



Amos
Jesus Christ, Our Heavenly Husbandman

by Dana Burkinshaw

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F-L-I-G-H-T

F – Amos, a herdsman from the village of Tekoa, near Bethlehem, wrote this book (1:1). Amos grew up in the southern kingdom of Judah, but was sent by God to prophesy to the northern kingdom of Israel.

Amos ministered during the reigns of King Uzziah of Judah and King Jeroboam of Israel. He most likely wrote his book during this time, anywhere from 792 to 754 BC.

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L – Amos didn't just record God's words against the Gentile nations surrounding Israel; he also delivered God's words of judgment against Israel itself, as the Lord gave him visions of how he would mete out his judgment on the people. However, this divine message ended with words of hope: a promise of restoration for the faithful remnant of God's people.

F-L-I-G-H-T

I – The Roaring of Judgment: 8 Oracles (1-2)

The Reasons of Judgment: 3 Sermons (3-6)

The Representations of Judgment: 6 Visions (7-9)

F-L-I-G-H-T

G – Amos’ name and mission – that of burden-bearer – foreshadowed Christ’s mission and work on the cross. Amos carried the weight of a difficult message – a prophecy of judgment on Israel and her enemies – but that message ended with God’s promise to rebuild David’s dynasty and restore his people to the land he promised would be theirs. In a similar way Jesus came to bear our burdens – the crushing weight of our sin – with the ultimate goal of restoring us to a right relationship with God and giving us eternal life as our inheritance.

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H – Amos prophesied during the reigns of Uzziah of Judah (792-740 BC) and Jeroboam II of Israel (792-753 BC). Amos was a contemporary of Jonah and Hosea. At this time in its history Israel was rich and stable, yet the country was turning from God and treating its poor with injustice.

F-L-I-G-H-T

T – **To whom much is given, much shall be required.** God held the Jews accountable for what he had given them – his word, the prophets, an inheritance of land. In the same way, we as believers will be held accountable for what we do with what Jesus has given us.

F-L-I-G-H-T

T – **In the Bible, a “woe” is really a “whoa” – a “slow down!”** When you read the word *woe* – a cry of lamentation and warning – look at it as a command to slow down and ponder the warning that’s coming. These things aren’t fun to read or think about, but we ought to take every word of God to heart, trusting the Holy Spirit to speak to us through them and, in the case of Amos, lead us away from the thoughts and deeds that end in woe.

Declarations of Sin and Judgment

8 Oracles:

- **Syria** for their cruelty
- **Philistia** for slavery
- **Phoenicia** for breaking a treaty
- **Edom** for its revengeful spirit
- **Ammon** for violence
- **Moab** for injustice
- **Judah** for perverting the law
- **Israel** for perverting the law

Exhortations About Sin and Judgment

3 Sermons: "Hear this word..."

- **Reason** for God's judgment – *sin*
- **Result** of God's judgment – *destruction*
- **Repentance** called for – in view of *sin* and God's impending *judgment*

Prophetic Lawsuits of the Bible

- The plaintiff-judge is introduced
- The past relations of the contracting parties are reviewed (recent history of vassal's disobedience)
- Witnesses are summoned
- Indictments are delivered
- Rhetorical cross-examination is common
- Repentance is offered, possibilities for repair of the covenant are announced
- The threatened punishment is specified

Visions of Judgment and Restoration

6 Visions:

- **Locusts** – the all-consuming nature of God's wrath
- **Fire** – the scorching drought that would follow the plague
- **Plumb Line** – God had already measured Israel by the rule of his justice
- **Basket of Summer Fruit** – the end of their fruitful years
- **Smiting of the Temple** – the worldwide dispersion of Israel
- **Restoration** – "I will plant them upon their land, and they shall never again be plucked up." (9:15)

Comparison of Amos and Torah

	Amos	Pentateuch
Religious prostitution forbidden	2:7	Deut. 23:17-18
Condemns overnight pledges	2:8	Ex. 22:26
Consecration of Nazarites	2:12	Num. 6:1-21
Tithing	4:4	Deut. 14:28; 26:12

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Comparison of Amos and Torah

	Amos	Pentateuch
Unleavened sacrifice	4:5	Lev. 2:11; 7:13
Freewill offering	4:5	Lev. 7:16-18; 22:18; Num. 15:3; Deut. 12:6-7
Solemn assembly	5:21	Lev. 23:36; Num. 29:35
Burnt offering, etc.	5:22	Lev. 7:11-14; 8:1-32

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Concern for the Poor in the NT

- No differentiation in treatment of rich and poor (1 Cor. 11:22; James 2:1-10)
- True religion requires caring for those in need (James 1:27; 5:1-6)
- The poor are particular objects of God's care (James 2:5)
- Concern for the poor in Luke/Acts (Luke 4:18; 6:20; 7:22; 11:41; 14:13, 21; 18:22, 19:8; 21:2-3; Acts 9:36; 10:4, 31; 24:17)

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Amos in the NT

- "hate evil and love good" (5:15; Rom. 12:9)
- Stephen recalling national idolatry during the wilderness wandering (5:25; Acts 7:42)
- God's promise to reunify Israel also includes the ingathering of the Gentile nations (9:11-12; Acts 15:16-17)

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