

Prepared to
Meet Your God
Leader Guide
(NASB and ESV)

A STUDY ON AMOS
KINGS & PROPHETS SERIES
COURSE 6

Prepared to Meet Your God Leader Guide (NASB and ESV)

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USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out

When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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**PREPARED TO MEET YOUR GOD
LEADER GUIDE
Lesson 1**

Lesson emphasis

- Amos 1–2

HISTORICAL SETTING

Begin your discussion by asking how Amos begins.
Use the map in the Appendix as a visual aid for the discussion.

Amos was a shepherd / shepherd.

He was from Tekoa which is about 12 miles south of Jerusalem (about 6 miles south of Bethlehem). Therefore he might have been from the Southern Kingdom of Judah, but went to the north to prophesy in Israel. Verse 1 says his words concerned Israel.

He prophesied in the days of Uzziah king of Judah and Jeroboam king of Israel.
It was two years before the earthquake.

Now ask your group what they learned about the setting for Amos' prophecies. Tell your group to look at "The Historical Chart of the Kings and Prophets of Israel and Judah" in the Appendix of their workbook.

2 Kings 14:23-29; 15:1-7 and 2 Chronicles 25:27–26:23

Jeroboam, possibly named for the first king of Israel, was an evil man whom God used to restore Israel's borders and save the people from a time of great distress.

According to Jonah's prophecy, Jeroboam restored Israel's border from Hamath, which he recovered for Israel, to the Sea of the Arabah. He also recovered Damascus for Israel.

Jeroboam's reign was the height of Israel's prosperity as a nation. There were many rich, but they were oppressing the poor. They had fine winter and summer homes.

He was king of Israel for 27 years before Uzziah (Azariah) became king of Judah. Jeroboam reigned a total of 41 years over the wicked nation of Israel.

Uzziah, Azariah in Kings, was made king of Judah at the age of 16 and reigned for 52 years. His kingdom was the most prosperous for Judah since the days of Solomon. He was a great king because he did what was right and sought the Lord.

At one point his heart became proud, and he entered the temple to burn incense (which only the priest could do). God then struck him with leprosy, and his son judged the people of Judah until the king's death.

Encourage your group to pay specific attention to what they learn about God in this study of Amos, especially what it says about His sovereignty in this book.

AMOS 1–2

Ask how they summarized the themes of these two chapters on their At a Glance charts.

| | |
|--------|---|
| Amos 1 | God’s punishment for Damascus, Gaza, Tyre, Edom and Ammon |
| Amos 2 | God’s punishment for Moab, Judah and Israel |

How does Amos’ message begin?

The Lord roars from Zion, Jerusalem.
Pasture grounds mourn and the summit / top of Mt Carmel dries up / withers.
It sounds like He sent drought.

Now, ask about each of the places in Amos 1-2 and what the message is to each.
Discuss the cross-references and any word definitions.

They were all being addressed because of their “transgressions.”

pesha—rebellion, revolt; to rise up in clear defiance to authority; what is contrary to a standard...with a focus on the rebellious nature of the sin¹;
going beyond the limits of God’s laws²

Damascus, Aram / Syria—modern Syria

Damascus was the capital of Aram / Syria.

There had been war with Israel as far back as the days of Baasha, one of Israel’s early kings. There was also intrigue, treaties, treaties broken, etc. with Israel, Judah, and Aram / Syria. During the days of the kings of Israel and Judah, Aram / Syria was one of their enemies, and sometimes the Lord used them to temporarily judge Israel or Judah.

Damascus’s judgment was being proclaimed by Amos specifically because they went against part of Israel—Gilead.

In each of the prophecies at the beginning of Amos, “fire” was a repeated word. Fire is often associated with judgment.

¹ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.) (HGK2876). (Oak Harbor: Logos Research Systems, Inc., 1997).

² R. L. Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago, Illinois: Moody Press, 1999).

“Citadels / strongholds,” *armown*—from a root meaning to be elevated;³ a fortified dwelling, usually a part of the royal complex;⁴ a military stronghold defensive building, small-based and relatively tall⁵

Amos said that exile was coming for Aram.

Gaza, Philistines—the land of the Philistines, some of what is called Palestine today

God gave the land of the Philistines to Israel, and the two were enemies since the days of Joshua. Ashdod, Ashkelon, Ekron Gath, and Gaza were the five principal Philistine cities. David fought the giant Goliath from Gath of Philistine territory.

NOTE: Gath was not mentioned because it had been destroyed earlier by Uzziah (2 Chronicles 26:6).

The specific transgression was deporting an entire population to give to Edom. That possibly took place during Jehoram’s reign, king of Judah.

God said that the remnant of the Philistines would perish.

Tyre—in modern Lebanon

They were part of delivering the population to Edom.
Joel mentioned a time of the Philistines and Tyre delivering Judah to the Greeks.

They didn’t remember the covenant of the brotherhood, maybe a reference to the close ties they had in the days of David and Hiram king of Tyre. Hiram also helped Solomon with materials and workers for the temple in Jerusalem, 1 Kings 5:1-12.

Edom—from Esau, the southern part of modern Jordan

He pursued his brother (Jacob=Israel) with the sword.

Ask about the history of Israel and Esau.

Twin brothers, born to Isaac by Rebekah
Esau was the firstborn who sold his birthright to his younger brother Jacob.

Then Jacob tricked Isaac into giving him the blessing as well.
The older was to serve the younger.

³ J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

⁴ Harris, Archer, Waltke.

⁵ Swanson.

Esau threatened to kill him after Isaac's death.
Relate this to Amos 1:11.

After Israel came out of Egypt, Edom refused to allow them to pass through his land, saying he if they passed through, Edom would come out against them with a sword.

They both became numerous as families.

God gave Mount Seir to Esau as his possession, and the land of Canaan to Jacob.

Judah ruled over Edom until there was a revolt in the days of Jehoram king of Judah.

Amos said that the fire on Teman would also consume the citadels of Bozrah.
Review the judgments.

- Aram, fire and exiled
- Philistines, fire and perish
- Tyre and Edom consumed by the fire

Ammon, northern part of modern Jordan

The sons of Ammon came from Ben-ammi, Lot's son by his younger daughter. Lot was Abraham's nephew.

God gave specific land to the sons of Ammon as their inheritance, and He didn't let even Israel take any of it when they entered their own land.

They were idol worshippers. Molech was the god to which child sacrifices were made.

Amos said that they also came against Gilead, ripping open pregnant women of Israel and/ or Judah to enlarge their borders.

Their judgment was fire, battle, and exile.

Moab, the middle part of modern Jordan

Moab was Ben-ammi's brother, Lot's son by his older daughter.

God also gave specific land to Moab.

At one point when Israel was wandering in the wilderness for 40 years, Moab enticed them to come to a festival for their gods. The Lord killed many in Israel for that sin.

In the days of Jehoshaphat king of Judah Edom, Moab and Ammon were among a multitude who came against Judah.

Moab and Ammon had great arrogance and pride against Israel. You might ask about the relationship of modern Jordan and Israel.

Moab's judgment was because the king burned the bones of the king of Edom to lime. It wasn't enough to kill him, but the vengeance went further.

They would suffer consuming fire amid battle like their brother Ammon.

Now you might ask who would have heard Amos prophesying about judgment on Israel's enemies. But then how does the message turn in chapter 2?

Many in Israel might have heard Amos, even when he prophesied against Judah who was sometimes an enemy of Israel.

How was the message to Judah different from the others?

Judgment was because they rejected God's law, His Word, being led astray by lies or false gods.⁶ Relate this to the New Testament passages your class studied in the lesson.

The devil is the source of lies; he's a liar and the father of lies, John 8:44. God's Word is truth, and Jesus prayed that God would sanctify His followers in the truth, those who are not of the world, John 17:14-19.

Ask if your group saw any present-day applications.

Consuming fire was to be Judah's judgment also.

Ask about the message to Israel and relate this to Amos 1:1, concerning Israel. From this point in the book, who is the message for?

Israel's specific sins in this chapter have to do with oppressing the poor, acts of profanity, improper drinking of wine, etc.

Ask what your group learned about God's previous relationship with Israel.

Destroyed the Amorite and gave them his land
Brought Israel out of Egypt
Led them in the wilderness for 40 years
Gave them prophets and Nazirites (ask about that from Numbers 6)

Contrast in verse 12—they made the Nazirites drink wine and told the prophets not to prophesy. Relate this to Amos 7:12.

⁶ *New American Standard Bible: 1995 update*, marginal note (Amos 1:4) (LaHabra, CA: The Lockman Foundation, 1995).

Then God became weighted down with them because of their sins.

Verses 14-16 begin telling of Israel's coming judgment.

They were trusting in themselves—the swift, the stalwart, the mighty, the bowman, and rider. None of them would save even himself, much less Israel.

You might end this discussion by asking how Jesus' statements in Matthew 22 relate to this time of prosperity in Israel and mistreatment of others. What does that kind of behavior demonstrate?

Israel was secure in their prosperity, and they wanted more wealth.

They didn't love each other—therefore, they didn't love the Lord.

They only wanted what He provided.

**PREPARED TO MEET YOUR GOD
LEADER GUIDE
Lesson 2**

Lesson emphasis

- The messages to Israel in Amos 3 and 4
- The beginning of the dirge in Amos 5

REVIEW

Ask your group what they remember from the previous lesson about the times when Amos prophesied and his message.

It was during the most prosperous time for both nations, Israel and Judah. His message was one of coming judgment because of transgressions. He began by addressing six enemy nations and then Judah and Israel.

The rest of the book is directed toward the Northern Kingdom of Israel. He told them to prepare to meet God.

AMOS 3

Ask what they noted on their At a Glance charts as the theme of this chapter.

Lion roared—God spoke; prophesy

Tell them to look at the map as a visual aid for this lesson.

Verses 1-2

What are these verses about?

Verse 1 seems to indicate that the Southern Kingdom of Judah was to hear this particular message, too. Perhaps the reference is to verses 2-8 because beginning at verse 9 the references are clearly to the Northern Kingdom.

You could ask about the close relationship between God and Israel in verses 1-2.

He brought them up from Egypt.

He had chosen (ESV—known) them alone from all other nations.

yada`—to know, to know by experience; ¹ perceive, understand, discern; be acquainted with a woman (in a sexual way)²

¹ J. Strong, *The Exhaustive Concordance of the Bible* (electronic ed.) (Ontario: Woodside Bible Fellowship, 1996).

Exodus 19

They were to be a kingdom of priests and a holy nation. They were God’s own possession among all the peoples. They were the most special people on earth to the Lord God. Relate this to Ephesians 1:3-6 and believers.

But even they wouldn’t escape punishment for “iniquities.”

‘*avon*—perversity, depravity³; wrongdoing, with a focus of liability or guilt for this wrong incurred.⁴ It can also be used for consequence of or punishment for iniquity.⁵

Verses 3-8

What is the main point?

Things happen for a purpose. If they heard a trumpet sound a warning, there was a reason for it. The Lord told them He was sounding a warning through Amos and they should fear the coming calamity from Him. Judgment was coming.

Hosea 5 and 13

Like a lion, the Lord was going to tear them to pieces.

He would tear open their chests and devour them.

The lion had roared! They should have feared what Amos said.

Verses 9-15

How do these verses differ from the first eight?

God called Ashdod (Philistia) and Egypt to witness what was happening in Samaria, the capital of the Northern Kingdom of Israel.

His people didn’t know how to do what was right.

Relate this to 2:4, remembering that Judah was the more righteous of the two nations

Israel had gone into idol worship from the beginning of that nation.

Bethel was one of the places where the gold calves had been set up.

Ask what your group learned about Bethel from the passages in the lesson.

Abraham built an altar there and called on the name of the Lord.

Jacob (Israel) named it “the house of God,” because that’s where the Lord had appeared to him.

² Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), # 3045.

³ J. Strong.

⁴ J. Swanson, J. *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.) (HGK2876). (Oak Harbor: Logos Research Systems, Inc., 1997).

⁵ J. Strong.

But the first king of Israel, Jeroboam (different from the one of Amos’s time) set up idols in Israel, one in Bethel and one in the north at Dan.

Throughout Amos, Bethel is referring to a place of sin instead of the “house of God” where Jacob, one of the fathers of the Israelites, met the Lord. It had become a place where the king of Israel had a royal residence, as well as at Samaria.

Verse 15 mentioned the wealth of Israel and the certainty of judgment on the great houses of the wealthy. Did they think that nothing could happen to them?

Although this part of Amos says that a nation would cause the judgment on Israel, it’s also interesting to consider what the earthquake did to some of those homes.

Give time for your group to discuss application.

AMOS 4

What about the theme of this chapter?

You have not returned to Me

NOTE: Having your group look at their At a Glance charts and talking about the chapter themes during the discussions gives them opportunity to fill it in if they’ve not done so before.

Verses 1-3

How does this message begin?

Again he said, “Hear this word.”

Bashan was wonderful pastureland for cattle to graze and become fat.
The rich women of Israel were like the fatlings grazing on others.

2 Timothy 3:1-7

“In the last days” men who claim to be godly will prey on weak women.
They’ll lead them astray with false knowledge.

They would be taken away with meat hooks and fish hooks—
taken away from their wealth, from their security, from their pleasures.

Verses 4 and 5

What does the reference to Gilgal mean?

They loved to bring sacrifices, tithes and offerings to their places of worship.
But they weren’t really worshiping the one true God.

Gilgal was the first place God brought Israel in the land of promise.

- Joshua made camp there.
- They observed their first Passover in the land there.
- For the first time they ate some of the land’s produce.
- The manna stopped on the next day.
- It was also the place where they made Saul king, their first king.

It was a significant place filled with memories of firsts for Israel. But they had made it a place of false worship.

Micah 6:8

God requires justice (which they certainly were not practicing), loving kindness / steadfast love and walking with Him in humility. His people had strayed far away from that kind of true worship. Does that kind of thing happen now?

Verses 6-13

What is the repeated statement? What is the rest of this chapter about?

The Lord told all the things He had done to bring Israel back to Him.

- lack of bread
- withheld the rain
- scorching wind / blight, mildew, caterpillar / locust
- plague / pestilence
- sword
- overthrew them

But they did not return to Him.

And because of that, they needed to prepare to meet Him in judgment.

How do Leviticus 26 and Hebrews 12 relate to Amos 4?

Israel was told what to expect if they disobeyed God.

The Law was very specific about the consequences.

The repeated use of “seven times / sevenfold” shows that God would continue in bringing those consequences on that disobedient nation. The first set of consequences was designed to cause them to return to Him.

Hebrews 12 tells us why the Lord disciplines New Testament believers. He does it because of His love. He wants believers to be holy—as He desired for Israel to be the holy nation among the other nations.

Give time for your group to share what they learned about God from this chapter.

AMOS 5

What is the theme of this chapter?

A dirge / lamentation; fallen, not rise

Verses 1-3

Ask about this third message in the segment of chapters 3–6. What did the Lord call it and why? How does it differ from the previous two messages?

God called them to hear a dirge / lamentation—about them.
It was as if these things had already happened.

Amos is filled with the certainty of judgment.
Israel would fall and not rise.
There would be none to raise her up.

Verses 4-13

What did the Lord call the people to do?

Seek Him so that they would live—because judgment was certain.

The certainty of captivity was also clear.
Their places of false worship would be gone, consumed by the One true God.

Ask what your group learned about God, especially in verses 8-9.
Then ask what the people of Israel were doing.

They hated, abhorred those with integrity.

Oppression of the poor, transgression and “sin”

chatta’ah—to miss a mark

“ . . . like other words related to the notion of ‘sin’ it assumes an absolute standard or law. But, whereas *peša* ‘ signifies a ‘revolt against the standard,’ and ‘*āwā*’ means either ‘to deviate from the standard’ or ‘to twist the standard,’ *hātā*’ means ‘to miss, to fall short of the standard.’ ”⁶

God’s people, who had His law (His standard), were revolting against it, twisting it, and missing it.

⁶ R. L. Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago, Illinois: Moody Press, 1999).

Verses 14-17

What else were they told to seek and why?

Seek good, not evil, to live—the contrast was that they were calling evil good and good evil. They didn't even know how to do what was right because justice was so perverted.

If they sought the Lord, sought a repentant life, then perhaps He would be gracious to the remnant. God was not going to stop the judgment, but there was hope for those who remained if they sought Him. They could still turn even when judgment was imminent.

Verses 16 and 17 speak as if the calamity had already happened—a lamentation for Israel's destruction.

Verses 18-20

Ask what your group learned about the day of the Lord.

Some in Israel had misunderstood its intent. It's to bring them to the Lord. They were looking forward to it, but it would be darkness not light to those who were so twisted in sin.

Ask about verses 21-26.

He told them that He hated their religious practices.

Then in 25-26 He reminded them of their false gods they had brought with them even from the time of Egypt.

They were worshiping the sun, moon, and stars gods.
But He made the sun, moon and stars.

Give your group some time to consider modern idolatry, especially in comparison to who God is.

**PREPARED TO MEET YOUR GOD
LEADER GUIDE
Lesson 3**

Lesson emphasis

- Amos 6–9

As this lesson begins with the last chapter of the second segment of Amos, it would be best to begin your discussion with a review of the previous segment. Then move into discussing chapters 6–9 in that order.

Tell your group to look at their Amos at a Glance charts for this part of the discussion. It would also be good for them to keep the charts available for all of this discussion. Since it's the end of their study on Amos, they should have a good understanding of the whole book. The Amos at a Glance chart is one way to help them “see” the whole message.

REVIEW AMOS 1–5

Ask about the overall message of Amos, the historical setting, and the prophet Amos.

Amos was a sheepherder / shepherd. The Lord gave him messages concerning the Northern Kingdom of Israel.

It was a time of great prosperity for both kingdoms during Jeroboam's reign over Israel and Uzziah's reign over Judah.

He told Israel that judgment was coming on them.
They would no longer be spared.

Prepare to meet your God

Ask about the segments of Amos; which chapters and the general content of each.

Amos 1–2

God said that punishment was coming because of transgressions by

Damascus, Aram

Gaza, Philistines

Tyre

Edom

Ammon

Moab

Judah

Israel

Amos 3–6

God said, “Hear this word” to Israel, and Amos gave 3 messages

- The lion roared, punishment for Samaria
- They didn’t return to Him when He gave opportunity, so they were to prepare to meet their God
- A dirge / lamentation over fallen Israel, who would not rise again
Woe to them; they would go into exile

Amos 7–9

Amos saw visions regarding Israel’s judgment and restoration

AMOS 6

What is the theme of this chapter?

Woe—arrogant / proud to exile

Ask how this chapter continues from Amos 5. This is the last of the messages in the second segment.

In Amos 5 the Lord stated with certainty the fall of Israel, but still called individuals to seek Him. Verses 14-15 show God’s heart of compassion in the midst of His just judgment.

Verse 18 literally begins with “Woe.” It speaks to those who erroneously longed for the day of the LORD. They didn’t know it would bring judgment on them. The result of their sin, false worship, false gods was to be exile.

Verses 1-3

How does this chapter begin?

Then Amos 6:1 is the second “Woe,” and it’s directed toward the distinguished of Israel, those who are at ease and feel secure in Zion and Samaria. Zion is another reference to the Southern Kingdom of Judah as in 2:4-5 and 3:1, but the emphasis is on the Northern Kingdom of Israel.

In viewing those around Israel who had been judged by the Lord, they should have understood that they were no better—they too deserved the judgment of God. Even as leaders, they couldn’t put off the day of calamity.

Verses 4-7

What are these verses about?

This gives further description of the lavish and easy life for the wealthy in Israel at that time. They cared more for their ease and wealth than they did about the ruin of their country. You might ask about present application of that thinking.

How does Ezekiel 9 speak to the same kind of situation later in Judah’s history? Apply that to present times.

Only those who mourn, who grieve, over the sins surrounding them are the truly righteous ones. They are the only ones who will be spared from God’s judgment.

Ask about the coming judgment for those in Amos 6:1-6.

They would be at the head of the exiles—they would be the first to go in exile.

Verses 8-11

What are these verses about?

Another of their sins was arrogance / pride.
All the city of Samaria would be taken.
Whole families would be cut off, die.

It was too late to call on the name of the Lord.
The greatness in which they put trust was about to be smashed.

Verses 12-14

How does this message end? How does it relate to 2 Kings 14?

There was no true justice or righteousness.
They were trusting in their own strength.

2 Kings 14:25-27

God used King Jeroboam in a time of distress in Israel to “save” them.
He restored the borders of Israel at that time, but God prophesied through Amos that those places restored would not help when He raised up a nation to afflict them even more—to take them to captivity.

AMOS 7

What is this chapter’s theme?

Visions—locusts, fire, plumb line; Jeroboam and Amos

Verses 1-9

What is in these verses?

There are three visions in this chapter. Then there is one in Amos 8, and in chapter 9 Amos saw the Lord Himself.

The first vision is of a locust-swarm at the time of the main crop. When Amos appealed to the Lord, He relented from destroying the land with locusts.

The second vision was of a fire consuming the land. Again when Amos interceded, the Lord didn't do it.

But the third vision was of a plumb line put in the midst of His people Israel.

Ask your group what a plumb line is and let them discuss how it was used in this prophecy by Amos. Is there any plumb line in the midst of God's people now?

A plumb line shows true vertical, an absolute standard based on gravity.

God's Word is like a plumb line in that it's an absolute standard—it's God's standard of holiness, righteousness, doctrine, etc. It's complete and absolute in all that God wanted communicated to man.

Hebrews 1:1-2

God spoke in the Old Testament in the Prophets in many portions (ESV—at many times) and in many ways. That can be observed in Amos. He conveyed messages the Lord had spoken to him and also visions he had seen. Other Old Testament prophets, for example, Daniel and Jeremiah gave several messages or visions over a longer period of time than Amos

But in the last days God spoke in His Son, the Lord Jesus Christ.

John 6:63; 7:17-18

Jesus' words are God's Word—they're spirit and life.

2 Timothy 3:16-17; Hebrews 4:12

All Scripture is God-breathed and is able to pierce to one's innermost being to judge the heart. God's Word brings life when it's heeded.

Ask about the rest of what God said regarding the plumb line to/ through Amos.

The people didn't stand right according to the plumb line.
And God would spare them no longer.

There was also a prophecy given about Jeroboam's house being destroyed by the sword.

Verses 10-17

What is this part of Amos' message?

Amaziah, the priest of Bethel (the main site of Israel's worship) told King Jeroboam what Amos had said. Although he presented it as conspiracy by Amos, the message was accurately told to the king. He understood God's message, but chose not to believe it.

Then he confronted Amos and did what Amos 2:12 said. Because of that, Amos also gave a prophecy against his house in 7:17.

How do Matthew 10:24-28 and 2 Timothy 4:1-5 relate to this?

Jesus said not to fear those who malign, but what the Lord gives to speak should be spoken. We, like Amos, are not to fear those who would physically kill but rather fear those who would destroy both the body and the soul in hell.

Even as those in Amos's time did not want to hear the truth, today people don't want sound doctrine; they only want to hear what sounds good to them. They turn from the truth to myths, the lies of modern false prophets. But we're to preach the Word in season and out of season as Amos did—reproving, rebuking, exhorting.

Ask your group what they learned about their study on prophets. Be sure to help them apply the truth of what they studied—who are they listening to, true or false prophets, priests?

Ezekiel 13

Some prophesy from their own inspiration.

Their messages are not “God-breathed.”

They lie to people who listen to their lies and choose to believe them.

Micah

Some prophets only lead people astray from God.

They prophesy peace to those who give them something and war to those who don't.

They have no vision from God, no answer from Him.

Ezekiel, Micah, Jeremiah, and Amos were true prophets from the Lord God who were filled with His power by the Spirit. They were just men who courageously spoke the truth.

Jeremiah

Some prophets speak visions of their own imagination or deception from their own hearts. The fact that they're boastful compares to the arrogance of the people in Amos.

False prophets are not the slightest benefit to people, no matter how wonderful they make their dreams, visions, and prophecies sound.

A true prophet gives a message to turn people from evil to God Himself—not to a following of the prophet.

AMOS 8

What is the theme?

End has come, not rise again

Verses 1-3

Ask about the next vision and what it meant.

A basket of summer fruit—that was the ripe fruit, it was done.
He said that the end had come for His people Israel . . . spare them no longer.

Verses 4-6

How does this begin?

He said “hear this” again.
Again He called attention to their sinful deeds.

What did those deeds of injustice and oppression show about their hearts?

They were “worshiping” at the new moon, the sabbath, etc.
But they couldn’t wait for the “worship” time to be over so they could go back to making money by cheating people.

Titus

People might profess to know God, but their deeds show whether or not they really do.

After the regeneration of the Holy Spirit, salvation by grace, redemption from lawless deeds, then a purified believer becomes zealous for good deeds.

Those deeds are a testimony of one’s salvation.

Matthew

Jesus said that even false prophets can be known by their fruits (deeds). They can’t produce good fruit (deeds) because they don’t believe His Word.

Although some might prophesy, cast out demons and perform miracles “in Jesus’ name,” that doesn’t mean that they are true believers. The fruit of their lives, obedience to His Word is what shows who they really are.

Only those who do God’s will enter His kingdom.

Ask about Amos 8:7-10.

God doesn’t forget deeds, and Israel’s deeds of pride against Him resulted in God bringing an earthquake two years after Amos’s message.

According to verse 9, it appears that there was also an eclipse of the sun.
Some in your group might mention that those kinds of things are also in Revelation.
Could here in Amos be a foreshadowing of the final judgment?

Then ask about the subject of verses 11-14.

The Lord said that days were coming on His people when they would seek to hear from Him, but there would be a famine for Him speaking, for His Word.

Because they preferred their idols to Him, there would be a time when they could not hear from Him.

Ask about the examples of their idolatry in the cross-references.

Dan is mentioned in Amos 8:14. Jeroboam, the first king of the Northern Kingdom had set up golden calves in Dan and Bethel (1 Kings 12), and each king continued in that sin, such as Jehu (2 Kings 10:29). Hosea speaks of God's rejection of the golden calf of Samaria.

Amos said that those who worship idols would fall and not get up again. Certainly their false gods would not be able to help them.

AMOS 9

What is the theme of this last chapter?

Not totally destroy; raise David; restore land

Verses 1-6

Ask your group what they learned about God in verses 1-6 and Psalm 139:1-16.

As they discuss this, you could note the main things about God on a list, but don't make it lengthy or wordy. Remind your group that not only is Bible study to change their lives, but it's primarily for them to get to know who their God is.

His sovereignty over nature and mankind is clear.
Verses 1, 5, and 9 could also be references to the earthquake.

Man cannot hide from Him.

He said that Israel was going into captivity, exile, and that He would raise a nation against them, the sword.

Verses 7-10

Who and what are these verses about?

Tell your group to look at the map.

God's sovereignty over nations is clear here.

He brought Israel out of Egypt, the Philistines (the sea people) from Caphtor and the Arameans / Syrians from Kir, a place in Mesopotamia.¹

The Arameans / Syrians would also go into exile, and the Philistines would perish, as chapter 1 also noted.

Acts 17:24-27

He made all nations from one and determined their times and borders.

Verses 11-15

Relate the promise of verse 8 with 11-15.

Israel as the Northern Kingdom fell, not to rise again as a separate kingdom from Judah. Now there is only one nation of Israel—a combined kingdom.

God will raise up the fallen booth of David, house of David—the royal line of Judah’s kings. Acts interprets verse 11 to mean that there will be a tabernacle (temple) rebuilt so that the rest of mankind can seek the Lord.

2 Samuel 7; 2 Chronicles 13

God had promised David that He would establish the throne of David and his sons forever.

Some believe that because of Jesus’ being of David’s line, He fulfilled the promise of Amos 9:11. But is He yet reigning on the throne of David’s kingdom on earth?

Jeremiah 33

The return of Christ, the Messiah, the righteous Branch of David, will be the fulfillment. God will fulfill His covenant with Israel.

Some people in the nations, Gentiles, will even be called by God’s name.

Verse 13 shows that the harvest will be so great that the plowman will still be at work when it is time for the reaper. Amos, like Joel, says that the mountains will flow with sweet wine, perhaps a reference to such an abundance of grapes.

Verses 14-15 speak of restoration and rebuilding in Israel.

The end of Amos’s prophecy says that Israel will not again be rooted out of their land. And because of that statement, he could not have been speaking of the restoration after the Babylonian captivity as Israel was again rooted out of their land by the Romans in A.D. 70.

¹ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.) (HGK2876). (Oak Harbor: Logos Research Systems, Inc., 1997).

So that restoration is future.

Encourage your group to watch closely the current news about Israel and the places mentioned in Amos. There are still prophecies to be fulfilled there.

If there is time, let them share what studying Amos has meant to them.