AMOS

We will be a congregation who knows, honors, and reads the Bible.

“I grasp the story of the Bible, respect it as authoritative, know how to read it, and actually read it.”

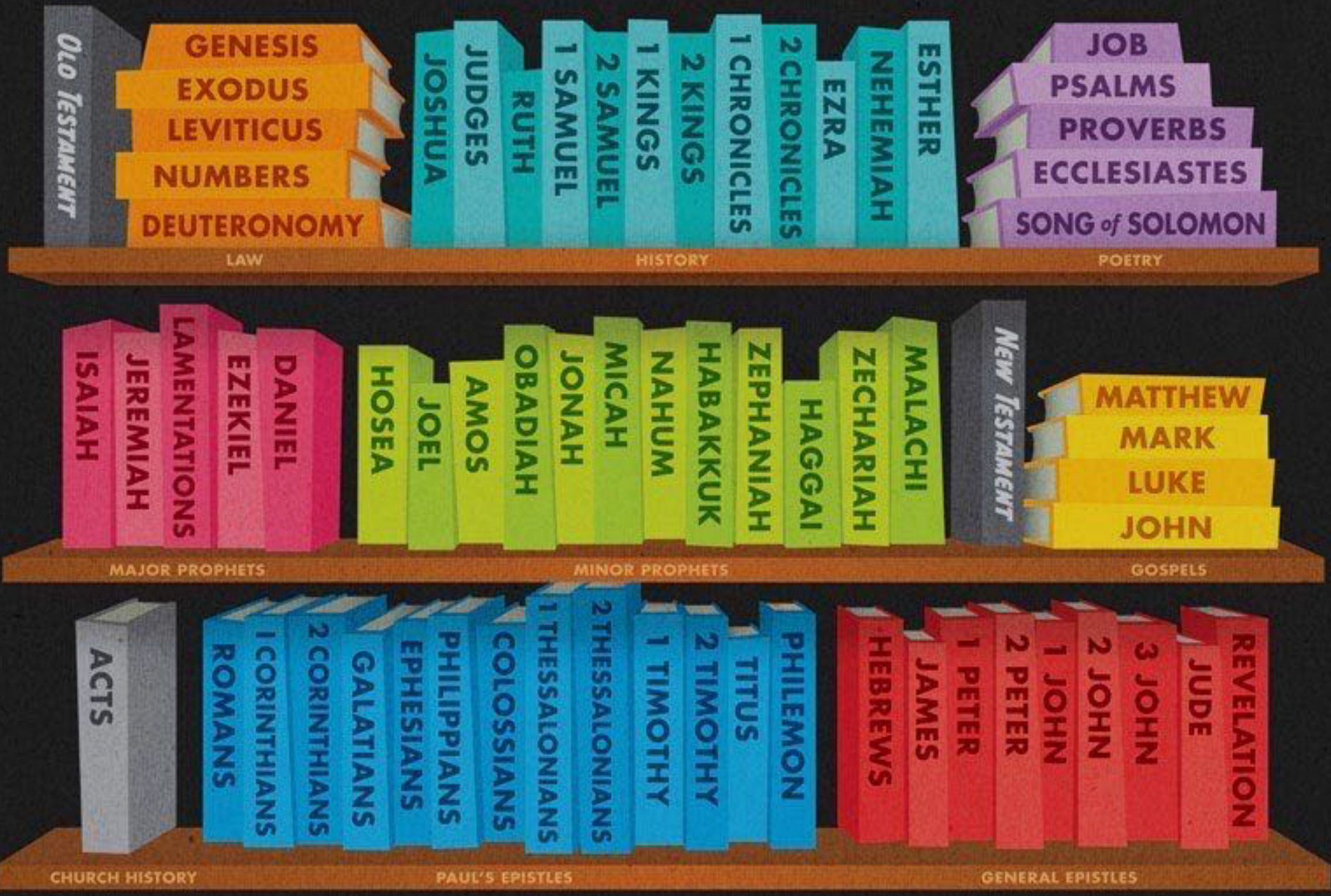
Bible Before Phone

to join our

daily Bible reading plan

text “Bible” to 833-275-2412

The Books of the Bible



Amos 5:21-24

Therefore, this is what the Lord, the Lord God of Heaven’s Armies, says… “I hate all your show and pretense—

the hypocrisy of your religious festivals and solemn assemblies. I will not accept your burnt offerings and grain offerings. I won’t even notice all your choice peace offerings. Away with your noisy hymns of praise! I will not listen to the music of your harps. Instead, I want to see a mighty flood of justice, an endless river of righteous living.

Literary Styles

- Prophets
- Narratives
- Epistles
- Apocalyptic
- Poetry
- Parable
- Paranesis
- Law

For every style, there are different rules.

The Prophets are the hardest literary style to read in Scripture.

- Poetic rather than literal
- Cyclical rather than linear
- Upsetting rather than enabling
- Sermonic collection rather than fluid narrative

“Preachers should stick to what they know and stay out of politics.”

“The Bible doesn’t care about social justice. It cares about saving souls.”

“You should stay away from the contentious and controversial stuff. Just preach hope and positivity.”

Covenant lawyers!

Most people think prophets are future-tellers. That is not their primary role. Some do that sometimes. Prophets mainly speak for God about the covenant He made with His people.

Genesis 12:3

"All the families on earth will be blessed through you."

2000 – Abraham born
1900 – Joseph sold into Egyptian slavery
1500 – Moses born
1450 – Exodus from Egyptian Slavery + Law Covenant given
1400 – Moses dies + Israel enters Promised Land
1376–1050 – Joshua dies + era of the judges begins
1050–1011 – Monarchy begins w/Saul
1011–971 – David as king of Israel
971–931 – Solomon as king of Israel
967-960 – Temple built
931 – Kingdom divided in two, Israel (N) and Judah (S)
760-750 – Amos' prophetic ministry
722 – Samaria destroyed by Assyria, end of N. Kingdom
586 – Jerusalem destroyed by Babylon, end of S. Kingdom
538 – Jewish exiles released to return to Judea

Moses' Covenant in a Nutshell (Deuteronomy 28-30):

- When you go into the Promised Land, follow God's law.
  - Obedience = Blessing & Life
  - Disobedience = Punishment & Death
  - Prediction: Moses says, "Based on what I've seen these past 40yrs, y'all heading back to slavery eventually."
  - Promise: BUT! God won't break the covenant to bring blessing to the world through you.

Four Major Stages of God's Covenant

OLD COVENANT/TESTAMENT

- Abraham's Covenant – (Gen 12:1-3) – Blessing to the world through a family.
- Moses' Covenant – (Dt 28-30) – The nation is formed and the law covenant given outside Egypt.
- David's Covenant – (2Sm 7:12-13) – David's son will be the forever king that brings blessing

NEW COVENANT/TESTAMENT

- New Covenant – (Jer 31:31-37) – Enablement of blessing

- 760-750 – Amos
- 760-722 – Hosea
- 755-750 – Jonah
- 740-701 – Isaiah
- 735-725 – Micah
- 722 – Samaria destroyed by Assyria, end of N. Kingdom
- 645-615 – Nahum
- 635-622 – Zephaniah
- 630-605 – Habakkuk
- 627-580 – Jeremiah
- 593-571 – Ezekiel
- 586 – Jerusalem destroyed by Nebuchadnezzar (Babylon), end of S. Kingdom
- 586 - Obadiah
- 538 – Exiles released to return to Judea
- 520 – Haggai
- 520-518 – Zechariah
- 500-475 or 450-430 – Malachi
- ??? – Joel

The prophets are the hardest literary style in Scripture!

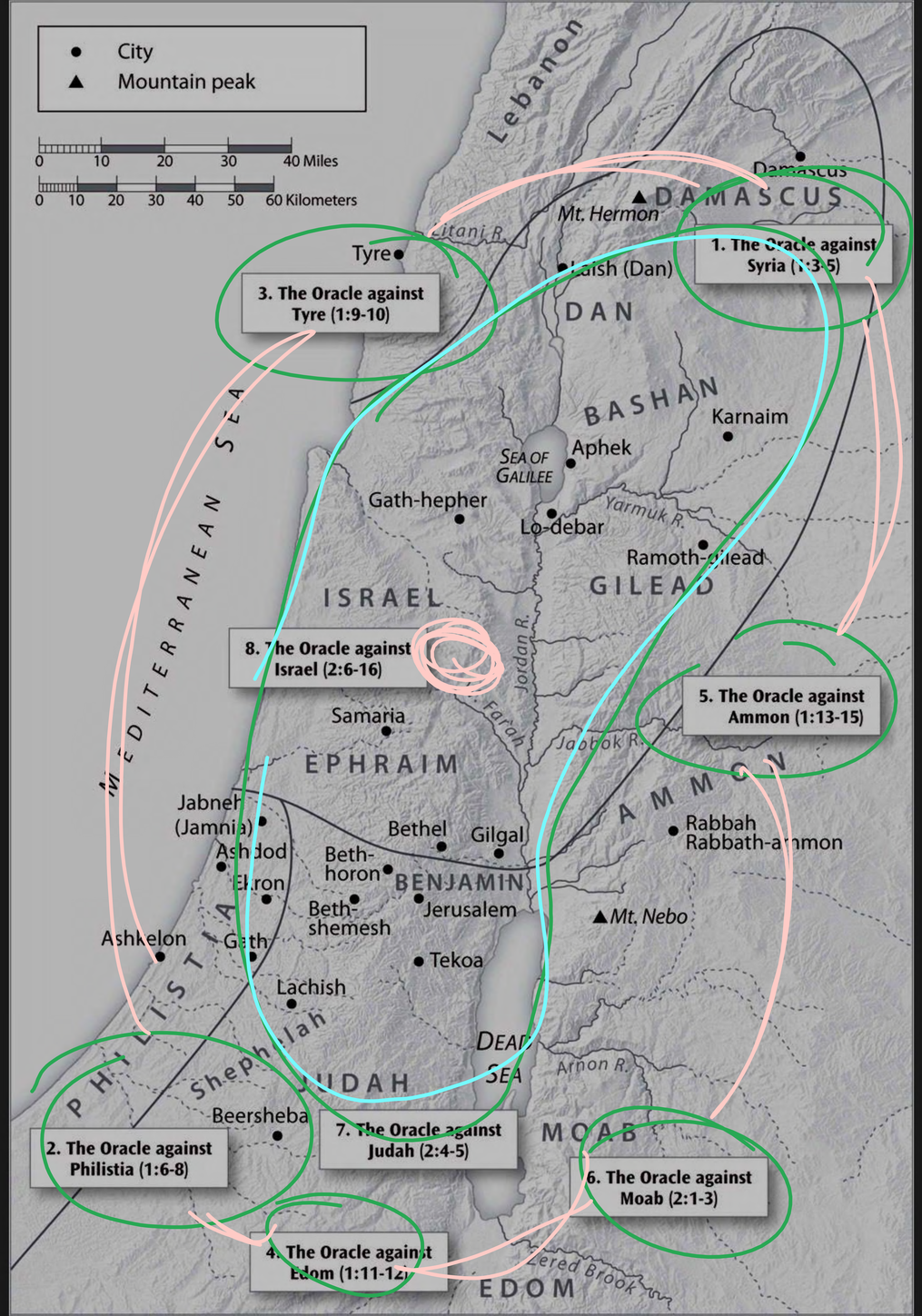
- Poetic, not literal. Cyclical, not linear. Collection of sermons/visions, not fluid narrative.
- Primary role is covenant lawyer, not future-teller.
- Expect you to know the ancestral history leading up to their time.
- Ministering before, during, and/or after the time of exilic judgment.

Three Big Themes the Prophets talk about.

1. Call out sin "You're breaking God's law and this won't end well."

2. Plea for repentance "Say you're sorry! Change your ways! There's still time!"

3. Pronouncement of judgment then hope “You're going down, but God will be faithful in the end."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Mt. Hermon
Litani R.
Tyre
Laish (Dan)
1. The Oracle against Syria (1:3-5)
3. The Oracle against Tyre (1:9-10)
DAN
BASHAN
Karnaim
Aphek
SEA OF GALILEE
Gath-hepher
Yarmuk R.
Lo-debar
Ramoth-gilead
GILEAD
ISRAEL
MEDITERRANEAN SEA
8. The Oracle against Israel (2:6-16)
Jordan R.
Farah R.
5. The Oracle against Ammon (1:13-15)
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EPHRAIM
AMMON
Jabneh (Jamnia)
Bethel
Gilgal
Rabbah Rabbath-ammon
Ashdod
Beth-horon
BENJAMIN
Ekron
Beth-shemesh
Jerusalem
Mt. Nebo
Ashkelon
Gath
Tekoa
Lachish
PHILISTIA
Shephelah
JUDAH
DEAD SEA
Arnon R.
Beersheba
7. The Oracle against Judah (2:4-5)
MOAB
2. The Oracle against Philistia (1:6-8)
6. The Oracle against Moab (2:1-3)
4. The Oracle against Edom (1:11-12)
Zered Brook
EDOM

Amos 5:10-13

How you hate honest judges! How you despise
people who tell the truth! You trample the poor,
stealing their grain through taxes and unfair rent.
Therefore, though you build beautiful stone houses,
you will never live in them. Though you plant lush
vineyards, you will never drink wine from them. For I
know the vast number of your sins and the depth of
your rebellions. You oppress good people by taking
bribes and deprive the poor of justice in the courts.
So those who are smart keep their mouths shut, for it
is an evil time.

Amos 5:21-24

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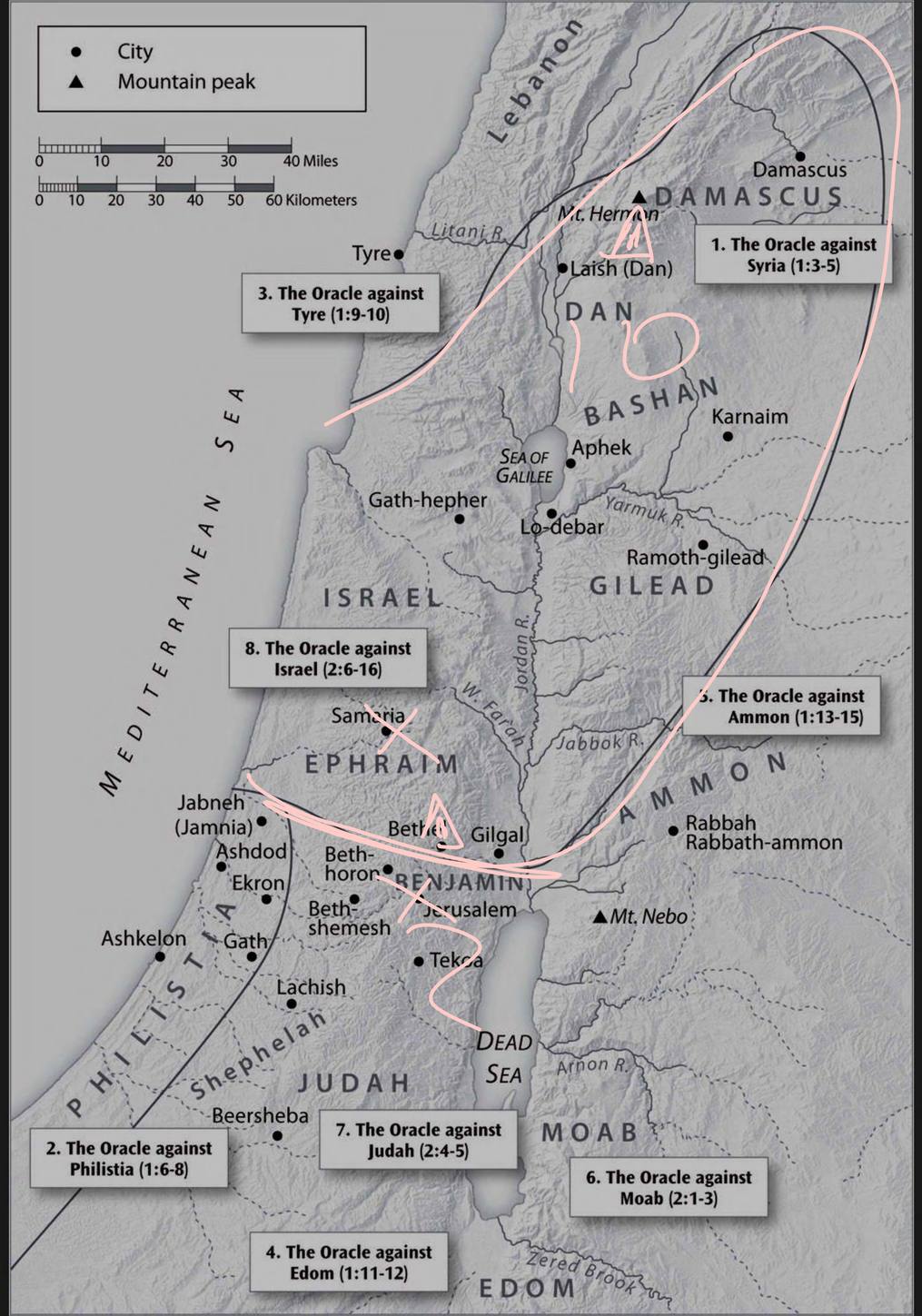
the hypocrisy of your religious festivals and solemn assemblies. I will not accept your burnt offerings and grain offerings. I won’t even notice all your choice peace offerings. Away with your noisy hymns of praise! I will not listen to the music of your harps. Instead, I want to see a mighty flood of justice, an endless river of righteous living.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If you worship Yahweh, a just society will be the result. Yahweh’s people do not deface His images.

Three Big Themes the Prophets talk about.

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2. Plea for repentance "Say you're sorry! Change your ways! There's still time!"

3. Pronouncement of judgment then hope “You're going down, but God will be faithful in the end."

Amos 5:24

“Let justice [*mishpat*] roll down like waters and righteousness [*tsâdaqah*] like an ever-flowing stream.”

- **Justice (*mishpat* + *tsâdaqah*) - Rights & Relationships. Law & Love. Fairness and Friendship.**
- **Did you know that these two words are tied together over three dozen times in the Bible?** (like Amos 5:24)
- **They're often translated together as "social justice".**

Social Service

(Individuals Churches)

- Relieve human need (5:12)
- Philanthropic activity (4:5; 6:4-7)
- Ministering to individuals/ families (4:1; 5:6-7)
- Works of mercy (4:1; 6:4-7)

Social Action

(Citizen & Govt)

- Remove the causes of human need (8:4-6)
- Political and economic activity (5:10-11,15)
- Transforming the structures of society (4:4-5; 7:7-9)
- Quest for justice (2:6-8; 5:7, 24; 6:12)

1. Systemic/Institutional Oppression

- When the judicial system is weighted in favor of the powerful (Lev 19:16)
- Loans with excessive interest (Ex 22:25-27)
- Unjustly low wages (Jer 22:13; Jms 5:1-6)
- Burdensome tax systems (Lk 3:12-13)
- Corrupt and Violent Law Enforcement (Lk 3:14)
- Ethnic/Tribal Prejudice (Acts 18:2; Gal 2:11-21)

2. Personal Moral Failures

- Sloth (Prov 6:6-11)
- Lack of self-discipline (Prov 23:21)
- Dishonesty (Prov 10:2-12)
- Substance abuse (Prov 23:21)
- Marital Unfaithfulness (Prov 6:26)

3. Natural Disasters

- Famine
- Flood
- Plague

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Amos 8:2

What do you see, Amos?” He asked. I replied, “A basket full of ripe fruit.” Then the Lord said, “Like this fruit, Israel is ripe for punishment! I will not delay their punishment again.

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Amos 9:11

“In that day I will restore the fallen house of David.”

Acts 15:15-19

And this conversion of Gentiles is exactly what the prophets predicted. As it is written:
‘Afterward I will return and restore the fallen house of David. I will rebuild its ruins and restore it, so that the rest of humanity might seek the Lord, including the Gentiles—all those I have called to be Mine. The Lord has spoken—he who made these things known so long ago.’ “And so my judgment is that we should not make it difficult for the Gentiles who are turning to God.

Amos Bio

- Was a short-term prophet, perhaps < 1 year
- *noqdim* (1:1) - owned sheep and employed shepherds
- *boqer* (7:14) – owned cattle
- *boles* (7:14) – grower of fig trees
- Amos was a wealthier cowboy-farmer who knew politics and cared about social justice
- He left his farm in Judah, crossed the border into Israel, and preached at the Bethel shrine.