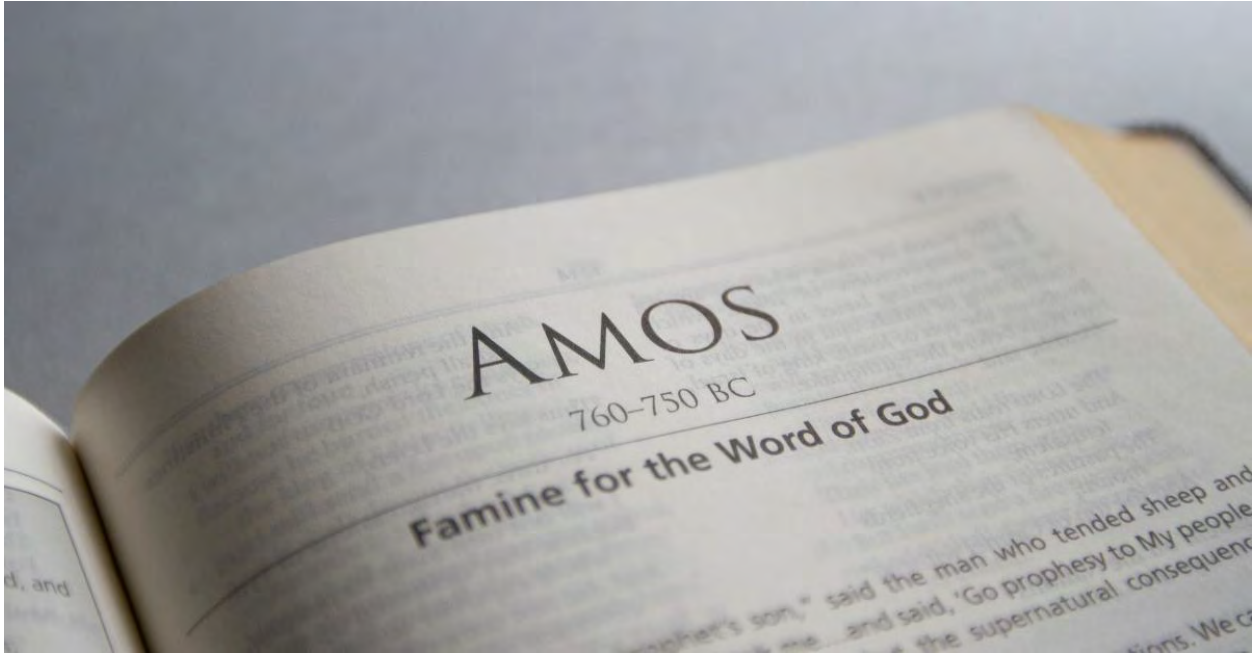


# AMOS REVIEW



T. M. AND SUSIE MOORE

*A Scriptorium Study from The Fellowship of Ailbe*

Amos: Review  
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## Amos: Review

Our review of the book of Amos will focus on God and what we learn about him from the prophet.

First in the attributes of God revealed is His sovereignty. Followed by His justice, His authority over all things, His patience, His revelation of Himself and His will, and His Kingdom. The focus on God and His character causes us to seek a better way to connect with Him rather than through our own efforts. Jesus is that way. Indeed, He is the only way to know, love, and serve God.

Let us learn the lesson of Amos: Know the Lord Who knows and loves you, and give yourself entirely to increasing His Kingdom and glory. Be faithful, and you and He will walk together along the Jesus Path all your days.

We hope you find this study of the book of Amos to provide abundant stimulation for your walk with and work for the Lord.

For His glory and praise!

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## 1 The Sovereignty of God

*Pray Psalm 33.1-5.*

Rejoice in the LORD, O you righteous!  
For praise from the upright is beautiful.  
Praise the LORD with the harp;  
Make melody to Him with an instrument of ten strings.  
Sing to Him a new song;  
Play skillfully with a shout of joy.  
For the word of the LORD *is* right,  
And all His work *is done* in truth.  
He loves righteousness and justice;  
The earth is full of the goodness of the LORD.

*Sing Psalm 33.1-5.*

(Truro: [\*Shout for the Blessed Jesus Reigns\*](#))

Sing with rejoicing in the LORD, for praise becomes His righteous ones!  
With harps and songs raise grateful words, and let new songs of praise be sung!

Joyfully shout! His Word is true; He does His work in faithfulness.  
His love prevails the whole world through; the LORD loves truth and righteousness.

*Read Amos 1.1-2.3; meditate on Amos 1.2*

*Preparation*

1. How many nations did God threaten with judgment?
2. What were the primary sins of which they were guilty?

*Meditation*

The Scriptures are the revelation of God, and especially of our Lord Jesus Christ (Jn. 5.39). We can study the Scriptures diligently, discovering many insights and truths. But our study is not complete until we understand what God is saying to us about Himself and His will, and especially how these are displayed in Jesus.

Our review of the book of Amos will focus on God and what we learn about him from the prophet. First in the attributes of God revealed is His sovereignty. In Amos 1 and 2 six Gentile nations are condemned to wrath and destruction. No pagan priest or worshiper would consider their god capable of such a feat. They certainly would call on their false deities to help them in some situation, and they made offerings to stay in good stead with their gods (cf. 1 Kgs. 18.20-29; 2 Kgs. 5.17, 18). But the thought that any of their false deities could deliver on such threats as God made here simply would not have crossed their minds. They may have considered their deities strong, but not sovereign.

God rules the nations—all the nations. The hearts of rulers are in His hand, and He turns them whichever way conforms to His purpose (Prov. 21.1). This is as true now as it was in Amos' day, for

our God is the Lord, and He does not change (Mal. 3.6). The rebellious world has already begun to know the wrath of God (Rom. 1.18-32), but there is more yet to come for those who continue in their sin (cf. Rev. 19).

Jesus has absorbed the blow of God's wrath for all who know Him. As a result (Phil. 2.5-11), He rules at the Father's right hand to administer His sovereign good pleasure according to all His Word (Ps. 110). We who believe in Jesus rest in that sovereignty, and we do not fear the wrath of God (Rom. 8.1). Jesus offers the rebellious world a way out from God's judgment (Jn. 14.6). As Amos called the nations to repent, so we call the world to repent and believe the Gospel. For then they will know the sovereign God as Father through the revelation of Himself in Jesus Christ (Heb. 1.3).

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

"In the beginning God created the heavens and the earth" (Gen. 1.1).

Then He created His people and gave them this incredible and glorious creation to live in and care for, with only one caveat: "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Gen. 2.16, 17).

Now, one would consider that, when living in complete perfection, it would not be hard to keep that one command. But it proved to be impossible. God didn't require much from Adam and Eve. He started small.

But then life continued, His people were in bondage, He rescued them from themselves and their enemies, and gave them new commands (Ex. 20.1-17) to live by. Surely by now, they had learned their lesson and would heed His commands. Well, no they didn't.

But He had put in place a Promise, back in the time of Abraham, that would be brought forward to once again make a way for all His people to be saved: "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand saying, 'In you all the nations shall be blessed'" (Gal. 3.8).

And He sent us Jesus: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men" (Jn. 1.1-4).

This Word He gave so that "whoever believes in Him should not perish but have everlasting life" (Jn. 3.16).

This Word, Jesus, died for our sins, was raised to life, ascended to heaven, and will one day return to take us all home to be with Him forever.

Until then, as in Amos' day, where the pastures mourned and mountaintops withered (Amos 1.2), the creation "will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now" (Rom. 8.21, 22).

God continues to roar and utter His voice: "Listen to Me, My people; and give ear to Me, O My nation:

For law will proceed from Me, and I will make My justice rest as a light of the peoples.  
My righteousness is near, My salvation has gone forth, and My arms will judge the peoples;  
the coastlands will wait upon Me, and on My arm they will trust.  
Lift up your eyes to the heavens, and look on the earth beneath.  
For the heavens will vanish away like smoke, the earth will grow old like a garment,  
and those who dwell in it will die in like manner; but My salvation will be forever;  
and My righteousness will not be abolished...  
My righteousness will be forever, and My salvation from generation to generation” (Is. 51.4-6, 8).

“The LORD also will roar from Zion, and utter His voice from Jerusalem;  
the heavens and earth will shake; but the LORD will be a shelter for His people,  
and the strength of the children of Israel.  
So you shall know that I AM the LORD your God...” (Joel 3.16, 17). Forever Sovereign.

Will we do better at following God’s commands than Adam, Eve, and the rest of our predecessors?  
Have we learned to heed His commands?  
Do we hear Him roar and utter His voice through His Word?  
Is there anything that we are doing that makes the Holy Spirit, like the creation, groan?

Can we say with Paul: “I have been crucified with Christ: it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2.20)?

Living fully in the knowledge of His Sovereignty.

*Reflection*

1. What does it mean to “rest” in the sovereignty of God?
2. How does knowing God is sovereign encourage your work in your Personal Mission Field?
3. Whom will you encourage today with a reminder that our loving heavenly Father is sovereign over all things?

*When men reject God’s word, adding obstinacy to sin, and this becomes the general character of a people, they will be given up to misery, notwithstanding all their boasted power and resources. May we then humble ourselves before the Lord, for all our ingratitude and unfaithfulness. Matthew Henry (1662-1714), Commentary on Amos 2.9-16*

*Pray Psalm 33.8-17.*

Praise God for His sovereignty. Rest in His strength, knowing that He cares for you moment by moment. Give Him thanks for the day ahead, and rejoice in the promise of His grace and power.

*Sing Psalm 33.8-17.*

(Truro: [\*Shout for the Blessed Jesus Reigns\*](#))

Let all below now fear the LORD; let all in awe of Him abide!  
The worlds exist by His own Word; let all on earth in Him confide.

He nullifies the nations’ plans; forever stands His sov’ reign Word.  
All they are blessed who with Him stand—the chosen people of the LORD.

*Amos: Review*

God from His throne looks down on men; He knows our works and made our hearts.  
Let not Your Church, let none depend on strength or skill or human arts.

## 2 The Justice of God

*Pray Psalm 52.1-4.*

Why do you boast in evil, O mighty man?  
The goodness of God endures continually.  
Your tongue devises destruction,  
Like a sharp razor, working deceitfully.  
You love evil more than good,  
Lying rather than speaking righteousness.

*Selah*

You love all devouring words,  
You deceitful tongue.

*Sing Psalm 52.1-4.*

(Warrington: *Give to Our God Immortal Praise*)

Why do the mighty boast in sin? God's love endures, it knows no end!  
They with their tongues vain boasts repeat, and like a razor, work deceit.

Men more than good in evil delight, and lies prefer to what is right.  
They utter words both harsh and strong with their devouring, deceitful tongue.

*Read Amos 2.14-16; meditate on verses 4, 11, 12.*

*Preparation*

1. Why was God preparing to judge His own people?
2. What had they chosen instead of the Law of God and His prophets?

*Meditation*

It is God's practice to lead His people by promises. This became especially clear to the people of Israel when God called Abram out of his homeland to dwell in the land God would show Him. He promised to bless him, give him a great name, make him a blessing to all peoples, and to protect and preserve him. God did this to raise up a people who, like Abram (Abraham), would believe God, receive His Word, and follow in His ways as witnesses to all the earth of the goodness and greatness of the Lord.

God expanded on those promises with Moses, speaking in very specific terms about the daily blessings His people would know in the land of promise (Deut. 28.1-14). But they could realize those blessings only by holding fast to His Law and obeying all His Word. Should they fail to trust and obey Him, they would realize the catastrophic consequences of their disobedience in the just judgment of God against them (Deut. 28.15ff).

This is where Israel and Judah had arrived in the days when Amos prophesied. They had God's Law and they despised it (v. 4). He sent them prophets and they ignored and silenced them (vv. 11, 12). They chose not to follow God's Law but to make up their own minds about right and wrong (vv. 4, 6-8); and in so doing, they incurred the wrath of God, Who is just and Who keeps all His Word—

the blessings and the curses.

As God saved Israel out of Egypt (v. 10), so He has saved us and called us to be saints—separated unto Him for holiness (cf. Rom. 1.5-17). We are to be holy as He is holy (Lev. 11.44; Matt. 5.48). God is just, but He is also the Justifier of those who trust Him and believe in Jesus Christ for the forgiveness of our sins (Rom. 3.26). God is just, and He is just as just today as He was in the days of Amos. Jesus, the Just (Righteous) One has borne the justice of God to pay for our sins. And now we who believe are justified (declared righteous) in Him. Let us prove our justified condition by walking in obedience to God's Word.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

“...they have despised the law of the LORD, and have not kept His commandments. Their lies lead them astray...” (Amos 2.4)

“He who despises the word will be destroyed, but he who fears the commandment will be rewarded.”

“He who walks in his uprightness fears the LORD, but he who is perverse in his ways despises Him” (Prov. 13.13; 14.2).

“If anyone does not love the Lord Jesus Christ, let him be accursed” (1 Cor. 16.22).

“I raised up some of your sons as prophets, and some of your young men as Nazirites...” (Amos 2.11, 12) but you tainted, ruined, and destroyed your Nazirites with wine, and muzzled your prophets by telling them not to prophesy. What were you thinking?

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate...” (Matt. 23.37, 38).

God created and planned for beauty, and His people have sullied everything.

“How the gold has become dim! How changed the fine gold!

The stones of the sanctuary are scattered at the head of every street.

The precious sons of Zion, valuable as fine gold, how they are regarded as clay pots, the work of the hands of the potter!” (Lam. 4.1, 2).

But. Then He sent Jesus. And all things became new.

“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (2 Cor. 5.17).

And He has given us work to do. Reconciling work.

“Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

Now then, we are ambassadors for Christ,

as though God were pleading through us:

we implore you on Christ's behalf, be reconciled to God.

For He made Him who knew no sin to be sin for us,

that we might become the righteousness of God in Him” (2 Cor. 5.18-21).

“Let us prove our justified condition by walking in obedience to God’s Word.”

*Reflection*

1. What does the “ministry of reconciliation” mean for you?
2. We are justified by grace through faith in our Lord Jesus Christ. So, where do good works fit into this story?
3. God is just, and we rejoice in the justice He accomplished in Jesus Christ. Where does the justice of God fit in with the Gospel of the Kingdom?

*When men reject God’s word, adding obstinacy to sin, and this becomes the general character of a people, they will be given up to misery, notwithstanding all their boasted power and resources. May we then humble ourselves before the Lord, for all our ingratitude and unfaithfulness. Matthew Henry (1662-1714), Commentary on Amos 2.9-16*

*Pray Psalm 52.5-9.*

Ask the Lord to show you any way in which you have despised His Word or failed to obey it. Call on Him for mercy and forgiveness, and seek revival and renewal in your soul. Pray the same for your church and for the followers of Christ everywhere.

*Sing Psalm 52.5-9.*

(Warrington: *Give to Our God Immortal Praise*)

God will forever break them down, uproot, and cast them to the ground!  
He from their safety tears them away, no more to know the light of day.

The righteous see and laugh and fear, and say, “Behold, what have we here?  
Such are all who at God conspire, and wealth and evil ways desire.”

But as for me may I be seen in God an olive ever green!  
Ever in God, most kind and just, shall I with joy and gladness trust!

Thanks evermore to our Savior be raised! His faithfulness be ever praised!  
Here with Your people, loving God, I wait upon Your Name, so good!

### 3 The Authority of God

*Pray Psalm 119.49, 50.*

Remember the word to Your servant,  
Upon which You have caused me to hope.  
This *is* my comfort in my affliction,  
For Your word has given me life.

*Sing Psalm 119.49, 50.*

(Wycliff: [All for Jesus](#))

LORD, remember all the good Word You have spoken unto me!  
For I ever hope in You, LORD as I serve You joyfully.

This my comfort in affliction, this my comfort in all strife:  
that Your Word is my redemption, giving me eternal life!

*Read Amos chapters 3 and 4; meditate on Amos 3.1-3; 4.12, 13.*

*Preparation*

1. How does God assert His authority in these two chapters?
2. What does He declare at the beginning and end of this section?

*Meditation*

The *Oxford Dictionary of English* defines authority as “the power or right to give orders, make decisions, and enforce obedience”. That pretty much describes God to a “T”, especially as we see Him in the book of Amos, and particularly in these two chapters.

God chose Israel. He has the authority to have done so (3.2). He expected them to walk His path and His Word to be heeded (3.3-8). When His Word is not obeyed, He has the authority and power to bring judgment (3.9-15). He can even decide, down to individual specifications, how that judgment shall be enacted (4.1-3). He has authority to measure out His wrath and to show long patience with sinful people (4.6-11). And He Who made the mountains, summons the winds, and reveals the secret thoughts of men has the power to do all that He declares (4.12, 13).

These two chapters are bookended by God declaring Himself: He is the LORD. That Name alone is all the authority He needs, for it speaks of His eternity and unchangeableness. He has all power and all the right to declare what should be and what He intends.

And He has given all authority in heaven and earth unto Jesus (Matt. 28.18). Now Jesus calls the shots, wields His Spirit and Word with power, and declares His purpose to the world. We relate to Jesus as Amos did to Israel, Judah, and the surrounding nations. We know the Lord. We understand His will. We are invested with His power. In us the Lion of the tribe of Judah roars (3.4, 8) and the trumpet sounds which heralds the coming King (3.6).

The Lord Jesus has declared His will to us, and we must proclaim it to the world (3.8), on His authority alone.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

“And God spoke all these words, saying:

‘I AM the LORD your God, Who brought you out of the land of Egypt, out of the house of bondage’” (Ex. 20.1, 2). “Yet I AM the LORD your God ever since the land of Egypt, and you shall know no God but Me; for there is no savior besides Me. I knew you in the wilderness, in the land of great drought” (Hos. 13.4, 5).

The word that God spoke through Amos, He spoke to those “I brought up from the land of Egypt...you only have I known of all the families of the earth” (Amos 3.1, 2), and therefore the punishment meted out to them as His recalcitrant children was altogether fitting and proper.

God was not being slapdash about this punishment—as a scattershot against all evil everywhere—no, it was specifically placed and familiarly targeted. And His question to them, so pointed and heartfelt: Can we really be friends when we don’t agree upon anything, and you do not respect My authority over everything? (Amos 3.3)

The word *authority* aptly describes God, but when we do not respect Him, we are declaring Him: powerless, impotent, weak, helpless, and an amateur. And who is comfortable—or foolish enough—to call Him that? What, are we crazy? But those in His family, who say that to Him, please hear His words loud and clear: “Prepare to meet your God!” (Amos 4.12). Does anyone intentionally want to go there? I think not.

“Then the earth shook and trembled; the foundations of the hills also quaked and were shaken, because He was angry. Smoke went up from His nostrils, and devouring fire from His mouth; coals were kindled by it. He bowed the heavens also, and came down with darkness under His feet. And He rode upon a cherub, and flew; He flew upon the wings of the wind. He made darkness His secret place; His canopy around Him was dark waters and thick clouds of the skies. From the brightness before Him, His thick clouds passed with hailstones and coals of fire. The LORD thundered from heaven, and the Most High uttered His voice, hailstones and coals of fire. He sent out His arrows and scattered the foe, lightnings in abundance, and He vanquished them. Then the channels of the sea were seen, the foundations of the world were uncovered at Your rebuke, O LORD, at the blast of the breath of Your nostrils” (Ps. 18.7-15). Cherubs are not chubby babies and His authority must not be ignored!

And if we think for one second that Jesus is anything other than God, as powerful and authoritative, we are kidding ourselves. Jesus said, “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me” (Matt. 10.37, 38). “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works” (Matt. 16.24-27).

So, “Be diligent to present yourself approved to God, a worker who does not need to be ashamed,

rightly dividing the word of truth...the Lord knows those who are His...let everyone who names the name of Christ depart from iniquity” (2 Tim. 2.15, 19).

Then you will be prepared to meet your God!

*Reflection*

1. What preparations should you undertake each day in anticipation of meeting God?
2. How can believers encourage one another to take the authority of God more seriously?
3. Where would you turn in Scripture to explain the authority of Jesus to a non-Christian friend? Explain.

*The warning given to a careless world will increase its condemnation another day. Oh the amazing stupidity of an unbelieving world, that will not be wrought upon by the terrors of the Lord, and that despise his mercies! Matthew Henry (1662-1714), Commentary on Amos 3.1-3*

*Pray Psalm 119.51-56.*

Thank and praise God for His authoritative Word and for Jesus, in Whom all authority in heaven and on earth resides. Commit yourself to walking the Jesus Path today and every day.

*Sing Psalm 119.51-56.*

(Wycliff: [All for Jesus](#))

Though the proud deride and taunt me, I will trust Your faithful Word.  
Let Your judgments from of old be all my comfort, holy LORD.

Indignation grips me, Savior, for those who forsake Your Word.  
All Your statutes, all Your favor, I will sing with joy, O LORD!

In the night Your Name attends me, and I keep Your holy Word;  
let Your precepts all befriend me, as I keep them, glorious LORD.

## 4 The Patience of God

*Pray Psalm 7:9-11.*

Oh, let the wickedness of the wicked come to an end,  
But establish the just;  
For the righteous God tests the hearts and minds.  
My defense *is* of God,  
Who saves the upright in heart.  
God *is* a just judge,  
And God is angry *with the wicked* every day.

*Sing Psalm 7:9-11.*

(Finlandia: *Be Still, My Soul*)

Bring to an end the evil of the wicked,  
but let Your righteous ones established be.  
You are my shield, my soul will not be stricken;  
test heart and mind, my true Defender be.  
You are a righteous Judge in every way,  
angry at wicked people every day.

*Review Amos 5 and 6; meditate on verse 5:4-6, 14, 15.*

*Preparation*

1. What words did God call Israel to do?
2. What did He promise them?

*Meditation*

One nagging question confronts me every time I read Amos and any of the prophets whose focus was on Israel: Why did God wait so long?

From the get-go as a nation separate from Judah in the south, Israel demonstrated hostility to God. They despised His temple and set up two alternate worship centers, one in the north and one in the south. They despised His priesthood and recruited priests from every tribe to facilitate the worship of false gods. They despised His Law and chose to follow pagan ways in all their doings. And they despised His promises, forgetting all that He had done for them and all that He had promised He would do.

Why didn't God judge Israel before she could infect Judah? Why did He wait so long?

Because He is a patient God. In His patience, He sent prophets to Israel to call them to repentance and faith. They silenced those prophets and sent them packing. Yet God continued to be patient, enlarging their borders, restoring lost properties, allowing the nation to prosper, and continuing to bless them in many other ways.

The simple fact is that God is not willing for any to perish. Any, that is, of His true people: "The

Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance” (2 Pet. 3.9). During those long years, some—some of *us*, Peter would say—would come to their senses and make their way to Judah. God was waiting for them. He was patient with them and with all the faithful remnant of Israel; and He blessed and protected the scoundrels and scumbags for the sake of His true sheep, dwelling in their midst.

Thank God for His patience. But let’s not take advantage of that. Daily seek the Lord and daily take up His work, so that, daily, His grace may reach to others.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

“A certain man had two sons.

And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me...the younger son journeyed to a far country, and there wasted his possessions with prodigal living...when he came to himself [he said] I will arise and go to my father, and will say to him, ‘Father, I have sinned against heaven and before you’...and he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him... ‘for this my son was dead and is alive again; he was lost and is found’” (Lk. 15.11-24).

Jesus was visiting with tax collectors and sinners, which made the Pharisees and scribes complain. So, He said to them, “there is joy in the presence of the angels of God over one sinner who repents” (Lk. 15.10). Then He told them the story about the prodigal son and his father.

The incredible patience of our God was described in the actions of this father of the prodigal—waiting, watching, compassionately and actively loving—forgiveness personified.

Why didn’t God judge Israel more quickly?

Why didn’t God judge us more quickly?

“Because He is a patient God.” That’s why.

And the reason He isn’t moving more quickly now is because there are still many who have not come to Him, to serve Him as LORD and King and Savior.

God is longsuffering toward us, “not willing that any should perish but that all should come to repentance” (2 Pet. 3.9).

“But You, O Lord, are a God full of compassion, and gracious, longsuffering and abundant in mercy and truth” (Ps. 86.15).

“Do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?” (Rom. 2.4).

“The LORD is merciful and gracious, slow to anger, and abounding in mercy.

He will not always strive with us, nor will He keep His anger forever.

He has not dealt with us according to our sins, nor punished us according to our iniquities.

For as the heavens are high above the earth, so great is His mercy toward those who fear Him;

as far as the east is from the west, so far has He removed our transgressions from us.  
As a father pities his children, so the LORD pities those who fear Him.  
For He knows our frame; He remembers that we are dust” (Ps. 103.8-14).

God gave us time to come to the Truth (Jn. 14.6).  
God will give others time, as well.

While we wait and work, Jesus tells us:

“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him...If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him” (Jn. 14.21, 23).

All through, and because of, the patience of God: “Seek Me and live” (Amos 5.4).

*Reflection*

1. How has God shown His patience toward you? Have you thanked Him?
2. Do you need to be more patient, or to exercise more patience toward anyone? Explain. How can the Holy Spirit help you in this (Gal. 5.22, 23)?
3. What is God looking for in us as He patiently withholds His judgment on our country, our churches, and our world?

*Those who will seek and love that which is good, may help to save the land from ruin. It behooves us to plead God's spiritual promises, to beseech him to create in us a clean heart, and to renew a right spirit within us. The Lord is ever ready to be gracious to the souls that seek him; and then piety and every duty will be attended to. Matthew Henry (1662-1714), Commentary on Amos 5.7-17*

*Pray Psalm 7.1-8.*

Thank God for His great patience with sinners such as you and I. Pray for our country. Pray for lost people everywhere. Pray that God will not soon lose patience with them, but that He will use us to persuade many to repent and believe the Gospel.

*Sing Psalm 7.1-8.*

(Finlandia: *Be Still, My Soul*)

O LORD, my God, I trust in You: O save me!  
Deliver me from all who seek my life.  
If in my hands, You find iniquity,  
or any evil, any wicked strife,  
then let my foe pursue and overtake me,  
and without honor I shall surely be.

Arise, O LORD, rise up in wrath to save me!  
Let rage and judgment fall upon my foes!  
From all who know You let abundant praise be;  
rise up on high; the wicked curse with woes.  
O Judge of all, judge now my righteousness

and my integrity, approve and bless.

## 5 The Revelation of God

*Pray Psalm 71.1-3.*

In You, O LORD, I put my trust;  
Let me never be put to shame.  
Deliver me in Your righteousness, and cause me to escape;  
Incline Your ear to me, and save me.  
Be my strong refuge,  
To which I may resort continually;  
You have given the commandment to save me,  
For You *are* my rock and my fortress.

*Sing Psalm 71.1-3.*

(Solid Rock: [\*My Hope Is Built on Nothing Less\*](#))

In You, O LORD, I refuge claim; O let me never be ashamed.  
In righteousness deliver me; incline Your ear and hear my plea.

*Refrain v. 3*

A Rock of habitation be; command Your Word to rescue me;  
my Rock and Fortress ever be!

*Review Amos 7 and 8; meditate on Amos 7.14-16.*

*Preparation*

1. How did God reveal Himself to Israel?
2. What was Amos' role in God's revelation?

*Meditation*

It is a measure of the extraordinary grace of God that He deigns to reveal Himself and His will to people. In Amos 7 and 8 we are reminded of the ways God reveals Himself: In His Word and in creation.

When God wanted to impress the prophet with the greatness of His might and wrath, He used images from creation, which also includes culture—plague, fire, a plumb line, summer fruit. Each of these revealed a different facet or aspect of God's wrath, and they were so clear and compelling that they led the prophet to beg God to relent. Creation is a reliable source of divine revelation.

Along with these visions from creation, God spoke words to Amos. His Word clarifies and explains His revelation in creation and guides us in understanding all His revelation and all His work. The Word of God is thus foundational to knowing Him and His will. Creation adds demonstration, clarification, and even enlargement of what God teaches in His Word. We need to open our souls to each of these ways of God's revealing Himself if we are to know Him as fully as we might.

One other means of divine revelation remains, that which combines both His Word and His creation into one powerful form of revelation. We are speaking of Jesus, the Word become flesh. Like Amos—who is a type of Christ—Jesus came in lowly form, embraced the calling of a shepherd,

and worked to increase the Lord's flock and fruit by proclaiming His Kingdom to the world. God *gave* two forms of revelation to Amos. He *embodied* those two forms perfectly in our Lord Jesus Christ (Heb. 1.3).

Jesus is the focusing Light of divine revelation. The better we know and the more we see Him, the more clearly and convincingly all aspects of God's revelation will shape our soul and empower our work.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

“For I know that my Redeemer lives...” (Job 19.25)

“Thus, what is it to know this Jesus? Is it not what every soul desires? Are His forgiveness, life, and coming glory not what every sentient being seeks, or ought to seek? No other object satisfies our longings. No one else identifies and meets our every need, by giving us himself. And when we look to Him, and trust His Word, then in and by and through Him we our Father, God, and sole Creator see. And through this Jesus we are drawn to rest within the Father's holy bosom, blessed and safe and loved unfailingly.

So do you know this Jesus? Do you thus pursue Him? Die each day to live for Him? For His advancing Kingdom draw each breath? And is the measure of your greatness, of your most high aspirations, that you long to boast of Him, and fill life with the fragrance of His holy, pure, and sanctifying love?

If so, then yes, you know this Jesus. And in knowing Him, you shall forever stand.”

“Lord Jesus, Maker of creation, Word and Son of God, Redeemer, Savior, Lord and King, we worship You, because we know You, and we know that You have loved us so that we might never have to live in fear; and when our sojourn has concluded here, Your resurrection power, which now transforms us into Your own image, and conforms us to Your pleasure, will deliver, keep, and bless us. Catch us up, Lord, in the sweep of Your forever-marching-forward grace,

and bring us to Your glorious, waiting face,  
where we, with You, and like You, will abide  
forever, in Your Presence, by Your side.  
Amen.”

(Excerpts from *To Know Him*, by T.M. Moore, 2017)

“And this is eternal life, that they may know You,  
the only true God, and Jesus Christ whom You have sent” (Jn. 17.3).

*Reflection*

1. How would you explain to an unsaved friend how Jesus reveals God to us?
2. If your friend should ask, “What does that matter?”, what would you say?
3. Why is it so important that every believer continues growing in the grace and knowledge of the Lord Jesus Christ (2 Pet. 3.18)?

*But those who have a warrant from God, like Amos, ought not to fear the face of man. If God, that sent him, had not strengthened him, he could not thus have set his face as a flint. The Lord often chooses the weak and foolish things of the world to confound the wise and mighty. Matthew Henry (1662-1714), *Commentary on Amos 7.14-16**

*Pray Psalm 71.17-24.*

Pray that the Lord will continue to teach more of His glorious revelation—in His Word and in creation—and that you will be faithful in living, declaring, and sharing His revelation throughout your Personal Mission Field.

*Sing Psalm 71.17-24.*

(Solid Rock: [\*My Hope Is Built on Nothing Less\*](#))

O LORD, I praise Your righteousness Who me from youth have taught and blessed.

Forsake me not when I am old, ‘til I Your mercies all have told!

*Refrain v. 3*

A Rock of habitation be; command Your Word to rescue me;  
my Rock and Fortress ever be!

Your righteous deeds are great and true. O God, there is no one like You!

Though many troubles I have seen, You will revive my soul again!

*Refrain*

Increase my greatness, comfort me, and unto You shall praises be.

Your truth I will exalt full well, O Holy One of Israel!

*Refrain*

My lips with joy and praises ring; to You, Redeemer, praise I bring!

I praise Your goodness all day long; LORD, humble all who do me wrong.

*Refrain*

## 6 God of the Kingdom

*Pray Psalm 72.1-4.*

Give the king Your judgments, O God,  
And Your righteousness to the king's Son.  
He will judge Your people with righteousness,  
And Your poor with justice.  
The mountains will bring peace to the people,  
And the little hills, by righteousness.  
He will bring justice to the poor of the people;  
He will save the children of the needy,  
And will break in pieces the oppressor.

*Sing Psalm 72.1-4.*

(Martyrdom: [\*Alas! And Did My Savior Bleed\*](#))

O give the King Your judgment, LORD, and righteousness Your Son;  
and let Him judge by Your good Word the need of everyone.

Let now the mountains ring with peace, the hills in righteousness.  
Let justice rise, oppression cease, and all the needy bless.

*Read Amos 9.1-15; meditate on verses 11, 12.*

*Preparation*

1. How did God assess the kingdom of Israel?
2. What Kingdom did He promise to raise up?

*Meditation*

Three kingdoms are cited in this concluding chapter of Amos. First is the kingdom of Israel. This has been the primary focus of Amos' prophecies. God is bringing this rebellious kingdom to its end, erasing the tribes who began it and determining that it shall be no more (vv. 1-10). This is what every kingdom can expect which will not seek the LORD to abide in His Law. The path of history is littered with what appeared to be great and powerful kings, empires, and nations, all of which have come to naught because they did not hold to the Word and wisdom of the LORD.

The second kingdom, mentioned in passing, is that of Judah, the southern kingdom of the Jews. Judah has been mentioned briefly in Amos' book, and always in terms of judgment. Here the kingdom of Judah is envisioned as "fallen down" (v. 11). Judah, like Israel, would be overrun and taken captive, never again to be restored as previously constituted.

But a third Kingdom is also mentioned, a restored and rebuilt Kingdom of David, a Kingdom that not only re-unites the tribes of Israel but that incorporates "all the Gentiles who are called by My name", says the LORD (v. 12). Compare verses 13-15 with Psalm 72, a psalm of the coming Messianic Kingdom, ruled by David's great Son, our Lord Jesus Christ. His coming had been prophesied as far back as Genesis 3.15 and 49.8-11, where He is "Shiloh", the One for Whom the Kingdom is

prepared and with Whose coming the Davidic dynasty ceases.

God is the God of kingdoms. All kingdoms. He rules from within His own Kingdom, over which He has set His Son as King and through Whom the full extent of His rule will be realized (Ps. 110; Is. 2.6-9). That Kingdom is coming on earth as it is in heaven, and we are called to seek it. What greater project or prospect could be set before us?

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

God is saying:

I will *raise* up Jesus to

*repair* the blind

*rebuild* the Kingdom and make it accessible to Jews and Gentiles—

all those called by My Name—Christians, Christ Ones, believers.

I AM the LORD Who can do this thing—

this *resurrection* and *resuscitation* of all My people (Amos 9.11, 12).

“Thus says God the LORD” about His Son, Jesus:

“I, the LORD, have called You in righteousness, and will hold Your hand;

I will keep You and give You as a covenant to the people,

as a light to the Gentiles,

to open blind eyes,

to bring out prisoners from the prison,

those who sit in darkness from the prison house.

I AM the LORD, that is My Name;

and My glory I will not give to another,

nor My praise to carved images.

Behold, the former things have come to pass,

and new things I declare;

before they spring forth I tell you of them” (Is. 42.6-9).

And Jesus said about Himself:

“The Spirit of the LORD is upon Me, because He has anointed Me

to preach the gospel to the poor; He has sent Me

to heal the brokenhearted,

to proclaim liberty to the captives and

recovery of sight to the blind,

to set at liberty those who are oppressed;

to proclaim the acceptable year of the LORD” (Lk. 4.18, 19; Is. 49.8, 9; 61.1, 2).

James quoted Peter, when he used his words as a talking point, regarding the salvation offered to both Jews and Gentiles. He clearly stated that the prophets of old agreed when they carefully wrote God’s words:

“After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; so that the rest of mankind may seek the LORD, even all the Gentiles who are called by My Name, says the LORD who does all these things” (Acts 15.15-17).

Then he added this powerful statement of truth:

“Known to God from eternity are all His works” (Acts 15.18).

His restoration plan has been from the beginning... “so that the rest of mankind may seek the LORD” (Acts 15.17); those who “once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy” (1 Pet. 2.10).

What a glorious and gracious God—  
This God, our Savior, Restorer, Redeemer, and Ruler of His Kingdom.

*Glory be to the Father, and to the Son, and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be,  
World without end. Amen, amen.*  
 (“Gloria Patri”)

*Reflection*

1. How have you experienced the repairing and restoring work of Jesus?
2. Where in your life do you need Him to do more such work?
3. How might Jesus use you in this work in the lives of others today?

*Though then the kingdom had for some time fallen, this does not militate against the other predictions. This then is the right view of the subject: for Christ at length appeared, on whose head rests the true diadem or crown, and who has been elected by God and is the legitimate king, and who, having risen from the dead, reigns and now sits at the Father's right hand, and his throne shall not fail to the end of the world; nay, the world shall be renovated, and Christ's kingdom shall continue, though in another form, after the resurrection, as Paul shows to us; and yet Christ shall be really a king for ever. John Calvin (1509-1564), *Commentary on Amos 9.11-15**

*Pray Psalm 72.16-19.*

Pray that God will give you a clearer vision of His Kingdom, together with the strength to seek it as the defining priority of your life.

*Sing Psalm 72.15-19.*

(Martyrdom: [\*Alas! And Did My Savior Bleed\*](#))

Let Christ be praised and all the gold of Sheba be His right;  
let blessings to His Name be told, and prayers made both day and night.

And let the earth abound with grain, let fields His fame proclaim;  
and may our King forever reign and nations bless His great Name.

Now bless the God of Israel Who wondrous works performs.  
And bless His Name, His glory tell both now and forevermore!

## 7 The Lesson of Amos

*Pray Psalm 138.7, 8.*

Though I walk in the midst of trouble, You will revive me;  
You will stretch out Your hand  
Against the wrath of my enemies,  
And Your right hand will save me.  
The LORD will perfect *that which* concerns me;  
Your mercy, O LORD, *endures* forever;  
Do not forsake the works of Your hands.

*Sing Psalm 138.7, 8.*

(Regent Square: *Angels from the Realms of Glory*)

Your Right Hand will save and keep me; all I need You will supply.  
For Your love is everlasting reaching from beyond the sky.  
You will not forsake or leave me; You will save me when I cry.

*Read Matthew 25.14-30; meditate on Amos 3.1-8.*

*Preparation*

1. How does the parable of the talents apply to Israel in Amos' day?
2. What was the main reason for God's judgment of Israel (Amos 3.2)?

*Meditation*

Israel in the time of Amos—the northern and southern kingdoms—might have been the subject of Jesus' parable. The servants in that parable included some who were concerned for increasing the master's endowment, and one who was only concerned about himself. In the same way, Israel was a mixed bag of people, some who sought to live for God and honor Him, others who had their own ideas about how to make their way in the world.

But God had richly blessed all the people of Israel. He delivered them from Egypt. He brought them into His covenant so that He knew them, and they could know Him. He gave them the land of promise and a righteous Law to guide them. He provided judges and prophets and kings to oversee and defend them. In short, God invested Israel with grace abounding—a people who deserved nothing from Him but whom He chose to bless and increase.

Some received those blessings and were faithful in serving Him. Others, not so much. Most of the people in the northern kingdom of Israel, from Jeroboam I to Jeroboam II, seemed only to care about themselves. They squandered and despised the gifts of God and sought to please false deities and pagan neighbors instead. And when God came for a reckoning, Amos and others declared, they would be cast out, and even what little sense of God or His blessings they had would be taken away.

Ultimately, as God promised, a time of great abundance would arrive. But only after Messiah appeared to bring near the Kingdom of God and spread His grace to Jews and Gentiles alike. Now God is once again distributing gifts and blessings to His people (1 Cor. 12.7-11; Eph. 4.8-10). Let us

learn the lesson of Amos: Know the Lord Who knows and loves you, and give yourself entirely to increasing His Kingdom and glory. Be faithful, and you and He will walk together along the Jesus Path all your days.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

God's sovereign care, concern, and choreography of the greatest escape ever—out of Egypt, out of bondage, away from cruelty and hatred—into a land of promise, was a foretaste of His eternal plan of escape for all His people through the death and resurrection of Jesus the Christ, His Beloved Son.

So, if He was angry because they spurned unappreciatively that enormous act of grace—the flight from Egypt (Amos 3.1, 2)—imagine His rage because people spurn the gift of His only begotten Son. “Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little” (Ps. 2.12).

“The LORD roars from Zion...A lion has roared! Who will not fear? The Lord GOD has spoken” (Amos 1.2; 3.8) “If there is calamity in a city, will not the LORD have done it?” (Amos 3.6). “I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these things” (Is. 45.7).

But the gift of all gifts, the grace that supersedes the anger, is the amazing gift of forgiveness, salvation, and eternal life with Him, beginning right now. “For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, while it is said: ‘Today, if you will hear His voice, do not harden your hearts as in the rebellion.’ For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? ...And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief...For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it” (Heb. 3.14-16, 18, 19; 4.2).

But we have joyously heard it, and received it, and long to go forth as God's people, grafted into His glorious Kingdom of love and light, following Him, obeying Him, loving Him, and serving Him daily. Going in the power of the Holy Spirit to “seek the LORD and live” (Amos 5.6), and for those in our Personal Mission Field to “let justice run down like water, and righteousness like a mighty stream” (Amos 5.24), because we are “grieved for the affliction of Joseph” (Amos 6.6). We will pray for the lost, that God will give them time to repent: “O Lord GOD, forgive, I pray!” “O, Lord God, cease, I pray! That Jacob may stand, for he is small” (Amos 7.2, 5). And we will pray for all pastors, everywhere, that their sheep, their congregations, will not experience a “famine of hearing the words of the LORD” (Amos 8.11) but will be filled to the full of hearing God's Word and seeing it lived out in their lives (Jn. 6.35). That Word, obediently coming from us, as well.

“Now to Him who is able  
to keep you from stumbling, and  
to present you faultless  
before the presence of His glory  
with exceeding joy,  
to God our Savior,  
who alone is wise,  
be glory and majesty,

dominion and power,  
both now and forever.  
Amen” (Jude 1.24, 25).

*Reflection*

1. What “talents” has God entrusted to you? How are you using those gifts for His glory?
2. If we truly hear God’s Word, how will that affect our relationship with Him? With the people in our Personal Mission Field?
3. Whom will you encourage today to be faithful in their walk with and work for the Lord?

*The distinguishing favors of God to us, if they do not restrain from sin, shall not exempt from punishment.* Matthew Henry (1662-1714), *Commentary on Amos 3.1, 2*

*Pray Psalm 138.1-6.*

God will be glorified in all the earth. Praise and thank Him for the many gifts He has entrusted to you. Call on Him to show you how best to serve Him today.

*Sing Psalm 138.1-6.*

(Regent Square: *Angels from the Realms of Glory*)

I will give You thanks and praise You, God of gods, with all my heart.  
I will bow before Your temple, grateful praise to You impart.  
For Your Name and for Your glory, You have magnified Your Word!

On the day I called You answered, made me bold within my soul;  
when I walk in troubled places, You revive and make me whole.  
For Your hand will gently shield me, and my fearsome foes control.

All the kings of earth will praise You when Your words of truth they hear;  
of Your ways, of Your great glory gladly they will shout and cheer.  
For the proud shall not approach You, yet You hold the lowly dear.

*Amos: Review*

*Questions for reflection or discussion*

1. What's the most important insight about God that you learned from our study of Amos?
2. What's the most important insight about yourself that you learned?
3. What does it mean for us to be faithful with the gifts and blessings God has given us?
4. How does the book of Amos point us forward to the redemption we have in Jesus?
5. How can you use the book of Amos to encourage your fellow believers to be faithful to the Lord?

*For Prayer:*

## The Fellowship of Ailbe

The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Our goal is to promote revival, renewal, and awakening, following the teaching of Scripture and the example and heritage of our forebears in the faith.

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