

July 30, 2017



# Oaks Early Risers Bible Class

**The Oaks  
Baptist Church**  
Grand Prairie, Texas

**Lesson Leaders:**

James Haymon  
Jose Cisneros

**Class Leaders:**

Inreach: Pat Hester  
Secretary: Mary Clark  
Deacon: C M Hester

## Amos Amos 7:10-17

### Aim and Application of the Lesson

The lesson reminds us to appreciate Amos's circumstance relative to God's call of Amos. The study's aim is to show that God's call is not determined by our circumstances. The study's application is to understand that God's call is a sovereign appointment, not necessarily a natural result of our circumstances.

*(Adapted from the Bible Expositor and Illuminator Commentary)*

### Lesson Introduction and Background

We know nothing of the Prophet Amos outside of the prophetic book that bears his name. What we discover about him in that book is rather amazing. The book begins with just a brief notation of the time in which he prophesied. This is followed by a prophetic word of judgment directed at the nations surrounding Israel and then turning to focus on the northern kingdom of Israel itself. Amos's call to the prophetic ministry is mentioned only in hindsight by Amos as he addressed Amaziah, the priest of Beth-el. Beth-el was one of the centers of the false religion followed by the apostate Israelites of the north. Amos's words to Amaziah highlight the unusual circumstances of the prophet. One writer stated, "Of all those called of God to prophesy, Amos might well have appeared the most unlikely" (Iwombly, Mayor Themes from the Minor Prophets, BMH). In fact, in answer to Amaziah's demand that he no longer prophesy at Beth-el, Amos acknowledged that he lacked the credentials of many prophets. He was not known as a prophet, as were Habakkuk (Hab. 1:1) and Jonah (2 Kings 14:25; Jon. 1:1). He was not the son of a prophet and thus expected to follow in his father's footsteps. Neither was he a priest like Jeremiah (Jer. 1:1) and Ezekiel (Ezek. 1:3). And unlike Jeremiah, he had not been called while in his mother's womb (Jer. 1:5). In many ways, Amos was a nobody. He described himself as a "herdman, and a gatherer of sycamore fruit." While some have suggested Amos was a prominent man in his community, there seemed to be nothing special about him. He tended sheep and cattle and cultivated sycamore trees for their fruit. He was not a prophet by profession but a simple farmer and herdsman. He lacked the credentials that would naturally give authority to his message. Amos declared that the Lord had taken him from his flocks and given him this simple message: "Go, prophesy unto my people Israel." This is what gave his message authority and gave him boldness to continue to speak God's message in the face of opposition. Jeroboam II was the king of Israel at this time (Amos 1:1). He was one of Israel's strongest kings, and the nation enjoyed peace and prosperity during his reign. This, combined with the fact that Amos was not from Israel but from Tekoa in the southern kingdom of Judah, made his call to prophesy to the people of Israel all the more unusual and seemingly unlikely to bear fruit. Why would they listen to this undistinguished "foreigner" announcing doom when they were flourishing? Yet Amos boldly spoke God's words. The faithfulness and boldness of God's servants come not from who they are but from who God is. The One who sends is the One who empowers and provides. Yes, God uses people who are well known and trained, people like Paul and Daniel; but He also uses regular people like Peter and Amos. And He uses people like us if we will go in His power, knowing He has sent us with a message the world needs to hear.

*(Adapted from the Bible Expositor and Illuminator Commentary)*

### FOOD FOR THOUGHT

**THOUGHT FOR THE WEEK:**

Never fear criticism when you're right; never ignore it when you're wrong

**COMMENT FOR THE WEEK:**

If we are preaching or leading, we must faithfully serve the Lord as Amos did, even if the task is unpleasant, unpopular, or rejected by our audience. And if we're in the congregation, we need to be sure that when we hear something we don't agree with, we're not actually resisting what the Lord wants us to hear and do.

**SCRIPTURE FOR THE WEEK:**

*Then the Lord took me as I followed the flock, And the Lord said to me, 'Go, prophesy to My people Israel.'*  
(Amos 7:15 NKJV)

*(from "Our Daily Bread", Nov 16, 2003)*

**Series: God's Urgent Call**

**UNIT: Calls in the New Testament**

**NEXT WEEK**

**Called to Serve**

(Acts 6:1-8)

## NOTES AND CROSS-REFERENCES

### **The Challenge (Amos 7:10-13)**

#### *The charge (10-11)*

- A charge of being a trouble maker (1 Kings 18:17)
- A charge of prophesying against the city (Jer 26:8-11)
- A charge of subversion (Luke 23:2)
- A charge of teaching about Jesus (Acts 5:27-30)
- A charge of stirring up riots (Acts 24:1-6)

#### *The rebuke (12-13)*

- The Bible teaches that rebuke is good for the wise man (Prov 9:8-9)
- Rebuke is needed so that others will be warned (1 Tim 5:20)
- When God rebukes, it is a testimony of His love (Rev 3:19)
- Rebuke of discipline (Heb 12:7-11)
- Rebuke that does not lead to death (Ps 118:18)

### **The Authentication (Amos 7:14-15)**

#### *Human inadequacy (14)*

- Man is only competent in God (2 Cor 3:5)
- Man must depend and rely on God (2 Cor 1:9)
- Man cannot boast of his wisdom or strength, only in God's power (Jer 9:23-24)
- Man's abilities comes only from God who works in us (Phil 2:13)
- Man can do all things through God who gives us strength (Phil 4:13)

#### *God's commission (15)*

- A commission to do something specific (Acts 22:6-10)
- A commission that requires being set apart (Acts 13:1-3)
- A commission through appointment (Luke 10:1)
- A commission that cannot be run from (Jonah 1:1-3)
- A commission that sometimes results in volunteering (Isa 6:8)
- A commission to be done without knowing the outcome (Heb 11:8)

### **The Prophecy (Amos 7:16-17)**

#### *Rejection of God's Word (16)*

- Rejection of God's word is rejection of God Himself (1 Thess 4:8)
- Rejection of God's word bring condemnation (John 12:48)
- Rejection of God's word causes it to leave the hearer (Matt 10:14)
- Rejection of God's word should never be done (1 Thess 5:20)
- Rejection of God's word bring disassociation (2 Thess 3:14)

#### *God's punishment for rejection (17)*

- Rejection that causes disasters (Prov 1:24-26)
- Rejection that brings eternal damnation (Acts 13:46)
- Rejection that takes away entrance to the kingdom of God (Matt 21:42-43)
- Rejection of the truth causes God's wrath (Rom 2:8)
- Rejection causes the fearful expectation of judgment (Heb 10:26-27)
- Rejection that brings punishment (2 Thess 1:7-9)