

Study Outline of Amos

- A. His name means “burden bearer.” 2 Kings 13-15 give us more insight to the days of his work.
 - a. Jeroboam II was king of Israel. He was an evil king (2 Kgs. 14:23-29).
 - b. Uzziah (Azariah) was a good king of Judah (2 Kgs. 15:1-5).
 - c. The time is approximately 760-750 BC.
- B. His primary purpose is to preach to God’s people about the sins of their day. In the first two chapters he addresses several groups of people:
 - a. Syria – 1:3-5.
 - b. Philistia – 1:6-8.
 - c. Tyre – 1:9-10
 - d. Edom – 1:11-12.
 - e. Ammon – 1:13-15.
 - f. Moab – 2:1-3.
 - g. Judah – 2:4-5.
 - h. Israel – 2:6-8.
- C. Amos 1-2 – God’s Judgment on Heathen Nations and His Own People.
 - a. 1:3-5 – Judgment on Syria. “Three and four...” This is not a literal number, but a reference to the fullness of their sin. Hazael and BenHadad are mentioned in 2 Kings 8 and 2 Kings 13. They were inhumane in the treatment of their enemies.
 - b. 1:6-8 – Judgment on Philistia. The sin mentioned for them was slave trafficking. 2 Chronicles 26:6 mentions that the walls of Philistine cities were broken down by Uzziah.
 - c. 1:9-10 – Judgment on Tyre. Their sin was that they forgot about the “covenant of brotherhood.” This is probably a reference to the covenant between David and Hiram (2 Samuel 5:11).
 - d. 1:11-12 – Judgment on Edom. They were the descendants of Esau, the brother of Jacob. The sin mentioned is Edom’s anger towards his brother (Numbers 20:14-21).
 - e. 1:13-15 – Judgment on Ammon. Their sin seems to have been extreme cruelty to their enemies. Ammon was a descendant of Lot through his daughter (Genesis 19).
 - f. 2:1-3 – Judgment on Moab. Another descendant of Lot through his other daughter. Their sin mentioned is also extreme cruelty to the enemy.
 - g. 2:4-5 – Judgment on Judah. Their sin was that they despised God’s law and did not keep His commandments.
 - h. 2:6-8 – Judgment on Israel. Their sin seems to be a complete lack of morality.

- i. 2:9-12 is a review of what God had done for them throughout history:
 - i. Destroyed the enemies.
 - ii. Delivered them from Egypt.
 - iii. Led them through the wilderness for forty years.
 - iv. Gave them the prophets.
 - j. 2:13-16 – The ASV reads, “I will press you in your place...” It seems that this is a declaration of war against the children of Israel because of her sin.
- D. Amos 3 – The Prophet’s Authority and the Coming Captivity.
- a. They had a special relationship with God, going back to Abraham, which they rejected.
 - b. 2 Kings 13:22-23; 17:13-18.
 - c. God had given His people plenty of warning through all the prophets (3:7-8).
 - d. Things have gotten so bad that they do not even know how to do what is right (3:10).
 - e. 3:11-15 is an announcement declaring the surety of Israel’s destruction.
- E. Amos 4 – With All the Warnings Israel Still Failed to Return to the Lord.
- a. The prophet addresses the women of Israel (4:1-3).
 - b. On verses 4-5 Homer Hailey wrote, “There was an abundance of religion in the land, but no true piety and devotion to God.”
 - c. 2 Kings 17:33.
 - d. 4:6-13 illustrate the fact that God had warned them through punishment many times, yet they refused to turn to Him.
 - e. 5 times the prophet writes, “Yet you have not returned to me.”

F. Amos 5 – Mourning over Israel.

- a. 5:1-3 – The prophet laments over the state and fall of his people.
- b. 5:4-7 – A call to repentance. “Wormwood” was a root or plant that was very bitter and poisonous. This was symbolic of what Israel had done to justice. There was no escape in Israel from the judgment of God. Seeking God is the only thing that could have saved the people.
- c. 5:8-9 – God’s power. The people should have been turning to Jehovah because of His power.
- d. 5:10-15 – The sins of Israel and a call to repentance.
- e. 5:16-20 – The day of the Lord. This phrase is used often in the prophets as a reference to some type of judgment. It is also used in the NT sometimes as a reference to the final judgment (2 Peter 3). For them it was going to be a day of punishment (darkness) instead of deliverance (light).
- f. 5:21-27 – God would no longer accept their sacrifices. Their sinful lifestyles nullified their worship to God. Verse 24 states God’s desire for His people. Even after the deliverance from Egypt they began worshiping false gods. In Jeroboam’s day they were lost in idolatry (1 Kings 11:33).

G. Amos 6 – One of their sins was complacency caused by prosperity.

- a. 6:1-7 strongly condemns their lifestyle. It was one of luxury and excess.
- b. The “instruments of music” is not an argument against instrumental music in worship. Contextually, Amos is speaking to their “party all the time” lifestyle.
- c. 6:8 shows that judgment is coming.
- d. 6:9-10 – The destruction that was coming would be so extensive that instead of burying bodies they would have to burn them.
- e. 6:11-14 – Israel was rejoicing in “nothing” and her own strength (v. 13).

H. Amos 7 – Visions of destruction and the prophet’s intercession.

- a. 7:1-3 – A plague of locust swarms stopped by Amos’ prayer.
- b. 7:4-6 – A devouring fire stopped by Amos’ prayer.
- c. 7:7-9 – A plumb line shows that Israel is “out of line” with God. He was no longer going to look over their sins.
- d. 7:10-17 – A discussion between Amaziah and Amos. 1 Kings 12-13 shows the state of Israel during the reign of Jeroboam. They commanded Amos to stop prophesying (7:10-13) and Amos responds by saying that he was just a shepherd until God called him to be a prophet. He is simply telling Jeroboam and Israel what God intended to do.

I. Amos 8 – A vision of summer fruit.

- a. 8:1-4 - This is simply stating that the harvest time is past. Israel was ripe for destruction.

- b. 8:5-6 – Israel looked forward to the end of a special religious day so they could take advantage of people again. They were greedy and dishonest people. They used short measures, raised prices, and unbalanced scales.
 - c. 8:7-10 – The sun is going down at noon. This is a statement showing that, as a nation, the day of Israel is ending quickly.
 - d. 8:11-14 – They had rejected the truth to such an extent that they were not going to be able to find it in the future. Psalm 9:17.
- J. Amos 9 – The destruction and restoration of Israel.
- a. 9:1-4 – The house of Israel will be struck down. These verses also teach us that no one can escape the judgment of God.
 - b. 9:5-6 – An explanation of the power of God.
 - c. 9:7-10 – Israel had become a sinful nation just like the heathens around her. God's purpose is to punish the sinners (9:10), but in the process, the righteous would suffer as well.
 - d. 9:11-15 – Israel will be restored one day in the future. This passage is quoted in Acts 15:12-21 and is therefore a prophecy of the Messianic age. The physical throne of David ended with Coniah (Jeremiah 22:24-30; 2 Chronicles 36:9-21). The only way Amos' passage could have been (and was) fulfilled was through the Christ, who was a descendant of David.