

Amos in One Lesson

(Expository Lesson on the Book of Amos)

I. Introduction to This Lesson

- a. The book of **Amos** is found among the Twelve Prophets (a/k/a the 'Minor' Prophets), in the Old Testament.
- b. It features stirring imagery, strong warnings, unforgettable passages, and even some little-known prophecies about Jesus.
- c. This book is quoted twice in the **Book of Acts**.
- d. There is a lot in this book. Teaching this 9-chapter book in a one-lesson format, we certainly will not be able to cover everything.
 - i. We will focus on some of the most powerful themes in the book.
 - ii. Hopefully, this will give you a great starting place from which to continue studying this book further on your own.

II. Why Christians Should Consider the Septuagint Text in Studying Amos

- a. At the Council of Jerusalem in **Acts 15**, all the apostles and elders were present (with Peter, James, Paul and Barnabas mentioned specifically).
 - i. James closes the argument on whether the Gentiles need to follow the Law of Moses, by quoting from a prophecy in **Amos 9:11-12**. The Masoretic Text (MT) and the Septuagint (LXX) differ in this passage from Amos, and James is following the LXX. In fact, the *main point* made by James in quoting this passage is supported by the LXX but not by the MT!
 - ii. "And with this the words of the prophets agree, just as it is written: '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**, NKJV)
 1. See especially the statement, "*that the rest of mankind may seek the Lord, even all the Gentiles...*".
 - iii. The similarity between the LXX text of **Amos** and the New Testament quote by James is even clearer if you compare the LXX with the New Testament using interlinear Greek texts.

- b. See also Stephen's speech to the Sanhedrin, where he quotes from **Amos 5:25-27**. Again, we find that the MT and LXX differ, with Stephen's quote *following the LXX* more closely.
 - i. "Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets: 'Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? You also took up *the tabernacle of Moloch*, And *the star of your god Remphan*, Images which you made to worship; And I will carry you away beyond Babylon.'" (**Acts 7:42-43**, NKJV)
 - 1. See especially the reference to "*the tabernacle of Molech, and the star of your god Remphan...*", which is found in the LXX but not in the MT.
 - 2. **Side Note:** Stephen says in **Acts 7:43**, "*I will carry you away beyond Babylon*". However, in the book of **Amos**, both the MT and the LXX read "beyond *Damascus*". I cannot explain why we find that apparent discrepancy here.
- c. Based on these two instances where the apostles are following the LXX over the MT, we are in good company if we do likewise. We see the significant difference in the meaning of one important prophecy cited by James in **Acts 15**.
 - i. Later in this message, we will see other examples as well where using the Old Testament text used by the apostles will help us to see things more clearly!
- d. If you do not have a Bible based on the LXX, I strongly encourage you to access one to back-check what is being taught in this lesson.
 - i. For more on the benefits of using the Septuagint text of the Old Testament in Bible study, see:
 - 1. Teaching podcast by Chuck Pike on the Strength-to-Strength website: '*Sacred Writings: The Bible Jesus Read*'.
 - a. <https://strengthtostrength.org/sacred-writings-the-bible-jesus-read/>
 - 2. Teaching audio lessons by David Bercot: '*Discovering the Septuagint*' and '*Why Don't We Use the Same Bible as the Apostles*'. Both are available through Scroll Publishing.

III. Historical Context and Introduction to the Prophet Amos

- a. Read **Amos 1:1**.

- i. Amos lived during the time of the divided kingdom. He was from Tekoa in the south, in Judah. However, he was called to speak the word of the Lord in the north against the kingdom of Israel.
 - ii. He lived during the time of Jeroboam II, king of Israel, and Uzziah, king of Judah. This was *prior to* the fall of Israel to the Assyrians, an event which happened c. 722 BC.
 - iii. Amos says he received this vision “two years before the earthquake”.
 1. The famous earthquake that happened during the time of Uzziah is mentioned in **Zechariah 14:5**.
 2. Jewish historian Josephus also mentioned this earthquake in *Antiquities of the Jews* book 9, chapter 10. There, he claimed that this great earthquake happened at the time Uzziah attempted to burn incense in the temple, an arrogant act for which the king was struck with leprosy. (**2 Chronicles 26**)
 - iv. The prophecy of Amos would have been given c. 760 BC. Keep in mind that the fall of Israel to the Assyrians, c. 722 BC, would have been about 40 years later.
 1. Therefore, **Amos** would have been written near the same time as **Hosea** (who also prophesied against the northern kingdom), prior to the time of **Isaiah** and **Micah**.
- b. Read **Amos 7:10-17**.
- i. This passage reveals important aspects of the character of the prophet Amos.
 - ii. While Amos was from Judah in the south, he was told by God to prophesy against Israel, the northern kingdom.
 - iii. There, he is prophesying in the city of Bethel, home of the king of Israel, where one of the two golden calves was located (**1 Kings 12:49-52**; designated **3 Kingdoms** in the LXX)
 - iv. When criticized for his prophecies against Israel, Amos defended himself to Amaziah, the priest:
 1. “...I was no prophet nor the son of a prophet. I was but a sheepbreeder and a tender of sycamore fruit...The Lord took me from the sheep, and the Lord and said, ‘Go, prophesy to My people Israel....’” (**Amos 7:14-15**, LXX, OSB)

2. Amos was a 'blue collar' type of man who worked with his hands. He was not a priest nor a scholar. However, he was chosen by the Lord and did what the Lord told him to do.
- v. Amos, like most of the other prophets, was hated for telling the truth and for addressing the sin of the people. The prophets after Moses called people to follow the Law of Moses and warned them of the consequences if they did not repent.
1. King Jeroboam and Amaziah the priest hated Amos and his message. They tell him to flee to his own land of Judah.
 2. Amos was calling out their sin and warning them of the impending judgment of God (death of the king, defeat and captivity of the people, etc.).
 3. At the final destruction of Jerusalem, at the end of **2 Chronicles**:
 - a. "And the Lord God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place. But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people, till there was no remedy." (**2 Chronicles 36:15-16**, NKJV; corresponding to **2 Chronicles 35:23-24** in the LXX)
 - b. God sent prophets out of His compassion, His desire to spare them from destruction. However, the people mocked His messengers and despised His words. There is a limit to God's patience!
- vi. Jesus explained the role of the prophets and how they were treated.
1. "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers *took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them.* Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him

out of the vineyard and killed him.” (**Matthew 21:33–39**, NKJV)

- a. Jesus explained in this parable the role of the prophets and how they were treated by the Jews.
2. “Woe to you, scribes and Pharisees, hypocrites! Because *you build the tombs of the prophets and adorn the monuments of the righteous*, and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers’ guilt. Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, *I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city....*” (**Matthew 23:29–34**, NKJV)
- a. Religious people often show great veneration for the prophets who came before them.
 - b. However, how would they respond if they *encountered a real prophet* in person and heard the disturbing message (on sin, warning, and a call to repentance) that he delivered?
 - c. **Questions/Challenges:**
 - i. Do you love the truth, even when it exposes sin in your life? The prophets addressed sin boldly.
 - ii. Do you appreciate the challenging things in the Word of God, or do you just want to hear the comforting words?
 - iii. Are you like one of the people Jesus said He would send out into the world, who would be persecuted and hated (as he, the apostles and John the Baptist were)?
 - iv. Do you directly address sin in the lives of other believers when you discover it?
 1. **However:** Some of us are just plain arrogant and insensitive. Also, some of us can be busybodies, judging others when

- they need to be dealing with their own lives.
2. Christians who are like that need to deal with this failing in their own character first, before rebuking others!
 3. However, most Christians suffer on the side of cowardice; they tend to be conflict avoiders. For most of us, we need to imitate the boldness of the prophets, like Amos.
- d. Prophets like Amos provide inspiring examples of courage for us to imitate. They are among the great “cloud of witnesses” who were in the arena before us, as discussed in **Hebrews 11-12**.
- i. “... Others were *tortured*, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of *mockings and scourgings*, yes, and of *chains and imprisonment*. They were *stoned*, they were *sawn in two*, were *tempted*, were *slain with the sword*. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy.
 - ii. “They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.
 - iii. “Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
 - iv. “For consider Him who endured such hostility from sinners against Himself, lest you become

weary and discouraged in your souls.” (**Hebrews 11:35–12:3**, NKJV)

IV. Specific Sins Addressed by Amos

- a. He begins by addressing the sins of several of the other nations, then addresses Judah, and finally focuses on the sins of Israel. He addresses, in order, the sins of the following nations:
 - i. Syria (Damascus)
 - ii. Gaza
 - iii. Tyre
 - iv. Edom (descendants of Esau)
 - v. Ammon (descendants of Lot)
 - vi. Moab (other descendants of Lot)
 - vii. Judah (the part of the divided kingdom consisting of the two southern tribes, Judah and Benjamin)
 - viii. Israel (the northern kingdom of the other ten tribes)
- b. The six non-Jewish nations addressed first are characterized by cruelty, extreme violence and incredible barbarity.
 - i. Read **Amos 1:2-10** and **1:12-2:3**.
- c. Amos then addresses Judah.
 - i. Read **Amos 2:4-5**.
 - ii. The people of Judah were not following the Law of Moses and the ordinances of the Lord.
 1. This is a broad statement. It is not clear (to us) which specific sins Amos is referring to here.
 2. However, I assume that the people of Judah would have been aware of what he was referring to.
- d. Last, the prophet addresses his primary target: Israel, the northern kingdom.
 - i. Read **Amos 2:6-8**.
 - ii. **Question:** What are the specific sins the prophet is addressing here?

1. Sexual depravity
 - a. A man and his son getting involved with the same woman.
2. Corruption involved with worship in the house of the Lord.
 - a. Unclear (to me) the specifics, but it seems to indicate problems with deceit, cheating others and perhaps drunkenness.
 - b. They observe religious practices and sacrifices, but are unrighteous.
3. The problem mentioned first (and second): no concern for the poor. In fact, they are oppressing and taking advantage of them.
 - a. "... for they sold the righteous for silver and the poor for a pair of sandals. They trample the heads of the poor into the dust of the earth and turn away the afflicted and pervert the way of the humble...." (**Amos 2:6-7**)

V. Showing Compassion for the Poor and Meeting Their Needs

- a. One of the benefits of expository preaching and teaching is that it tends to expose us to topics in Scripture that we might otherwise neglect or ignore.
 - i. Every church has its 'blind spots', things that are not in our view.
- b. My wife Alison recently asked why we don't have more teaching on helping the poor and needy.
 - i. My response was that we were doing expository teaching, so I was constrained to teach focused on the topics raised in the text (recently the books of **Numbers, Acts** and currently going through **1 Corinthians**).
 - ii. My choice of teaching this lesson from Amos had nothing to do with her comment. I was planning to do that for other reasons. However, this (showing concern for the poor) is a major theme in this book.
- c. Other passages in Amos address this issue of concern for the poor.
 - i. Read **Amos 3:13-4:3**.
 - ii. Read **Amos 5:10-15**.
 - iii. Read **Amos 5:21-24**.

- iv. Read **Amos 6:1-14**.
- v. Read **Amos 8:4-8**.
- d. In the course of preparing this lesson, I was surprised to learn that the book of **Amos** has become popular in more 'liberal' churches that like to focus on what they refer to as 'social justice'.
 - i. They see the message of Jesus as focused on taking care of the needs of the poor and downtrodden.
 - 1. In some cases, this has been combined with socialist concepts like "from each according to his ability, to each according to his need", a slogan that goes back to Karl Marx.
 - 2. In some cases, this also is combined with viewing society as a struggle between economic classes. Under this paradigm the case is made that we need to offer unqualified support to those of the poorer, oppressed classes in their struggle against those who are wealthier.
 - ii. They also believe that our role as Christians include using the government to take care of the needs of the poor. This might be manifested through expanding taxation, subsidies, welfare programs, social 'safety net', and increasing tax-funded benefits to the poor.
 - iii. **Question:** What does God want us to do in this area?
- e. The Law of Moses on helping the poor.
 - i. Read **Deuteronomy 15:7-11**.
 - 1. Do not harden your heart against the poor. Willingly give and lend to your poor brother whatever he needs.
 - ii. Read **Leviticus 19:9-10**.
 - 1. When reaping the harvest, make sure to leave some behind for the poor and needy.
 - iii. Read **Leviticus 19:15**.
 - 1. Do not choose sides in a dispute based on their wealth or lack thereof. The Bible does not advocate 'class warfare'. We must not discriminate in favor of either the rich or the poor.
 - iv. Read **Leviticus 19:18**.
 - 1. Jesus said this was the second greatest command in the entire Old Testament: to love our neighbors as ourselves.

v. Read **Leviticus 19:33-36**.

1. Show compassion even for the aliens among you.
2. Justice means honest dealings with everyone.

f. Jesus on helping the poor.

- i. "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise, you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly." (**Matthew 6:1-4**, NKJV)

1. Jesus assumes his followers will be giving to the poor (and praying and fasting, too). This is addressing *how to do that*.
2. He says that our Father, who sees that we are giving in secret, will reward us openly!

ii. Read **Luke 12:13-34**.

1. The rich fool stores up treasures for himself; he is not rich toward God.
2. Jesus also addresses fear and anxiety regarding basic life needs. God cares for us and will provide for our needs as we seek first His Kingdom.
3. Jesus instructs us to "sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail...."

iii. Read **Luke 16:19-31**.

1. The rich man had the same problem as the wealthy, unconcerned people addressed by **Amos**.
2. Abraham replied, "They have Moses and the prophets; let them (the rich man's family) hear them". (**Luke 16:29**)
3. Jesus' statement, "...and the prophets" would include what we have been reading in **Amos** regarding helping the poor in our midst.

- a. The rich man and his family had already been taught clearly and directly about the importance of helping those in need. They had been warned about what would happen to those who hardened their hearts to those around them in need (like Lazarus).
 - b. Jesus was aware that if they were so hard-hearted that they did not heed the warnings of Moses and the prophets (like **Amos**), they would not heed the warnings even of someone coming back from the dead (including Himself)!
 - iv. Read **Matthew 25:31-46**.
 - 1. **Question:** Will we actually be judged on the basis of how we helped those in need?
 - a. **Answer:** According to Jesus, yes.
 - v. In light of all the things Jesus taught, let us also consider what He said were the two greatest commandments: (1) loving God with our whole heart, soul, mind and strength, and (2) loving our neighbors as ourselves. Everything else hangs on that.
 - 1. “Teacher, which is the great commandment in the law?” Jesus said to him, “You shall love the LORD your God with all your heart, with all your soul, and with all your mind.” This is the first and great commandment. And the second is like it: “You shall love your neighbor as yourself.” On these two commandments hang all the Law and the Prophets.” (**Matthew 22:36-40**, NKJV)
 - 2. **Challenges:** What would you (or others) say are the two greatest commandments *of the church we are a part of*?
 - a. Also, *what do you think others would say about us*, regarding this question?
 - g. James on helping the poor.
 - i. “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.” (**James 1:27**, NKJV)
 - 1. We must be devoted to holiness *AS WELL AS* to showing love to others. While most Christian groups will tend to focus solely on one or the other, James insists that in order to

please God, our lives need to be characterized by devotion to BOTH of these!

- ii. We must not discriminate in favor of the rich (**James 2:1-5**)
 - 1. We must show our love by our actions (helping the poor).
 - 2. “If a brother or sister is naked and destitute of daily food, and one of you says to them, ‘Depart in peace, be warmed and filled,’ but you do not give them the things which are needed for the body, what does it profit? Thus also, faith by itself, if it does not have works, is dead.” (**James 2:15-17, NKJV**)
 - 3. James is making a very practical point here. Talk is cheap. Words without action to back them up are useless!

- h. Further thoughts on helping the poor.
 - i. This is a way of life.
 - ii. We can compartmentalize our lives regarding what we do with our money.
 - 1. For example, I have heard some Christians express that *as long as they give at least 10% to God* (the Old Testament ‘tithing’), it is somehow perfectly acceptable to live in luxury on the remaining 90% of their income.
 - 2. It always struck me that there was something profoundly wrong with that kind of rationalizing.
 - iii. “Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.” (**1 Timothy 6:17-19, NKJV**)
 - 1. Giving to others is to be voluntary, done out of faith in God and love for others.
 - 2. Paul is not advocating a government-enforced wealth redistribution program. We are part of another kingdom; our giving is to be done voluntarily, motivated by love and compassion.
 - iv. “But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us. For you

yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us. For even when we were with you, we commanded you this: *If anyone will not work, neither shall he eat.* For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread." (**2 Thessalonians 3:6-12**, NKJV)

1. Paul, who wrote about love in **1 Corinthians 13**, said that if someone is *not willing* to work, then *they shouldn't eat, either!*
2. Here we see that Paul certainly did not struggle with being an *enabler* of sinful behavior (in this case, laziness).
 - a. Loving someone means giving them what they need and helping them to repent from their sins and avoid temptation.
3. This is challenging to keep in mind when striving to help others in need.
 - a. Unfortunately, I have been fooled in my assessment of those in need. This has happened more than once! I have learned that I am not always an accurate judge of people, especially initially.
 - b. It takes great wisdom, especially when crossing cultures and trying to help people in poorer countries or cultures!
 - c. Let us strive to learn how to do this and to work together with others who are skilled and effective in this!

VI. The Israelites Forgot Where They Came From

- a. Read **Amos 2:9-16**.
- b. Moses had warned the people in **Deuteronomy 8** that after they became wealthy and comfortable, they would forget the Lord and how he had delivered them.
- c. Jesus likewise warned of the dangers of the third soil: being choked out by life's worries, riches and pleasures.

- d. **Lesson:** Never forget what we have been delivered from! Don't become complacent and worldly.
 - i. Always remember the victories that God has brought about in history, and in our own lives.

VII. The Lord Reveals His Plans to the Prophets

- a. Read **Amos 3:1-8**.
 - i. "The Lord does nothing unless he reveals instruction to His servants the prophets".
 - ii. One of the greatest proofs of the Christian faith is in the evidence of the writings of the prophets. The Lord did indeed "reveal" future mysteries in advance to them, which have now been fulfilled.
 - iii. The Lord revealed to prophets in advance the captivity of Israel to Assyria (in **Amos**), as well as the captivity of Judah to Babylon and their return 70 years later.
- b. Three prophecies about Christ in **Amos**.
 - i. The Christ
 1. Read **Amos 4:13** (LXX). "I am the one who proclaims *His Anointed One* [*in Greek, literally, 'His Christ'*] to mankind".
 2. Along with **Psalm 2** and **Daniel 9**, this is one of the places in Scripture where it speaks directly about the Christ who will come.
 3. In the Septuagint, the Greek word is the same one we find for 'Christ' throughout the New Testament.
 - ii. The sun going dark at Jesus' death
 1. Read **Amos 8:9-10**.
 2. The sun will set at noon? Darkness over the land?
 3. Mourning as for a beloved one?
 4. Fulfilled at the crucifixion of Jesus, when the sun grew dark at noon for three hours.
 5. Irenaeus (c. 130-200 AD), bishop of the church in Lyon (in modern-day France) was an early Christian writer who in his youth had learned from Polycarp, who in turn had learned

from the apostle John. Irenaeus wrote, regarding this passage from **Amos**:

- a. “Those, moreover, who said, ‘In that day, saith the Lord, the sun shall go down at noon, and there shall be darkness over the earth in the clear day; and I will turn your feast days into mourning, and all your songs into lamentation,’ (**Amos 8:9-10**) plainly announced that obscuration of the sun which at the time of His crucifixion took place from the sixth hour [= noon] onwards, and that after this event, those days which were their festivals according to the law, and their songs, should be changed into grief and lamentation when they were handed over to the Gentiles.”
 - i. (Source: Irenaeus, *Against Heresies*, book 4, chapter 33; found in Ante-Nicene Fathers vol. 1, p. 510)

iii. The resurrection

1. Read **Amos 9:11-12** (from the LXX)
2. Read **Acts 15:15-19**
 - a. As described earlier, note that the passage from **Amos** that James is quoting from follows the text of the LXX, rather than the Masoretic Text.
 - b. Let us consider how James is understanding and applying this prophecy from **Amos 9**.
 - i. Tabernacle/tent of David = body of Jesus
 - ii. Falling down / in ruins = death of Jesus
 - iii. Rebuilding it = His resurrection from the dead
 - iv. Now that the first part has been fulfilled, we anticipate fulfillment of the second part of this prophecy.
 1. *The Gentiles will seek the Lord!*
 2. Therefore, the apostles should not make it difficult for the Gentiles by putting a stumbling block in their way. The Gentiles will not need to be circumcised nor to

follow all the rules contained in the Law of Moses.

3. Irenaeus commented on the significance of this important prophecy, one which is often overlooked by Christians today.
 - a. "I WILL RAISE UP THE TABERNACLE OF DAVID
 - b. "Therefore, again the prophet says: *'In that day I will raise up the tabernacle of David, that is fallen;'* (**Amos 9:11**) clearly he is declaring the body of Christ – born, as we said before, of David – as raised after death from the dead; for the body is called a 'tabernacle'.
 - c. "For in these passages, both that He who according to the flesh was of the seed of David, the anointed, would be Son of God, and that after His death He would rise again, and that He would be in figure man, but in power God, and that He would be judge of the whole world, and sole worker of justice and redeemer – all has been declared by Scripture."
 - i. *(Source: Irenaeus, Proof of Apostolic Preaching, chapter 62; found in Ancient Christian Writers series, trans. Joseph P. Smith, SJ, Paulist Press, p. 89) See also similar discussion in chapter 38, p. 72.*

VIII. Other Great Lines and Themes from Amos

- a. The scary Day of the Lord: for many, it will be absolutely terrifying!
 - i. Read **Amos 5:18-20**.
- b. God will bring adversity in our lives to get our attention, that we might return to Him.
 - i. Read **Amos 4:9-11**.
- c. There will be a "famine in the land...of hearing the Word of the Lord".
 - i. Read **Amos 8:11-12**.
- d. A sober reminder: there is absolutely nowhere on earth to hide from the Lord!
 - i. Read **Amos 9:1-4**.