

Amos

Position In Bible: Thirtieth of thirty-nine Old Testament books

Meaning Of Name: Amos can mean either "Burden" or "Burden-bearer." He is not to be confused with Amoz, the father of Isaiah, who lived at the same time.

Key Characters: God, Amos, Jeroboam II (King of Israel), Amaziah (Priest of Bethel)

Basic Outline:

- I. Prologue to the Book of Amos 1:1-2
- II. Oracles Against the nations 1:3-2:16
- III. The Sins of Samaria and Israel 3:1-6:14
- IV. The Visions of Amos 7:1-9; 8:1-3; 9:1-4
 - a. Vision of Locusts 7:1-3
 - b. Vision of Fire 7:4-6
 - c. Vision of a Plumbline 7:7-9
 - d. Vision of a Basket of Summer Fruit 8:1-3
 - e. Vision of the Lord upon the Altar 9:1-4
- V. Amos the Prophet meets Amaziah the Priest 7:10-17
- VI. Israel's Sin and Judgment 8:4-14
- VII. God's Future Restoration 9:11-15

Key Theological Concepts:

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| 1. Sin brings Divine Judgment | Amos 1-2 |
| 2. God Has a Special Relationship with His People | Amos 3:1-2 |
| 3. God Chastises His People | Amos 4:6-11 |
| 4. Obstinate Sinners Are as Good as Dead | Amos 5:1-17 |
| 5. The Day of the Lord | Amos 5:18-20 |
| 6. The Sovereignty of God | Amos 7:1-9:10 |
| 7. Divine Restoration | Amos 9:11-15 |

Key Passages In Amos

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| 1. Amos 3 | Judgment with Special Circumstances |
| 2. Amos 5 | The Day of the Lord and Israel's Worship |
| 3. Amos 9 | God's Restoration (see Acts 15:15-21) |

Purpose of the Book of Amos: "The prophecy of Amos is an example of the goodness of God to an unworthy nation. The Israelites of the north had rejected the Davidic covenant and hence any claim to the promises of Jehovah. At the same time, they were smug and confident in the belief that, since they were the chosen people, no calamity could come upon them. They worshipped the Lord with their lips, but their hearts were far from Him. Their lives were characterized by selfishness, greed, immorality, oppression of the poor. There was no justice in the land. To such a people came Amos, in order that he might warn them of the impending doom." E.J. Young, An Introduction to the Old Testament, (p. 258).