

One Year Through the Bible

Week 23: June 2nd through 8th

Bible Texts for the Week:	
Sunday:	2 nd Kgs. 5-7
Monday:	2 nd Kgs. 8-10
Tuesday:	2 nd Kgs. 11-14:20
Wednesday:	Joel 1-3
Thursday:	2 nd Kgs. 14:21-25; Jonah 1-4
Friday:	2 nd Kgs. 14:26-29; Amos 1-3
Saturday:	Amos 4-6

Bible Chapter Titles:	
<i>2nd Kings</i>	
5	The Healing of Naaman
6	Elisha and the Lost Axe Head
7	Elisha: "You Will Eat!"
8	Elisha Predicts 7 Years of Famine
9	Jehu the Furious Driver
10	Judgment On Ahab's 70 Sons
11	Only One Heir—Joash
12	Repairing the Temple
13	Elisha Dies
14	Civil War—Israel & Judah
<i>Joel</i>	
1	The Plague of Locusts
2	The Coming Day of the Lord
3	Great Events of the Day of the Lord
<i>Jonah</i>	
1	Jonah's Flight
2	Jonah's Prayer
3	Nineveh's Repentance
4	Jonah's Chagrin
<i>Amos</i>	
1-2	Judgments on Surrounding Nations
3	The Luxurious Palaces of Samaria
4	"Prepare to Meet Thy God"
5	The Day of the Lord
6	The Assyrian Captivity

2 Kings 5

1. Naaman is a gentile military commander, who is blessed by the LORD in temporal-life blessings (2nd Kgs. 5:1).
 - a. Naaman = "pleasantness" (cf. Naomi), but his physical health was not pleasant.
 - b. A Jewish slave-girl laments that Naaman can't go to the Samaritan prophet (Elisha) (2nd Kgs. 5:2,3).

- c. The King of Aram (Ben-Hadad II, 860-841BC) provided for Naaman to travel to Israel, and to offer a gift to the prophet of Samaria (2nd Kgs. 5:4,5).
 - d. The King of Israel (Jehoram (Joram), 852-841BC) didn't have the same faith that the gentile military man had (2nd Kgs. 5:6,7).
2. Elisha provides instructions for Naaman's healing, and teaches an important message of salvation by grace through faith (2nd Kgs. 5:8-14).
 - a. Instructions were provided through a messenger (v.10).
 - b. The method for cleansing was too easy for the gentile way of thinking (vv.11,12).
 - c. Simple faith in the revealed message was all that was required (v.14).
3. Naaman tried to reward Elisha with temporal-life wealth, but Elisha would not take it (2nd Kgs. 5:15,16).
4. Naaman made an extraordinary request as a man who must fulfill his temporal-life obligations in the service of a pagan king (2nd Kgs. 5:17-19).
5. Gehazi becomes greedy for the wealth that Elisha passed up, and fabricates a lie in order to obtain that wealth for himself (2nd Kgs. 5:20-27).

2 Kings 6

1. The sons of the prophets were outgrowing their facilities, and Elisha assisted them in their building program (2nd Kgs. 6:1-7).
2. Jehoram was blessed to have a prophet in his kingdom to provide Divinely accurate intelligence in his war with Aram (2nd Kgs. 6:8-14).
3. Ben-hadad II, King of Aram, determined to destroy Jehoram's Divine intelligence agent by surrounding him at Dothan (2nd Kgs. 6:15-23).
 - a. The LORD used this temporal-life circumstance to teach a spiritual-life principle regarding the angelic conflict (vv.15-17).

One Year Through the Bible

Week 23: June 2nd through 8th

- b. Elisha took the army captive, and delivered them to Jehoram for yet another spiritual-life lesson (vv.18-23).
- 4. With the marauding bands no longer available to him, Ben-hadad mustered the national army of Aram, and laid siege to Samaria (2nd Kgs. 6:24-33).
 - a. The siege produced famine.
 - b. Famine produced great evil.
 - c. The great evil was blamed on Elisha.
 - d. Jehoram determined to murder Elisha.

2 Kings 7

- 1. Elisha delivers a prophetic message concerning the next day's battle with Aram (2nd Kgs. 7:1,2).
- 2. The LORD delivered Israel and provided for their feeding, according to the word which He sent to Elisha (2nd Kgs. 7:3-20).
 - a. Human wisdom cannot comprehend the extent of Divine provision (vv.2,17,19).
 - b. Helpless lepers are the messengers of Divine grace (vv.3,4).
 - c. God took from the pagan Arameans to provide for the apostate Jews in Samaria (vv.7,8,15,16).
 - d. Carnal believers tend to be as cynical as unbelievers in their failure to recognize Divine grace provision (v.12).

2 Kings 8

- 1. Elisha prophesied a seven year famine, and warned the Shunnamite woman to flee where she could (2nd Kgs. 8:1-6).
- 2. Elisha went to Damascus, and undertook a prophetic ministry there to anoint Hazael as the next King of Aram (2nd Kgs. 8:7-15; cf. 1st Kgs. 19:15,16).
- 3. Jehoram's (Joram's) reign is described (2nd Kgs. 8:16-24).
 - a. Jehoram & Joram are variant spellings of the same name.
 - b. Jehoram (Joram) of Israel was a son of Ahab & Jezebel.
 - c. Jehoram (Joram) of Judah was a son of Jehoshaphat, and married to Athalia, the daughter of Ahab & Jezebel.

- d. Jehoram (Joram) was a coregent with his father Jehoshaphat for five years, and sole king for eight years (2nd Kgs. 8:17 cf. 1:17; 3:1).
- e. Jehoram was a wicked king, following Ahab rather than David (2nd Kgs. 8:18,19).
- f. During Jehoram's reign, Edom successfully revolted (2nd Kgs. 18:20-22).
- g. Jehoram died "with no one's regret" (2nd Chr. 21:20).
- 4. The reign of Ahaziah is described (2nd Kgs. 18:25-29).
 - a. Ahaziah had a short, one-year reign over Judah (v.26). He is also known as Jehoahaz (2nd Chr. 21:17).
 - b. Ahaziah was another wicked king of both Davidic and Omric descent, who followed after the evil of Ahab & Jezebel (v.27).
 - c. Ahaziah allied himself with his uncle, King Joram of Israel, in a war against Aram at Ramoth-gilead (2nd Kgs. 8:28). The war does not go well, and the two kings retreat to Jezreel for medical treatment (v.29).

2 Kings 9

- 1. Elisha dispatched one of his students to anoint Jehu as the next King of Israel (2nd Kgs. 9:1-10).
- 2. Jehu's fellow military commanders accept his anointing, and proclaim him king (2nd Kgs. 9:11-13).
- 3. Jehu outraces any possible word of his treason, and assassinates Jehoram (2nd Kgs. 9:14-26), Ahaziah, King of Judah (2nd Kgs. 9:27-28), and Queen Jezebel, fulfilling everything Elijah spoke concerning her (2nd Kgs. 9:30-37; cf. 1st Kgs. 21:21-24).

2 Kings 10

- 1. Jehu solidifies his reign on the throne of Israel by ordering the execution of the entire house of Ahab (2nd Kgs. 10:1-11).
 - a. Jehu also ordered the execution of the relatives of Ahaziah, king of Judah (2nd Kgs. 10:12-14).

One Year Through the Bible

Week 23: June 2nd through 8th

- b. He also executed every shred of loyalty to Ahab (2nd Kgs. 10:15-17).
- c. He also thoroughly destroyed the Baal worshippers of Israel (2nd Kgs. 10:18-27).
2. Jehu's zeal was not for the LORD, for he was working to restore the initial idolatry of Jeroboam, the son of Nebat (2nd Kgs. 10:28-31).
3. During Jehu's reign over Israel, the entire eastern region was lost to Hazael (2nd Kgs. 10:32,33).
4. The chapter closes with the death of Jehu, and the ascension of his son, Jehoahaz (2nd Kgs. 10:34-36).

2 Kings 11

1. Athaliah, the queen-mother of Judah, observed Ahaziah's death as her chance to take the throne for herself (2nd Kgs. 11:1-3).
 - a. She initiates the third purge of Davidic heirs in her day (2nd Chr. 21:4; 2nd Kgs. 10:12-14; 11:1,2).
 - b. Ahaziah's sister, Jehosheba (Jehoshabeath), rescued the youngest son, Joash, and hid him within the temple for six years (2nd Kgs. 11:3; 2nd Chr. 22:11,12).
2. In the seventh year of Athaliah's reign, Jehoiada the high priest revealed young Joash, and proclaimed him the true King (2nd Kgs. 11:4-12).
3. Athaliah was executed for her treason (2nd Kgs. 11:13-16).
4. Jehoiada supervised a national revival, and the removal of all Athaliah's Baal influence (2nd Kgs. 11:17,18).
5. King Joash began his reign at the age of 7 (2nd Kgs. 11:19-21).

2 Kings 12

1. The reign of Joash (Jehoash) is detailed (2nd Kgs. 12:1-21).
2. Joash had a good reign, during the life of Jehoida (2nd Kgs. 12:2), with only one sin of omission (v.3).
3. Joash designated a freewill offering for the renovation of Solomon's temple (2nd Kgs. 12:4,5).

- a. The building fund was not appropriately designated, however, and so Jehoiada separated the temple operating budget from the building fund (2nd Kgs. 12:6-8,13-16).
- b. They set up a grace-box, and the funds were given by the king's scribe and the High-priest to the general contractors for the proper payment of all subcontractors (2nd Kgs. 12:9-12).
4. While Chronicles records additional evil activity on Joash's part, after the death of Jehoiada, Kings only records the tribute Joash paid to Hazael (2nd Kgs. 12:17,18).
5. Joash was assassinated by his servants, and replaced by his son, Amaziah (2nd Kgs. 12:19-21).

2 Kings 13

1. The reign of Jehoahaz, son of Jehu, King of Israel is detailed (2nd Kgs. 13:1-9).
 - a. Jehoahaz was an evil king, following his father in the imitation of Jeroboam, the son of Nebat (v.2).
 - b. He endured Divine discipline, and it humbled him (vv.3,4).
 - c. The LORD blessed Jehoahaz with a deliverer, and a partial restoration of sovereignty (vv.5-7).
2. The reign of Jehoash (Joash), King of Israel, is then described (2nd Kgs. 13:8-13).
3. The death of Elisha (2nd Kgs. 13:14-21).
 - a. His final work-assignment was to minister to the King of Israel (vv.14-19).
 - b. His final miracle occurred after his physical death (vv.20,21).
4. Jehoash obtained the three victories that Elisha had predicted (2nd Kgs. 13:22-25).

2 Kings 14

1. In the course of chapter fourteen, the Daily Scripture Reading calendar has two side-trips.
 - a. In between 2nd Kgs. 14:20&21, we will be reading the Book of Joel.
 - b. In between 2nd Kgs. 14:25&26, we will be reading the Book of Jonah.

One Year Through the Bible

Week 23: June 2nd through 8th

2. A third side-trip occurs at the end of chapter fourteen, before chapter fifteen: the Book of Amos will be read at that time.
3. The reign of Amaziah is described (2nd Kgs. 14:1-20).
 - a. He was basically a good king, along the lines of his father Joash, but not as devout as his father David (v.3).
 - b. First, he executed the conspirators who assassinated his father (v.5).
 - c. He also enjoyed a military victory over Edom (v.7), but a suffered humiliating defeat against Israel (vv.8-14).
4. Jehoash’s defeat of Amaziah occurred shortly before Jehoash died, and was succeeded by his son Jeroboam II (2nd Kgs. 14:15,16 ≈ 13:12,13).
5. The final 15 years of Amaziah’s life appear to have been shamefully humiliating, and he was assassinated by a conspiracy of his own servants (2nd Kgs. 14:17-20).
6. The reign of Azariah is then introduced (2nd Kgs. 14:21,22).
7. The reign of Jeroboam II of Israel is then described (2nd Kgs. 14:23-29).

Joel
Ιωηλ



Joel is the Book of the Day of the Lord. Although other authors and books of the Bible mention the Day of the Lord, Joel stands as the great discourse on the subject.

Joel used the occasion of a massive locust invasion to speak on a prophetic invasion that would leave the land with an even greater devastation.

Title: The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: Joel, the son of Pethuel is otherwise unknown in the Bible. He was evidently from the southern kingdom of Judah, and possibly a prophet-priest like Jeremiah & Ezekiel. The time-frame for Joel, and his prophecy, is not entirely clear. The reigns of Joash, & Amaziah

being the most likely for an early, pre-exilic date.

Focus	Day of the Lord in Retrospect		Day of the Lord in Prospect	
	1:1	1:2:1	3:	
Divisions	Past Day of the Locust 1:1	Past Day of the Drought 1:12 1:13	Imminent Day of the Lord 1:2 2:1	Ultimate Day of the Lord 2:27 2:28 3:2
Topics	Historical Invasion		Prophetic Invasion	
	Past Judgment on Judah		Future Judgment and Restoration of Judah	
Place	Southern Kingdom of Judah			
Time	c. 835BC			

One Year Through the Bible

Week 23: June 2nd through 8th

Joel 1

1. The Book of Joel is a prophetic revelation “the word of the LORD that came” intended for the elders and inhabitants of the land (Joel 1:1).
2. Remarkable events in temporal-life must be observed, and preserved in the memories of passing generations—because the spiritual-life lessons of these temporal-life events are vital for believers to learn (Joel 1:2,3).
3. The LORD utilized four plagues of locusts in rapid succession to illustrate the destructive nature of His Divine discipline (Joel 1:4).
4. Joel calls various groups to mourn for the devastation of the land (Joel 1:5-13).
 - a. Drunkards (vv.5-10).
 - b. Farmers & vinedressers (vv.11,12).
 - c. Priests (v.13).
5. Joel calls all the land to action—the fasting and prayer of a repentant people before the LORD (Joel 1:14-20).
 - a. Fasting and prayer is urgent because the Day of the Lord is near (v.15a).
 - b. Present tribulation is a warning for the coming destruction (v.15b).
 - c. The coming destruction will not be at the hands of natural phenomena, or human agency, but will be the direct work of the Almighty (cf. Isa. 13:6).

Joel 2

1. The coming and near Day of the Lord is Joel’s reason for sounding the alarm (Joel 2:1).
2. The invading army is described in terrible, invincible terms (Joel 2:2-11).
3. The need for humble repentance is immediate and imperative (Joel 2:12-17).
4. The LORD will respond to Israel’s repentance, by coming forward in Divine deliverance (Joel 2:18-27).
 - a. This deliverance marks the final time that Israel will ever face reproach among the nations (vv.19,27).
 - b. This deliverance marks the beginning of abundant grace provision for Israel’s temporal-life supply (vv.19,22-24,26).

- c. This unique day is the one-time in human history event (Joel 2:2) which the Lord Jesus Christ declared to be yet future in relationship to 33AD (Matt. 24:21).
5. The Pneumatological promise of Joel 2:28,29 is established clearly as occurring after the events of vv. 18-27.
 - a. The pouring out of the Holy Spirit comes about after, or as the LORD sends the grain, new wine, & oil of Millennial blessings (v.19,23,24).
 - b. The pouring out of the Holy Spirit will be a world-wide event for every living human being (v.28a,29).
 - c. Jewish men and women, young and old will be gifted with the prophetic gift (v.28b).
 - d. The Day of Pentecost, which marked the beginning of the Church Age, was not the total fulfillment of Joel 2 (Acts 2:14-21).
 - 1) Peter’s message abbreviates the quotation from Joel to exclude Joel 2:32b.
 - 2) The Pentecost 33AD bestowal of the Holy Spirit was marked by the gift of tongues, and not prophecy, which will be the ultimate fulfillment of Joel 2.
 - 3) The impartation of the Holy Spirit was limited to believers in Jesus of Nazareth as the Christ, and not upon every living human being.
 6. The Eschatological promise of Joel 2:30-32 is established clearly as a warning sign for Israel to apply as the great and awesome Day of the LORD arrives.

Joel 3

1. Following the Day of the LORD, the gentile nations will be judged by the LORD, and Israel will be recompensed for all their suffering (Joel 3:1-8).
2. Until the Day of the Lord comes, and until the gentile nations are judged, Israel is required to keep themselves on a war-footing (Joel 3:9-17).
3. The peace of the LORD (Isa. 2:4; Mic. 4:3) can only be realized through the victory of the LORD in war (Joel 2:18-21).

One Year Through the Bible

Week 23: June 2nd through 8th

Focus	First Commission of Jonah				Second Commission of Jonah			
	1:1		2:10		3:1		4:11	
Divisions	Disobedience to the First Call	Judgment on Jonah Exacted	Prayer of Jonah in the Fish	Deliverance of Jonah From the Fish	Obedience to the Second Call	Judgment on Nineveh Averted	Prayer of Jonah	Rebuke of Jonah
	1:1	1:3 1:4	1:17 2:1	2:9 2:10	3:1	3:4 3:5	3:10 4:1	4:3 4:4 4:11
Topics	God's Mercy Upon Jonah				God's Mercy Upon Nineveh			
	"I won't go"		"I will go"		"I'm here"		"I shouldn't have come"	
Place	The Great Sea				The Great City			
Time	c. 760BC							

Jonah is the Book of Warning and Corrective Discipline. On a personal level for Jonah, and on a societal level for Nineveh, the LORD issued warnings and corrective discipline. Believers often sink to the depths before they are humbled enough to repent. Nations come to the brink of national destruction, and yet the God of Grace will have regard for the truly repentant. If God can get Jonah out of the great fish's gut, He can deliver any believer from any circumstance.

Title: The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: Jonah the son of Amittai is mentioned in 2nd Kgs. 14:25 as a prophet in the reign of Jeroboam II of Israel. He was born in Gath-hepher, a Galilean town (conveniently ignored by the Pharisees during the life of Jesus Christ, Jn. 7:52).

Jonah
יוֹנָתַן
יוֹנָה

Jonah 1

1. The LORD commissioned Jonah to deliver a prophetic message to the Assyrian people of Nineveh (Jon. 1:1,2).
2. Jonah fled from the presence of the LORD (Jon. 1:3).
 - a. This was a fruitless effort according to the Word of God (Ps. 139:7-12).
 - b. He attempted it anyway, as he was angry at the thought of an Assyrian revival (Jon. 4:2).
3. Tarshish is not identified today with 100% certainty, but the most likely candidate is a Phoenician mining & smelting colony in the western Mediterranean (such as Spain).

4. Jonah refused to go to the great city (v.2), fled on the great sea, where a great wind (v.4a) caused a great storm (vv.4b,12), produced great fear (v.16), motivated his being thrown overboard to be swallowed by a great fish (v.17).
5. Jonah becomes a type of Christ, in the stomach of the fish for three days and three nights (Jon. 1:17; Matt. 12:40).

Jonah 2

1. Jonah's prayer to the LORD was the prayer of a dying man, from the belly of the whale, and from the brink of the pit (Jon. 2:1-9).
2. The LORD delivered Jonah's body from the fish, and Jonah's soul from the pit (Jon. 2:10).

One Year Through the Bible

Week 23: June 2nd through 8th

Jonah 3

1. Jonah is instructed for the second time to go to Nineveh (Jon. 3:2), and this time he obeys (Jon. 3:3).
2. The journey through Nineveh took three days (Jon. 3:3), but the Assyrians responded to Jonah’s message on the first day (Jon. 3:4).
3. The Assyrian repentance included their population, their king, their nobles, and even their animals (Jon. 3:5-9).

4. The LORD rewarded their repentance with a grace delay in their Divine discipline (Jon. 3:10; Nahum).

Jonah 4

1. Jonah became angry at the LORD’S compassion (Jon. 4:1-4).
 - a. He requested his own physical death (v.3).
 - b. He refused to answer the LORD’S question (v.4).
2. The LORD faithfully illustrated His grace for Jonah to learn from (Jon. 4:5-11).

עָמוֹס

Amos is the Book of the Rich and Famous. Extensive idolatry had produced a great prosperity of Satanic wealth in the land of Israel.

Amos preached on the social evils of his day—not as a social crusade, but as a rebuke of the spiritual apostasy which underlied the social evil.

Title: The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: Amos was the non-prophet, cowboy prophet who received the vision of this Book (Am. 1:1; 7:14,15). He was a sheep-breeder, cattleman, and sycamore

grower businessman called by the LORD to rebuke the wretched, miserable, poor, blind, and naked Israelites who were under the impression that they were rich, wealthy, and in need of nothing.

- a. Two years before the earthquake would really nail it down, except we don’t know when the earthquake occurred (Am. 1:1; Zech. 14:5).

Focus	Eight Prophecies	Three Sermons	Five Visions	Five Promises
	1:1 2:16	3:1 6:14	7:1 9:10	9:11 9:15
Divisions	Judgment of Israel and Surrounding Nations	Sin of Israel: Present, Past, & Future	Pictures of the Judgment of Israel	Restoration of Israel
	1:1 2:16	3:1 6:14	7:1 9:10	9:11 9:15
Topics	Pronouncements of Judgment	Provocations for Judgment	Future of Judgment	Promises after Judgment
	Judgment			Hope
Place	Surrounding Nations	Northern Kingdom of Israel		
Time	c. 760-753BC			

Amos
Ἀμώς

Amos 1

1. Amos’ ministry is dated within the reigns of Uzziah (Azariah) (790-739BC), & Jeroboam II (793-753BC).

One Year Through the Bible

Week 23: June 2nd through 8th

- b. Josephus connects this earthquake with the Uzziah's leprosy (2nd Chr. 26:16-20).
- c. Archaeology has uncovered evidence of a violent earthquake in Israel about 760BC.
- 2. "The LORD roars from Zion" indicates that Amos' message is not a happy, peaceful message. It is a message of Divine wrath and judgment.
- 3. "Thus says the LORD" introduces eight prophecies in chapters 1&2.
- 4. The x & x+1 formula indicates the process by which the recipients of these oracles descended into evil and judgment.
- 5. Damascus is judged for the evil they inflicted upon Gilead (Am. 1:3-5).
- 6. Gaza is judged for their enslavement of people (Jews) and deliverance of them to Edom (Am. 1:6-8).
- 7. Tyre is also judged for assisting in that endeavor (Am. 1:9,10).
- 8. Edom is judged for receiving those captives, and executing them (Am. 1:11,12).
- 9. Ammon is judged for their brutality against Gilead (Am. 1:13-15).

Amos 2

- 1. Moab is judged for their brutality against Edom (Am. 2:1-3).
- 2. Judah is judged for their rejection of the Word of God (Am. 2:4,5).
- 3. Israel is judged for their abusive & predatory materialism (Am. 2:6-8).
- 4. The judgment upon Israel is then expanded in the following passage and chapters (Am. 2:9-16).
 - a. The LORD reminded Israel that the Amorites were a happy & wealthy people in their day as well.
 - b. The LORD reminded Israel that He was the One Who brought Israel out of the bondage they could not escape, through the wilderness they could not survive, & into the land they could not conquer.

Amos 3

- 1. The LORD goes beyond the northern kingdom of Israel, to address the entire Nation of Israel (Am. 3:1).

- 2. Because Israel is the one chosen earthly nation upon the Earth, theirs is the strictest accountability (Am. 3:2; 1st Pet. 4:17).
- 3. Amos delivers a series of common-sense, rhetorical-question proverbs (Am. 3:3-6), to illustrate how obvious it should be that judgment is on the way (Am. 3:7,8).
- 4. The LORD calls the Philistines & Egyptians to bear witness (Am. 3:9,10) to the Divine discipline He inflicts upon the nation of Israel (Am. 3:11-15).

Amos 4

- 1. The LORD rebukes the cows of Bashan who are on the mountain of Samaria (Am. 4:1).
 - a. He is once again addressing the northern kingdom of Israel.
 - b. The Bulls of Bashan are the fallen angels under Satan's kingship (Ps. 22:12), and Israel has spiritually married themselves to that demonic influence through their incessant idolatry (1st Cor. 10:19-21).
- 2. Israel's abusive & predatory materialism once again is pictured as the LORD declares His judgment against them (Am. 4:2,3), and invites them to continue in their idolatry (Am. 4:4,5).
- 3. Israel was repeatedly warned, and yet failed to pay heed to the warnings (Am. 4:6-11).
- 4. Israel's judgment will introduce them to the LORD God of Hosts (Am. 4:12,13).

Amos 5

- 1. Amos sings a funeral dirge for Israel, prophesying a 90% casualty rate for Israel in their captivity (Am. 5:1-3).
- 2. Israel's only answer, at this point, is to humble themselves, and seek the Lord in the southern kingdom of Judah (Am. 5:4-15).
 - a. Israel is reminded of the LORD'S sovereign omnipotence (Am. 5:8,9).
 - b. The political and judicial establishment of Israel was growing fat by victimizing the helpless (Am. 5:10-13).
 - c. The LORD was calling them to account (Am. 5:14,15).

One Year Through the Bible

Week 23: June 2nd through 8th

3. The chapter concludes with another message from the LORD telling Israel that they had no idea what to expect on the Day of the Lord (Am. 5:16-27).
 - a. It will be a day of intense mourning (Am. 5:16,17) (followed only afterwards by rejoicing, Jer. 31:13b).
 - b. The Day of the Lord will be a day of darkness and despair for unbelieving Israel (Am. 5:18-20).
 - c. External religious ritual will be worthless for them (Am. 5:21-24).
 - d. They have been idol worshippers ever since the wilderness wanderings, and are being disciplined according to the conditions of the Mosaic Covenant (Am. 5:25-27).

Amos 6

1. Amos addresses chapter six both to Judah (Zion) and Israel (Samaria) (Am. 6:1a), but focuses directly upon the rulers of the house of Israel (Am. 6:1b).
2. God invites Israel to examine past cities that enjoyed economic prosperity through idolatry, and observe what happened to them (Am. 6:2,3).
3. The description of Israel's decadence is again highlighted (Am. 6:4-7).
4. The certainty of God's judgment is guaranteed by the vow He takes (Am. 6:8-11).
5. The concluding paragraph includes more rhetorical questions—tinged with sarcasm, and insults (Am. 6:12-14).

Note:

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Sources:

The Bible reading schedule is from a long-forgotten, and uncertain source.

Chapter Titles are from The Categorical Notebook, Vol. 3 / Ralph G. Braun—Brookings, OR: Berean Fundamental Church, 1974.

Book Charts are from Talk thru the Bible [computer file] / Bruce Wilkinson and Kenneth Boa.—electronic ed.—Nashville : Thomas Nelson, 1997, c1983.

Scripture Citations come from the New American Standard Bible : 1995 update [computer file] / The Lockman Foundation.—LaHabra, CA : The Lockman Foundation, c 1995.

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