I. Amos, the man: 7:14, “I am not a prophet or a son of a prophet.”

A. Amos was a shepherd and a tree surgeon.

B. Amos was a citizen of Judah; however, his audience was the north, Israel.

C. Amos and Hosea were contemporaries. Amos’s ministry ended before Isaiah began.

II. Amos’s audience was varied.

A. Amos admonished the periphery of nations surrounding Israel and Judah.

B. Amos targeted the “Fat Cows” of Israel. See 4:1

III. God is not portrayed as a gentle shepherd; rather as a lion. 1:2 and 3:8

A. Repeated sins have stoked the fire of God’s wrath.

B. In the midst of the expressions of God’s anger, hope is declared. 5:4ff

C. The warnings and the woes sound the same alarm as The New Testament’s. See 5:21

D. God despises complacency. See 6

IV. Amos’s method of teaching changes in Chapter 7: Locusts; Fire and a Plumb Line

A. This methodology squares with the other metaphorical language of the Bible.

1. Jesus spoke in paradoxes and parables for a purpose.

V. The end of the book presents hope.

A. The Day of the Lord is both despairing and hopeful.

B. The source of our hope is always the same.

**Great Is Thy Faithfulness**

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| 1. Great is Thy faithfulness, O God my Father.  There is no shadow of turning with Thee;  Thou changest not, Thy compassions they fail not;  As Thou hast been Thou forever will be.  2. Summer and winter, springtime and harvest,  Sun, moon and stars in their courses above  Join with all nature in manifold witness  To Thy great faithfulness, mercy and love. | 3. Pardon for sin and a peace that endureth;  Thine own dear presence to cheer and to guide.  Strength for today and bright hope for tomorrow;  Blessings all mine, with then thousand beside.  Refrain:  Great is Thy faithfulness! Great is Thy faithfulness! Morning by morning new mercies I see;  All I have needed Thy hand hath provided – Great is Thy faithfulness, Lord, unto me! |