

## I. Amos

- a. Purpose: We will look at the authorship, purpose and other aspects of the book of Amos so we would be more familiar with this part of the Bible and yearn to study it for ourselves.
- b. Authorship
  - i. About Amos
    1. There is only one person name Amos in the Bible.<sup>1</sup>
    2. The name Amos means “to bear.”<sup>2</sup>
    3. Before he was called to be a prophet he was a breeder of sheep: “*The words of Amos, who was among the shepherders from Tekoa,*” (Amos 1:1a)
    4. He was from Tekoa: “*The words of Amos, who was among the shepherders from Tekoa,*” (Amos 1:1a)= This was six miles southeast of Bethlehem.<sup>3</sup>
    5. Amos ministered during the time of the reign of Uzziah of Judah (792-740 BC)<sup>4</sup> who is mentioned in Amos 1:1b and Jeroboam king of Israel (793-753 BC)<sup>5</sup> who is mentioned in Amos 1:1b, 7:9-11.
    6. Though he was from Judah Amos primary ministry was to northern Israel as Amos 1:1a states: “*The words of Amos, who was among the shepherders from Tekoa, which he envisioned in visions concerning Israel*”
  - ii. Reasons why it is written by Amos
    1. Reason 1 why it is by Amos: It was to Amos that the Word of God came to in this book:
      - a. “*The words of Amos, who was among the shepherders from Tekoa,*” (Amos 1:1a)
      - b. “*The word of the Lord that came to Joel, the son of Pethuel:*” (Joel 1:1)
    2. Reason 2 why it is by Amos: Amos is the subject of the book
      - a. Amos name is mentioned seven times in Amos 1:1, 7:8, 7:10, 7:11, 7:12, 7:14, 8:2.
      - b. This include narratives about Amos but also God asking Amos what did he see in the vision God gave Him.
- c. Purpose
  - i. According to Richard Mayhue: The focus of the book is “social injustice of Israel.”<sup>6</sup>
  - ii. According to Mark Rooker: “Amos was called by God to confront the northern kingdom as prosperity had produced its inevitable fruits of pride,

---

<sup>1</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 162.

<sup>2</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 163.

<sup>3</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 163.

<sup>4</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 163.

<sup>5</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 163.

<sup>6</sup> Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 82.

selfishness, greed, oppression, and moral decadence, probably around 760 BC.”<sup>7</sup>

iii. According to Andrew Hill: “The book of Amos forecasts disaster for the northern kingdom of Israel in the form of Assyrian invasion and exile as a result of entrenched religious hypocrisy and social injustice.”<sup>8</sup>

d. Structure<sup>9</sup>

- i. Superscription (1:1-2)
- ii. Eight Oracles against the Nations (1:3-2:16)
- iii. Five Prophetic Words (3-6)
- iv. Five Prophetic Visions (7:1–9:10)
- v. Epilogue Promising Blessing and Renewal for Israel (9:11-15)

e. Closer look at Amos

i. Eight Oracles against the Nations (1:3-2:16)

1. Six of the eight oracles against the nations in **Amos 1:3-2:16** is directed towards foreign nations.
2. **Amos 1:3-2:16** move from nations who were stranger (Syria in **Amos 1:3-5**, Philistia in **Amos 1:6-8**, Tyre in **Amos 1:9-10**) to nations with blood relations (Edom in **Amos 1:11-12**, Ammon in **Amos 1:13-15**, Moab in **Amos 2:1-3**), to Judah in **Amos 2:4-5**, and finally Israel in **Amos 2:6-16**.<sup>10</sup>
3. Yet of all the nations’ judgment it builds to the climax of God’s judgment of Israel.<sup>11</sup>
  - a. Israel’s judgment is given the longest treatment of all the nations in **chapter 1-2**.
  - b. Israel’s previous blessings are the only one mentioned in **Amos 2:9-11**.
  - c. Unlike the other other nations Israel’s oracle is personalized with “you/your” in **Amos 2:10-11**.
  - d. It is the last oracle of the nations.
  - e. It is the eighth oracle which would have elicited a surprised since it breaks the mold of numbering things by seven and it is 7 + 1.

ii. Israel’s sins

1. Overall summary of the problem: Perversion and denial of justice: **Amos 5:7, 6:12**.
2. Oppression of the poor: **Amos 4:1**.
3. Violence: **Amos 3:9-10**.
4. Heavy taxes on the poor: **Amos 5:11**.

---

<sup>7</sup> Mark Rooker, “The Book of Amos” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15176-15177.

<sup>8</sup> Andrew Hill, “Ezekiel” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 605.

<sup>9</sup> Mark Rooker, “The Book of Amos” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15222-15226

<sup>10</sup> Mark Rooker, “The Book of Amos” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15235-15236.

<sup>11</sup> Mark Rooker, “The Book of Amos” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15239-15247.

5. Enslavement over sandals: **Amos 2:6, 8:6.**
  6. Use of false weights: **Amos 8:5.**
  7. Dishonest trade: **Amos 8:6.**
  8. Corrupt judges: **Amos 5:10, 5:12.**
  9. Hatred of correction and honesty: **Amos 5:10.**
- iii. Five Prophetic Words (3-6)
1. There are three messages beginning with the command to “hear” in **Amos 3-15, 4:1-13, 5:1-17.**<sup>12</sup>
  2. Two messages follow that which uses the word “woe” in **Amos 5:18-27, 6:1-14.**<sup>13</sup>
  3. There are three messages beginning with the command to “hear” in **Amos 3-15, 4:1-13, 5:1-17.**<sup>14</sup>
- iv. Five Prophetic Visions (7:1–9:10)
1. Here the messages of all five vision is that judgment upon Israel is coming.<sup>15</sup>
  2. First two (7:1-3, 7:4-6) can be paired together:
    - a. According to Rooker: “Amos initiated a dialogue interceding for the nation, with the visions depicting catastrophic events (locust plague and drought).”<sup>16</sup>
    - b. For both Amos interceded and destruction was stopped.
  3. The next two (7:7-9, 8:1-3) could also be paired together
    - a. According to Rooker: “In the second pair of visions the Lord speaks first, asking the prophet a question, while the visions concern objects (plumbline and fruit basket).”<sup>17</sup>
    - b. In these two visions, Amos did not intervene since these are God giving the verdict of judgment.
  4. The last vision in **Amos 9:1-4** also has explanation that follows in **Amos 9:5-10.** This time there is no symbol but Amos saw the Lord Himself (**Amos 9:1**) with an announcement of judgment and Amos just listens.<sup>18</sup>
- v. Epilogue Promising Blessing and Renewal for Israel (9:11-15)
1. Here this section is intended to encourage by God making promises to Israel.
  2. Among the promise is that God will bring them back from the exile and one day will never be exiled again (**Amos 9:11-15**)
- f. Place of this book in the Canon

<sup>12</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 163.

<sup>13</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 163.

<sup>14</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 163.

<sup>15</sup> Andrew Hill, “Ezekiel” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 606.

<sup>16</sup> Mark Rooker, “The Book of Amos” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15285-15286.

<sup>17</sup> Mark Rooker, “The Book of Amos” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15286-15287.

<sup>18</sup> Mark Rooker, “The Book of Amos” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15291-15292.

- i. Assumes previous revelation<sup>19</sup>
  - 1. The judgment in the book of Amos is based upon the curses already given in **Leviticus 26** and **Deuteronomy 28**.
  - 2. For example **Amos 4:9** predict agricultural consequences which was revealed already in **Deuteronomy 28:22, 30, 39-40**.
  - 3. Also **Amos 4:10** predict pestilence and being conquered by an enemy which was revealed already in **Leviticus 26:25, Deuteronomy 28:20-21**.
- ii. Davidic Covenant and implication of Gentiles being saved: *“In that day I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; 12 That they may possess the remnant of Edom And all the nations who are called by My name,” Declares the Lord who does this.”* (**Amos 9:11-12**)
  - 1. Instead of using the regular term “house” of David to refer to the Davidic dynasty we see here it use the term “booth” in **Amos 9:11**.
  - 2. The David dynasty will suffer but here we see it will also be rebuild by God.<sup>20</sup>
  - 3. Apparently the implication of this restored Davidic dynasty is huge: **Verse 12** goes on to describe also the restoration of Edom who was judged and also the nations will be under God’s name in **verse 12**.
  - 4. This is quoted by James in the New Testament during the Jerusalem Counsel in **Acts 15:15-18**.
  - 5. James quotes it to make the point that Gentiles will have a place in God’s redemptive history.

---

<sup>19</sup> Mark Rooker, “The Book of Amos” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 15337-15340.

<sup>20</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 163.