

OVERVIEW OF BOOK OF AMOS – NO ESCAPE CLAUSE FROM GOD’S JUDGMENT

INTRODUCTION

We come this morning to the 9 chapters of the book of Amos.

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

- **Setting:** Mid-8th century B.C. [about 760] under Jeroboam II — a time of economic and political **prosperity but spiritual poverty** in the Northern Kingdom of Israel.

Ministered just before Hosea, Micah and Isaiah.

Must have been a significant earthquake – used by God to drive home the message of Amos about the people’s need for dependence upon God so they needed to turn to God in repentance.

Bill McRae: Conditions then:

- 1) **Politically** – Syria had already been crushed by the Assyrians; northern kingdom free to really expand its borders and its commerce; tremendous flourishing and prosperity; it was the merchant strata of society that gained that wealth at the expense of other people; unequal distribution of wealth – others became very poor
- 2) **Socially:**
2:6 – oppressing the poor people; flagrant violation of the covenant; Disrespect for the dignity of their fellow countrymen

Thus says the LORD, "For three transgressions of Israel and for four I will not revoke its punishment, Because they sell the righteous for money And the needy for a pair of sandals.

wealthy people totally indifferent to needs of their poor brethren; no compassion; fact that you don’t love your brother is indication that you don’t love God

- 3) **Religious conditions:** religious formalism but heart is not right before God

4:4 – Bethel is religious headquarters

Enter Bethel and transgress; In Gilgal multiply transgression! Bring your sacrifices every morning, Your tithes every three days.

5:21-23 – Your sacrifices are not acceptable – a perversion of religion at this time; a stench in the nostrils of God

I hate, I reject your festivals, Nor do I delight in your solemn assemblies.²² "Even though you offer up to Me burnt offerings and your grain offerings, I will not accept them; And I will not even look at the peace offerings of your fatlings.²³ "Take away from Me the noise of your songs; I will not even listen to the sound of your harps.

“Prosperity” can be defined in many ways: income, wealth, consumption, leisure, health outcomes, etc. Certainly our present standard of living here in the United States would put us far ahead of the people living in the nation of Israel during the days of the prophet Amos. Yet the

message of Amos is intended to expose the spiritual dangers of prosperity. So we today are even in greater need of the warnings of this prophetic book.

People with an impressive spiritual pedigree or important ministry position or years of fruitful Christian service can imagine at times that they are exempt from God's standards. They excuse themselves when they sin – thinking they will not be held to the same high standard of righteousness or that they will somehow escape God's judgment. Here in **Amos**, God demonstrates that the same severity and justice that He applied to the surrounding nations will be applied to His own people as well. **God does not play favorites**. In fact privilege and accessibility to God's revelation bring greater accountability, not less.

"For to whom much has been given, much will be required."

- **Prophet:** Amos — The name **Amos** means *burden* or *burden bearer*. Since most of the prophecies of Amos concern coming judgment on either the nations surrounding Israel or judgment on Israel itself, he was a man with a *burden* . . .

Identifying characteristics:

- **Home:** From **Tekoa** – little territory 6 miles south of Bethlehem – David came from here; Near the wilderness of Judea, a very rugged area; Came from southern kingdom of **Judah**
- **Occupation:** “*herdsman*” – a herder of sheep; a shepherd and a gatherer of sycamore fruit (a type of fig plant) -- An outdoorsman, accustomed to the wilds of nature, and of hard, honest toil. It would be easy for him to have little sympathy for the lazy and materialistic conduct of his northern kinsman who accumulated great wealth thru commerce.
- **Prophetic Calling:** **7:14** – not a professional prophet or a prophet's son; a prophet by divine call –not trained as a prophet
- **Target Audience:** **7:13** – prophesied in **Bethel** in northern kingdom – the religious capital; 12 miles north of Jerusalem – Not going to be popular as a foreigner, much less because of his message of indictment of sin and coming judgment

- **Purpose:** To proclaim **divine judgment** upon Israel's sins and remind them that **privilege brings responsibility**.

Big Idea: People of Privilege Are Not Immune from God's Judgment and Must Return to the Lord in Repentance to Experience His Blessing

Amos 3:2 “*You only have I chosen among all the families of the earth; Therefore I will punish you for all your iniquities.*”

Amos 4:12 “*Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel.*”

Trent Butler: Amos has one central point: Israel must “*prepare to meet your God*” (**Amos 4:12**). The Lord's people have forsaken him and created a life opposed to everything God taught them.

They must face the future with fear, because God “*will punish you for all your sins*” (**Amos 3:2**). God disciplined them and sought to bring them to repentance (**Amos 4:6–11**). They are beginning to see disasters around them and should know that only God is capable of causing such troubles (**Amos 2:3–6**).

Amos 6:1 “*Woe to those who are at ease in Zion, And to those who feel secure in the mountain of Samaria,*”

Illustration -- “The Comfortable Couch of Complacency”

Story: A missionary once returned from a remote region where believers met secretly in huts, with no electricity and little food. When asked what surprised him most upon returning to the U.S., he replied, “I was shocked at how *comfortable* Christians are with *not needing God* every day.”

He described watching an American family pray at dinner. Their table was full of food, their fridge full of leftovers, their lives full of plans — but their prayer was hurried, distracted, and shallow. He said, “They thanked God, but they didn’t *depend* on Him. Comfort had replaced communion.”

Point: Israel in Amos’s day was the same. They reclined on ivory couches, feasted on lambs and calves, anointed themselves with costly oils — yet “*were not grieved for the affliction of Joseph*” (**Amos 6:6**).

Application: Prosperity can put us on the **couch of complacency** — satisfied with blessings, but sleepy toward the Blesser.

“*Ease is more dangerous to the soul than hardship.*”

Deut. 8:11-14 Warning about the dangers of Prosperity

“*Beware lest you forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today; ¹² lest, when you have eaten and are satisfied, and have built good houses and lived in them, ¹³ and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies, ¹⁴ then your heart becomes proud, and you forget the LORD your God who brought you out from the land of Egypt, out of the house of slavery.*”

Overview: The seemingly insignificant country preacher from Judah was directed by the Lord to deliver oracles of judgment and messages of condemnation to the Northern Kingdom of Israel and her enemy nations. Despite their sense of complacency and false security in times of prosperity, God’s people needed to be warned that they could not escape divine accountability for their sins of social injustice, exploiting the poor and just going through the motions with respect to their religious practices. The terrifying visions of coming desolation and destruction were only mitigated by a few short verses regarding eventual restoration and blessing for Judah.

The Lord will not tolerate religious hypocrisy, arrogance, materialism, idolatry and widespread social injustice.

I. The Pronouncement of Retribution — God's Judgment Declared (Amos 1:1 – 2:16)

“The LORD roars from Zion...” (1:2) against 8 nations

Introductory phrase -- “*for three transgressions and for four*” — God’s perfect justice.

Roar of a pursuing lion is in view here – ferocious – **3:8** – parallel imagery

Consider the power, speed, prowess in hunting, hungry – ferocious image – we only see lions in zoos – roaring from Jerusalem = religious center that Israel’s leaders had rejected – built centers in Bethel – God had set His ark in Jerusalem

Thomas McComiskey: Overview

A striking pattern runs through these oracles. The prophet began with the distant city of Damascus and, like a hawk circling its prey, moved in ever-tightening circles from one country to another, till at last he seizes upon Israel. One can imagine Amos’s hearers approving the denunciation of these heathen nations. They can even applaud God’s denunciation of Judah because of the deep-seated hostility between the two kingdoms that went as far back as the dissolution of the united kingdom after Solomon. But Amos plays no favorites; he swoops down on the unsuspecting Israelites too in the severest language and condemns them for their crimes.

- **A. Condemnations on the Surrounding Gentile Nations (1:3 – 2:3)**
Shows that **God’s moral government extends beyond Israel** to all nations.

1. **(1:3-5) Damascus** (capital of Syria) -- Decimated God’s People with Cruelty and Brutality – **Motyer**: People are not things
2. **(1:6-8) Gaza** (capital of Philistia) -- Deported and Enslaved Large Numbers of God’s People – **Motyer**: Priority of human welfare over commercial profit
3. **(1:9-10) Tyre** (capital of Phoenicia) -- Delivered up God’s People in Violation of a Peace Pact – **Motyer**: The inviolability of the pledged word. It is the element of ‘covenant’ or promise which distinguishes the accusation against Tyre from that against Gaza.
No pledged word should be treated as negotiable simply for self-interest and self-advantage.
4. **(1:11-12) Edom** -- Denied Forgiveness and Compassion in Relentlessly Pursuing Hatred and Violence – **Motyer**: The inadmissibility of hatred nourished in the heart.
5. **(1:13-15) Ammon** -- Devastated God’s People in Covetous Kingdom Expansion – **Motyer**: The limitation of personal ambition by the rights of the helpless.
6. **(2:1-3) Moab** -- Desecrated the Dead in Act of Disrespect and Degradation – **Motyer**: The renouncing of vengeance.

The audience listening to the prophecies of Amos must have been feeling pretty good after this series of condemnations on their surrounding enemy nations. But the focus is now going to shift as the prophet begins to meddle with their situation. Favor will quickly transition to opposition.

- **B. Condemnations on the Special Chosen People of God (2:4–16)**

1. (:4-5) Against Judah

"For three transgressions of Judah and for four I will not revoke its punishment, Because they rejected the law of the LORD And have not kept His statutes; Their lies also have led them astray, Those after which their fathers walked. ⁵ "So I will send fire upon Judah, And it will consume the citadels of Jerusalem."

Gary Cohen: Notice in **verse 4** the progression of God's three charges against Judah:

1. first, the despising of His holy and life-giving law;
2. second, the consequent breaking of His commandments and regulations concerning worship and life;
3. and third, the consequent self-deception that the ignoring of God's regulations did not really matter much in daily living.

That triple error brought the divine wrath upon Judah.

2. (:6-8) Against Israel

Disobeyed in 3 Major Areas:

- **(2:6-7a) Injustice / Extortion / Oppression**

"Thus says the LORD, 'For three transgressions of Israel and for four I will not revoke its punishment, Because they sell the righteous for money And the needy for a pair of sandals. 7 These who pant after the very dust of the earth on the head of the helpless Also turn aside the way of the humble;'"

- **(2:7b) Immorality**

"And a man and his father resort to the same girl In order to profane My holy name."

- **(2:8) Idolatry**

"And on garments taken as pledges they stretch out beside every altar, And in the house of their God they drink the wine of those who have been fined."

Application: Judgment begins **with God's people** (cf. 1 Pet 4:17).

Key Thought: God's judgment is comprehensive and consistent.

2:14-16 – Impossible to escape God's coming judgment

"Flight will perish from the swift, And the stalwart will not strengthen his power, Nor the mighty man save his life. ¹⁵ He who grasps the bow will not stand his ground, The swift of foot will not escape, Nor will he who rides the horse save his life. ¹⁶ 'Even the bravest among the warriors will flee naked in that day,' declares the LORD."

II. The Provocation of Rebellion — God's Case Explained (Amos 3:1–6:14)

J. Sidlow Baxter: (3:1 - 6:14) THREE MESSAGES OF CONDEMNATION

AGAINST ISRAEL

Key introductory phrase: "Hear ye this word!" [3:1; 4:1; 5:1]

Each of them is divided by an emphatic "therefore," so that in each we have, in the first part, judgment deserved, and in the remainder, judgment decreed . . .

- The first of these addresses declares the fact of Israel's guilt in the **present**.
- The second stresses Israel's sin in the **past**
- The third address stresses the punishment of Israel's sin in the **future**.

A. The Call of Responsibility (3:1–15) -- Message #1 — Judgment Should Be No Surprise – Israel Stands Guilty of Idolatry, Violence and Materialism

- (3:2) -- Israel's unique covenant relationship. Great privilege means great accountability -- "Therefore" – **because** they were chosen;
- (3:3) -- The principle of cause and effect — "Can two walk together, except they be agreed?" -- God's Judgment is no accident
Alternate view: Amos is walking with God; therefore doing God's will and moving towards the same destination of God; principle of don't be unequally yoked – **2 Cor. 6:14**
- (3:6) – when disaster comes to a city, it is the sovereign Lord who has caused it
"If a trumpet is blown in a city will not the people tremble? If a calamity occurs in a city has not the LORD done it?"
- (3:8) -- The prophet's compulsion: "The lion hath roared; who will not fear?"

John MacArthur: (3:3-8) – The Lord posed a series of questions to show that, as some things are certain in nature, surely nothing happens in Israel that is outside His sovereignty. Certain actions have certain results! The Lord had spoken a word, and therefore the prophet was to speak, and the people were to listen with trembling. Instead, they tried to silence the prophet.

Mark Dever: Church is a lousy place to hide from God

B. The Complacency of Religion (4:1–13) -- Message #2 — Judgment Could Have Been Avoided by Repentance — But God Has Reached the Limits of His Patience and Forbearance with His Stubbornly Rebellious People

- Women of Samaria — called out as "cows of Bashan."
"Hear this word, you cows of Bashan who are on the mountain of Samaria, Who oppress the poor, who crush the needy, Who say to your husbands, 'Bring now, that we may drink!'"

- Historical and Geographical Background

- Bashan was a region east of the Jordan River (modern-day Golan Heights), famous for its fertile pastures and well-fed cattle (see *Deut. 32:14; Ps. 22:12; Ezek. 39:18*).
- Its cows were proverbial for being plump, strong, and well-nourished — a symbol of **luxury and indulgence**.

So when Amos, the shepherd-prophet, calls the wealthy women of Samaria "cows of Bashan," he's drawing from a rural image they would have understood instantly — a metaphor of pampered, overfed complacency.

- Who Are the “Cows of Bashan”? Not making fun of their physical appearance
 - Amos is addressing wealthy women in Samaria, the capital of the Northern Kingdom.
 - These women are portrayed as self-indulgent, materialistic, and morally insensitive.
 - The phrase “which say to their masters, ‘*Bring, and let us drink*’” suggests they pressured their husbands (or men in power) to exploit others in order to maintain their lifestyle.

Summary:

They are not being condemned for being women — but for being *wealthy, idle, and unjust*, using their influence to fuel greed and oppression.

- Hypocritical worship at Bethel and Gilgal.
- God’s repeated chastisements — 5 times in **Chap. 4**
“Yet have ye not returned unto Me.” 6, 8, 9, 10, 11

Illustration: “The Broken Alarm Clock”

A family once slept through a house fire. Their smoke alarm had been chirping for days, warning its battery was dying — but they found the noise annoying and took the battery out. That silence felt peaceful... until the fire came.

Point: God had sent Israel plenty of “**warning alarms**” — drought, famine, pestilence — but five times in **Amos 4** God said, “*Yet ye have not returned unto Me.*”

They silenced the alarms of warning until the flames of destruction broke in.

Application: When God’s warnings disturb your peace, don’t reach for the spiritual “snooze button.” The alarm is a mercy. When prosperity dulls your ears, remember: Better to wake up at the warning than to burn in the aftermath.

Key Concept: 4:12 “*Prepare to meet your God, O Israel.*”

C. The Corruption of Righteousness (5:1 – 6:14) -- Message #3 — Judgment Will be Severe Against Those Who Have Persisted in Sin

- **False vs. True Security:** Trusting in prosperity and ritual.
- **False vs. True Justice:** Turning justice into wormwood (5:7). Intense bitterness
- **False vs. True Worship:** “*Seek the LORD and live*” (5:4, 6). Your idols cannot save you.
- **Plea for Justice:** “*But let justice roll down like waters And righteousness like an ever-flowing stream.*” (5:24). Israel’s moral failure anticipates the **nation’s chastisement in dispersion**, later to be reversed in the **Millennial Kingdom**.
- **Indictment for Heartless Lack of Compassion (6:6)**
“Who drink wine from sacrificial bowls While they anoint themselves with the finest of oils, Yet they have not grieved over the ruin of Joseph”

Ken Boa: Lists the sins of the house of Israel and calls the people to repent. But they hate integrity, justice and compassion and their refusal to turn to Yahweh will lead to their exile. Although they arrogantly wallow in luxury, their time of prosperity will suddenly come to an end.

Key Thought: Religious form without moral reality provokes divine wrath.

III. The Pictures of Devastation — God's Judgments Illustrated (Amos 7:1 – 9:10)

Amos' five visions of judgment.

- **A. The Devouring Locusts (7:1–3) — Desolation -- *Destructive Discipline***
 - Represents early judgment restrained by God's mercy.
- **B. The Consuming Fire (7:4–6) — Destruction -- *Refining Fire***
 - Deeper judgment — yet intercession still avails.
- **C. The Measuring Plumb Line (7:7–9) — Divine Righteousness -- *Standard of Righteousness***
 - God's standard exposes Israel's crookedness.
 - No further intercession — judgment is determined.

(7:10-17) Historical Interlude – Confrontation at Bethel with the False Priest = Amaziah **GOD'S MESSENGER MUST STAND UP TO OPPOSITION BY RELYING ON** **DIVINE AUTHORITY**

Amaziah says Why don't you go back down to the southern kingdom and make your money down there? You are just in this for the money.

(:10-11) OPPOSITION TO AMOS INTENSIFIED BY AMAZIAH'S APPEAL TO THE KING

1. (:10a) Unholy Power Partnership of Priest and King

*“Then Amaziah, the priest of Bethel,
sent word to Jeroboam, king of Israel, saying,”*

2. (:10b) Unsubstantiated Rumors Reported to the King

*“Amos has conspired against you in the midst of the house of Israel;
the land is unable to endure all his words.”*

3. (:11) Unfavorable Misrepresentations of Amos' Message

*“For thus Amos says, 'Jeroboam will die by the sword
and Israel will certainly go from its land into exile.”*

(:12-13) OPPOSITION IMPLEMENTED BY THREATENING **CONFRONTATION WITH AMOS – DELIVERING ULTIMATUM OF** **DISMISSAL**

1. (:12) Dismissal Based on Imputation of False Motives to Amos

*“Then Amaziah said to Amos,
‘Go, you seer, flee away to the land of Judah,
and there eat bread and there do your prophesying!’”*

2. (:13) Dismissal Based on Elevating Human Institutions over Divine Authority

*“But no longer prophesy at Bethel,
for it is a sanctuary of the king and a royal residence.”*

(:14-17) OPPOSITION INVALIDATED BY RELIANCE UPON DIVINE AUTHORITY

1. (:14-15) Confirmation of His Divine Calling and Commission

“Then Amos answered and said to Amaziah,”

a) (:14b) Clarifying His Background

*“I am not a prophet, nor am I the son of a prophet;
for I am a herdsman and a grower of sycamore figs.”*

b) (:15) Citing His Divine Call and Commission

*“But the LORD took me from following the flock
and the LORD said to me, ‘Go prophesy to My people Israel.’”*

2. (:16-17) Confirmation of His Prophetic Message from the Lord

a) (:16) Fatal Fallacy of Rebuffing Divine Warnings of Judgment

*“And now hear the word of the LORD:
you are saying, ‘You shall not prophesy against Israel
nor shall you speak against the house of Isaac.’”*

b) (:17) **Five Covenant Curses** to Be Executed Without Fail

“Therefore, thus says the LORD,”

1) Wife Humiliated via Public Prostitution

“Your wife will become a harlot in the city,”

Deut. 28:30

2) Children Eliminated

“your sons and your daughters will fall by the sword,”

Deut. 28:30; also Lev. 26:32

3) Land Confiscation

“your land will be parceled up by a measuring line,”

Deut. 28:30; also Lev. 26:32

4) Disgraceful Death

“and you yourself will die upon unclean soil.”

Lev. 26:38–39

5) National Exile

“Moreover, Israel will certainly go from its land into exile.”

Amos 5:27; 7:11

- **D. The Basket of Summer Fruit (8:1–14) — Destined for Imminent Judgment -- Ripeness for Ruin**

- 8:11 – chilling words – **a famine of hearing the words of the Lord** – came true just a few decades later – the words of the prophets Amos and Hosea were silenced and the Assyrian army overwhelmed the nation
- Is God sending a famine of His Word in Europe right now? Will He do that in America in the future?
- Application: A warning to any generation that neglects Scripture.
- **E. The Smitten Sanctuary (9:1–10) — Doomed with No Escape -- Final Separation**
 - No escape from divine justice; sinners among God's people will perish.

Key Thought: When mercy is refused, judgment is inevitable.

Gary Smith: The three paragraphs in this section remove any remaining false hopes that Amos's audience may still have. His final persuasive arguments are contained:

1. in a vision emphasizing that no one can escape God's judgment (9:1–4),
2. in a hymnic fragment about the overwhelming power of God (9:5–6),
3. and in a disputation against Israel's false belief that its special status will prevent it from being overcome by any enemy (9:7–10).

IV. The Promise of Restoration — God's Covenants Fulfilled (Amos 9:11–15) – 5 Promises

“In that day will I raise up the tabernacle of David that is fallen...” (9:11)

Climactic fulfillment of God's covenant promises: Abrahamic, Davidic, Palestinian covenants

- **A. (11) The Rebuilding of the Davidic Kingdom**
 - Future restoration of David's throne — **a clear Millennial prophecy** (cf. Acts 15:15–17). Davidic Covenant
 - Israel's national destiny reaffirmed — **Dispensational distinctiveness**. This points forward to the **reunification** of the ten Northern and two Southern tribes.
- **B. (12) The Remnant of Foreign Nations Grafted In – Gentile Impact**
Abrahamic Covenant
- **C. (13) The Renewal of the Land – Palestinian Covenant**
 - Agricultural abundance and peace — literal fulfillment in the Kingdom age.

Trent Butler: Words do not adequately paint the picture of blessing. A farm metaphor fails. Reaping will not be complete before plowing begins for a new crop. New seeds will be sown before the grape harvest is turned into wine. The crop is so abundant it cannot be harvested before it is time to start another. Everywhere, grapes will appear. Their product will flow down the hills like rivers so people can quench their thirst without the bother of harvesting and squeezing out the juice.

- **D. (14) The Restoration of the People – New Covenant of Jer. 31**

- **E. (:15) The Reassurance of Permanence** – Davidic Covenant
 - “*They shall no more be pulled up...*” — eternal security of restored Israel.

Key Thought: God’s covenant promises will be literally and finally fulfilled in the coming Kingdom.

Chuck Swindoll: Amos was fed up. While most of the prophets interspersed redemption and restoration in their prophecies against Israel and Judah, Amos devoted only the final five verses of his prophecy for such consolation. Prior to that, God’s word through Amos was directed against the privileged people of Israel, a people who had no love for their neighbor, who took advantage of others, and who only looked out for their own concerns.

More than almost any other book of Scripture, the book of Amos holds God’s people accountable for their ill-treatment of others. It repeatedly points out the failure of the people to fully embrace God’s idea of justice. They were selling off needy people for goods, taking advantage of the helpless, oppressing the poor, and the men were using women immorally (**Amos 2:6–8; 3:10; 4:1; 5:11–12; 8:4–6**). Drunk on their own economic success and intent on strengthening their financial position, the people had lost the concept of caring for one another; Amos rebuked them because he saw in that lifestyle evidence that Israel had forgotten God.

With the people of Israel in the north enjoying an almost unparalleled time of success, God decided to call a quiet shepherd and farmer to travel from his home in the less sinful south and carry a message of judgment to the Israelites. The people in the north used Amos’s status as a foreigner as an excuse to ignore his message of judgment for a multiplicity of sins.

However, while their outer lives gleamed with the rays of success, their inner lives sank into a pit of moral decay. Rather than seeking out opportunities to do justice, love mercy, and walk humbly, they embraced their arrogance, idolatry, self-righteousness, and materialism. Amos communicated God’s utter disdain for the hypocritical lives of His people (**Amos 5:21–24**). His prophecy concludes with only a brief glimpse of restoration, and even that is directed to Judah, rather than the northern kingdom of Israel (**9:11–15**).

CONCLUSION: The Lord is His Name – 3 References

Sometimes our application is being reminded of who God is:

4:13 – For behold, He who forms mountains and creates the wind And declares to man what are His thoughts, He who makes dawn into darkness And treads on the high places of the earth, The LORD God of hosts is His name.

Creator of universe – science can label these things but God is above and beyond our most advanced scientific knowledge

5:8 – He who made the Pleiades and Orion And changes deep darkness into morning, Who also darkens day into night, Who calls for the waters of the sea And pours them out on the surface of the earth, The LORD is His name.

God Almighty claims to be the creative genius behind the concept and execution of astronomical phenomena like the active and beautiful Pleiades and Orion star formations, the daily rotation of the earth within its orbit and the amazing water distribution system

9:6 – The One who builds His upper chambers in the heavens, And has founded His vaulted dome over the earth, He who calls for the waters of the sea And pours them out on the face of the earth, The LORD is His name.

claims His dwelling place to be in the heavens – His vaulted dome; repeats His amazing water cycle system above, on and below the earth among liquid, vapor and solid states – represents brilliant life-sustaining engineering typical of the master engineer; this is the kind of God to whom we are praying

- The **Lord still roars** today through His Word — calling His people to integrity, justice, and repentance.
- **Christological focus:** The ultimate Judge (**Acts 17:31**) is also the gracious Redeemer who bore judgment for us.

WHY STUDY THIS BOOK?

- To be **encouraged** as we see how God uses seemingly insignificant individuals as His special servants to accomplish His will.
- To emphasize our **accountability** before God. Every person and every nation must answer to God. Amos pronounced judgment from God on all the surrounding nations. God is in supreme control of all the nations and they are accountable to Him.
- To address **complacency** among God's people who live in comfort and luxury and thus have a false sense of security. Prosperity brought increased corruption and eventual destruction.
- To warn against **social injustice** and especially the oppressing of the poor. The wealthy and powerful people of Samaria, the capital of Israel, had become prosperous, greedy and unjust. Illegal and immoral slavery resulted from over-taxation and land-grabbing. There were also prevalent sins of cruelty and indifferent towards the poor. God is weary of greed and will not tolerate injustice.
- To expose **superficial religion**. Although many people had abandoned real faith in God, they still pretended to be religious. Merely participating in ceremony or ritual falls short of true religion.