

# **PREACHING AMOS AND HOSEA**

**A Homiletical Treatment of Selected Passages  
From the Hosea and Amos, 1<sup>st</sup> Revised Edition  
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## General Purposes for Preaching

Dr. H. C. Brown, Jr., in his book, *A Quest for Reformation in Preaching*, identified six general objectives for preaching. Each of these objectives can be addressed by sermons from Amos.

1. The evangelistic objective. When the preacher is using this objective he is seeking the salvation of sinners. "Prepare to Meet Thy God" is a sermon with the evangelistic objective.
2. The doctrinal objective. When the preacher is using the doctrinal objective he is seeking to help the hearers know God better through a proper understanding of the facts and teachings of the Bible. "The LORD Hates False Religion" is an example of a doctrinal sermon.
3. The ethical objective. When the preacher is using the ethical objective he is seeking to strengthen the conduct of Christians. "Don't Give Heed to Greed" is an example of a sermon with the ethical objective.
4. The consecrative objective. When the preacher is using the consecrative objective he is seeking to enlist Christians in God's service. "Showdown at the Sanctuary" is an example of a sermon with the consecrative objective.
5. The supportive objective. When the preacher is using the supportive objective he is seeking to help people with troubles, problems and difficulties. "The LORD Roars and Restores" is an example of a sermon with the supportive objective.
6. The devotional objective. When the preacher is using the devotional objective he is seeking to encourage Christians to love and worship God. The sermon "Seek the LORD" is an example of a sermon with the devotional objective.

## Guide to Using This Resource

The homiletical method used, for the most part, in the preparation of these sermons is described in the book *Building Sermons to Meet People's Needs* by Harold T. Bryson and James Taylor. Several key concepts from that book are used throughout this resource.

**ETS.** The ETS is the essence of the text in a sentence. This is a summarization of a key idea of the text in a simple sentence stated in past tense. This insures that the one idea of the sermon is rooted in the biblical text.

**ESS.** The ESS is the essence of the sermon in a sentence. This is a summarization of the one idea of the sermon in a simple sentence. This statement is essentially a restatement of the ETS, but expressed in the present tense.

**OSS.** The OSS is the objective of the sermon in a sentence. This is a statement of what the preacher wants the hearers to do in response to the sermon.

**PQ.** The PQ is the probing question. In the preparation of the one idea sermon, the preacher selects one question which will be used in the development of the sermon idea. There are seven possible probing questions. Each of these questions will point the sermon in a different direction. The three most frequently asked questions are "what," "why," and "how." The other four questions are helpful, but are used less often. Several probing questions may be tried to see which suits a particular need best, but

only one will be chosen. The question may be determined by the needs of the people, the goal of the sermon, or the natural unfolding of the text. The seven possible probing questions are:

1. What? (The answer is information.) Probing the ESS with “what” would introduce a sequence of meanings, truths, facts, implications, definitions, particulars, characteristics, inclusions, or exclusions.
2. Why? (The answer is motivations or reasons.) Probing the ESS with “why” would introduce reasons or objectives for the main divisions.
3. How? (The answer is instruction.) Interrogating the ESS with “how” would introduce a sequence of ways.
4. Who? or Whom? (The answer reflects personalities.) Inquiry with these forms of interrogatives yields answers of persons to be enumerated, identified, classified, or included.
5. Which? (The answer is alternatives or choices.) Asking this question suggests a series of choices, objects, or alternatives.
6. When? (The answer is times or conditions.) Using this phrase as a probing question suggests times, phases, or conditions.
7. Where? (The answer is places or sources.) Asking this question introduces a sequence of places or sources. (See Bryson and Taylor, 83-84.)

**UW.** The UW is the unifying word. It is a plural noun or plural noun form of a verb which is used to tie together the points (or major divisions) of the sermon.

### **Helpful Resources for Preparing to Preach from Amos and Hosea**

Blackwood, Andrew. *Preaching from Prophetic Books*. New York: Abingdon-Cokesbury Press, 1951.

Cripps, Richard C. *A Critical and Exegetical Commentary on the Book of Amos*. 2d ed. London: Society for Promoting Christian Knowledge, 1952.

Garrett, Duane A. *Hosea, Joel*. New American Commentary. Nashville: Broadman, 1997.

Honeycutt, Roy L. “Hosea” in *Hosea-Malachi*. Broadman Bible Commentary. Nashville: Broadman, 1972.

Huey, H. B. *Yesterday’s Prophets for Today’s World*. Nashville: Broadman Press, 1980.

Phillips, John. *Exploring the Minor Prophets*. Neptune, NJ: Loizeux, 1998.

Smith, Billy K. “Amos” in *Amos, Obadiah, Jonah*. New American Commentary. Nashville: Broadman, 1995.

Travis, James L. *Amos, Hosea, Jonah—Bible Book Commentary*. Nashville: Convention Press, 1984.

VanHorn, W. Wayne. *The Lion Has Roared: Hearing God’s Voice in a Sinful Society*. Mukilteo, WA: 1995.

Wood, Fred M. *Hosea: Prophet of Reconciliation*. Nashville: Convention Press, 1975.

Yates, Kyle M. *Preaching from the Prophets*. Nashville: Broadman Press, 1942.

## General Information about the Prophets

### The Hebrew Terms for Prophet

1. *Roeh* (seer)—The emphasis is on the mode of receiving the message. (Spiritual forerunners of the prophets)
2. *Chozeh* (seeing or gazing). Again, the emphasis is on the mode of receiving the message.
3. *Nabhi* (to bubble over or spill over) also (called of God). The emphasis is on the utterance of the message.

### The Responsibilities of the Prophets

The prophets had two major responsibilities. First, they were to be spokespersons for God. Second, they were to be covenant enforcement mediators. They were to call Israel to be faithful to the covenant which was established between Yahweh and Israel.

### The Importance of Interpreting Prophetic Literature

“A large percentage of the last half of the Old Testament is comprised of prophetic literature. Indeed, the prophets take up as much space in the Bible as the New Testament does” (Duvall and Hays 357).

### The Difficulty of Interpreting Prophetic Literature

Duvall and Hays state that prophetic literature is perhaps the most difficult of all to understand.

We have nothing similar to this genre in English literature.

1. The prophetic books contain primarily numerous short spoken or preached messages, usually proclaimed by a prophet to either the nation of Israel or the nation of Judah.
2. The prophets use poetry for much of their message.
3. The prophetic books contain scathing poetic critiques which the prophets delivered.
4. The prophetic books are primarily anthologies, or collections.

### The Basic Prophetic Message

Duvall and Hays say the message of the prophets can be broken down into three basic points.

1. You have broken the covenant; you had better repent!
2. No repentance? Then judgment!
3. Yet, there is hope beyond the judgment for a glorious, future restoration.

### The Prophets and the Broken Covenant

Evidence of the covenant violation falls into 3 categories.

1. Idolatry
2. Social Injustice
3. Religious ritualism is relied upon, rather than the relationship with God.

## Sermon Outlines from Amos

**Title: The LORD Roars**

**Text: Amos 1:1-2:16**

ETS: To those nations who had violated the LORD's holy standards, the LORD was roaring in judgment.

ESS: To those nations who violate the LORD's holy standards, the LORD roars in judgment.

OSS: I want the hearers to turn in faith to the LORD.

PQ: What does it mean that the LORD is roaring against the nations?

UW: Meanings.

- I. The LORD sees.
  - a. The LORD was not blind to the transgression of the nations and Israel.
  - b. He sees what is taking place and He is roaring in judgement.
  
- II. The LORD speaks.
  - a. At the heart of this book is that the LORD is roaring out his message.
  - b. He is speaking through his mouthpiece.
  - c. And when he speaks the prophet must announce His word. (3:8)
  - d. When he is rejected by Amaziah the priest of Bethel, he continues to speak what the LORD continues to reveal.
  
- III. The LORD stands. The LORD stand for what is just and right.
  - a. These messages highlight the crimes or transgressions of the nations. The LORD is standing against them.
  - b. In particular, the LORD is standing for those who are most vulnerable in society. He stand for those who are experiencing social injustice cause by those who oppress them because of their power and wealth.
  
- IV. The LORD sentences. While the LORD has been patient, he has been filled up the overflowing wickedness of the nations. Now he is making his sentences against them.
  
- V. The LORD saves. The LORD will save those who seek him before he comes in judgment. He sends his prophet with the hope that some in the nation will turn to the LORD, even in the nation as a whole rejects his voice.

**Title: Amos Taking Aim**

**Text: Amos 1:2-2:16**

ETS: Amos took aim on the nations surround Israel and then Israel.

ESS: Amos took aim in his preaching on the nations surrounding Israel and then Israel, his primary target.

OSS: I want the people to turn to the LORD in light of his judgment on sin.

PQ: How did Amos take aim?

UW: Messages

Amos took aim on Israel announcing judgment against her. As a preaching strategy he first addressed this messages to those nations or cities surrounding Israel. So while Israel rejoiced in the coming judgment on those nations, she did not suspect that she was the ultimate target.

The messages to the nations followed a similar pattern which consisted of:

1. The introductory messenger formula— “This is what the LORD says . . .”
2. The statement of the certainty of judgment— “for three sins . . . even for four, I will not turn away its punishment.”
3. The specific charge of guilt— “because they have . . .”
4. The announcement of punishment— “I will . . .”
5. The closing messenger formula— “says the LORD”

Let us hear Amos as he takes aim on Israel and the nations.

- I. Amos was taking aim by denouncing Damascus. (1:3-5) Damascus was the capital city of Syria.
  - a. Amos said that the LORD would not turn away their punishment.
  - b. Amos charged them with serious transgressions.
    - i. They had threshed Gilead with sledges with iron teeth.
  - c. Amos announced the LORD specific punishments.
    - i. The LORD would send fire on the house of Hazael that would consume the fortress of Ben-Hadad
    - ii. He would break down the gate of Damascus.
    - iii. He would destroy the king in the valley of Aven and the one who holds the scepter in Beth Eden.
    - iv. He would send the people of Aram into exile to Kir.
- II. Amos was taking aim by gunning for Gaza. (1:6-8) Gaza was southernmost town in the Philistine Pentapolis.
  - a. Amos said that the LORD would not turn away their punishment.
  - b. Amos charged them with serious transgressions.
    - i. They took captive whole communities and sold them to Edom.
  - c. Amos announced the LORD specific punishments.
    - i. The LORD would send fire on the walls of Gaza that would consume her fortresses.
    - ii. He would destroy the king of Ashdod and the one who holds the scepter in Ashkelon.
    - iii. He would turn his hand against Ekron until the last man of the Philistines was dead.
- III. Amos was taking aim by trading against Tyre. (1:9-10) Tyre was the chief city of Phoenicia.
  - a. Amos said that the LORD would not turn away their punishment.
  - b. Amos charged them with serious transgressions.
    - i. They sold whole communities of captives to Edom, disregarding the treaty of brotherhood.
  - c. Amos announced the LORD specific punishments.
    - i. The LORD would send fire on the walls of Tyre that could consume her fortresses.
- IV. Amos was taking aim by eviscerating Edom. (1:11-12) Edom was region south of the Dead Sea.
  - a. Amos said that the LORD would not turn away their punishment.
  - b. Amos charged them with serious transgressions.
    - i. He pursued his brother with a sword.
    - ii. His anger raged continually and his fury flamed unchecked.
  - c. Amos announced the LORD specific punishments.
    - i. The LORD would send fire on Teman that would consume the fortresses of Bozrah.
- V. Amos was taking aim by accusing Ammon. (1:13-15) Ammon was the territory east of the Jordan River bounded by the Jabbok River to the north and the Heshbon River to the south.
  - a. Amos said that the LORD would not turn away their punishment.
  - b. Amos charged them with serious transgressions.
    - i. They ripped open the pregnant women of Gilead to extend its borders.
  - c. Amos announced the LORD specific punishments.

- i. The LORD would send fire to the walls of Rabbah.
- ii. He would send the king and his officials into exile.

VI. Amos was taking aim by moaning against Moab. (2:1-3) Moab, the land of the Moabites, was located on the Trans-Jordanian Plateau.

- a. Amos said that the LORD would not turn away their punishment.
- b. Amos charged them with serious transgressions.
  - i. They burned the bones of Edom's king.
- c. Amos announced the LORD specific punishments.
  - i. The LORD would send fire on Moab
  - ii. He would cause Moab to go down in great tumult.
  - iii. He would destroy her ruler and all the officials with him.

VII. Amos was taking aim by judging Judah. (2:4-5) Judah was the southern kingdom.

- a. Amos said that the LORD would not turn away their punishment.
- b. Amos charged them with serious transgressions. Their transgressions related to violations of the covenant.
  - i. They rejected the law of the LORD.
  - ii. They have not kept the commandments.
  - iii. They have been led astray by false gods.
- c. Amos announced the LORD specific punishments.
  - i. The LORD would send fire on Judah that would destroy the fortresses of Jerusalem.

VIII. Amos was taking aim by indicting Israel. (2:6-16) It is clear that Israel was the primary target for which Amos was aiming. This is the longest and most detailed oracle.

- a. Amos said that the LORD would not turn away their punishment.
- b. Amos charged them with serious transgressions.
  - i. They sell the righteous for silver and the needy for a pair of shoes.
  - ii. They trample on the heads of the poor and deny justice to the oppressed.
  - iii. They profane His name by breaking codes of sexual conduct. (A father and son have relations with the same girl.)
  - iv. They lie down beside every altar on garments taken in pledge.
  - v. They drink wine taken as fines in the house of their god.
  - vi. They made the Nazirites to drink wine, causing them to break their vow.
  - vii. They commanded the prophets to stop prophesying.
- c. Amos announced the LORD specific punishments.
  - i. The LORD would crush his people like a cart load with grain.
    - 1. The swift would not escape.
    - 2. The strong would not have strength.
    - 3. The warrior would not save his life.
    - 4. The archer would not stand his ground.
    - 5. The fleet of foot would not get away.
    - 6. The horseman would not save his life.
    - 7. The brave would flee naked.

**Title: Amos the Preacher**

**Text: Amos 1:1; 7:14-15**

ETS: Amos is a model for preachers.

ESS: Amos is a model for preachers.

OSS: I want preachers to become better preachers by following the model of Amos.

PQ: What can a preacher learn from Amos?

UW: Lessons

- I. You can learn the importance of the call to provide direction and inspiration for ministry.
  - a. Amos was only a preacher because God called him to be one. (7:14-15) He considered himself to be a herdsman and a gatherer of sycamore fruit by trade. But when he heard the command of God, he could only obey.
  - b. We should have a sense of God's calling on our lives.
- II. You can learn the importance of compliance to God's will. (3:8; 7:14-15)
  - a. Amos was compelled to obey the LORD. He was compelled to go where the LORD told him to go, to say what the LORD told him to say, and to reveal what the LORD gave him to see.
  - b. We should comply with whatever the LORD directs us to do.
- III. You can learn the value of courage in the face of opposition. (7:14-15)
  - a. Amos was more afraid of the LORD than he was of political authority, religious authority, or the people. He spoke out in judgment with the courage which comes from speaking as the LORD's servant.
  - b. We should speak with courage, knowing that we strive only to please an audience of one.
- IV. You can learn the inevitability of conflict when you speak the truth to people with power, pride, and wealth.
  - a. Amos' preaching led him into significant conflict. He knew it was a part of announce the LORD's message.
  - b. While today most preachers are pastors, who seek to care for God's flock, we cannot afford to preach in a manner which avoids conflict.
- V. You can learn the value of creativity when communicating God's message.
  - a. In this short book, Amos demonstrated a variety of preaching approaches aimed at arresting his hearers and challenging them to respond.
  - b. We can learn how to be better preachers by learning from the preaching style of Amos.
- VI. You can learn the necessity of conviction.
  - a. You cannot read the book of Amos without feeling his conviction. A conviction is truth which make you it's convict. Amos was a convict of the LORD and of the truths he spoke.
  - b. We need to preach with conviction. Our hearers should know that we believe what we are preaching even when they do not believe what we are preaching.
- VII. You can learn the importance of comfort when you preach.
  - a. Amos did not invent the message he only delivered it. Even so, the book which was almost wholly composed with messages of warning and judgment, closed with a word of hope.
  - b. Even when we must preach messages that confront and cut, we must be also announce the hope which the LORD offers.

**Title: Iniquities in Israel**

**Text: Amos 2:6-16**

ETS: The LORD through Amos identified the sins which would bring judgment on Israel.

ESS: The LORD identifies the iniquities in Israel.

OSS: I want the people to repent of their sins.

PQ: Sins

UW: What were the iniquities which were committed in Israel.

- I. Injustice. The instructions in the Torah made it clear that the LORD expected His people to be just in their actions to one another.
  - a. Four descriptions of injustice in Israel were given in this oracle.
    - i. They sold the righteous for silver.
    - ii. They turn aside the way of the meek.
    - iii. They trample on the heads of the poor.
    - iv. They deny justice to the oppressed.
  - b. We see acts of injustice every day that parallel and surpass the injustice in Israel.
  
- II. Immorality. The LORD has expectations of personal conduct for His people. But the conduct of the people was marked by immorality.
  - a. The LORD identified immorality as a significant sin.
    - i. A father and a son would have relations with the same woman. This was prohibited in the Law.
  - b. Immoral actions, including sexual sins are practiced by many today, with no sense of sham.
  
- III. Ingratitude. The LORD has delivered his people, yet their attitudes and actions reflected their ingratitude.
  - a. The LORD's mighty acts were unappreciated and largely forgotten. He reminded them of what he had done.
    - i. I destroyed the Amorites.
    - ii. I destroyed their fruit from above and their roots from below.
    - iii. I bought you up from Egypt.
    - iv. I led you 40 years to possessed the land.
    - v. I raised up your sons for prophets.
    - vi. I raised up your sons for Nazirites.
  - b. The LORD has blessed His people today by deliverance and provision. Yet we too reflect the kind of ingratitude that plagued Israel.
  
- IV. Irreverence. The LORD was disrespected by the irreverent attitudes and actions of His people.
  - a. Israel in ancient days disrespected the holiness of God.
    - i. They told the Nazirites (who were reminders of God's holiness) to "Drink up!"
    - ii. They told the prophets (who were the mouthpieces of God's words) to "Shut up!"
  - b. The rise of irreverence in American society is unprecedented. We too are guilty of sins of irreverence.

**Title: The Lion Has Roared and the LORD Has Spoken!**

**Text: Amos 3:1-15**

ETS: Amos announces God's Judgement on Israel.

ESS: Amos announces God's Judgment on Israel.

OSS: I want the people to decide to do right.

PQ: What did Amos communicate to the people of Israel.

UW: Features

- I. The Calling to the People (3:1-2)
  - a. Like a town crier, Amos issued a call to hear the word of the LORD. He used the word "hear" throughout the book to awake the hearers from their apathy.
  - b. This word was "against" the people. It would not be good news.
  - c. The word was for the entire nation. While the primary audience was Israel, Judah should listen in as well.
  - d. God was judging His people because of his special relationship with them. He "chose" among all the families of the earth. If they thought that this special position they might receive special favor, they were wrong.
  
- II. The Cause for the Prophecy (3:3-8)
  - a. Amos, a shepherd from Judah provides an explanation for his prophecy. He used a series of questions indicating that effects do not just happen without a cause which has produced them.
    - i. Do two men walk together (meet) unless they have agreed to do so? (3:3)
    - ii. Does a lion roar in the forest when he has no prey? (3:4)
    - iii. Does a young lion growl from his den unless he has captured something? (3:4)
    - iv. Does a bird fall into a trap on the ground when there is no bait in it? (3:5)
    - v. Does a trap spring up when it captures nothing? (3:5)
    - vi. If a trumpet is blown in the city will not the people tremble? (3:6)
    - vii. If a calamity occurs in a city has not the LORD done it? (3:6)
  - b. After his questions, Amos confirmed that the LORD does nothing without revealing it to his servants the prophets. (3:7)
  - c. Amos made two additional statements, each followed by a question. (3:8)
    - i. The lion has roared! Who will not fear?
    - ii. The LORD God has spoken! Who can but prophesy?
  
- III. The Charges against the People (3:9-10)
  - a. Amos summoned people from surrounding locations to witness the charges and judgment he was bring against His people.
    - i. He calls the people in Ashdod and Egypt to witness.
    - ii. It is sadly ironic that the nations were called to witness Israel covenant unfaithfulness, when God's intention is that Israel would be witness to them as God's "kingdom of priests".
  - b. The primary charge against Israel is "They do not know how to do what is right". It is a broad, general charge at the heart of their covenant unfaithfulness. Amos characterizes them as ones who "hoard up violence and devastation in their citadels".
  
- IV. The Coming of their Punishment (3:11-15) Using dramatic imagery, Amos described the coming judgment.

- a. Amos revealed that an enemy will surround the land, pull down their strength, and loot their citadels. (3:11)
- b. Amos compared the extent of the destruction of Israel to that of a shepherd who is only able to bring back from a lion a couple of legs or a piece of an ear. So they will be snatched away. (3:12)
- c. Amos announced that the LORD himself was responsible for this coming judgment. Through Amos the LORD declared what He would do.
  - i. I will punish Israel's transgressions. (3:14)
  - ii. I will punish the altars of Bethel. (3:14)
  - iii. I will smite the winter house together with the summer house. (3:15)

**Title: Prepare to Meet Thy God!**

**Text: Amos 4:1-13**

ETS: Amos told the people that they were headed to a meeting with God.

ESS: Amos told the people that they were headed to a meeting with God.

OSS: I want the people to get right with God before they are called to meet Him.

PQ: What did Amos say about the meeting with God.

UW: Messages

- I. The meeting with God was scheduled because of their greed which resulted in social injustice. (4:1-3)
  - a. Amos called the wealthy and greedy women of Samaria to hear his message.
  - b. These "cows of Bashan" oppressed the poor and crushed the needy to support their opulent lifestyle.
  - c. Amos informed them that as judgment they would be led away by hooks into a foreign land.
- II. The meeting with God was scheduled because of their empty worship. (4:4-6)
  - a. Amos issued a sarcastic call to worship, calling the people to transgress at Bethel and Gilgal.
  - b. He criticized their extravagant, but empty worship.
- III. The meeting with God was called because of their failure to respond to his repeated warnings. (4:7-11)
  - a. He sent them cleanness of teeth and lack of bread, yet they did not return to the LORD. (4:7)
  - b. He withheld rain and send it selectively to send a message, yet they did not return to the LORD. (4:7-8)
  - c. He struck their crops with wind, mildew, and pestilence, yet they did not return to the LORD. (4:9)
  - d. He struck them with plague and military defeat, yet they did not return to the LORD. (4:10).
  - e. Finally, he overthrew some of them as Sodom and Gomorrah, snatching some them from destruction, yet they did not return to the LORD. (4:11)
- IV. The meeting with God was scheduled because they must hear their punishment. (4:12)
  - a. Since they would not respond to his punishments, they will now face judgment.
  - b. All they can do now is prepare for their meeting.
- V. The meeting with God was scheduled because they are accountable to the LORD. (4:13-15)
  - a. The LORD is the one who forms the mountains.
  - b. The LORD is the one who creates the winds.
  - c. The LORD is the one who declares to man what is His thoughts.
  - d. The LORD is the one who treads on the high places of the earth.
  - e. The LORD God of Hosts is His name.

**Title: Don't Give Heed to Greed**

**Text: Amos 4:1-3**

ETS: Amos condemned the "cows of Bashan" for their oppression of the needy, driven by their greed.

ESS: The LORD condemns greed.

OSS: I want the people to fight greed in their lives.

PQ: What does greed do to us?

UW: Effects

- I. The seducing lure of greed.
  - a. The "cows of Bashan" wanted more.
  - b. Greed has a way of luring us in.
  - c. Anyone can be greedy. Those who have a little want a little more and those who have a lot also want more.
  - d. Is greed promising to feed a need in your life--luring you away from the LORD?
  
- II. The desensitizing influence of greed.
  - a. The greed of the women of Samaria desensitized them to the needs and conditions of those they were cursing. Amos called the one being crushed "poor" and the "needy".
  - b. The actions of the greedy reflected violence or the use of force. They were oppressing them and crushing them.
    - i. The word "oppress" connotes wrongful gain by extortion.
    - ii. The word "crush" seems to have indicated the same.
  - c. Our desire to have more can cause us to treat wrongfully those around us.
  - d. Is greed desensitizing you to need of others?
  
- III. The binding grip of greed.
  - a. It appears that greed had taken hold of the women of Samaria. The "cows of Bashan" really did not need more.
  - b. The use of the active participle "saying" implies that they said the repeatedly. Greed had a grip on them.
  - c. Have you been freed from greed? Or does greed still have a grip on you?
  
- IV. The destroying impact of greed.
  - a. In the end, the greed of the women of Samaria would be a factor in their destruction. They would be taken away by hooks into captivity.
  - b. Greed was destroying the nation. They had incorporated Baal worship into the worship of Yahweh with the hopes of deriving agricultural and material blessings from Baal.
  - c. Greed can lead to the destruction of an individual. The desire to have more can lead to murder, robbery, extortion, and deceit. The desire to have more can lead people to become workaholics so that they neglect family, friends, neighbors, and the needy around them.
  - d. Like Jezebel we determine we will do whatever it takes to get what we want, and in the process we lose it all.
  - e. Is greed planting the seed of destruction in you? Don't give heed to greed!

**Title: Seek the LORD**

**Text: Amos 5:1-17**

ETS: Amos urged the people to seek the LORD.

ESS: Amos urges people to seek the LORD.

OSS: I want the people to see the LORD.

PQ: What was Amos' word to the people?

UW: Messages

- I. A Lament for Israel's Death (5:1-3)
  - a. Amos gave a shocking funeral dirge for fallen Israel. This was a dramatic way to awaken the people from the spiritual apathy.
  - b. Israel has fallen and she will not rise again.
  - c. Only a small remnant of the people will survive.
    - i. A city with a thousand would only have one hundred left.
    - ii. A city with a hundred would have ten left.
- II. A Loving Call to Seek the Lord (5:4-6)
  - a. In the first of two sections, Amos issues a call to seek the LORD.
  - b. Amos called the people to seek the LORD. (5:4-6) Seeking the LORD was the only hope for the nation to live.
  - c. He warned them not to seek Bethel, Gilgal, or Beersheba. Those places are doomed.
  - d. If the people did not seek him he would break out on them with fire.
- III. A List of Israel's Transgressions (5:7-13) Amos listed the transgressions which were bringing the LORD's judgment.
  - a. They are turning justice into bitterness, because justice is denied. (5:7)
  - b. They cast the righteous down to the earth. (5:7)
  - c. They hate those who reprove in court. (5:10)
  - d. They abhor the one who speaks with integrity. (5:10)
  - e. They impose heavy rent on the poor. (5:11)
  - f. They exact a tribute of grain from the poor. (5:11)
  - g. They distress the righteous. (5:12)
  - h. They accept bribes. (5:12)
  - i. They turn aside the poor in the courts. (5:12)
- IV. A Last Call to Seek the LORD (5:14-15)
  - a. Amos issued a final call for the people to seek the LORD.
  - b. The hope is that they will turn to the good and live.
  - c. Only if they sought the LORD might be with them.
  - d. If they would hate evil, love good, and establish justice then the LORD might be gracious to them.
- V. A Look at the Future (5:16-17)
  - a. Amos provided a sad and sobering look at Israel's future if she did not seek the LORD.
    - i. There is wailing in the plazas.
    - ii. Farmers are called in from the field because the mourning is so great.
    - iii. Professional mourners are needed to lament.

- iv. There is wailing in the vineyards.
- b. All of the judgment is because the LORD is passing through the midst of them.

**Title: The LORD Hates False Religion**

Text: Amos 5: 21-27

ETS: The LORD declared to Israel that he hates their false religion.

ESS: The LORD hates false religion.

OSS: I want the hearers to embrace the LORD.

PQ: Why does the LORD hate false religion.

UW: Reasons.

- I. False Religion emphasizes the external elements of religious observance, rather than the internal element of a knowledge of God which fills the rituals with meaning. (5:21-24)
  - a. At the heart of the LORD's rejection of Israelite worship at the time was their excessive religious observance without a true knowledge of the LORD.
  - b. The LORD rejects our worship when we emphasize the externals with no substantive knowledge of Him.
  
- II. False Religion erodes of genuine ethical living. (5:24)
  - a. As is evidences in verses 21-23, there was much worship in Israel. The problem was the lack of moral understanding and conduct in their religious observance at the time.
  - b. The LORD saw and Amos denounced the social injustice perpetrated on the poor of the land by the rich and powerful. Therefore, the LORD called for a flood of justice and righteousness like streams of water through the land.
  - c. The LORD rejects our worship when it is void of ethical conduct.
  
- III. The LORD hates false religion because false religion replaces the true LORD with something which is not God. (5:26).
  - a. Amos listed a number of gods which Israel worshiped, including Sikkuth and Kiyyun. These are not true gods, but gods they have made for themselves.
  - b. The LORD is the real, the true God. It is tragic when we forsake him for anything less.
  
- IV. False Religion devalues the God-given principles of the family.
  - a. One of the real problems of Israelite religion in the northern kingdom was that it involved abominable sexual practices. This involved the participants participating in sexual acts with religious prostitutes. Also, some of the worship may have included giving over children (particularly young women) for participation in these degrading observances. All of this had a destructive effect on family life.
  - b. The LORD rejects false religion which fails to protect and instead brings hurt to those in the family.
  
- V. False religion leads to judgement.
  - a. In this passage, Amos used six verbs to describe the LORD rejection of their false worship. He used following; (1) hate, (2) despise, (3) will not take delight, (4) not accept, (5) not regard, and (6) not hear. This describes a rejection of their worship.
  - b. But Amos goes beyond rejection to indicate that the LORD's judgment is coming.
    - i. In 5:27, the LORD says he will cause them to go into captivity.

- ii. In 7:9, the Amos says that the sanctuaries of Israel will be laid waste.
  - iii. In 8:3, Amos says that the songs of the temple will become wailing.
  - iv. In 9:1-10, the last vision of judgment, Amos sees the LORD standing at the altar and bringing judgment.
- c. We can be certain that false religion will ultimately be judged by “the LORD, whose name is the God of hosts.” (5:27)

**Title: Judgement on the Israel’s Evil Elite**

**Text: Amos 6:1-7**

ETS: Amos announced the LORD’s coming judgment on the evil elite in Israel.

ESS: Amos announces the LORD’s coming judgment on the evil elite in Israel.

OSS: I want the hearers to examine their own deeds and dispositions.

PQ: What did the LORD say through Amos?

UW: Messages

- I. The Disposition of the Evil Elite (6:1-3)
  - a. The LORD pronounces a woe to those who are “at ease in Zion” and who secure in Samaria.
  - b. These evil elite are the ones who think that they are better than the people of Calnah, Hamath, and Gath. Surely they were safe and in no danger. They were “relaxing and chillaxing”.
  - c. The brushed aside the thought of an evil day which wrongs would be judged, not recognizing the fact that they were hastening the approach of that day.
  
- II. The Deeds of the Elite (6:4-7) Amos described a life of luxury made possible by oppressing the poor and ignoring the needs of the impoverished.
  - a. They laid on beds of ivory and stretched themselves on their comfy couches.
  - b. They ate the lambs out of the flocks and the calves from the stalls.
  - c. They chanted to the sound of the harp and improvise on musical instruments.
  - d. They drank wine from bowls and anointed themselves with luxurious lotions.
  - e. They did all this unmoved by the plight of the poor people around them.
  - f. Because they liked to be first, they would be the first to go into exile.
  
- III. The Destruction of the Elite (6:8-11) “Verses 8-14 describe the certain, extent, and nature of the judgment” (R. Smith 121)
  - a. The certainty of the LORD’s judgment.
    - i. “The LORD has sworn by himself.” He could not swear or promise by a higher or more sure authority.
    - ii. “I will deliver up the city and all that is in it.” This is what he promises to do.
  - b. The extent of the judgment is that it is complete destruction.
    - i. He says that he will deliver up the city and all who are in it. (6:8)
    - ii. He says if ten men remain in one house they will die. (6:9)
    - iii. He says if anyone survives he will fear, perhaps with the thought that the LORD might return to get him. (6:10)
    - iv. The great house and the little house will be smitten.
  - c. The nature of the judgment seems to be that it will be a military conquest.
    - i. The LORD hates the strongholds and will deliver the city. (6:8)
    - ii. The LORD says that the great house and small house shall be smitten into fragments. (6:11)
    - iii. The LORD says that he will “raise up an army” who will “oppress” them. (6:14)

**Title: Visions of Judgment**

**Text: Amos 7:1-9:10**

ETS: The LORD showed Amos the coming judgments on Israel.

ESS: The LORD shows Amos the coming judgment on Israel.

OSS: I want the hearers to repent of their sins against God.

PQ: What do the visions mean?

UW: Meanings

- i. Vision One—A vision of the locusts devouring the food of the people. (7:1-3)
  - a. The LORD showed Amos swarming locusts preparing to devour the harvest that would be used to feed the people.
  - b. Amos interceded for the people. He acknowledged the LORD's sovereignty, but asked him to forgive (showing mercy).
  - c. The LORD relented.
- ii. Vision Two—A vision of fire devastating the sea and land of Israel. (7:4-6)
  - a. The LORD showed Amos a severe judgment by fire that dried up the sea and devoured the land.
  - b. Amos begged the Sovereign LORD to stop.
  - c. The LORD relented.
- iii. Vision Three—A vision of the plumb line demonstrating the crookedness of the people. (7:7-9)
  - a. The LORD showed Amos a vision with the LORD standing against a wall with a plumb line in his hand.
  - b. The LORD asked Amos what he saw.
  - c. Amos replied, "A plumb line."
  - d. The LORD declared that he was setting a plumb line against his people to examine their alignment with His law. He would no longer spare the nation which had become crooked.
    - i. The high places of Isaac would be destroyed.
    - ii. The sanctuaries of Israel would be ruined.
    - iii. The LORD would rise with His sword against the house of Jeroboam.
- iv. Vision Four—A vision of a basket of summer fruit disclosing the end of the nation. (8:1-3)
  - a. The LORD showed Amos a basket of ripe fruit.
  - b. The LORD asked Amos what he saw.
  - c. Amos replied, "A basket of ripe fruit."
  - d. The LORD declared that His people were ripe for judgment and that he would spare them no longer.
    - i. The songs in the temple would turn to wailing.
    - ii. Many bodies would be flung everywhere.
- v. Vision Five—A vision of the LORD destroying the sanctuary and false religious system of Israel. (9:1-4)
  - a. The LORD showed Amos a vision of the LORD standing by the altar.
  - b. Amos heard the order, "Smite!"
  - c. The LORD will bring judgment on the sanctuary at Bethel and on those worshipping there.
  - d. No one would escape.
    - i. If they dug to Sheol, His and would reach them there.
    - ii. If they climbed to heaven, He would bring them down from there.
    - iii. If they hid on the summit of Carmel, He find them and take them from there.
    - iv. If they tried to hid on the floor of the sea, He would send the serpent to bite them.
    - v. If they went into exile, He would command the sword to slay them.
  - e. The LORD who sees would set His eyes on them for evil, and not for good.

**Title: Showdown at the Sanctuary**

**Text: Amos 7:10-17**

ETS: Amos and Amaziah had an unpleasant showdown at the sanctuary.

ESS: Amos recounts the showdown at the sanctuary.

OSS: I want the hearers to align their lives with the truth of God.

PQ: What happened at the showdown?

UW: Events

- I. The prediction which evoked the showdown. (7:9) Amos predicted some things at Bethel that led to the showdown.
  - a. He predicted that the high places of Isaac would be destroyed.
  - b. He predicted that the sanctuaries of Israel (like the one at Bethel) would be laid waste.
  - c. He predicted that the LORD would rise against the house of Jeroboam with the sword.
  
- II. The problem that escalated the showdown. (7:10-11)
  - a. Amaziah was offended by the preaching of Amos at Bethel.
  - b. In response he sent a message to the king.
  - c. Amaziah presented the words of Amos as a conspiracy against the king.
  - d. He said that the land is not able to bear Amos' words.
  - e. His message contained the following information.
    - i. Amos said Jeroboam with die by the sword. (This is a subtle twisting of the words of Amos.)
    - ii. Amos said Israel shall surely be led away captive out of their own land.
  
- III. The pronouncement that eventuated the showdown. (7:12-13) Amaziah used this influence to attempt to intimidate Amos.
  - a. He told Amos to leave Israel and go back home to Judah.
  - b. He told Amos to eat his bread and prophesy in Judah. This was an insult indicating that Amos was a professional prophet who earned his bread by preaching.
  - c. He ordered Amos not to preach anymore at Bethel because it was the king's chapel and it is the king's court. He was right in calling it the king's chapel and not the house of the LORD.
  
- IV. The prophecy that ended the showdown. (7:14-17)
  - a. Amos responded that he was not the kind of prophet who prophesied for profit. He was not engaged in profitcy. He considered himself a shepherd and a gatherer of figs.
  - b. Amos explained that the only reason that he was prophesying was to obey the LORD's call. He was not preaching because of heritage or training, but because of divine, dynamic appointment. The LORD has said, "Go, prophesy unto my people, Israel."
  - c. In response the confrontation with Amos, the LORD clarified Amos' prophecy.
    - i. Thy wife shall be a harlot in the city.
    - ii. Thy sons and thy daughters shall fall by the sword.
    - iii. Thy land shall be divided by line.
    - iv. Thou shalt die in a polluted land.
    - v. Israel shall surely go into captivity away from the land.

**Title: Ancient Medicine for a Modern Malady**

**Text: Amos 8:1-14**

ETS: Amos told the people that the LORD had some strong medicine for their spiritual sickness.

ESS: Amos told the people that the LORD has some strong medicine for their spiritual sickness.

OSS: I want the hearts to repent of their sins and request spiritual healing.

PQ: What medicine did the LORD prescribe?

UW: Explanations

- I. The Report of the LORD's Judgment (8:1-3)
  - a. In a vision of a basket of ripe fruit, Amos reported that the LORD was judging his people.
  - b. They were ripe for judgment and the end had come.
  
- II. The Reasons for the LORD's Judgment (8:3-6)
  - a. They trample the needy.
  - b. They do away with the humble.
  - c. They are focused on business to the neglect of the covenant.
  - d. They cheat the people with dishonest scales and false measures.
  - e. They buy the helpless for money
  - f. They buy the needy for a pair of sandals.
  
- III. The Results of the LORD's Judgment (8:7-14)
  - a. The land will quake.
  - b. The people will mourn.
  - c. The sun will go down at noon.
  - d. The festivals will be turned to mourning.
  - e. The people will wear sackcloth.
  - f. The people will experience a famine of God's words.
  - g. The strongest of them will faint.
  - h. The false worshipers will fail to never rise again.

**Title: A Unique Famine**

**Text: Amos 8:11-14**

**ETS:** The LORD warned of a coming famine of hearing of the words of the LORD.

**ESS:** The LORD warned of a coming famine of hearing of the words of the LORD.

**OSS:** I want the hearers to hunger for God's Word while it is available.

**PQ:** What kind of famine is the famine of the hearing of the words of God.

**UW:** Characteristics

The pandemic related to the Covid19 virus has led to a shortage of some products. A lack of adequate stockpiling, a rush to acquire certain goods, and disruptions in the supply chain have all contributed to a shortage in some products. Amos prophesied about a time when there would be a shortage of the Word of the LORD. What kind of famine or shortage is this?

- I. The famine will be an unexpected famine.
  - a. Amos explained that the famine he was announcing was not a normal famine, such as a famine of bread or water. This was an unusual and unexpected famine of the word of God.
  - b. The Word of God seemed to be in abundance, so who would think there would be a shortage which would create a famine.
  - c. At the time of Amos, some of the people personified in the priest Amaziah, rejected the word which God was sending them to preserve them.
  
- II. The famine will be an unrelenting famine.
  - a. Amos provided a clear description of the hunger people will have for the word of God.
    - i. They will wander from sea to sea.
    - ii. They will wonder from the North to the East.
    - iii. They will run to and from to seek the word of the LORD.
  - b. The sad and tragic result of their seeking after the word is that they shall not find it.
  
- III. The famine will be an unnecessary famine.
  - a. Amos makes it clear that the famine is a part of the judgment of the LORD brought about because of Israel rejection of God's prophetic word. This famine did not happen. It would not have happened if they had received and responded to God's word instead of rejecting it.
  - b. In his first recorded message to Israel, one of the charges against them is that they tell the prophets, "Prophecy not!" (2:12)
  - c. Six times in the book of Amos, he invites or commands them to "hear" the word (3:1; 3:13; 4:1; 5:1; 7:16; 8:4). But the clear message of Amos is that the people will not hear.
  - d. The rejection of God's word is epitomized by Amaziah, the priest of Bethel, who reports Amos to the king, ridicules his prophetic work, and rejects him from preaching at Bethel.
  - e. Because the people (in large measure) have rejected the word of God, He will send a famine in the land—a famine of His word.

**Title: A Vision You Can't Un-see**

**Text: Amos 9:1-10**

ETS: In the climatic vision, Amos saw the LORD standing by altar.

ESS: In the climatic vision, Amos saw the LORD standing by altar

OSS: I want the people to turn to the LORD.

PQ: What did Amos see in his final vision?

UW: Sights

We see a lot today. Perhaps we see too much. We can witness events in person, we can view sights through electronic images, and we can participate in virtual experiences. But once you see something, especially something shocking or upsetting, it is almost impossible to un-see it.

The book of Amos recounts what he “saw” (1:1). In the final chapters of the prophecy he recorded five visions of judgment. The last vision was the most powerful and dramatic. It is a vision he could not un-see.

- I. Amos saw the LORD at the altar, who was unwilling to hold back His judgment any longer.
  - a. The LORD has sent his prophets to Israel to speak His word, to uphold the standards of the covenant, and to call the people to repent. However, they have rejected the LORD and His message.
  - b. Amos saw the LORD standing upon the altar. Normally, the altar represented a place of mercy and forgiveness. However, this time the LORD was standing at the altar in judgment.
- II. Amos saw the sanctuary, which was unable to withstand the LORD's divine judgment.
  - a. This sanctuary was a false sanctuary constructed by Jeroboam to try to keep the people from going to Jerusalem to worship at the true sanctuary.
  - b. At this sanctuary they conducted false worship, featuring a golden calf commissioned by Jeroboam for his false worship.
  - c. At this sanctuary they were they were served by false priests who were ordained by the orders of Jeroboam.
  - d. At this sanctuary they observed false festivals ordained not by the LORD, but by Jeroboam.
  - e. Everything about the worship at that “king's chapel” was false. Now Amos saw it being smashed by the judgment of Lord.
- III. Amos saw the people, who were unable to escape the wrath of the LORD.
  - a. No one fleeing would not be able to flee away and the one trying to escape would not be delivered.
  - b. Amos gave descriptions of five places to which the people would flee to attempt to escape God's judgment.
    - i. They could not escape from the LORD by digging down to Sheol. “Sheol and heaven mark off cosmic limits” (R. Smith 136) Sheol refers to the lowest depth.
    - ii. They could not escape from the LORD by climbing up to heaven. Heaven refers to the highest height.
    - iii. They could not escape from the LORD by hiding out at Carmel. “The top of Carmel and the bottom of the sea represent the extremes of height and depth on earth” (R. Smith 136) Carmel offered many limestone caves where one might hide.
    - iv. They could not escape from the LORD by hiding at the bottom of the sea. The sea was mysterious and was thought to be a place of chaos in opposition to God.
    - v. They could not escape from the LORD by going into exile. Perhaps some thought that the power and presence of God stopped at the border of Israel. But there was no asylum for those seeking to escape the judgment of the LORD.
  - c. The LORD would fix his eyes on the people, not for evil and not for good.

**Title: From the Lord Roars to the Lord Restores**

**Text: Amos 9:11-15**

ETS: Amos announced the restoration of the LORD's people.

ESS: After judgement, the LORD promises restoration.

OSS: I want the people to put their hope in the LORD.

PQ: What is it that the LORD is offering His people through Amos?

UW: Truths

- I. The Lord offers hope for the restoration of purpose. (9:11-12)
  - a. The LORD gave hope that He would restore the dynasty of David.
    - i. "In that day" is a common Old Testament expression used to introduce a prophecy about the future. Although it was used in 2:16, 8:3, 8:9, and 8:13 to refer to a time of coming judgment, in 9:11 it is used to refer to a day of hope and restoration.
    - ii. The word *qum* translated as "restore" or "raise up".
    - iii. The phrase "hut" of "tent" of David can be interpreted in a variety of ways.
      1. The city of Jerusalem
      2. The Southern Kingdom of Judah.
      3. The United Kingdom of Israel.
      4. The Dynasty of David
    - iv. The Lord promised that His people would "possess the remnant of Edom". Edom has transgressed against Israel on a number of occasions. The LORD's restoration of Israel would mean that she subdued Edom.
    - v. The LORD promised that Israel would possess all the nations that were called by his name. Perhaps this refers to all the nations possessed by Israel during the reign of David.
    - vi. Amos made it clear that it was the LORD who was doing this.
  - b. The LORD wants to restore our lives to His purpose. Just as surely as the LORD has a purpose for Israel, he has a purpose for His people today. The wreckage of our broken past and the presence of persistent enemies is not our final situation. He will restore us to His purpose for us.
- II. The Lord offers hope for the restoration of productivity. (9:13-14)
  - a. The LORD said that He would once again cause the land and the people to be productive in an environment of peace.
    - i. The phrase "the days are coming" is used here as a positive day, whereas it was used to a day of judgment in previous passages (4:2; 8:11).
    - ii. In verse 13, Amos used several images to describe a restoration of productivity or a time of abundance.
      1. The plowman shall overtake the reaper.
      2. The treader of grapes (shall overtake) the one sowing seed.
      3. The mountains shall drop sweet wine.
      4. The hills shall melt.
    - iii. In verse 14, Amos described that the LORD would restore the fortunes of his people.
      1. The people will build waste cities and inhabit them.
      2. The people will plant vineyards and drink their wine.
      3. The people will make gardens and eat their fruit.
  - b. The LORD wants to reclaim our lives for productivity and peace.
- III. The Lord offers hope for the restoration of permanence. (9:15)
  - a. The LORD promises that he will put his people in the land.
  - b. The LORD promises a day when His people will never again be uprooted out of the land which He gave to them.
  - c. The LORD can store stability to our lives.

## Sermon Outlines from Hosea

**Title:** Married to an Adulteress

**Text:** Hosea 1:2-2:1

ETS: Hosea's Marriage was a picture of God's relationship to Israel.

ESS: Hosea's marriage is a picture of God's relationship to Israel.

OSS: I want the people to accept God's love for them.

PQ: What was Hosea's marriage like?

UW: Descriptions

- I. Unusual Orders (1:1-2)
  - a. The LORD told Hosea to marry a wife of harlotry or whoredoms. Three major interpretations of the marriage have emerged.
    - i. Hosea knew of her harlotry before they got married. He married a woman whose actions was that of a harlot.
    - ii. Hosea did not know that she would become a harlot before he married her, but after years of marriage he realized that he was married to a harlot.
    - iii. The marriage is an allegory to teach about God's relationship with Israel.
  - b. The marriage of Hosea to a harlot is a picture of God's relationship with Israel.
- II. Uncompromising Obedience (1:3)
  - a. Hosea did what the LORD told him to do in marrying Gomer.
  - b. As a prophet his obedience to the LORD was essential.
- III. Unconventional Outcomes (1:4-9)
  - a. At some point in the marriage, Gomer was unfaithful to Gomer. In fact, her unfaithfulness was not a single act, but a whole lifestyle of unfaithfulness. Israel's unfaithfulness to God became a habitual lifestyle through her adulterous and perverted worship of Baal.
  - b. Through her actions, Gomer conceived children, at least one whose father was Hosea and perhaps several others for whom Hosea was not the father. Like Gomer, Israel has produced offspring who are not true children of the LORD.
  - c. The children of Hosea were given names which conveyed spiritual truths in his day. These names provided a message from God to his people.
    - i. The first-born child was named Jezreel. "Jezreel" means "God scatters" or "God sows". Jezreel was also the name of the place where Jehu murdered the sons of Ahab so that he could seize the throne (2 Kings 10:11). The naming of the child Jezreel indicates that Israel would be judged in the valley and scattered by God. This may have fulfillment in the victory of Tiglath-pileser III in 733 BC (2 Kgs. 15:29).
    - ii. The second child was a daughter who was given the name "Lo-Ruhamah". The language of the text may imply that Hosea was not her father. Her name meant "no mercy" or "not pitied". The meaning is that God would not have mercy on His people when they lived in rebellion to him.
    - iii. The third child was a son who was given the name "Lo-Ammi". Again, the language of the text, along with the meaning of the name itself, indicates that Hosea was not his father. The name means "not my people". For Hosea it may have been a bold disclaimer that this child did not belong to him. For the LORD, it meant that the people were not His people.
  - d. Hosea redeemed Gomer by his tenacious love, ultimately buying her back for himself. In the same way, the LORD would continue to love His people and bring them back to himself.
  - e. In the end the, names of Hosea children would take on a new meaning. This new meaning was significant for God's people.

- i. Jezreel “God scatters” would become “God sows” indicating that the LORD would bring his people back and cause them to multiply.
- ii. Lo-Ruhamah “not pitied” would become Ruhamah “pitied” or “loved”. The LORD would have pity on His people.
- iii. Lo-Ammi “not my people” would become “Ammi”. The LORD would once again reclaim Israel as His people.

**Title: Put Yourself in My Place**

**Text: Hosea 1:1-2:1**

ETS: The LORD taught Hosea about the pain caused by Israel’s unfaithfulness.

ESS: The LORD teaches us about the pain caused by Israel’s unfaithfulness.

OSS: I want us to feel the pain we cause the LORD when we are unfaithful to Him.

PQ: What does the LORD experience because of our infidelity?

UW: Feelings

- I. If you were in my place you would understand the pain of unfaithfulness.
  - a. The LORD was a husband to Israel, but she was unfaithful.
  - b. Hosea was a husband to Gomer, but she was unfaithful.
  - c. When we are unfaithful to the LORD it brings Him pain.
- II. If you were in my place you would understand the hurt of rejection.
  - a. The LORD was hurt by the rejection of Israel for the worship of Baal and other gods.
  - b. Hosea was hurt by the rejection of Gomer for other lovers.
  - c. When we are unfaithful to the LORD, it hurts Him.
- III. If you were in my place you would understand the sting of ingratitude.
  - a. The LORD felt the sting of Israel’s ingratitude. The LORD has sought, bought, taught, guided, and provide for his people. He delivered them when they were an enslaved people and brought them to the promised land. He provided their every need, yet they blended in the worship of Baal because they thought Baal could provide them with what they needed.
  - b. Hosea felt the sting of Gomer’s ingratitude. Hosea provide her with a home and a family, but she pursued other lovers to get what she thought she needed form them.
  - c. When we turn away from the LORD we cause him to feel the sting of our ingratitude.
- IV. If you were in my place you would understand the cost of forgiveness.
  - a. The LORD paid a high price to forgive Israel.
  - b. Hosea paid a high price monetarily and emotionally to buy back Gomer.
  - c. The LORD paid a high price to provide our redemption.
    - i. He paid the price of his son. (Jn. 3:16)
    - ii. Christ came to be a ransom for our sin. (Mk. 10:45)
- V. If you were in my place you would understand the strength of love.
  - a. The LORD loved Israel so much, he would not allow Israel unfaithfulness to conquer His love.
  - b. Hosea loved Gomer so much, he would not allow her unfaithfulness to triumph over his love.
  - c. The Lord Jesus loves you so much, he will not allow your unfaithfulness to be greater than His love.

**Title: The Restoration of Israel**

Text: Hosea 1:10-2:1

ETS: The LORD revealed through Hosea what his restored, ideal nation would be.

ESS: The LORD reveals his ideal nation.

OSS: I want the people to be a part of the LORD's ideal people.

PQ: What is God's ideal nation like?

UW: Characteristics

- I. The LORD's God's ideal nation is one that would be multiplied and become great.
  - a. Hosea and the other prophets to God's people described a time of judgment in which only a remnant would survive.
  - b. But, in the LORD's ideal nation the numbers of God's people would be "like the sand of the sea." This is reminiscent God promise to Abraham (Gen. 12:2 and 22:17)
- II. The LORD's ideal nation is one that would be purified and be genuine.
  - a. Israel, like Hosea's wife, was polluted to the point that the LORD would say that her adulterous offspring were "not my people".
  - b. But, in the LORD's ideal nation the people would be purified and would once again become the true people of God.
- III. The LORD's ideal nation is one that would be unified and be guided by one great leader.
  - a. God's people in Hosea's day were divided (as they had been for many years) into two nations, Israel and Judah. After the death of Solomon, the kingdom was split among the Northern tribes and the Southern tribes. These two kingdoms existed with completion and conflict.
  - b. But, in the LORD's ideal nation, the children of Judah and the children of Israel would be united truly as one people.
  - c. Not only that, but they would also have one head.
  - d. The people would experience the blessings as the true people of God having been restored by His mercy.

**Title: You Play—You Pay (The Chastisement of Israel)**

Text: Hosea 2:2-13

ETS: The LORD presented His case against Israel.

ESS: The LORD presents His case against His people.

OSS: I want the people to turn back to the LORD.

PQ: What are the consequences of spiritual adultery?

- I. Israel, God unfaithful, adulterous wife "played" by going after other lovers—worshipping other "gods".
  - a. The LORD asked her children to contend with her (plead for her) to come back from her playing.
  - b. The LORD stated his intention to get her to quit her playing.
    - i. He would expose her shamefully.
    - ii. He would make her like a parched land.
    - iii. He would have no mercy on her children of adultery.
  - c. She said that she would go after her lovers, whom she thought provided her what she wanted.
    - i. She pursued her lovers because she thought they provided bread and water. These are the necessities of eat and drink.
    - ii. She pursued her lovers because she thought they provided wool and flax. These are the provisions of clothing.
    - iii. She pursued her lovers because she thought they provided oil and drinks. These are the luxuries of life.
  - d. Many today are pursuing other "lovers" for they think they provide what they need. Only the LORD can provide what a person or nation really needs.

- II. Israel, God's unfaithful adulterous wife would "pay" for her sins against her husband.
  - a. She would be forced to deal with disappointment. The LORD would hedge her way and she would not be able to overtake her lovers.
  - b. She would be forced to suffer spiritual sightlessness.
  - c. She would suffer the taking back of blessings.
    - i. The LORD would take back his grain and wine.
    - ii. The LORD will take back his wool and flax.
    - iii. The LORD will uncover her lewdness.
    - iv. The LORD will put an end to her mirth.
    - v. The LORD will lay waste her vines and fig trees.
  - d. She would experience Jehovah's judgment.
    - i. The LORD will punish her for her feast days.
    - ii. The reason is that she has forgotten her LORD.

**Title: Restoration of the Unfaithful**

Text: Hosea 2;14-23

ETS: The LORD promised to restore Israel.

ESS: The LORD promises to restore Israel.

OSS: I want God's people to return to loving Him.

PQ: What is involved in God's restoration of His adulterous people?

UW: Actions

- I. A return to the first actions of love. (2:14-15)
  - a. The LORD would allure his love to the desert.
  - b. The LORD would speak tenderly to her.
  - c. The LORD would restore hope.
  - d. The LORD would restore joy.
  
- II. A rejection of idolatry. (2:16-17)
  - a. The people would refer to the LORD as my husband rather than "My Baal".
  - b. The LORD would take the words for Baal out of their mouths and those false gods would not be remembered.
  
- III. A re-establishment of the relationship between the LORD and His covenant people.
  - a. He would betroth Israel forever.
  - b. He would betroth them in a pure relationship-- in righteousness, justice, love, and compassion. (These are not the values of Baal worship.)
  
- IV. A reversal of the judgments brought on by infidelity.
  - a. The LORD would provide safety. (2:18)
  - b. The LORD would cause the earth to produce bountifully. (2:21-22)
  - c. The LORD would change Jezreel from "God scatters" to "God sows".
  - d. The LORD would change Lo-Ruhamah (No mercy) to Ruhamah (mercy).
  - e. The LORD would change Lo-Ammi (not my people) to Ammi (my people).
  - f. The people would say "You are My God."

**Title: If Loving You Is Right, I Don't Want to be Wrong**

Text: Hosea 3:1-5

ETS: The love of the LORD for Israel was an example of true love for Hosea.

ESS: The love of the LORD for Israel is an example of true love for us.

OSS: I want the hearers to love like the LORD loves.

PQ: What can we learn about the LORD's love?

UW: Lessons

In 1972, Luther Ingram recorded the song "If Loving You is Wrong, I Don't Want to be Right". It rose to the top of the R & B charts and it rose to #3 on the Billboard Hot 100 music chart. 1972 it was ranked as the #16 song of the year. In its original version it was the declaration of a man in an adulterous relationship with a married woman. Despite what everyone else said and thought he avowed, "If loving you is wrong, I don't want to be right!"

But the story of the LORD's love for Israel and Hosea's love for Gomer is just the reverse. Hosea realizes that it is the right thing to love unfaithful Gomer. So in essence he declares, "If loving is right, I don't wanna be wrong!" Following the LORD's example, Hosea learns the power of love.

- I. Loving you is right—so I won't throw you away, I will love you again and give you another chance.
  - a. The LORD commanded Hosea to love Gomer again.
  - b. God continued to love Israel.
- II. Loving you is right—so I will come after you. I will not leave you where you are.
  - a. Hosea had to go after Gomer.
  - b. The LORD would go after Israel to deliver her from the servitude of Baal worship.
- III. Loving you is right—so I will pay the price for love—I will sacrifice for you.
  - a. Hosea had to pay the price for Gomer. This was an expensive price which would come at great sacrifice.
  - b. The LORD's love for Israel was costly.
  - c. The LORD's love for the world is costly (Jn. 3:16; 1 Jn. 4:9)
- IV. Loving you is right—so I will continue to be faithful. I will be patient with you as you learn to love me.
  - a. Hosea and Gomer's relationship would take time to build trust and intimacy.
  - b. Israel would be without a husband (king) and then they would seek the LORD.

**Title: The LORD's Reckless Love**

Text: Hosea 3:1-5

ETS: The LORD instructed Hosea to love his adulterous wife Gomer like He loved Israel.

ESS: The LORD loves his people with a powerful, reckless love.

OSS: I want the hearers to love the LORD who loves them with a powerful, reckless love.

PQ: What is the LORD's love like?

UW: Characteristics

- I. The Pattern of the LORD's love.
  - a. The LORD loved an unfaithful nation.
  - b. Israel was the nation that God chose and in the beginning it was a beautiful relationship.
  - c. But Israel soon abandoned the LORD like an unfaith wife abandons a loving husband.
  - d. Israel had not yet come back to the LORD.
  - e. Hosea was told to love unfaithful Gomer, just like the LORD loved unfaithful Israel.

- II. The Persistence of the LORD's love.
  - a. The LORD's love for His people was persistent. He continued to love Israel and give her additional chances to understand and respond to His love.
  - b. The LORD tells Hosea to love Gomer "again". We can infer that Gomer was unfaithful on multiple occasions. Despite her past failures, Hosea would love her again.
  
- III. The Price of the LORD's love.
  - a. The LORD paid a price to continue to love his unfaithful people. He continued to give and to forgive.
  - b. Ultimately, the LORD demonstrated his love for people when He gave his only begotten son.
  - c. Just as the LORD paid a price to love His people, Hosea would have to pay a substantive price to buy back his own wife.
  
- IV. The Patience of the LORD's love.
  - a. The LORD's love for Israel was patient. He knew that it would take time and understanding for Israel to grasp truly and respond fully to His love.
  - b. The love of Hoses for Gomer was patient as well. She was rebellious and ungrateful to Hosea. But he would be patient to help her learn to love him.

**Title: A General Charge Against God's People—The Shortage (Coming Up Short)**

**Text: Hosea 4:1-3**

ETS: The LORD stated the charges against His people.

ESS: The LORD states the charges against His people.

OSS: I want the people to pursue what was lacking in Israel.

PQ: What can we know about the charges against God's people?

UW: Truths

- I. The Charges against God's People (4:1) As is found in much of the book, there is a three-fold charge.
  - a. In the land there is no integrity. There is no faithfulness (*emet*)
  - b. In the land there is no mercy. There is no loving-kindness (*chesed*)
  - c. In the land there is no knowledge of the LORD.
    - i. There is no objective knowledge about the LORD. They do not know the truths from the Law.
    - ii. There is no subjective experience of knowing the LORD. They do not know the Lord personally.
  
- II. The Crimes of God's People (4:2) These crimes are comparable to the prohibitions of the Ten Commandments. As will be revealed later, the priests have failed to teach the people God's laws. Another way of saying this is that the children born to Israel from her adulterous relationship with Baal are illegitimate. They are not God's true children.
  - a. There is cursing. People are breaking commandment 3— "Thou shalt not take the name of the LORD thy God in vain."
  - b. There is lying. People are breaking commandment 9— "Thou shalt not bear false witness against thy neighbor."
  - c. There is murder. People are breaking commandment 6— "Thou shalt not kill."
  - d. There is stealing. People are breaking commandment 8— "Thou shalt not steal."
  - e. There is adultery. People are breaking commandment 7— "Thou shalt not commit adultery."
  
- III. The Consequences for God's People and the World (4:3)
  - a. The land mourns.
  - b. All who live in the land waste away.
  - c. The beast, birds, and fish (all of the animal life in the earth) are dying.

**Title: Three Guilty Groups—Enough Blame to Go Around (4:4-14)**

**Text: Hosea 4:4-14**

ETS: Hosea singled out three groups who are guilty before the LORD.

ESS: Hosea singles out three groups who are guilty before the LORD.

OSS: I want the hearers to identify how they might be guilty before the LORD

PQ: Who is guilty before the LORD?

UW: Groups

- I. The Guilty Priests (4:4-11)
  - a. First charge of guilt and the punishment. (4:5)
    - i. Guilt: The religious leaders are to blame for the corruption of the people.
    - ii. Punishment: Leadership stumbles and I will put your mother to death.
  - b. Second charge of guilt and punishment (4:6)
    - i. Guilt: My people are destroyed for lack of knowledge because you have rejected it.
    - ii. Punishment: I will reject you.
  - c. Third charge of guilt and punishment (4:7)
    - i. Guilt: The more the priest increased, the more sin in the nation.
    - ii. Punishment: They will lose their prestige.
  - d. Fourth charge of guilt and punishment. (4:8-9)
    - i. Guilt: They feed on the sins of the people (turning the people's sin and sacrifices to their profit).
    - ii. Punishment: They will be punished and they will experience frustration and fruitlessness. (Garrett 115)
  - e. Proverb on Corruption
- II. The Guilty People (4:12-13a)
  - a. The people are guilty of consulting "trees" or idols they have made. (4:12)
  - b. The people have been led astray by a spirit of prostitution. They are unfaithful to God.
    - i. This is literal because they have been engaged in sexual acts in their false worship.
    - ii. This is also metaphorical since they have loved other gods besides the LORD.
  - c. The people are engaged in false worship on the mountains, on the hills, and under the trees.
- III. The Guilty Prostitutes and Adulteresses. (4:14)
  - a. In the land of Israel women were turned to prostitution.
  - b. In the land of Israel some women committed adultery.
  - c. The LORD says that ultimately He will not punish them because the men are leading them to those actions.

**Title: The LORD's Triad of Warnings against Israel and Judah**

**Text: Hosea 4:15-5:15**

ETS: The LORD issued three warnings for Israel and Judah.

ESS: The LORD issues three warnings for Israel and Judah.

OSS: I want the people to hear the LORD's warnings.

PQ: What are the warnings?

UW: Warnings

- I. The LORD warns Judah against starting to apostasize like Israel. (4:15-19)
  - a. The warnings (4:15)
    - i. Do not go to Gilgal
    - ii. Do not go to Beth Aven
    - iii. Do not swear "As surely as the LORD lives"
  - b. The wrongs (4:16-18)
    - i. Israel is like a stubborn heifer. (4:16)
    - ii. Ephraim is attached to idols. (4:17)
    - iii. Ephraim is entrenched in drunkenness and immorality. (4:18)
  - c. The wrath (4:19)
    - i. A whirlwind will sweep them away.
  
- II. The LORD warns Judah against stumbling into apostasy and prostitution like Israel. (5:1-7)
  - a. The warnings
    - i. Who is warned?
      1. Hear this, you priests!
      2. Pay attention, you Israelites!
      3. Listen, O royal house!
    - ii. What are they warned about?
      1. A trap has been set for Mizpah.
      2. A net is spread out in Tabor.
      3. A pit they have dug for Shittim.
  - b. The wrongs
    - i. They have the spirit of harlotry. (This refers to the apostasy and immorality of the pagan worship in Israel.) (5:3)
    - ii. They do not know the LORD. (5:4)
    - iii. They have become arrogant. (5:6)
    - iv. They have been unfaithful to the LORD. (5:7)
    - v. They have begotten illegitimate children. (5:7)
  - c. The wrath
    - i. The LORD has withdrawn Himself from them. (5:6)
    - ii. The new moon (darkness) will devour them and their land. (5:7)
  
- III. The LORD warns Judah against sharing in the guilt of sin with Israel. (5:8-15)
  - a. The warnings (5:8)
    - i. Sound the trumpet in Gibeah! (5:8)
    - ii. (Sound) the horn in Ramah. (5:8)
    - iii. Raise the cry in Beth Aven (5:8)
  - b. The wrongs
    - i. Judah's leaders are like those who move the boundary stones. (5:10)
    - ii. Ephraim is intent on pursuing idols. (5:11)
    - iii. Ephraim turned to Assyria and turned to the great king for help. (5:13)
  - c. The wrath
    - i. Ephraim will be laid waste. (5:9)
    - ii. I will pour out my wrath on Judah. (5:10)
    - iii. I am like a moth to Ephraim. (5:12)

- iv. I am like rot to the people of Judah. (5:12)
- v. I will be like a lion to Ephraim and a great lion to Judah. I will tear them and carry them off. (5:14)
- vi. I will go back to my place. (5:15)

**Title: The Call to Genuine Repentance**

**Text: Hosea 6:1-3**

ETS: Hosea called God's people to genuine repentance.

ESS: The LORD, through His word, calls us to genuine repentance.

OSS: I want the hearers to repent truly.

PQ: What is involved in true repentance?

UW: Actions

- I. Returning to the LORD is involved in genuine repentance. (6:1-2)
  - a. To "return" means that we turn back from following other gods and/or things and come back to following the LORD.
  - b. If God's people would turn back, He would heal their diseases. This is a reversal of the judgment of the lion tearing in 5:14.
  - c. If God's people would turn back, He would bind up their wounds. This is a reversal of the judgment of rot in 5:12.
  - d. If God's people would turn back, He would bring them life. This is a reversal of death in 5:14.
  - e. Some interpreters see this as a foreshadowing of the resurrection of Jesus on the third day. (6:2)
- II. Acknowledging the LORD is involved in genuine repentance. (6:3)
  - a. Acknowledging the LORD means knowing Him and acknowledging his lordship over our lives.
  - b. The LORD's salvation would come as surely as the dawn. This is a reversal of the previous judgment promising darkness that would devour the land (5:9)
  - c. The LORD will come as the winter rains and spring rains. This is reversal of the judgement of drought (2:9; 4:3).

**Title: The LORD's Displeasure with His People**

**Text: Hosea 6:4-6**

ETS: Hosea disclosed the LORD's displeasure with His people.

ESS: The LORD discloses his displeasure with His people.

OSS: I want the people to stop displeasing the LORD and to begin to please Him.

PQ: How did God communicate His displeasure with His people?

UW: Ways

- I. The LORD expresses His displeasure with His people. (6:4)
  - a. Two questions are used to express the LORD's frustration.
    - i. O Ephraim, what shall I do to thee? He asked this question of the people of the Northern Kingdom.
    - ii. O Judah, what shall I do to you? He asked the same question of Judah which was headed down the same road of rebellion and apostasy.
  - b. The cause of His displeasure is the "transitory devotion" (John A. Broadus) of God's people.
    - i. Their goodness is compared to a morning cloud. It offers the promise of rain, but then disappears.
    - ii. Their goodness is like the early dew, it offers the promise of needed moisture, but then evaporates.
- II. The LORD exposes His displeasure with His people. (6:5)
  - a. The LORD would expose His displeasure with the words of the prophets.
  - b. God's word would have a powerful effect.
    - i. It would hew them out.
    - ii. It would slay them.
    - iii. It would be bright light in their darkness.
- III. The LORD explains His displeasure with His people. (6:6)
  - a. The people are so enslaved in their false thinking because they do not know the LORD.
  - b. If they really knew the LORD, they would know that He desires mercy (*chesed*)— genuine loyalty to the LORD and compassion for others. This is rooted in the understanding of the LORD as faithful and merciful. Religious sacrifices without a knowledge of God and a corresponding ethic based upon God's character is futile.
  - c. If they really knew the LORD, they would know that He desires knowledge of Himself. Burnt offerings without a knowledge of God is empty religion.

**Title: Exposing Ephraim's Iniquity**

**Text: Hosea 7:1-16**

ETS: The LORD exposed the tragedy of Ephraim's sin.

ESS: The LORD exposes the tragedy of Ephraim's sin.

OSS: I want the hearers to humble themselves before the LORD.

PQ: What does the LORD expose?

UW: Results

- I. The Exposure of Sin in Ephraim and Samaria (6:11b-7:1)
  - a. The LORD desires to restore his people.
  - b. Even then the sins of Ephraim and Samaria are exposed.
    - i. They practice deceit
    - ii. Thieves break into houses.
    - iii. Bandits rob in the streets.
  - c. They do not realize that God remembers their evil deeds
    - i. He remembers their deeds
    - ii. Their sins that surround them are always before the LORD.
- II. The Exposure of the Sins surrounding the King and his court. (7:3-7) The court of Israel is characterized by debauchery and intrigue which ends in the fall of the king.
  - a. Those in the court do evil which gladdens the heart of the king and his princes. (7:3)
  - b. They are all adulterers, heated like a hot oven.
  - c. On the king's festival days, the court becomes drunk with wine and he joins hands with mockers.
  - d. Like a hot over their anger burns all night and in the morning it becomes a flaming fire.
  - e. Everyone is fuel by passion and they consume their kings who have fallen.
  - f. But none call on the LORD, the true king.
- III. The Exposure of Israel's failed political pursuits. (7:8-12)
  - a. Ephraim is like a half-baked cake.
    - i. She has experienced a loss of identify.
    - ii. She has produced unbalanced development.
    - iii. She has experienced unconscious decay.
    - iv. In her pride, she did not turn to the LORD or seek after Him.
  - b. Ephraim is like a foolish dove.
    - i. She is easily deceived and senseless.
    - ii. She tries to make alliances with Egypt and then Assyria.
    - iii. I will catch them and pull them down.
- IV. The LORD's Lament over Israel's spiritual and political apostasy (7:13-16)
  - a. The LORD laments over their spiritual apostasy. (7:13-14)
    - i. The LORD laments the destruction that is coming to them.
    - ii. He longs to redeem them, but they speak lies against him.
    - iii. They refuse to repent
    - iv. Rather than turning to the LORD they become more involved in their pagan rituals.
    - v. They turn away from the LORD.
  - b. The LORD laments over their political apostasy. (7:15-16)
    - i. The LORD trained them, but hey plot evil against the LORD.
    - ii. They turn, but not upward.
    - iii. They are like a slack bow and they will fall by the sword.
    - iv. They use profane speech.
    - v. They would be taunted in Egypt.

**Title: The Improbability of Israel's Restoration**

**Text: Hosea 6:7-7:16**

ETS: Hosea preached knowing that it was improbable that Israel would return to the LORD and be restored.

ESS: Hosea preached knowing that it was improbable that Israel would return to the LORD and be restored.

OSS: I want the hearers to overcome their obstacles to return to the LORD.

PQ: What were the obstacles that would hinder Israel from returning to the LORD?

UW: Obstacles

- I. Infidelity to the Pledge (6:7-7:2)
  - a. Israel had become unfaithful to the covenant through her involvement in false worship.
  - b. Even though the LORD desired to heal His people, it was not likely that she would return from that worship.
  - c. Today, people become entrenched in their religious ideas and become reluctant to change them, even though the LORD would heal them.
  
- II. Immorality and Intrigue in the Palace (7:3-7)
  - a. The court (palace) in the Northern Kingdom was infested with debauchery and deceit.
  - b. Their lifestyles left little room for the LORD.
  - c. Today, some are so concerned with their own political and social standing that they will not listen to the voice of the LORD.
  
- III. Idolatry of Political Matters (7:8-12)
  - a. Israel had compromised spiritual principles for anticipated political gain.
  - b. She had consorted with other nations in hopes of attaining greater stability and power. She was trusting in her own military alliances and political strategies than she was trusting in the LORD.
  - c. Today, some trust in our ability to achieve military superiority and political success more than trusting in the LORD.
  
- IV. Insolence in the People (7:13-16)
  - a. The people had strayed away from the LORD and rebelled against Him. (7:13)
  - b. He wanted to redeem them, but they spoke lies against Him.
  - c. Today, unless people will humble themselves and put away their pride, they will not experience restoration.

**Title: An Eagle is Encircling Ephraim**

**Text: Hosea 8:1-14**

ETS: The LORD announced his judgment on Israel.

ESS: The LORD announced that the eagle is encircling Ephraim.

OSS: I want the hearers to surrender to the LORD and his plan for their lives.

PQ: Why is the eagle encircling God's people?

UW: Reasons

- I. The eagle is encircling Ephraim because the Covenant has been broken. (8:1-3)
  - a. The LORD orders that the lips be put to the trumpet to sound the alarm. (8:1a)
  - b. The LORD announces that an eagle (a vulture) is circling the soon to be dead carcass of Ephraim.
  - c. The reason is they have transgressed God's covenant and broken His law. (8:1c)
  - d. Now they are crying out to the LORD declaring, "My God, we Israel know thee." (8:2) Previously, they would not listen to Him and their actions demonstrate that they do not know Him.
  - e. Israel has spurned good. (8:3) They have spurned the good God and the good he requires.
  - f. The enemy shall pursue Ephraim.
  
- II. The eagle is encircling Ephraim because the king makers and idol makers have been rejected. (8:4-6)

This is essentially the LORD's announcement of judgment on the political and religious systems of the Northern Kingdom.

  - a. Ephraim set up their own kings without consulting the LORD. (8:4)
  - b. Ephraim made idols of silver and gold for their own destruction. (8:4)
  - c. The LORD has spurned the calf made by humans and worshiped in Samaria and the Northern Kingdom. (8:5)
  - d. The calf shall be broken into pieces. (8:5)
  
- III. The eagle is encircling Ephraim because the foreign policy has failed. (8:7-10)
  - a. The Northern Kingdom has sown the wind, but they will reap the whirlwind. (8:7)
  - b. No food will be produced, but if it were, it would be eaten by foreigners. (8:7)
  - c. Hosea depicted the Northern kingdom as already swallowed up. (8:8)
  - d. Ephraim is already among the nations as a useless vessel. (8:8) When the covenant was established they were to be the LORD's treasured possession, His kingdom of priests, His holy nation. But now they were useless.
  - e. In they have gone up alone to Assyria like a wild donkey. They have hired lovers (prostituted themselves). Rather than trusting in the LORD, they are trusting in political and military alliances.
  - f. In the LORD's judgment they will no longer have the ability to anoint their own leaders. (5:10)
  
- IV. The superficial worship has been exposed. (8:11-14)
  - a. Ephraim's altars, instead of being places for acceptable sacrifice, have become places of unacceptable sin. (8:11)
  - b. Although the LORD had provided His clear expectations and instructions in the Law, the priest had not taught them so the people viewed them as some strange thing. (8:12) The implication is that they had so embraced the errant theology and false worship in the Northern Kingdom that it had become normative and God's law was rejected as abnormal.
  - c. The people loved sacrifices, but the LORD took no delight in them.
  - d. He will remember their iniquity and He will punish her send by sending her into captivity. (One akin to the Egypt from which he delivered them.) (8:13)
  - e. Israel has forgotten her maker and has instead trusted in her own fortresses. (8:14)
  - f. But the LORD would send fire on the fortress to devour their strongholds. (8:14)

**Title: Turn out the Lights—The Party's Over**

**Text: Hosea 9:1-9**

ETS: Hosea describes the LORD's judgment of His apostate people.

ESS: Hosea describes the LORD's judgment on His unfaithful people.

OSS: I want the hearer to reject the lure of apostasy.

PQ: What does this judgment mean for Israel?

UW: Meanings

- I. Stop the Music and the Celebration. (9:1)
  - a. Israel is commanded to not rejoice like other nations because has been unfaithful to the LORD.
- II. The Party has been cancelled because of your actions. (9:2)
  - a. The reason for this command her harlotry in forsaking her God.
  - b. She had loved the religious acts that she thought would result in a harvest.
  - c. The harvest has failed.
- III. Get Out of Here. (9:3)
  - a. Israel would not be able to remain in the land.
  - b. She would go back into bondage like in Egypt and will be deported to Assyria.
- IV. All Your Partying Days Are Over. (9:4-6)
  - a. She would no longer be able to enjoy the religious celebrations she loved.
  - b. The LORD asks her, now that you have blown it, what are you going to do?
  - c. Even if she escaped the destruction of the Northern Kingdom, she would still go into Egypt.
  - d. Briars and thorns will overtake where she once worshipped and lived.
- V. There Ain't No Party Where You're Going. (9:7-9)
  - a. Your days of reckoning are at hand.
  - b. You should have listened to the warnings of the prophets whom your rejected and ridiculed. He was God's prophet, and God's watchman.
  - c. You have sunk down to the low, crude actions at Gibeah.
  - d. The LORD will remember and he will punish you for your rebellion.
  - e. The party' over

**Title: The High Cost of Sin**

**Text: Hosea 9:10-17**

ETS: Israel paid a high cost for her sin.

ESS: God's people pay a high cost for sin.

OSS: I want the people to cling to the LORD and avoid sin and its costs.

PQ: What did Israel lose because of her sin?

UW: Losses

- I. Because of sin, Israel lost her love. (9:10-11)
  - a. At the beginning of the LORD's relationship he found her.
  - b. Finding her was like finding grapes in the desert.
  - c. But when Israel came to Baal Peor she consecrated herself to that vile thing. Baal Peor was the location of a shrine to Baal in the plains of Moab. According to Numbers 25:1-9, at Baal Peor the Israelites contaminated themselves through lustful, immoral acts with the Moabite women.
  - d. Israel became as vile as the thing she loved.
  - e. Israel lost her love. That is a high cost to sin.
- II. Because of sin, Israel lost her glory. (9:12-13)
  - a. According to Hosea, Ephraim's glory would fly away like a bird. Many interpret this to mean God Himself.
  - b. They would have no children, and even if they did the children would be taken.
  - c. The LORD will turn away from him.
  - d. Ephraim is connected with Tyre. Tyre was planted in a pleasant place and she turned over her children to the "slayer: through child sacrifice. So Ephraim was planted by God and will give her children over to the "slayer"—first to Baal and then to the Assyrians.
  - e. Israel lost her glory. That is high cost to sin.
- III. Because of sin, Israel lost her future.
  - a. There is a prayer that the LORD will give the people empty wombs.
  - b. Because of their deeds at Gilgal, the LORD would drive them out of his house and no longer love them.
    - i. Gilgal was described as a cult center (4:15; 12:11). Gilgal became a notorious city where every kind of evil practice could be found.
    - ii. Gilgal is also the place where Saul was inaugurated. According to Garrett, God's rejection of Saul may serve here a type for rejection for the Northern kings and kingdom (Garrett 203)
    - iii. Ephraim will be barren and even if she has children God will slay them.
    - iv. Hosea's God will reject them because of they have not obeyed the LORD.
    - v. They will be wanders among the nations.
    - vi. They lost their future as the people of God. That is a high cost to sin.

**Title: Lesson about the LORD's Love**

**Text: Hosea 11:1-12**

ETS: The LORD disclosed lessons about His love.

ESS: The LORD discloses lessons about His love.

OSS: I want the hearers to love the LORD.

PQ: What does the LORD disclose about his divine love?

UW: Lessons

- I. Divine Love's Dedication. (11:1-4) The LORD is dedicated to those He loves. While earlier in the book God's love was depicted as the love of husband for a wife, in these verses His love is depicted as a father dedicated to his child.
  - a. The LORD loves like a parent. (11:1)
  - b. The LORD calls to his people through his prophets. (11:2)
  - c. The LORD taught his people to walk. (11:3)
  - d. The LORD led his people with kindness. (11:4a)
  - e. The LORD fed his people with gentleness. (11:4b)
  
- II. Divine Love's Discipline. (11:5-7) The LORD disciplined his people when they strayed from Him.
  - a. They will go into Assyria, not into Egypt (11:5)
  - b. Swords will clash in warfare in their cities. (11:6)
  - c. Their apostate worship would be rejected. (11:7)
  
- III. Divine Love's Dilemma (11:8) Hosea used human language to describe the seeming tension between divine justice to destroy Israel and divine love to spare Israel,
  - a. The LORD is not impersonal; He is personal.
  - b. The LORD is not vindictive like a human being might be.
  
- IV. Divine Love's Decision (11:9)
  - a. The LORD will discipline His people, but He will not destroy them.
  - b. He will not carry out the fullness of His fierce anger against them.
  - c. He will not go in like a human conqueror who will ravage and destroy a defeated city.
  - d. God, who is not a man, sent His Son— "the God/Man"— to provide a sacrifice for sin. Divine love provides the sacrifice for divine justice.
  
- V. Divine Love's Draw (11:10-11)
  - a. God's people, in contrast to their previous rebellion, will follow the LORD.
  - b. Like a roaring lion draws its cubs, the LORD will draw His people to Himself.
  - c. God's people will be drawn to him from all parts of the world.

**Title: What Comes from Deceitful Living?**

**Text: Hosea 12:1-14**

ETS: The LORD explained the results of deceitful living.

ESS: God's Word explains the results of deceitful living.

OSS: I want the hearers to turn to the LORD from their deceitful living.

PQ: What does Hosea say about deceitful living?

UW: Truths

- I. A Present Reality. The LORD charges Ephraim and Judah with deceit. (11:12-2:1)
  - a. Ephraim has surrounded the LORD with lies and deceit.
  - b. Judah is also unruly against the LORD.
  - c. Ephraim pursues the east wind continually. It is empty and yet powerful.
  - d. Ephraim is crafty, trying to get ahead by making a covenant with Assyria and trading with Egypt.
  
- II. A Possible Restoration. The LORD shows that the remedy for deceitful living and its judgment is turning to the LORD. (12:2-6)
  - a. He took his brother by the heel. He was manipulative.
  - b. He gained power with God. He tried by his own power to overcome the anger.
  - c. He met God at Bethel. In the end, he met God at Bethel.
  - d. Although have used manipulation and deceit, like Jacob it has not all worked out. Now is the time to meet with the LORD.
  - e. Therefore, turn to God. He urges them to keep mercy and justice and wait on God continually.
  
- III. A Probable Result. The LORD shows that you cannot reject the LORD's words (failing to turn) and still hope to survive. (12:7-14)
  - a. They are guilty of using deceit to get gain.
  - b. They boast that they have become rich and no sin can be found in them.
  - c. The LORD reminds them that he is their God.
  - d. He will send them back to live in tents.
  - e. He uses his prophets to communicate His will to his people.
  - f. But there is wickedness in Gilead and in Gilgal. Gilead was a major city in the land east of the Jordan. Gilgal was west. Both of these cities had become significant places for idol worship.
  - g. There altars will become like piles of stone in a plowed field.
  - h. When you persist in deceit you wind up fleeing and serving like Jacob. But the LORD provides deliverance when people follow His prophet.
  - i. But Ephraim has provoked him to anger bitterly and the LORD will leave Ephraim's guilt upon him and repay him for his contempt.

**Title: Hosea's Final Word of Judgment**

Text: Hosea 13:1-16

ETS: Hosea summarized the LORD's judgement on Ephraim.

ESS: Hosea summarizes the LORD's judgment on His people.

OSS: I want the hearers to throw themselves on the mercy of God.

PQ: What does Hosea say about judgment on Ephraim?

UW: Words

- I. The LORD tells why He will judge Ephraim. (13:1-3)
  - a. In the past, (In the early days) the tribe of Ephraim was large and influential (13:1)
  - b. But he became guilty of Baal worship and died. Ephraim was among the tribes who embraced a form of Baal worship to establish unity in the Northern kingdom (12:25-33).
  - c. In the present, they are sinning more and more through their making of expensive, custom idols.
  - d. It is said of them that they offer human sacrifice and they kiss the calves in worship.
  - e. In the future their end is coming.
    - i. Ephraim will be like the morning mist.
    - ii. Ephraim will be like the early dew that disappears.
    - iii. Ephraim will be like whirling chaff from a threshing floor.
    - iv. Ephraim will be like smoke escaping through a window.
  - f. “The four pictures combine to show Israel’s guilt, lack of power, and coming judgment” (Wood 118).
- II. The LORD reminds them of His care for them. (13:4-8)
  - a. The LORD cared for Ephraim, but they forgot him. (13:4-6)
    - i. The LORD is not just any God; He is the one who brought them out of Egypt.
    - ii. He said that Ephraim would acknowledge no other God but him and no other Savior except Him. He refused to be just one of Ephraim’s “gods”. They had added the worship of Baal to the worship of the LORD in a syncretistic way. (13:4)
    - iii. He cared for them in the desert. (13:5)
    - iv. He fed (pastored) them and they became satisfied. (13:6) But in their satisfaction they became proud and they forgot him.
  - b. The LORD was coming to destroy Ephraim (13:7-7)
    - i. So the LORD will come upon them like a lion.
    - ii. The LORD will hunt them like a leopard.
    - iii. The LORD will attack them like a bear robbed of his cubs.
    - iv. Like a lion he will devour them.
- III. The LORD asks where is their king to save them now (13:9-11)
  - a. The LORD will destroy Israel because they are against him.
  - b. He asks, “Where is your king, that he may save you?”
  - c. He asks, “Where are your rulers?”—the ones for whom you asked.
  - d. The LORD says that in his anger He gave them a king and in His wrath He took him away.
- IV. The LORD would not ignore their sin (13:12-13)
  - a. The guilt of Ephraim is stored up and their sins are on record. (13:12)
  - b. Ephraim does not want to face the LORD. They are like a child who does not want to emerge from the womb. (13:13)
- V. The LORD would offer no hope for their deliverance (13:14)
  - a. These verses are unusual in that they can be interpreted indicatively or interrogatively. Interpreters are divided. The last phrase is “Repentance shall be hidden from mine eyes.” This seems to provide the key for interpretation.
  - b. Shall I ransom them from the power of Sheol? No.
  - c. Shall I redeem them from Death? No.

- d. The LORD would be a plague to death and would destroy Sheol.
- e. He would hide his eyes from their repentance.

VI. The LORD would bring judgment upon them. (13:15-16)

- a. The LORD would send a strong east wind (Assyria) which will dry up their fountains and would reduce them to poverty.
- b. The LORD send judgment on Samaria, the capital city, and she would experience the horrors of war. (13:16)

**Title: A Final Invitation to Repent**

**Text: Hosea 14:1-9**

ETS: Hosea presented the case for repentance.

ESS: The Bible provide a case for repentance.

OSS: I want the hearers to turn fully to the LORD.

PQ: What are the features in this case for repentance?

UW: Features

I. The Prophet's Plea (14:1-3)

- a. Hosea instructs the people to return to the LORD. (14:1)
  - i. Return has the idea of repenting—to turn around and come back to the LORD.
  - ii. Hosea identified the LORD as “the LORD your God”. He seized upon the promise of God to call the people “Ammi”—My people.
  - iii. He reminds them that their “sins”—their own crookedness or perversion—has been their reason for falling.
- b. Hosea instructed the people how they should pray or speak to the LORD. (14:2-3)
  - i. He told them they should take “words”. We sometimes speak lightly of the use of words. We say things like “Talk is cheap” or “That’s just talk.” But here the idea is that they needed to bring words expressing their sorrow for sin and the requesting God’s forgiveness. They had an abundance of false worship and religious action. They had tried to appease the LORD, but their worship only displeased him.
  - ii. Illustration: Sometimes husbands and wives get upset. Silence prevails until someone breaks the silence and apologizes. Hosea is saying the Israel needs to approach God with words of apology.
  - iii. Israel need to return to the LORD.
  - iv. Israel needed to confess “all” of her iniquities. In the Hebrew construction “all” is placed first. Sometimes we want to confess some, but not all of our sins.
  - v. The words “take away” translate the Hebrew word *nasah*, which means “to lift up and carry away”.
  - vi. Israel would not only need to ask the LORD to take away all her sins, but she also needed to ask the LORD to receive her. This seems to mean that by God’s good grace He will receive them.
  - vii. Next, Israel was to acknowledge that she would trust in the LORD.
    - 1. She would not trust in help from Assyria.
    - 2. She would not trust in horses. This may mean she will not trust in horses from Egypt or horses as a means of military might.
    - 3. She would not trust in idols— “the work of our hands”.
  - viii. Israel, like an orphan without a father, would need the mercy of God.

II. The LORD's Response (14:4-8)

- a. Hosea described what a gracious LORD will do for a truly repentant Israel. (14:4-5a)
  - i. I will heal their backsliding.

- ii. I will love them freely; for mine anger is turned away from him.
      - iii. I will be as dew unto Israel; he shall grow like the lily, and cast forth his roots like Lebanon.
    - b. Hosea described how Israel would be blessed and would be a blessing using a variety of botanical metaphors. (14:5b-7)
      - i. Israel will be beautiful like the lily.
      - ii. Israel will be deeply rooted.
      - iii. Israel will experience new growth.
      - iv. Israel will have the splendor of the olive tree.
      - v. Israel will have the fragrance of Lebanon.
      - vi. Israel will give shade.
      - vii. Israel will provide grain (food) for herself and others.
      - viii. Israel will provide wine (drink) for herself and others.
      - ix. The remembrance of this restored Israel will be like wine from Lebanon.
    - c. Hosea indicted that the LORD would give all that was needed to Israel who was done with idols. (14:8)
- III. Wisdom's Instruction (14:9)
- a. Hosea posed two questions regarding how to interpret and apply the words of his prophecy.
  - b. Drawing on the language of wisdom literature, Hosea stated that in the end those who walk in the ways of the LORD will be wise and prosper and those who are rebellious will fall.

**Title: It's Not Too Late**

**Text: Hosea 14:1-9**

ETS: Hosea told the people that it was not too late to turn to the LORD.

ESS: It's not too late for us to return to the LORD.

OSS: I want the hearers to turn fully to the LORD.

PQ: What can we do to come to the LORD?

UW: Truths

- I. It's not too late to return to the LORD. (14:1-3) Some think that it's too late that God has given up on them. But, it's not too late.
  - a. Hosea makes one last plea for the people to return to the LORD.
  - b. Returning to the LORD would involve a real change in direction.
  - c. Returning to the LORD would involve knowing and acknowledging Him.
  - d. Use the opportunity God has provided you to turn to Him.
  
- II. It's not too late to be restored by the LORD. (14:4-8) Some think that their lives are so messed up that they can never be fixed, stored, or repaired by the LORD. But, it's not too late.
  - a. Hosea spoke about what the LORD would do for His people. (14:4-5)
    - i. The LORD would heal their waywardness.
    - ii. The LORD would love them freely.
    - iii. The LORD would bless them like dew to a flower.
  - b. Hosea spoken in botanical/agricultural language about what God would do for His people. He would bless them and use them to be a blessing to others.
    - i. He would cause them to blossom.
    - ii. He would cause them to send down their roots.
    - iii. He would cause them to experience growth.
    - iv. He would cause them to be splendid.
    - v. He would cause them to smell fragrant.
    - vi. He would cause them to be a shade.
    - vii. He would cause them to be grain for the hungry.
    - viii. He would cause them to be wine for the thirsty.

- ix. He would remember them with pleasantness.
  - c. You may think and feel that your life is in a mess and you may have messed up the lives of family and friends around you. But it is not too late for the LORD to bless your life and use your life as a blessing to others. Use this opportunity that the LORD has given to you to turn to him before it is too late.
- III. It's not too late to realign your life with the LORD. (14:9) Some think that they have lived their life the wrong way so long that they could not change. But, it's not too late.
- a. There is much to try to realize about living right. (14:9)
  - b. But in the end the wise walk in the LORD's ways and the rebellious stumble in the LORD's ways.
  - c. It might be difficult, but it is not too late to begin to walk in the ways of the LORD.

**Title: Hosea's Message for Today (Revised from Waylon Bailey)**

**Text: Book of Hosea**

ETS: Hosea taught many key truths.

ESS: The book of Hosea provides some substantive teachings for God's people today.

OSS: I want the hearers to apply God's truths.

PQ: What are the key truths from the book of Hosea today?

UW: Truths

- I. Hosea learned that God loved unfaithful Israel and he could love unfaithful Gomer.
  - a. The key truth of the book of Hosea is God's love for Israel. He had provided a covenant for His people, but they broke the covenant. Israel committed spiritual adultery against the LORD, yet he still loved her.
  - b. Hosea learned that if God could love Israel after her unfaithfulness, then he could love Gomer.
  - c. If God can love His people after they have failed him, then with His love we can love the people in our lives who have failed us.
- II. Hosea learned the nature of true religious fellowship with God is a relationship.
  - a. God did have a covenant with Israel and he did have a religious system which re-enforced that covenant. But at the heart of religion is a relationship with the LORD. One of the frequent changes against Israel is that they do not know the LORD.
  - b. Hosea learned that religious practice is only meaningful because of a relationship.
  - c. We desperately need to embrace the truth that real religion is concerned with relationship. In perhaps the most well-known passage in Hosea, he states, "For I desired mercy, and not sacrifice, and knowledge of God more than burnt offerings" (Hos. 6:6)
- III. Hosea learned that sin is against God's love. Sin is unfaithfulness.
  - a. The great sin of Israel was spiritual adultery. At the core of the covenant is fidelity to God.
  - b. Through the experiences of his marriage with Gomer, Hosea experienced what it is to be sinned against. Gomer's sinful actions were against Hosea's love.
  - c. When we sin, our sin is against God's love.
- IV. He learned that true repentance is necessary for restoration.
  - a. The longing for the LORD is that His people would come back to Him. He desired to forgive them, but they had to return to him if there could be true restoration.
  - b. Hosea experienced this both in his marriage and his ministry. He saw that there can only be restoration when there is repentance.
  - c. We cannot be restored fully to a right relationship with God when we have not repented.

## How to Prepare Better Sermons with Limited Time

- I. **Get some good Bible study tools.** People in all professions need the right tools. We should use the best tools we can. (I have listed only printed resources, but many tools for the computer are available.)
- A. Study Bible (*NIV Study Bible*)
  - B. Bible Dictionary (*Holman Bible Dictionary*)
  - C. Concordance (Strongest Strong's Exhaustive Concordance)
  - D. Bible Handbook (*Holman Bible Handbook*)
  - E. OT Survey and NT Survey (*Survey of the Old Testament* by Hill and Walton and *The New Testament: Its Background and Message* by Lea and Black)
  - F. Bible Atlas (*Holman Bible Atlas*)
  - G. While you are at it, get a few good books on preaching like:
    - 1. *Expository Preaching* by Harold T. Bryson
    - 2. *Biblical Preaching* by Haddon Robinson
    - 3. *The Art and Craft of Biblical Preaching* edited by Haddon Robinson and Craig Brian Larson
- II. **Plan your preaching.** (Try making a plan for at least one quarter of the year.)
- A. Consider the benefits of planning your preaching. In the book, Planning Your Preaching, Dr. Stephen Rummage identified ten benefits of planning (23-32).
    - 1. It allows for greater leadership of the Holy Spirit.
    - 2. It creates greater diversity in your preaching.
    - 3. It allows you to teach your congregation systematically.
    - 4. It aids in developing meaningful and cohesive worship services.
    - 5. It saves time.
    - 6. It helps protect your time.
    - 7. It enables you to address timely subjects.
    - 8. It helps you to build your library.
    - 9. It reduces stress.
    - 10. It heightens your creativity.
  - B. Develop a method for planning your preaching. Start out by trying these general guidelines.
    - 1. Select the general topic. (See some of the topics listed in the next section.)
    - 2. Make a preliminary plan. (Outline a book)
    - 3. Study the Bible passages and gather other supporting or illustrative information. (If you plan in advance you can plan your study and gather material as you go along.) *"Go to the ant, thou sluggard; consider her ways and be wise, Which having no guide, overseer, or ruler, Provideth her food in summer, and gathereth her food in the harvest."* (Pro. 6:6-8)
  - C. Consider the Topics for a Preaching Plan
    - 1. Consider preaching on books of the Bible. (You will need to prepare an outline of the book.)
      - a) One method is to preach through a book of the Bible. You should select the book and begin planning the sermons well in advance of announcing your plan to the congregation, if you do announce it.
      - b) One method is to do a survey of each book. This takes much time to do each book so you should allow plenty of preparation time.
    - 2. Examine possibility of preaching on the life of Christ. Christmas is a great time to begin and you can plan to finish at Easter. (You will need to sketch out the major events of the life of Christ.)
    - 3. Think about preaching on the great characters of the Bible. This is also known as biographical preaching. (You will need to make a list of significant persons and key teachings which might be highlighted by their lives.)

- a) You can preach a series on a single Bible character like Abraham, Moses, David, or Paul.
- b) You could also preach a series on a different personalities like “Here is Your life: Great People of the Old Testament” or “Let Me Introduce You to Christians You Should Know: Great People of the New Testament.” Consider a series on the disciples of Jesus.
4. Preach on the Great Doctrines of the Bible. Think about “Convictions We Hold” or “Truths that will Change Your Life.” (You will need to make a list of key doctrines or teachings.)
5. Select some great passages from the Bible. Expound the Ten Commandments, the Sermon on the Mount, or the parables of Jesus.
6. The Mission of the Church. (You will need to compile a list of the components of the mission of the church.)
7. The Christian Family. (You will need to identify key teachings or issues related to the family.)

### III. **Develop the Individual Sermons.**

- A. Select the text. Identify the text, or sometimes texts, you will be using.
- B. Summarize the essence (heart) of the text. State the heart of the text in a simple sentence worded in the past tense.
- C. Summarize the essence of the sermon in a sentence—the one idea of the sermon. State the idea of the sermon in a simple sentence in the present or future tense.
- D. Summarize the objective of the sermon in a sentence. State what you want the hearers to do in response to the sermon.
- E. Write the points or major divisions of the sermon.
- F. Expand the points by adding substance material or functional elements. Expansion may be described as putting content into the sermon. Expansion means to spread out, to enlarge, to work out in full detail. Consider using the following methods of Expansion.
  1. The Textual Analysis Method. This is a method which derives substance material from the text itself. The analysis of the text will help you expand the major divisions. You will select the matters which amplify the major divisions, and you will also eliminate some of the analysis. Some texts lend themselves to the textual analysis method more readily than any other method of fashioning substance. (Bryson 97)
    - a) The method may be sequential.
    - b) The method may be selective.
  2. The Text/Today Method. Under each major division you will explain the meaning of the text, and then you will apply this meaning to the needs of people in today’s world. Think of each major division supported by “then” material and “now” material.
  3. The Facet Method. The major divisions will be expanded with various elements in mind. This will be looking at every possible angle of each major division. Of course you will not use everything you think about but only those facets which will help to expand the major divisions and to relate to people’s needs.
  4. The Combined Rhetorical Method. This method uses the various “functional elements” to expand the major divisions of the sermon.
    - a) Explanation. Explanation means “to make clear,” “to explain,” or “to make understandable.” Preachers need to clarify what the hearers do not understand (Bryson 375).
    - b) Argumentation. Argumentation has to do with persuading, proving, convincing, or refuting. Argument includes reason and discussion as well as controversy and dispute (Bryson 379).
    - c) Application. Application includes relating, involving, and moving people to action. Application involves relating the biblical truth to the contemporary hearers (Bryson 383).

- d) Illustration. Illustration seeks to illumine biblical truth in some way. Illustrations are to make the foreign familiar and to make abstract real (Bryson, 391).
- e) Imagination. Imagination incarnates facts with living scenes and situations to present hidden truth. It identifies the unknown and the known and creates fresh images so hearers can understand and experience truth in a new way (Bryson 397).
- f) Narration. Narration is the telling of the biblical story or the telling of a contemporary story which is analogous to some biblical truth (Bryson 403).

- G. Add the introduction, conclusion, illustrations, and transitions.
- 1. The introduction should seek to gain the interest of the hearers and introduce the sermon idea as skillfully and quickly as possible.
  - 2. The conclusion should bring the sermon to an appropriate end and exhort the people to respond according to the objective of the sermon.
  - 3. The illustrations help to engage the hearers by allowing them to see the Bible truth illuminated.
  - 4. The transitions should help move the sermon from one point to the next.

## Sample Sermon Preparation Page

**Date:** (When will the sermon be preached?)

**Text:** (What is the Biblical basis for the sermon?)

**Title:** (What appropriate and interesting name can be given to the sermon?)

**Essence of the Text a Sentence:** (What is this text about?)

**Essence of the Sermon in a Sentence:** (What is the sermon, based on the text, about?)

**Objective of the Sermon in a Sentence:** (What do I want the hearers to do?)

**Probing Question:** (Which question will I use to develop the outline or points for this sermon? What? Why? How? Who? Which? When? or Where?)

**Unifying Word:** (Which word will unify the major divisions or points of the outline? See pp. 35-36 for a list.)

**Introduction:** (What information will I use to gain the interest of the hearers and introduce the sermon idea as skillfully and quickly as possible?)

**Major Division One:** (What will be the first major division or point of the sermon?)

**Expansion of Division One:** (How will I expand or add substance to this point?)

**Major Division Two:** (What will be the next major division or point of the sermon?)

**Expansion of Division Two:** (How will I expand or add substance to this point?)

**Major Division Three:** (What will be the next major division or point of the sermon?)

**Expansion of Division Three:** (How will I expand or add substance to this point?)

**Conclusion:** (What information will I use to bring the sermon to an appropriate end and exhort the people to respond according to the objective of the sermon?)

**Illustrations:** (What illustrations are needed to help the people see the truths in action?)

### 3 Month Preaching Calendar for 2021 (Sample)

<b>2021 Dates</b>	<b>Sunday AM (Hosea)</b>	<b>Sunday PM (Galatians)</b>	<b>Wednesday (Romans)</b>
Sunday, January 3 Wednesday, January 6	Text: Hosea 1:2-2:1 Title: Married to an Adulteress (A Good Start Gone Bad)	Text: Gal. 1:1-5 Title: A Story of Grace	Text: Rom. 1:c-6 Title: The Gospel in Miniature
Sunday, January 10 Wednesday, January 13	Text: Hosea 2:2-13 Title: You Play—You Pay	Text: Gal. 1:6-10 Title: When It Is Hard for a Pastor to Give Thanks	Text: Rom. 1:8-15 Title: When ministry is on your Mind
Sunday, January 17 Wednesday, January 20	Text: Hosea 3:1-5 Title: If Loving You Is Right I Don't Want to Be Wrong	Text: Gal. 1:11-2:10 Title: A Defense of the Gospel	Text: Rom. 1:16-17 Title: The Power of the Gospel
Sunday, January 24 Wednesday, January 27	Text: Hosea 4:1-3 Title: A General Charge against God's People	Text: Gal. 2:11-14 Title: Practice the Truth Your Preach	Text: Rom. 1:18-32 Title: The Wrath of God
Sunday, January 31 Wednesday, February 3	Text: Hosea 6:1-3 Title: The Call to Genuine Repentance	Text: Gal. 3:1-5 Title: Experience Can Be A Good Teacher	Text: Rom. 1:18-3:20 Title: The Verdict is In- Guilty
Sunday, February 7 Wednesday, February 10	Text: Hosea 6:1-4 Title: The LORD's Displeasure with His People	Text: Gal. 3:10-26 Title: Take a Look at the Book	Text: Rom. 3:21-31 Title: The Righteousness of God
Sunday, February 14 Wednesday, February 17	Text: Hosea 11:1-11 Title: Lessons about the LORD's Love	Text: Gal. 3:27-4:7 Title: You are Really a Child of God	Text: Rom. 4:1-25 Title: The Example of Abraham
Sunday, February 21 Wednesday, February 24	Text: Hosea 7:1-16 Title: Exposing Ephraim's Iniquity	Text: Gal. 4:8-20 Title: Begging for People to Be Free	Text: Rom. 5:1-11 Title: The Results of Justification
Sunday, February 28 Wednesday, March 3	Text: Hosea 8:1-14 Title: The Eagle is Encircling Ephraim	Text: Gal. 5:1-11 Title: Stand for Liberty	Text: Rom. 5:12-21 Title: Adam and Christ
Sunday, March 7 Wednesday, March 10	Text: Hosea 9:10-17 Title: The High Cost of Sin	Text: Gal. 5:16-23 Title: Living by the Spirit	Text: Rom. 6:1-14 Title: Dead to Sin, But Alive in Christ
Sunday, March 14 Wednesday, March 17	Text: Hosea 12:1-4 Title: What Comes from Deceitful Living?	Text: Gal. 3:2-5; 4:6; 5:5; 5:16-24; 6:9 Title: The Spirit's Work in the Life of the Believer	Text: Rom. 6:15-23 Title: Whose Slave Are You?
Sunday, March 21 Wednesday, March 24	Text: Hosea 13:1-16 Title: Hosea's Final Word of Judgment	Text: Gal. 6:1-10 Title: A Christian that Will Do You Some Good	Text: Rom. 7:1-6 Title: Free From the Law—The Marriage Analogy
Sunday, March 28 Wednesday, March 31	Text: Hosea 14:1-9 Title: It's Not Too Late	Text: Gal. 6:11-18 Title: Boast in the Cross	Text: Rom 7:7-25 Title: The Problem of Indwelling Sin

### 3 Month Preaching Calendar for 2021 (Blank)

<b>2021 Dates</b>	<b>Sunday AM</b>	<b>Sunday PM</b>	<b>Wednesday</b>
Sunday, January 3 Wednesday, January 6			
Sunday, January 10 Wednesday, January 13			
Sunday, January 17 Wednesday, January 20			
Sunday, January 24 Wednesday, January 27			
Sunday, January 31 Wednesday, February 3			
Sunday, February 7 Wednesday, February 10			
Sunday, February 14 Wednesday, February 17			
Sunday, February 21 Wednesday, February 24			
Sunday, February 28 Wednesday, March 3			
Sunday, March 7 Wednesday, March 10			
Sunday, March 14 Wednesday, March 17			
Sunday, March 21 Wednesday, March 24			
Sunday, March 28 Wednesday, March 31			

## Helpful Resources for the Pastor

### **Preaching**

Bryson, Harold T. *Expository Preaching: The Art of Preaching Through a Book of the Bible*. Nashville: Broadman, 1995.

Rummage, Stephen. *Planning Your Preaching: A Step-by-Step Guide for Developing a One-Year Preaching Calendar*. Grand Rapids: Kregel, 2002.

### **Personal Growth**

Foster, Richard J. *Celebration of Discipline: A Path to Spiritual Growth*. San Francisco: Harper & Row, 1978.

Moore, Bobby. *Your Personal Devotional Life*. Southaven, MS: The King's Press, 2001.

Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. Foreword by J. I. Packer. Colorado Springs: NavPress, 1991.

### **Pastoral Work**

Callahan, Kennon L. *A New Beginning for Pastors and Congregations: Building an Excellent Match upon Your Shared Strengths*. San Francisco: Jossey-Bass, 1999.

Campbell, Barry. *Toolbox for [Busy] Pastors*. Nashville: Convention Press, 1998.

Cothen, Joe H. *Equipped for Good Work*. Rev. by Joe H. Cothen and Jerry N. Barlow. Gretna, LA: Pelican Publishing Co., 1981, 2002.

Criswell, W. A. *Criswell's Guidebook for Pastors*. Nashville: Broadman Press, 1980.

Dorr, Luther. *The Bi-vocational Pastor*. Nashville: Broadman Press, 1988.

Falkner, Brooks R. *Getting on Top of Your Work: A Manual for the 21<sup>st</sup>-Century Minister*. Nashville: Convention Press, 1999.

London, H. B. and Neil B. Wiseman. *Pastors at Greater Risk: Real Help from Pastors Who've Been There*. Rev. ed. Foreword by James Dobson. Ventura, CA: Regal, 2003.

Sugden, Howard F. and Warren W. Wiersbe. *Answers to Pastors FAQs*. Colorado Springs: Nexgen, 2005.

### **Relationship Skills**

Bozeman, Jeanine Cannon and Argile Smith, Eds. *Interpersonal Relationship Skills for Ministers*. Gretna, LA: Pelican Publishers, 2004.

Diehm, William H. *Sharpening Your People Skills: Ten Tools for Success in any Relationship*. Nashville: Broadman and Holman Publishers, 1996.

Maxwell, John C. *Be a People Person*. Colorado Springs: Chariot Victor Publishing, 1994.

## Helpful Resources on Preaching

- Bryson, Harold T. and James C. Taylor. *Building Sermons to Meet People's Needs*. Nashville: Broadman Press, 1980.
- \_\_\_\_\_. *Expository Preaching: The Art of Preaching from a Book of the Bible*. Nashville: Broadman and Holman Publishers, 1995.
- Cothen, Joe H. *The Pulpit is Waiting: A Guide for Pastoral Preaching*. Gretna, LA: Pelican Publishing Co., 1998.
- Craddock, Fred B. *Craddock on the Craft of Preaching*. Edited by Lee Sparks & Kathryn Sparks. St. Louis, Chalice Press, 2011.
- \_\_\_\_\_. *Preaching*. Abingdon Press, 1985.
- McDill, Wayne. *The Moment of Truth: A Guide to Effective Sermon Delivery*. Nashville: Broadman and Holman, 1999.
- \_\_\_\_\_. *The 12 Essential Skills for Great Preaching*. Nashville: Broadman and Holman, 1994.
- Miller, Calvin. *The Empowered Communicator: 7 Keys to Unlocking an Audience*. Nashville: Broadman and Holman Publishers, 1994.
- Overdorf, Daniel. *One Year to Better Preaching: 52 Exercises to Hone Your Skills*. Grand Rapids: Kregel Publications, 2013.
- Pollard, Frank. *The Preaching Pastor: The Craft of Creating Sermons Week by Week*. 2003.
- Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*. 2<sup>nd</sup> ed. Grand Rapids: Baker Book House, 1980; 2001.
- Robinson, Haddon W. and Craig Brain Larson, eds. *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*. Grand Rapids: Zondervan, 2005.
- Rummage, Stephen Nelson. *Planning Your Preaching: A Step-by-Step Guide for Developing A One-Year Preaching Calendar*. Grand Rapids: Kregel, 2002.
- Smith, Robert, Jr. *Doctrine that Dances: Bringing Doctrinal Preaching and Teaching to Life*. Nashville: B & H Publishing Group, 2008.
- Stanley, Andy and Lane Jones. *Communicating for a Change*. Colorado Springs, CO: Multnomah Books, 2006.
- Stone, Dave. *Refining Your Style: Learning from Respected Communicators*. Loveland, CO: Group, 2004.
- Wilson, Jim, R. Gregg Watson, Michael Kuykendall, and David Johnson. *Impact Preaching: A Case for One-Point Expository Preaching*. Bellingham, WA: Lexham Press, 2018.

### List of Unifying or Classifying Words

(Harold Bryson calls them “Unifying” words and Rick Warren calls them “classifying” words.)

abuses	causes	directions	generalizations
accusations	challenges	disasters	gifts
actions	chances	disciplines	graces
acts	changes	disclosures	groups
actualities	charges	discoveries	guidelines
admonitions	characteristics	distinctions	guarantees
advantages	characteristics	distinctions	
affairs	claims	doctrines	habits
affirmations	clues	dreams	handicaps
agreements	classes	duties	hazards
aims	commands	effects	hopes
alternatives	commitments	elements	hungers
ambitions	comparisons	encouragements	
ambushes	compensations	errors	ideas
angles	compromises	essentials	ideals
answers	compulsions	estimates	imperatives
applications	conceptions	events	implications
approaches	concessions	evidences	impressions
areas	conclusions	evils	improvements
arguments	conditions	examples	impulses
aspects	conflicts	exchanges	incentives
aspirations	consequences	exclamations	incidents
assertions	contrasts	exhortations	indications
assumptions	corrections	expectations	indictments
	credentials	experiences	inferences
assurances	criteria	explanations	ingredients
attainments	criticisms	expressions	injunctions
attitudes	customs		injuries
attributes		facets	insights
	dangers	factors	instances
bargains	deals	facts	instructions
barriers	decisions	failures	instruments
basics	defenses	faults	interpretations
beginnings	deficiencies	favors	intimations
beliefs	definitions	fears	invitations
benefits	degrees	features	issues
blessings	demands	finalities	items
blunders	denials	flaws	
boundaries	designs	forces	jobs
burdens	desires	forms	joys
	details	formulas	judgments
calls	devices	functions	justifications
catastrophes	differences	fundamentals	

keys	particulars	remarks	tactics
kinds	parts	remedies	targets
kings	paths	reminders	tasks
	patterns	replies	techniques
laws	peculiarities	requirements	temptations
labels	penalties	reservations	tendencies
legends	perils	resources	testimonials
lessons	perspectives	responses	tests
levels	phases	restraints	theories
liabilities	pieces	results	thieves
limits	plans	revelations	thoughts
limitations	pledges	rewards	threats
links	points	risks	tickets
losses	policies	roles	tips
loves	possibilities	routines	tools
loyalties	positions	rules	topics
	practices		totalities
manifestations	premises	safeguards	tracks
marks	presents	satisfactions	traps
masks	prerogatives	schemes	treasures
messages	principles	secrets	trials
methods	priorities	sides	tricks
mistakes	probabilities	signs	triumphs
misunderstandings	procedures	sins	truths
models	processes	situations	types
moments	promises	solutions	
morals	promptings	sources	urges
motives	pronouncements	specifications	uses
mysteries	proofs	stages	
myths	properties	standards	values
	prophecies	statements	victories
needs	proposals	steps	views
notions	provisions	stipulations	viewpoints
	purposes	strategies	violations
objections	puzzles	strengths	virtues
obligations		struggles	visions
observations	qualifications	substitutes	voices
obstacles	qualities	successes	
offers	quarrels	suggestions	walls
omissions	questions	superlatives	warfares
opinions		supports	warnings
options	realities	suppositions	wars
opportunities	realizations	surprises	weaknesses
outlets	reasons	symbols	witnesses
	refusals	symptoms	
paradoxes	regrets		