

## BOOK OF AMOS

DATE: 760 B.C.

AUTHOR: Amos, a herdsman from Tekoa. He refers to himself as a dresser of sycamore trees-- a fig picker. Tekoa was a small town of Judah, 6 miles southeast of Bethlehem and 12 from Jerusalem on the borders of the great desert. This is the same area John the Baptist was trained in over 800 years later. The name Amos means "burden" or "burden-bearer." Nothing is mentioned regarding his family. He was a contemporary of Joel and Hosea. His message was addressed to Israel, then to Judah and Benjamin, but in effect to all nations.

THEME: The Day of the Lord, God raises up the tabernacle of David, the Church of God, so that all nations might come to it (Amos 9:11-12; Acts 15:15-17).

BACKGROUND: Amos delivered his prophecy at Bethel-- the location of the golden calves. He prophesied during the reigns of Jeroboam II in Israel and Uzziah in Judah. There was much prosperity and a corresponding lack of morality. Amos speaks of a great earthquake. The date is in some dispute. Zechariah mentions the same earthquake and so does Josephus.

SUMMARY: God called Amos to prophesy to Israel and Judah, and to all the nations that oppressed Israel. Captivity and destruction were prophesied on the nations who spoiled Israel and Judah after their captivity (Syria, Philistia, Phoenicia, Edom, Ammon, and Moab). Since Judah refused to obey God's law, punishment was also prophesied on her. Amos prophesied that Israel would be punished with famine (physically of food, and spiritually of the word of God), captivity, and destruction because of their oppression of the poor and righteous, and their immorality and idolatry. The remnant of Israel would be restored from captivity and blessed physically. God would raise up the tabernacle of David and bless this remnant and all nations spiritually (Amos 9:11-12; Acts 15:15-17). This sequence has begun with the Church, and will also include the Gentiles.

## BOOK OF JOEL

DATE: 790 B.C.

AUTHOR: Joel, the son of Pethuel. Very little is known about the prophet Joel. The Bible says nothing about his birthplace or biography. The name "Pethuel" means "Persuaded of God," and Joel means "Jehovah is God." There were at least a dozen other men in the Bible with the name Joel. Joel was probably a native of Judah, perhaps a citizen of Jerusalem, as he speaks familiarly of "Zion" and "the children of Zion," of "Judah and Jerusalem" and of the "children of Judah and the children of Jerusalem". Some scholars have inferred that Joel was a priest. He was the first to use the expression "day of the Lord." He is called the "Prophet of Pentecost" because of Peter's reference to him in the book of Acts. Joel is one of the most often quoted of all the prophets in the Bible. Amos, Isaiah, Micah, Nahum, Zephaniah, Obadiah, Ezekiel, and Malachi all quote from Joel's writings.

BACKGROUND: Joel was a contemporary of Hosea and Amos. He wrote during the reigns of Uzziah in Judah (807 - 756 B.C.) and Jeroboam II in Israel (833 - 793 B.C.). For the most part it was a time of prosperity-- but also the prelude to captivity. This setting makes the prophecies of Joel all the more extraordinary.

SUMMARY: Joel deals with two issues in the short space of 73 verses. His message to Judah was a vision of the Gospel Age and the ingathering of all nations. In connection with this, he prophesied of the coming of the Holy Spirit. Peter quotes from Joel in Acts 2. The other issue is the coming of the Day of the Lord and a period of Final Judgment. Joel was the first to use the expression "Day of the Lord."

OUTLINE:

Joel 1	Joel prophecies of the destruction of the land by locusts. He also introduces the "Day of the Lord."
Joel 2	Joel continues with the "Day of darkness". Appeal for repentance. Coming of Spirit.
Joel 3	Return from captivity. Final battle and judgment.

## BOOK OF HOSEA

DATE:

765 - 725 B.C.

*Kitra Roe*

AUTHOR:

Hosea, son of Beerl. Name means "salvation." Hosea was a type of Christ dealing with Israel. His prophecies cover a long period of time-- from the reign of Uzziah to the reign of Hezekiah in Judah. Hosea was sent to warn Israel. He followed Jonah, Joel, Elijah, and Amos. He was a man of the soil. His book is both a prophecy and a poem. Hosea was an ardent patriot of Northern Israel who languished as his people were destroyed from within and finally taken captive.

THEME:

Salvation.

SETTING:

The Israelites were surrounded by enemies, but instead of driving them out as God had commanded, they formed alliances with them. Because of this, these nations (particularly the Philistines) became a stumbling block to the Israelites. The principal nations and enemies with whom alliances were formed were Assyria, Syria, Moab, Ammon, Edom, Philistines and later, Egypt. Because of these alliances there was a continual changing of the confederation of nations. Most of the strife in Israel came from territorial disputes-- often with Judah. When the prophet Hosea came on the scene, Israel was enjoying the greatest peace and prosperity since the time of their division into two separate nations. They were living in luxury and splendor.

SUMMARY:

God had a marriage relationship with Israel, but Israel turned to other gods, made alliances with other countries and took on their pagan culture. As a result, physical Israel became Loruhamah (not having obtained mercy from God) and Loammi (not God's people). In other words, they were cut off from God-- divorced. Today, the Church of God is the Israel of God and we have become Ruhamah (having obtained mercy) and Ammi (God's people). Physical Israel is commanded to repent and turn to God, but this will not happen until toward the end of the great tribulation. At that time, God will have mercy on all Israel. Hosea speaks of this restoration. Prior to this time there will be a captivity. Hosea gives seven reasons for Israel's captivity. These same seven conditions apply most appropriately to modern day Israel. They are: 1). Lack of knowledge. 2). Pride. 3). Instability. 4). Worldliness. 5). Corruption. 6). Backsliding. 7). Idolatry.

OUTLINE:

Hosea 1-3

Hosea's personal life. Asked to marry a harlot.

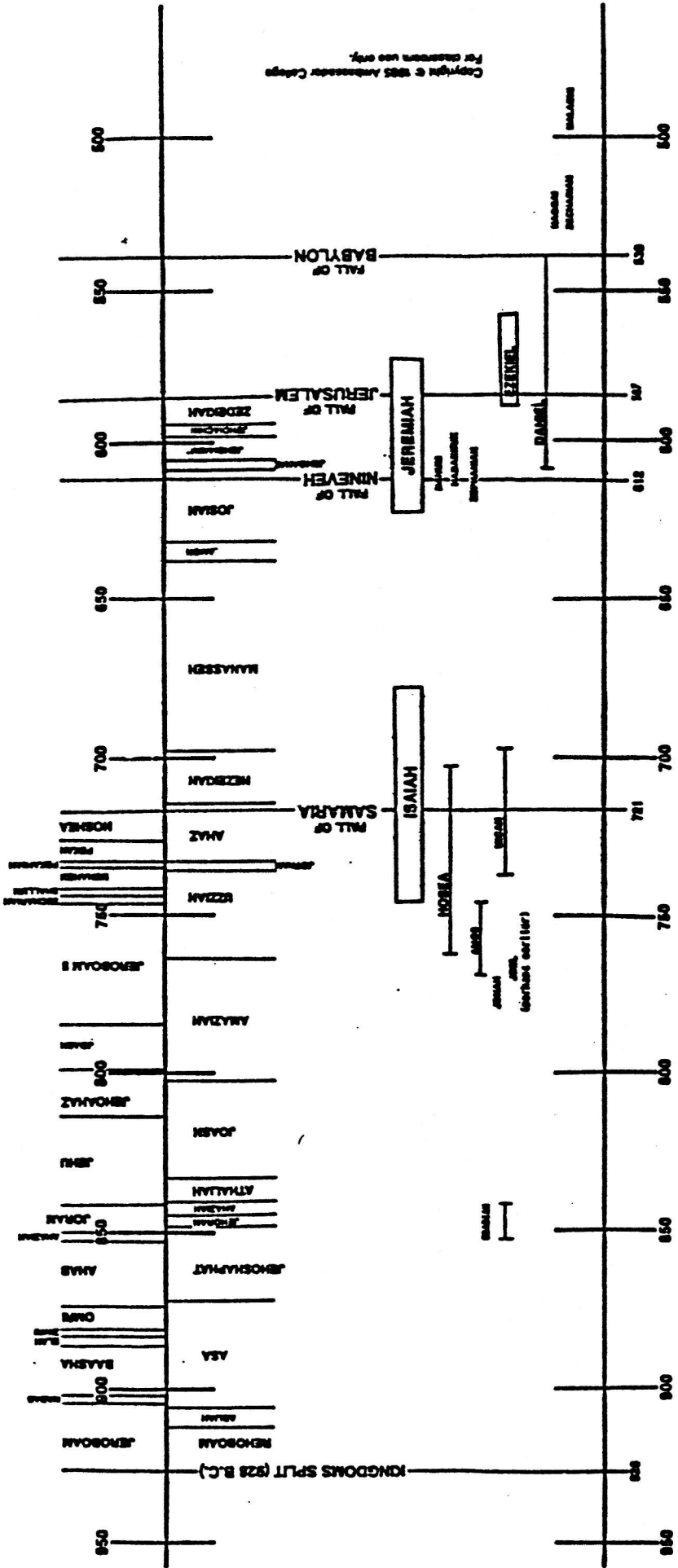
Hosea 4-13

Hosea's message to Israel. Warned about coming destruction and captivity. Applies to modern Israel as well.

Hosea 14

Hosea ends on a positive note. Speaks of restoration and salvation.

*Handwritten notes:*  
 d + *Retra*  
 Noel



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