

Amos

The Non-prophet Prophet Amos 7:13-15

Amos is unique among the prophets in that he was a common farmer before called to speak for God. He had not attended the schools of the prophets (II Kgs. 2:3 etc.) He was not from a family of prophets. In the generally accepted way of things, he was no prophet at all—but he was!

The Un-prophet (Amos 7:13-15)

- God made men prophets as they were used to speak on His behalf
- There was no inappropriate message or place for the message if God gave the command to speak (cf. II Tim. 4:1-4)

The Power and Wisdom of Amos' Preaching (Amos 1:1-2:16)

- *Others* are usually the preferred audience to condemn
- When God speaks to us, the level of discomfort rises
- Sometimes what we can see in others may help us see the sins of our own lives (cf. II Sam. 12:1-7)

The Certainty of a Prophetic Message (Amos 3:1-8)

- God had been gracious to Israel
- Israel, however, could not walk with God unless they were agreed
- This is one of the certainties of life
- Repentance is always an assumed conditional element in God's promises to punish (cf. Jer. 18:1-10)

Self-indulgence Leads to Injustice (Amos 4:1; 5:14-15; 6:4-7)

- Selfishness cares little for others
- At best, it does not care enough
- At worst, it abuses those who lack the power to resist
- Justice is a major concern of God (cf. Matt. 23:23-24)

A False Sense of Security Follows the Self-indulgent (Amos 6:1a)

- Ease masks danger
- Comfort can blind us to truth
- Messengers Who Only Preach Pleasant Things Find Ready Audiences (cf. Jer. 4:10; 6:14; 8:11; 5:31)

Hypocritical Religion Brings God's Wrath (Amos 5:21-24)

- Better to cease the hypocrisy than to continue mere outward expressions
- Justice and Righteousness must prevail
- Isaiah and Jesus said it well (cf. Matt. 15:7-9)

There was, However, Hope (Amos 9:11-15)

- The Messiah would come to revive David's reign (Acts 15:15-17)
- God always holds out hope for those who know of their need (cf. Matt. 11:28-30)