

STUDY IN THE BOOK OF  
AMOS  
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INTRODUCTION

# AMOS INTRODUCTION

- The first verse of the book identifies it as the work of Amos, one of “the shepherds of Tekoa.” Nothing else is known about Amos apart from what he says about himself in [7:14–15](#). There Amos insists that he is not a prophet by profession, but a “herdsman and a dresser of sycamore figs” whom God entrusted with the special task of carrying a **divine message to the people of the northern kingdom**.

# AMOS INTRODUCTION

- **The first verse of the book also identifies the time period when Amos spoke. It is said to have been during the reigns of “Uzziah king of Judah and ... Jeroboam ... king of Israel.”**
- **Ref. Regarding Uzziah - 2 Chronicles 26 also Ref. Regarding**
- **Jeroboam 1 Kings 11:28-31, 40; 1 Kings 12: 15FF;**
- **1 Kings 13**

# AMOS INTRODUCTION

- **Uzziah Reigns in Judah – 11 Chronicles 26:1-15**
- **Uzziah's Pride and Punishment – 11 Chronicles 26:16-23**
- **Uzziah Mentioned by the Prophets**
  - Isaiah 1:1; 6:1;7:1
  - Hosea 1:1
  - Amos 1:1
  - Zechariah 14:5

# AMOS INTRODUCTION

- King Jeroboam Reference – 1 Kings 11:28-40
- Reason for God's Judgment:
- 1Ki 11:33 **“For they have abandoned Me and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon.** They have not walked in My ways, nor done what is right in My eyes, nor kept My statutes and My ordinances, as his father David did.

# FALSE WORSHIP BRINGS JUDGMENT

- **ASHTORETH** [ăsh´tə rĕth] (Heb. אַשְׁתֹּרֶת). *The Canaanite fertility goddess, also called Ashtaroth, Astarte, or Ishtar.*
- *By the time of the Israelite confederation many of the populace apparently had become involved at least periodically in cultic observance of the Ashtaroth (cf. Judg. 2:13). It does not appear, however, that they were associated with the Philistine cult at Bethshan (1 Sam. 31:10). No less a figure than King Solomon engaged in the worship of this deity, particularly after numerous political marriages with foreign women. According to 1 Kgs. 11:5 he introduced the worship of the Sidonian Ashtoreth and the Ammonite Milcom. For that reason God took the kingdom from his son Rehoboam and gave a great portion to Jeroboam (v. 33). Nevertheless, the sanctuaries of Ashtoreth remained until King Josiah of Judah some three hundred years later destroyed them along with other remnants of idol worship (2 Kgs. 23:13).*

# FALSE WORSHIP BRINGS JUDGMENT

- **CHEMOSH** [kē´mösh] (Heb. k<sup>e</sup>môš). The chief deity of the Moabites, mentioned several times on the Moabite Stone and possibly on Sennacherib’s hexagonal prism
- According to 2 Kgs. 3:27 Mesha, the king of Moab, offered his eldest son as a sacrifice to appease Chemosh when Israel appeared bound to subdue his people. This brought God’s wrath upon the Israelites, who consequently fled Moab and let Mesha escape unharmed. **More than a century earlier King Solomon had built a shrine for Chemosh, against God’s command (1 Kgs. 11:7, 33).** The Judahites worshipped this Moabite deity until Josiah destroyed the shrine which Solomon had built (2 Kgs. 23:13). Jeremiah prophesied that a time would come when a statue of Chemosh would be carried off into exile (Jer. 48:7; perhaps alluding to the termination of Moab as an independent nation, ca. 580 B.C.), and the Moabites would be “ashamed” of their deity, who would not be able to deliver them (v. 13).

# FALSE WORSHIP BRINGS JUDGMENT

- ***Milcom/Molech/Baal*** Solomon erected altars to the foreign gods Chemosh and Milcom, paving the way for Israel to return to idol worship (1 Kgs 11:5–7).
- ***Baal Worship in the Divided Kingdom***
- *Once the kingdom split, worship of Baal occurred in both the northern kingdom of Israel and the southern kingdom of Judah. In Israel, Baal worship was initially promoted by Ahab during the Dynasty of Omri; in Judah, the worship of Canaanite deities was practiced off and on, depending on the preferences of the king. The prophets roundly condemned the practice of worshiping any god besides Yahweh.*



# **IDOL WORSHIP IN ISRAEL**

- **Jeroboam's Golden Calves – 1 Kings 12:25-33**
- **A Man of God Confronts Jeroboam – 1 Kings 13:1 – 6**
- **1 Kings 13:32-34**
- **Jeroboam Mentioned in The Prophets**
  - **Hosea 1:1**
  - **Amos 1:1; 7:9-11**

# THEME

- The theme of Amos is the universal justice of God. The Israelites clearly expected a “day of the LORD” when all their enemies would be judged (1:2–2:5). What they were not prepared for was that the judgment of that day would fall on them as well (2:6–9:10). Far from enjoying favored status, they would be held more accountable than their neighbors. ESV Study Bible
- Even a cursory reading of the book shows that it deals mainly with the malady of Israel, its condemnation, and the future restoration and glory of Israel within a friendly, renewed physical world. When it condemns Israel, it repeatedly stresses social and political ills. (Contrast Hosea, which largely concerns religious ills.) **As expected in a prophetic book meant to be read again and again, and meditated upon—as all prophetic books are**—these social and political ills are described in relatively general terms. Thus, the critique becomes applicable to different historical and social circumstances- Jewish Study bible

# STRUCTURE

- The first six chapters of Amos are composed of *judgment oracles*—oral messages from God through Amos to the people of Israel. Among these there seem to be two subgroups. The first is found in 1:2–2:16. These are poetic sayings introduced by “Thus says the LORD” (1:3, 6, 9, 11, 13; 2:1, 4, 6). All of these except the last (2:6–16) are brief and are addressed to Israel’s neighbors, from Syria (1:3–5) to Judah (2:4–5). Each of them (with the exception of the one addressed to Judah) deals with cruelty and oppression—basic sins against humanity. Judah is held to a higher standard: rejection of the law of the Lord (2:4–5).

# STRUCTURE

- One can imagine that Amos's Israelite hearers were very pleased with him up to this point (2:5). He was reinforcing exactly what they believed: God was going to judge these godless neighbors (including the self-righteous Judeans), and there was every reason to believe that he would use Israel for the task of righteous judgment. But the last, and by far the longest, opening oracle is addressed to Israel. That must have come as a shock. Amos details Israel's sins, ranging from oppression to obscenity to ritualistic religion (2:6–8). And these sins are clearly the worse because they are violations of Israel's covenant with the God who graciously delivered them from Egypt and gave them the land of Canaan (2:9–12). As a result, nothing but destruction awaits them (2:13–16).

# STRUCTURE

- **The second group of oracles (3:1–6:14)** expands on these accusations and the accompanying announcement of judgment. They are lengthier than those in the first group and are characterized by the opening phrase “Hear this word” (3:1; 4:1; 5:1). From 5:18 to 6:14 there are three “woe” oracles, which may be construed as three parts of one longer address, or as a collection of three related addresses. This second group contains two short poems to God as Creator (4:13; 5:8–9). They are variously understood as fragments of a larger hymn that Amos made use of, or simply as an outburst of lyricism on the part of the prophet.

# STRUCTURE

- The final section of the book is a group of *visions of the impending judgment* (7:1–9:15). The first vision (7:1–17) shows that if God’s justice is to prevail, judgment cannot be averted. After the vision proper (7:1–9), there comes a historical experience in which the point of the vision is reinforced. If the priest of God, Amaziah, will not hear and repent (7:10–17), what hope can there be? The second vision (8:1–14) speaks of the imminence of the end. The final vision (9:1–15) describes the sacrifice that the Lord is going to make of Israel and yet of his preservation of the “booth of David” (9:11).

# ***HISTORY OF SALVATION SUMMARY***

- God “knew” Israel (3:2) out of “all the families of the earth,” and instituted it to be a place where righteousness and justice, in both the private and public spheres, would be on display for all mankind. The northern kingdom of Israel had rejected that calling and abused that privilege, and so God would punish them all the more severely for their unfaithfulness. And yet even this terrible judgment did not eclipse all hope: there would still come an heir of David, in whom alone Israel and Judah, and indeed all the world, would find peace and blessing.

# KEY THEMES

- 1. The Lord (Yahweh) is the Creator of the universe; therefore his ethical norms are universal, and all people are subject to judgment in light of them.
- 2. Justice and righteousness in the treatment of other people are the key evidences of a right relationship to the Lord.
- 3. Religious ritual in the absence of just and righteous treatment of others is disgusting to God.
- 4. Israel's covenant with the Lord did not guarantee special protection for them when they broke the covenant. Rather, it meant that they would be held to a higher standard of obedience and would be subject to more scrutiny in judgment.
- 5. Thus, the "day of the LORD" would not be a time of miraculous deliverance for unrepentant Israel. Rather, it would be a time of terrible destruction.
- 6. Yet a faithful remnant would be preserved and would someday see a day of glorious restoration and blessing.



# AMERICA HAS FALLEN MORALLY A MIRROR OF ANCIENT ISRAEL

- We worship the Almighty Dollar.
- Greed has become our national motivator.
- Sex is our obsession.
- Gambling is our national past time.
- We are the world's largest consumer of illegal drugs.
- We have banned God from our schools.
- <https://christinprophecy.org/articles/david-wilkerson/>

# AMERICA HAS FALLEN MORALLY A MIRROR OF ANCIENT ISRAEL

- We have declared God off limits in the public arena.
- We are teaching our children the fantasy of evolution.
- We are slaughtering babies in the name of “freedom of choice” for women.
- We have glamorized homosexuality.
- We have legalized same–sex marriage.
- We are in the process of legalizing marijuana.
- And we have become the moral polluter of planet earth with our violent, immoral and blasphemous movies and TV programs.

# LOOKING BACK TO LOOK AT THE PRESENT

- **1Ki 11:33** “**For they have abandoned Me and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon.** They have not walked in My ways, nor done what is right in My eyes, nor kept My statutes and My ordinances, as his father David did.

# SINS OF THE FATHER BEING REPEATED

- We have expelled God from the life of our society, and the result is an avalanche of wanton violence and immorality. We have lost our moral compass, and we are raising a generation of moral pygmies.
- The same is true of the raging apostasy within the Church. The term, Evangelical, has lost its meaning, as some who claim to be Evangelicals are proclaiming that there are many roads to Heaven and there is no Hell.

# SINS OF THE FATHER BEING REPEATED

- A Second Reformation is going on in the Church today, but unlike the first, which was based on a call to return to the Bible, this new reformation is calling people to jettison the Bible in behalf of their own feelings and beliefs.
- As the Church grows increasingly weak from its internal rot, society continues to plunge into darkness.

# HOW GOD DEALS WITH REBELLIOUS NATIONS

- First, He calls them to repentance through prophetic voices. And if the people refuse to respond in repentance, then God will send remedial judgments. If the rebellion persists, there comes a point of no return when God will deliver the nation from judgment to destruction.

# HOW WILL WE RESPOND TO THE PROPHETS OF THE PAST AND PRESENT?

- America's Response
- Unfortunately, there are Christians in our nation who refuse to believe that God will ever touch us — that He will ever allow us to be destroyed. They tend to think that God sits on His throne draped in an American flag. But, my friends, God cannot be deceived. He will not tolerate unrepented sin.
- The Jews of ancient Judah thought the same thing about their nation. When Jeremiah warned them of imminent destruction, they cried out, "The Temple, the Temple" (Jeremiah 7:4), meaning they did not believe that God would ever allow anyone to destroy His Temple. But He did.
- God is gracious. He is longsuffering. He warns and warns before He pours out judgment and ultimate destruction, but, again, He will not tolerate unrepented sin.

# HOW WILL WE RESPOND TO THE PROPHETS OF THE PAST AND PRESENT?

- God loves our nation. He was the One who raised it up on the foundation of His Word. He is the One who has blessed it so abundantly. He is the One who worked through us to spread the Gospel all over the world.
- But the Word of God says: “to those to whom much is given, much is expected” (Luke 12:48).
- Our nation is in full-blown rebellion against God, and God is not going to tolerate it much longer. Romans chapter one reveals how God deals with a nation that is in rebellion against Him.



# HOW WILL WE RESPOND TO THE PROPHETS OF THE PAST AND PRESENT?

- Romans 1:18ff
- 18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,
- 19) because that which is known about God is evident within them; for God made it evident to them.
- 20) For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.
- Now, what do these verses say? They are saying that the wrath of God is reserved for any nation that rejects God in attitude and actions and suppresses the truth about Him.

# HOW WILL WE RESPOND TO THE PROPHETS OF THE PAST AND PRESENT?

- WE WILL CONTINUE TO STUDY THE PROPHETS AND HEED THE WARNINGS OR FACE THE CONSEQUENCES.
- WE NEED TO BE VOICES CALLING OUT IN THE WILDERNESS TO THIS GENERATION AND THE NEXT.