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TEACHING PROGRAM: TWO 7-YEAR PREACHING/STUDY CYCLES



THEMES	Missions	Worship, Prayer	Word	Discipleship	Marriage, Family	Evangelism	Social Responsibility
<i>Cycle A</i>							
YEAR	2005	2006	2007	2008	2009	2010	2011
OT	Genesis 1-11	Genesis 12-50 / Psalms 19, 110, 73, 42-43	Exodus 1-20; 31-34	Joshua	1 & 2 Samuel	Isaiah	Amos / Micah
NT	Gospel of John	1 & 2 Peter	Hebrews / Philippians	Gospel of Matthew	1 & 2 Thess / James / Galatians	Acts	1 & 2 Corinthians / Philemon
<i>Cycle B</i>							
YEAR	2012	2013	2014	2015	2016	2017	2018
OT	Numbers	1 & 2 Kings	Deuteronomy / Judges	Ecclesiastes / Daniel / Jonah	Hosea / 2 Kings / Ruth	Jeremiah / Ezekiel / Habakkuk	Haggai / Zechariah / Micah / Esther / Joel
NT	Gospel of Luke	Ephesians	Epistles of John / Jude	Gospel of Mark	Romans	Revelation / Colossians	1 & 2 Timothy / Titus

PCGM: More than just bible study

THE MISSION

By gathering PSPC members into Cell Groups, we want to build a community of worshippers that is rooted in the Word of God, and equipped to make disciples for Jesus Christ.



... AND STRATEGY

Encourage PSPC members to *commit* themselves to a Cell Group that focuses on POSB ...

PRAYER – Exercising the priesthood of all believers by interceding for one another, the church and the world. **PRAISE** – Exalting God with psalms, hymns and spiritual songs (Colossians 3:16), fulfilling the purpose of our creation and calling – to be a worshipping community.

OUTREACH – Reaching out to people with the Gospel of Jesus Christ by befriending unbelievers who join the group and/or doing community services.

SHARING – Caring for each other through prayer and sharing of resources (e.g. time, spiritual gifts, and finances).

BIBLE STUDY – Spurring each other to love, learn and live by the Word of God.

Before We Begin

THIS BIBLE STUDY SERIES was written for the use of the Prinsep Cell Group Ministry so as to complement the church's planned sermon series for the year. Each cell group should plan to complete the associated study before the sermon. The sermon and study schedule can be found in the calendar at the back cover of this study guide. Do note that the passage breakdown between sermon and study may not match exactly.

Some suggestions for cell groups are listed below. Do expect that God will speak to us individually through His word and discussions during the cell group meetings.

May the Holy Spirit renew our minds and transform our lives! ■

SUGGESTIONS FOR CELL GROUPS

Prepare for each study by reading the passage thoroughly so that you can be familiar with the content. Go through the questions, and write down both answers and questions that you may have. This will be useful for group discussion.

Other than the study itself, it is important to allocate enough time for worship, sharing and prayer. Some groups have found it helpful to pray in smaller groups, namely, in groups of men, and women. This fosters more personal sharing, and more opportunities to encourage each other.

Plan to complete the study in time, even though the group may not be able to complete all the questions. For a group that meets 1.5 hours, this may mean spending not more than an hour on the study itself.

Expect God to speak through the passage, and through each member. Be mindful not to let a few members dominate the discussion. Encourage each other to share their insights.

For groups with young children, it is important that adequate child care arrangement is made so that the adults can focus on the study and prayer.

Introduction

Author and Place

The beginning of the book (v. 1:1) attributes the work to Amos.

Amos, a contemporary of Hosea and Jonah, lived and worked in **Tekoa** (v. 1:1), a town six miles south of Bethlehem and eleven miles south of Jerusalem in the Judean range.

The town was situated on a height commanding a magnificent view of the rugged wilderness below and of distant landmarks like the Mount of Olives. The eastern slopes of the Judean range around Tekoa are mostly arid, rock-strewn wastes. The western slopes, however, provide some pasture land and shelter in caves for shepherds who graze their flocks.

Amos was a **shepherd** (v. 1:1) who also tended sycamore trees (v. 7:14). He was an outdoor man; for he said, "I was a shepherd ...tending the flock" (vv. 14-15). Amos's natural surroundings apparently

had a profound effect on him; his book is full of references to them (vv. 1:2; 2:9; 3:4-5; 5:24; 6:12; 7:1-6; 8:1).

Above all, Amos was a **prophet**. The dark days in which he lived called for a man of sturdy moral fiber and fearlessness. Such was Amos. His character, moulded in the harsh terrain of the wilderness of Tekoa, enabled him to stand before the priest and the people, proclaiming the word God had given him. Although home was in Judah, Amos was sent to announce God's judgment on northern Israel.

Historical Context

We may best place the prophetic activity of Amos in the latter half of the reigns of Uzziah of Judah (792-740 B.C.) and Jeroboam II (793-753 B.C.) and his main ministry was likely **around 760-750BC**.

It would certainly have taken some time for the affluence during

Jeroboam's reign to lead to the social decay that was so widespread when Amos carried out his mission to the northern kingdom.

Hence Amos prophesied during the period of the divided monarchy at a time of **great prosperity**. Both Northern and Southern kingdoms were enjoying economic prosperity, military might and political heights, but it was also a time of **great immorality, idolatry, corruption, and oppression of the poor**: the nation of Israel felt that it was safe in the embrace of God and became spiritually arrogant and self contented. (Also refer to 2 Kings cc. 13–14 at this point, the section which covers the Northern Kingdom (Israel) in the late 9th and 8th centuries).

Theme and Message

The main theme is that of **social justice** as a natural expression of true piety towards God (v. 5:24).

Several messages are found in Amos. **First**, despite God's kindness to Israel during the period of exodus and conquest in the days of David and Solomon, God's people have failed to honour and obey Him. This is evident in the proliferation of shrines at Bethel,

secularisation of other places of worship, and the widespread pagan notion that outward performance of rites was all that is required and that, provided they have carried out these rites they can do whatever pleases them.

Amos condemns the people of Israel who have made themselves rich or powerful at the expense of others (v. 3:15). When Israel entered Canaan, the tribes were given the land by God in trust as tenants so that they could put into practice the principles of holiness and social justice. An appropriate division of land was essential to the success of the latter principle and the Mosaic law aimed to prevent problems that would arise from some groups or families acquiring large amounts of wealth and thereby impoverishing others (Lev 25:35-36). In particular, the Law condemned the rich who exploited the poor and needy (Exo 22:25-27; Deut 15:7-11) because such social behaviour violated the status of Israel as a kingdom of priests and holy nation (Exo 19:6).

One key lesson from Amos is thus that our righteousness is not measured by our religiosity but by whether we deal justly with the oppressed.

Second, God will judge his unfaithful and disobedient people and his judgment will not be just a blow to warn but will involve almost total destruction (vv. 4:6-11).

Third, if God's people repent, God will still have mercy upon them (vv. 5:4-6, 14-15). The Lord has a glorious future for His people beyond the impending judgment. The Lord of Israel will not abandon

his chosen people. The house of David will once again rule over Israel, and Israel will be restored and stay secure in the promised land (vv. 9:11-15).

Israel has a unique relationship with God but not an exclusive claim on God and she needs to remember not only God's covenantal commitments to her but also her covenantal obligations to God. ■

Book Outline¹

1. Superscription and introduction (vv. 1:1-2)
2. Judgment upon the nations (vv. 1:3-2:16)
3. Prophecies against Israel (vv. 3:1-6:14)
4. Five visions of judgment (vv. 7:1-9:10)
5. Promises of restoration and blessing (vv. 9:11-15)

¹ Evangelical Commentary On The Bible. Edited by Walter A. Elwell. Baker Book House.,1989, pp 625-629.

Will Not Turn Back My Wrath

Amos 1-2

THIS STUDY

Amos 1 and 2 contain a series of oracles against Israel's neighbours for the severe social injustices and immorality practiced. At the same time, neither Judah nor Israel are spared in the pronouncements of judgment by the Lord. Instead of living as the covenant people of God, Judah and Israel despised God's laws, thereby bringing judgment on themselves in the same way that the pagan nations brought condemnation on themselves for various atrocities against mankind.

DISCUSSION STARTER

Am I my 'brother's keeper'? How should I respond if someone I know e.g. a colleague or a neighbour is not being treated with respect or fairness? How would my response differ if the victim was a stranger?

READ Amos 1-2

UNDERSTAND CONTEXT

1. How did Amos begin his prophecies? Explain the analogy he used to prepare the hearers for the message to come (vv. 1:1-2).
2. What were the sins of Damascus and Gaza and in what ways are they similar (vv. 1:3-8)?
3. Why did the Lord pronounce judgment on Tyre and Edom and in what ways are the sins of these two nations similar (vv. 1:9-12)?
4. Describe the sins of Ammon and Moab and explain the severity of their actions. What were they being judged for (vv. 1:13-2:1-3)?

5. Why were Judah and Israel included in God's pronouncements of judgment against the nations? How were their actions similar or different from those of the six pagan nations (vv. 2:4-16)?

6. What lesson(s) can we learn from the repeated use of the phrase "*for three sins of ..., even for four, I will not turn back my wrath*"?

7. How can we be more aware of the oppressed and disadvantaged among our community? Consider going on a Cell Group 'awareness trip' around Singapore to observe and have a better understanding of the people in need around us.

8. Is there anyone I have not been treating with respect and fairness? What can I do to honour God in this relationship?

STUDY SUMMARY

This study reveals who the Lord is. Through the pronouncements of judgments on the nations and on Judah and Israel, the Name and Character of the Lord is made known – He is the one and only God who rules over all the earth. He hates all sin and having given every human being a conscience, He will hold everyone accountable, particularly for the ways by which they treat their fellow human beings. Those who persist in atrocities and who practise social injustices against fellow human beings will not escape His judgment.

MEMORY VERSE

Amos 1:2

“The LORD roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up, and the top of Carmel withers.”

The Lion Roars! The Sovereign Lord Has Spoken

Amos 3

THIS STUDY

Continuing on from vv. 2:4-16, the prophet goes into greater detail on why and how Israel will be punished for her sins. Her shame and disgrace would be so great that even the nations of Philistia and Egypt will be summoned to bear witness against her. Eventually, she will be conquered by an enemy and all that she had placed her hope and confidence in will be destroyed as well.

Why was Israel to be held to a higher standard of justice and morality compared to the nations around? Amos tells us why in Chapter 3.

DISCUSSION STARTER

What do you understand from the phrase, "Privilege brings responsibility"? Share examples from the Bible and from your experiences on how/why those who are given more should be held to a higher standard of accountability.

READ Amos 3

UNDERSTAND CONTEXT

1. How was Israel different from the nations around? What was the consequence of being “chosen” (vv. 3:1-2)?
2. Identify the series of comparisons given in vv. 3-6. What can we learn from these statements about the punishment that God will impose on Israel (v. 2)?
3. What does Amos suggest is the basis for him to prophesy to Israel? How did the Lord’s revelation come to him (vv. 7-8)?
4. What were the specific sins that Israel was guilty of and what was the root cause of their sins (vv. 3:9-10, 12,14-15)?

STUDY SUMMARY

This study reveals who Israel is – the people redeemed from slavery in Egypt by Yahweh and chosen to live in a covenant relationship with Him – and the purpose for which they were so chosen : that they would be a witness for the Lord among the nations (Deuteronomy 4), revealing who He was and His great power, that the other nations would be drawn to fear and worship Him. Amos 3 showed that Israel did not live as they should have. Instead, the widespread oppression and social injustice in their society showed that they lived much like the pagan nations around them. Therefore, after repeated calls to repentance, the Lord would have to come to punish His people in order to bring them back to a right relationship with Him.

MEMORY VERSE

Amos 3:7-8

"Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets. The lion has roared— who will not fear?
The Sovereign LORD has spoken — who can but prophesy?"

Yet You Have Not Return To Me

Amos 4

THIS STUDY

The prophet Amos reminds Israel in earlier chapters of the God they belonged to and of their special position as His covenant people. However, Israel failed to live up to their calling and God had to declare that punishment was certain for their impenitence. In Amos 4, the prophet reveals in detail the series of judgments the Lord brought upon Israel in order to draw His people back to Him. Israel's response was to continue with their religious practices of offering sacrifices. Was this the response the Lord was expecting?

DISCUSSION STARTER

Just as sacrifices were no substitute for obedience to the Lord in the Old Testament, we know that rituals and disciplines cannot take the place of true worship of our God. What then is the place of Christian rituals and disciplines in our worship? Should a Christian who has not repented of a known sin discontinue his/her practice of Christian rituals and disciplines?

READ Amos 4

UNDERSTAND CONTEXT

1. Why did Amos address the Lord's judgment specifically to women and why were the women in v. 1 referred to as the "cows of Bashan"? What attitude(s) was/were behind their sins (v. 1)?
2. What was the Lord's response to the Israelites represented by the women in v. 1 (vv. 2-3)?
3. Picture the Israelites in their worship and sacrifices and share with the group the image you see. Why did God reject their offerings (vv. 4-5)?
4. What was the Lord's initial response to Israel's hypocrisy? What was Israel's response to God's judgment (vv. 6-11)?

STUDY SUMMARY

This study shows us the great patience of the Lord as He calls His people to repentance. Yet it also reminds us that God is not mocked and when His people persist in sin and impenitence, judgment is inevitable. God brings judgment so that His people will return to Him and live as He intends them to, and that they may once again enjoy the blessings of the covenant instead of being subject to its curses.

MEMORY VERSE

Amos 4:12-13

“Therefore this is what I will do to you, Israel, and because I will do this to you, prepare to meet your God, O Israel. He who forms the mountains, creates the wind and reveals His thoughts to man, he who turns dawn to darkness and treads the high places of the earth - the Lord God Almighty is His name.”

Seek The Lord And Live

Amos 5:1-17

THIS STUDY

We have seen in the last three studies how Israel has transgressed against God's standards. There was oppression of the poor, illicit relationships, willful ignorance of God's word and yet the practice of worshipping God in rituals and ceremonies was very strong. In this and the next 2 studies, Amos details more fully what God thinks about superficial worship on the one hand and disobedience on the other. God also reveals what He will do about it-- not a pretty picture, but as all the issues described in this passage are still prevalent today, this message is relevant to us thousands of years later.

DISCUSSION STARTER

Reality is often more surprising than fiction. The world economy continues to present unexpected outcomes. When the euro currency was launched, there was great optimism and rapid rise of the euro valuation. Now economists have to queue up taking turns to criticize all the problems the euro has caused for Europe. Name one event this year that has caught you by surprise.

READ Amos 5:1-17

UNDERSTAND CONTEXT

1. Amos starts this passage drawing a picture of Israel's desolation. What does he mean by comparing Israel to a fallen, forsaken virgin without any help (vv. 1-5)?
2. According to v. 2, 90% of Israel's city population will be gone. Imagine if that happens to Singapore. What kinds of breakdowns will we face then-- for those who are forced to leave and for those left here?
3. Bethel, Gilgal and Beersheba are prominent places connected with Israel's spiritual history and patriarchs. As part of the spiritual pilgrimage tradition, people go there to perform religious rites. Why would God not want them to do so (v. 5)?
4. Amos calls the people to seek the Lord. How can they do that (v. 7)?
5. The power of God in the world is described in vv. 8-9. What is the purpose of reminding Israel of this?

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6. What happens to the gains that come from unjust ways (v. 11)? Why would a prudent person keep quiet in such a time of evil (v. 13)?

7. Amos gives a way out of this impending disaster-- if the people will seek good and not evil (vv. 14-15). But he already predicts they will not do so, and there will be wailing and mourning (vv. 16-17). What kind of person ignores warnings and continues towards disaster?

8. There is tension between seeking God and seeking worldly rewards (grain, houses and vineyards are the examples in this passage). God continues to call us to seek Him and live. Name 1 practice that you must change in order to seek after God.

9. Just like the Israelites who travel to places of past spiritual significance, we often rely on the past to justify our current impoverished spiritual state. How can we, as individuals and as a church, break this habit?

STUDY SUMMARY

This passage starts with God lamenting all that will befall Israel (v. 1) and ends with all the people lamenting at their condition (vv. 16-17). The chosen people of God are left forsaken and the land is emptied (vv. 1-2). What a surprising end to Israel at a time of peace and prosperity, when religion was very popular and dominant in their lives (v. 5). And even more unexpected is God's call for them to drop their religious practices, which the people seem to be trumpeting by way of self-justification (v. 5).

A recurrent theme in the previous chapter is that God is disciplining Israel (by lack of food, drought, blight, pestilence, defeat in battle) so that they will return to Him (mentioned 4x). Yet the means of returning to God that Israel took was ritualistic (by pilgrimages to historical sites of Bethel, Gilgal, Beersheba) and not inward transformation. The injustices and lack of concern for the needy continue on. That's why God says the prudent person would keep silent (v. 13) and not participate in these ways: oppression of the weak, illicit gain by bribery, clamor for material possessions and abhorrence of the truth (vv. 11-12).

Because these practices are prevalent today, we need to be like that prudent person who when seeing that our lifestyles are amiss with God, would not join in with others in declaring all is right because we have religion. We must be sober enough to know that religion alone cannot atone for our many transgressions (v. 12) but only God's unilateral grace in the death of His Son.

MEMORY VERSE

Amos 5:4

'For thus says the Lord to the house of Israel: "Seek me and live"'

Let Justice Roll On Like A River

Amos 5:18-6:14

THIS STUDY

The previous study detailed a grim picture of desolation, in which the people and wealth of Israel are taken away. The mood of the people will be mourning, and this will be brought on directly by God. The reasons for God's punishment included hatred of the truth, abuse of the poor, corruption and bribery. God despised the Israelites' practices because they were not matched by a transformed mind or by holy living. Their religious rituals were so disconnected from the injustice and inhumanity prevalent there that it seemed that they had deluded themselves in thinking the rituals can cover up inner spiritual decay. As a consequence, God will use a foreign power to exile the majority of the people. There are many similarities in the passage to our modern prosperous cities: unjust gain, unfair exploitation, denial of the truth and taking consolation in false religion. God's warning to Israel therefore has the same immediate relevance to us today.

DISCUSSION STARTER

Security is something we long for in a dangerous world. America has fought one war and is continuing another in order to establish security. As individuals and as families, how do we seek after security?

READ Amos 5:18-6:14

UNDERSTAND CONTEXT

1. As Christians, we look forward to Christ's return and that hope is one of our faith's foundation. What are some of our expectations upon His return? Amos is warning Israel that their expectations would not be fulfilled when the Lord comes to meet them (v. 18)? What is the reason for Amos' warning?
2. Does Israel seem diligent and conscientious in performing the prescribed religious ceremonies (vv. 21-22)? Why then is God not pleased?
3. Amos reminds Israel of the history of forty years in the wilderness. What lesson should Israel have learned from their forty year wandering in the desert before entering Canaan and what does it have to do with idols (vv. 24-27)?
4. The ease and security Israel feels is linked to the high self-regard they hold. Why did Amos ask them to consider the neighboring kingdoms of Calneh, Hamath and Gath (vv. 6:1-7)?

STUDY SUMMARY

Amos' message in this passage is as important to us today as it was to Israel thousands of years ago. We as a congregation cannot substitute genuine obedience to God with our worship services, no matter how grand or elaborate. Following God's mandate always results in healthy, encouraging and edifying relationships, with justice and righteousness being key aspects of such relationships. Do you have such relationships with your family, friends, colleagues and fellow congregants?

MEMORY VERSE

Amos 5:24

“Let justice roll on like a river, righteousness like a never failing stream.”

Go Prophecy To My People

Amos 7

THIS STUDY

The main contents of Amos so far deal with God's judgment, and how it will unfold as cities will be emptied and a foreign power has its way with Israel. The verses of admonishment and correction seem cursory and short, as if God knows Israel will not heed the call to repentance and forgo injustice (vv. 5:10-12) and idolatry (vv. 5:26-27). Israel had relied for so long on religious rituals that they forgot that submission and obedience are what God looks for (v. 5:25). Here we see an account of a man's plea for mercy and God responding by withholding utter destruction, God's judgment according to the standards of His righteousness, and resistance to the pronouncement of judgment.

DISCUSSION STARTER

We often see hopeless situations-- it could be people who live in a dysfunctional nation, where corruption is rampant and educational resources non-existent, or relationships where persons refuse to speak to one another. Tell the group your first response to such situations and explain.

READ Amos 7

UNDERSTAND CONTEXT

1. What happens during a locust swarm and how would people be affected (vv. 1-9)? How did God respond to Amos' plea?
2. God showed Amos a scene of fiery activity devouring the land, perhaps describing a cataclysmic volcanic eruption. Do you think Amos expected God to relent again in response to his repeated plea (v. 5)? God will set a plumb line in the midst of Israel-- what is a plumb line used for and what events will occur in order to fulfill that?
3. What accusation does Amaziah make to Jeroboam against Amos (vv. 10-11)? Who is depicted as the victim of Amos' words?
4. Why do you think Amaziah told Amos to depart from Israel (v. 12)? How did Amaziah try to exert pressure on Amos to do so?

description) but the damage to established authorities and societal structures (which should be left to politicians).

The prophecy against Amaziah and his family is therefore harsh and without leniency. What are our priorities as God's followers? Do we pray for our families, our nation, our world and lean on God's forgiveness, like Amos? Do we speak and walk God's truth without compromise, like Amos? Or are we concerned more with our personal standing and our national status than reflecting God's glory, like Amaziah? This passage is a sober reminder of the consequences of such waywardness.

MEMORY VERSE

Amos 7:15

"But the LORD took me from tending the flock and said to me, 'Go, prophesy to my people Israel.'"

A Famine Of Hearing The Word Of The Lord

Amos 8

THIS STUDY

Amos 8 describes how the Lord will respond to widespread social injustice. The time is ripe for judgment concerning the social injustice in Israel. While the people are blind to the social crimes taking place in their daily lives and are going about their normal routine, judgment from God will come swiftly, unexpectedly and disastrously.

DISCUSSION STARTER

What is the role of Christians and the Church as regards social responsibility? Discuss the possible social concerns found in Singapore and in the region. Are there social concerns that should not be neglected and need immediate attention?

READ Amos 8

UNDERSTAND CONTEXT

1. Read Deuteronomy 16:9-17. In countries that grow agricultural products, people expect to enjoy ripe fruits and plentiful harvests during special festivals. Describe the expected mood and atmosphere found in these festivals. The word "ripe fruit" in vv. 1- 2, however, also sounds like the word "end" in Hebrew (NIV brings out this link by translating 'ripe fruit' and 'the time is ripe') What unexpected warning is the Lord giving to the people of Israel?
2. Read verses 3-10. What are the illustrations of contrasting expectations that the people of Israel would experience?
3. What are the detestable practices described in verses 4 – 6? How do these practices suggest what is happening in the hearts of the people?
4. Do you see similar practices in today's society? Describe some of these practices that might have become normal in our daily lives.

8. Reflect on your answer to Question 3 concerning social injustice and unethical practices in today's society. How can the church respond practically and immediately to such injustice at the individual level, small group level, congregation level, community level and society level?

STUDY SUMMARY

The church needs to heed the warnings and take God's word seriously while it can be found and heard. Once the time for repentance is past, God's word will no longer be heard. The Bible must be valued and preached, and the church must respond to the word through individual and corporate actions that seek to remove social injustice and leave a positive impact in the community.

MEMORY VERSE

Amos 8:11

"The days are coming" declares the Lord, "when I send a famine through the land— not a famine of food or a thirst for water, but a famine of hearing the words of the LORD".

Israel Destroyed Yet Restored

Amos 9

THIS STUDY

Amos 9 opens with a strong message that the Lord's judgment on Israel is certain and inescapable, just as He has been telling the people through His prophet Amos. The Lord is pictured standing by the altar, ready to "shake" the house of Israel (v. 9) which has been coming to His altar without true reverence and fear of the Almighty. Yet after this "sieving" to deal with those who are persistently rebellious and who profane His holy name, He will once again show mercy and uphold His covenant to David.

DISCUSSION STARTER

How is Singaporean society today similar to the society that Amos prophesied to? If you could change one thing in Singapore to increase social justice, what would that be?

READ Amos 9

UNDERSTAND CONTEXT

1. Describe the picture of God's judgment that is painted in vv. 1-6. How do these verses reflect the character of the Lord?
2. Why did the Lord compare the Israelites to other peoples like the Cushites, Philistines and Amalekites in v. 7? What is the implication of this verse on Israel's status as the covenant people of the Lord?
3. In vv. 8-10, the Lord states that He will not "totally destroy" the house of Jacob. Who then will be preserved within Israel?
4. Verse 11 suggests a turning point in the prophecy against Israel – from destruction to restoration. How/when will the "day" of restoration come?

9. How can my individual witness and our corporate witness as a church be changed to better reflect God's concern for the society we live in?

STUDY SUMMARY

This study concludes the study on the book of Amos. God has roared loudly to draw the attention of His people to their need to honour Him in their dealings and attitudes towards those experiencing social injustices. If His people ignore this roar and persist in their rebellious ways, He will definitely intervene to punish them. Yet He does not forget His covenant with His faithful servant, David and in the right time ("that day" of v. 11), He will raise up a King in David's line to bring salvation to all nations, that they may all fear His Name. Christians believe that he did this by sending his Son to live among us as a man, die and be raised from the dead.

MEMORY VERSE

Amos 9:11

"In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins and build it as it used to be."

How you can be involved

Girl's Brigade

The girls in GB are mainly made up of girls studying in the Normal (Academic stream) and express stream. Most of them especially those in the N(A) stream are weak in English and Maths. Some of them can't afford tuition. However, one of the common traits among the girls is that they want to want to be good leaders.

Recently, the girls also show keen interest to learn Kpop dance.

Hence, we are looking for members

- who are willing to give these girls tuition in English and Maths.
- who can help us to design leadership programs to help groom the girls
- who can teach the girls dance

Last, but not least, we are also looking for members who can commit their Saturdays mornings to come down to the school to lead the girls during devotion time. Such commitment will be for at least half a year so as to ensure there is proper follow up with the girls.

For more information, contact

CPT Jess Goh

Email: jess.goh-sim@hotmail.com



How you can be involved

St Luke's Eldercare

St Luke's ElderCare is a service arm of St Luke's Hospital (Christian community hospital). They provide a range of day care services to help families take care of their elderly loved ones.



The day care centres operates from Monday to Friday, and typical activities include:

1. Games, art & crafts, music and dance
2. Group exercise prescribed by physiotherapists
3. Health talks
4. Interaction with volunteers and students

They encourage community participation and invite volunteers to help in the following ways:

- Be a helper at their outings
- Sharing of professional expertise at their talks
- Be a volunteer programme assistant at any of their Centres

For more information, see <http://slec.org.sg/>



How you can be involved

Health Serve

HealthServe is a volunteer-run, not-for-profit community development organisation

HEALTHSERVE

dedicated to serving the poor, disadvantaged and vulnerable groups in the community, regardless of ethnicity, gender, language and religion.

As a community development organisation, HealthServe seeks to provide a platform for volunteers towards social responsibility and service while fostering an open-learning community. HealthServe is always on the lookout for volunteers willing to take on and be committed to the roles and responsibilities in the following capacities.

Medical	Events	Communications
<ul style="list-style-type: none">• Doctors• Nurses• Counsellors• Clinic Assistants	<ul style="list-style-type: none">• Programme Supporters• Event Managers	<ul style="list-style-type: none">• Writers• Photographers• Videographers

For more information, see <http://www.healthserve.org.sg/volunteers.php>



How you can be involved

Prison Fellowship

Prison Fellowship Singapore (PFS) is an inter-denominational Christian fellowship that ministers to men and women and their families in Singapore's prison system.

PFS operates various ministries to cater to the needs of inmates, their families, both before, pre-sentence, inside and aftercare.

PFS is dependent on Christian volunteers to run its ministries. Examples of volunteer opportunities include

- Leading Bible studies and in-prison seminars
- Mentoring at-risk youth and discharged offenders
- Purchasing and delivering gifts to children of prisoners at Christmas
- Ministering to families of inmates
- Provide counselling and administrative support in PFS's office and the Enrichment Centre respectively.



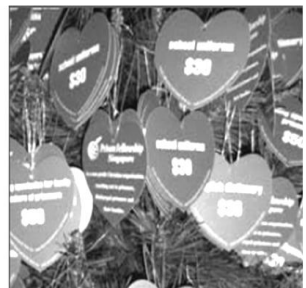
For more information, see <http://www.pfsing.org.sg/>



Care Club Holidays Programmes



Family Life Ministry Christmas Tea



Angel Christmas Tree in Churches