascus (1.3-5)

1. Sin of Damascus: “they have threshed Gilead with threshing instruments of iron” (v 3).
2. Judgment of Damascus (vv 4-5)
 - a. Fiery destruction (v 4)
 - b. Widespread death (v 5)
 - c. Death of the king (v 5)
 - d. National captivity (v 5)

C. Prophecy concerning Gaza (1.6-8)

1. Sin of Gaza: “they carried away captive the whole captivity, to deliver them up to Edom” (v 6).
2. Judgment of Gaza (vv 7-8)
 - a. Fiery destruction (v 7)
 - b. Widespread death (v 8)
 - c. Death of the king (v 8)

D. Prophecy concerning Tyrus (1.9-10)

1. Sin of Tyrus: “ they delivered up the whole captivity to Edom, and remembered not the brotherly covenant” (v 9).
2. Judgment of Tyrus: fiery destruction (v 10)

E. Prophecy concerning Edom (1.11-12)

1. Sin of Edom: “he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever” (v 11).
2. Judgment of Edom: fiery destruction (v 12)

F. Prophecy concerning Ammon (1.13-15)

1. Sin of Ammon: “they have ripped up the women with child of Gilead, that they might enlarge their border” (v 13).
2. Judgment of Ammon (vv 14-15)
 - a. Fiery destruction (v 14)
 - b. Captivity of the king (v 15)
 - c. Captivity of the princes (v 15)

G. Prophecy concerning Moab (2.1-3)

1. Sin of Moab: “he burned the bones of the king of Edom into lime” (v 1).
2. Judgment of Moab (vv 2-3)
 - a. Fiery destruction (v 2)
 - b. Widespread death (v 2)
 - c. Death of the judge and princes (v 3)

H. Prophecy concerning Judah (2.4-5)

1. Sin of Judah: “they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked” (v 4).
2. Judgment of Judah: fiery destruction (v 5)

I. Prophecy concerning Israel (2.6-16)**A. Sins of Israel (vv 6-8)**

1. Greed (v 6)
2. Abuse of the poor and the meek (v 7)
3. Incest (v 7)
4. Idolatry? (v 8)

B. Intervention of God (vv 9-12)

1. Destruction of the Amorites (v 9)
2. Exodus from Egypt (v 10)
3. Calling of prophets and Nazarites (v 11-12)

C. Portrait of judgment: “Behold, I am pressed under you, as a cart is pressed that is full of sheaves” (v 13).

D. Judgment of Israel (vv 14-16): sudden, powerful, irresistible and fearsome

III. Three Messages to Israel (3.1-6.14)**A. First message (3.1-15)**

1. Introduction (vv 1-2)
 - a. The call to attentiveness: “Hear this word” (v 1).
 - b. The divine authority: “the LORD hath spoken against you”(v 1).
 - c. The addressees: the entire family of Israel (vv 1-2)
 - (1) A redeemed family (v 1)
 - (2) A chosen nation (v 2)

d. The message: punishment for sins (v 2)

2. Rhetorical questions (vv 3-7)

The prophet presents seven questions, all of which can be answered with a definite, “No!” Then, he affirms that just as definitely God will do nothing without informing His messengers, the prophets. Thus Amos subtly claims divine authority for the message he is about to deliver.

3. Motivation (v 8)

Amos makes a disclaimer here. He was not presenting his own message. He would never have chosen to preach such a negative, unpopular message. Amos’ determination to prophesy originated in God’s commission, as portrayed by an illustration. As fear is the natural reaction to the roar of a lion, so prophecy is the natural reaction to the hearing of the voice of the LORD. Therefore, the prophet could not help but speak.

4. Judgment (vv 9-15)**a. Evident sin (vv 9-10)**

- (1) Oppression (v 9)
- (2) Violence (v 10)
- (3) Materialism (v 10)

b. Imminent destruction (vv 11-15)

- (1) Defeat in battle (vv 11-12)
- (2) Purging of idolatry (vv 13-15)
 - (a) The altar of Bethel (vv 13-14)

Jeroboam I set a golden calf in Bethel (1 K 12.26-29) , and instituted a false system of worship there (1 K 12.32-33). Such idolatry was cried against by an unidentified prophet from Judah (1 K 13.15). This calf remained in Bethel, as did the false worship system for which it was made (2 K 10.29). Jeroboam’s idolatry was apparently terminated by king Josiah of Judah, shortly before the deportation to Babylon (2 K 23.15).

(b) The houses (v 15)

The houses mentioned here appear to be sites of idolatry. See references to “houses of the high places” (1 K 12.31; 2 K 17.29; 23.19), and to the “house of Baal” (2 K 10.21, 23, 26-27).

B. Second message (4.1-13)**1. Introduction (vv 1-3)**

- a. The call to attentiveness: “Hear this word” (v 1).
- b. The addressees
 - (1) “Cows of Bashan” (v 1)
 - (2) Inhabitants of Samaria (v 1)
 - (3) Oppressors of the poor (v 1)
 - (4) Seekers of pleasure (v 1)
- c. The message: judgment (vv 2-3)

(1) Its certainty: “The Lord GOD hath sworn by his holiness . . .” (v 2).

(2) Its nature: captivity/subservience to an enemy (vv 2-3)

2. Condemnation (vv 4-5)

The LORD condemns, by way of sarcastic remarks (?), the ungodly system of idolatry practiced in Beth-el.

3. Discipline (vv 6-11)

The LORD describes His efforts to bring Israel back to Himself.

a. Lack of food (v 6)

b. Drought/insufficient water supply (vv 7-8)

c. Pestilence (v 9)

d. Insect plagues (v 9)

e. War casualties (v 10)

f. Overthrowing (v 11)

4. Convocation (vv 12-13)

The LORD calls Israel to prepare to meet Him. Israel had sinned, and had failed to respond to any of God’s disciplinary measures. The LORD promised He would call them to give account for their rebellion. In a very real sense, Israel would have to prepare to meet its God. Verse 13 gives a small description of that God Israel would encounter: sovereign over nature, omniscient, omnipotent, “The LORD, The God of hosts, is his name.”