

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

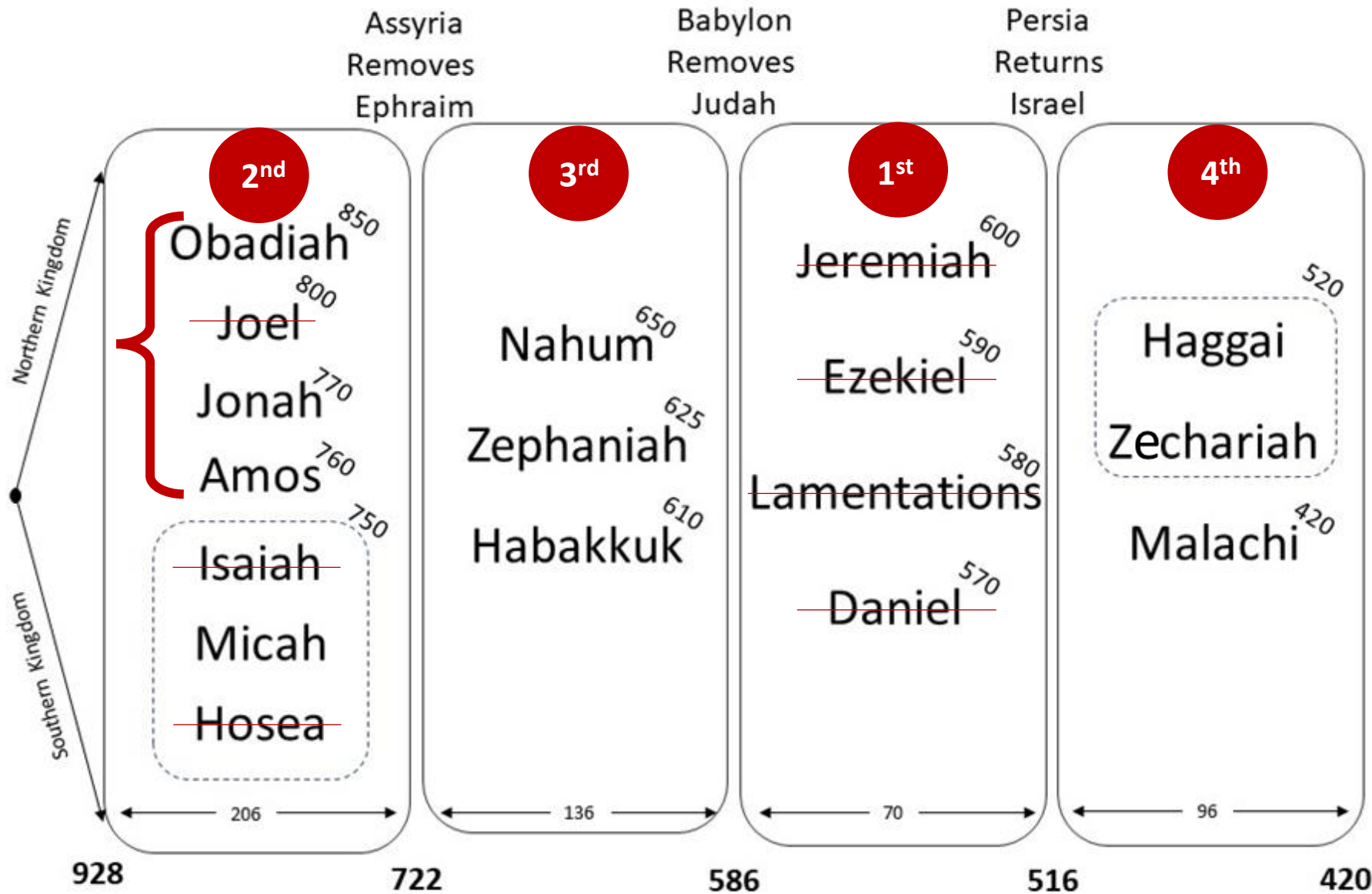
Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes



Timeline of the Prophets



OLD TESTAMENT STRUCTURE, 5-12-5-5-12
5 BOOKS OF THE LAW—12 BOOKS OF HISTORY---5 BOOKS OF WISDOM WRITINGS---5 MAJOR PROPHETS
12 BOOKS OF MINOR PROPHETS---MINOR BECAUSE THEY WROTE LESS. NOT LESS IMPORTANT!

AMOS

The book of Amos was written against Social Injustices and Religious Formalism (Amos 4:4-5; 5:21-23).

Amos (meaning “a burden” or “to load a burden on”) asked how long judgment of the successful northern kingdom would tarry

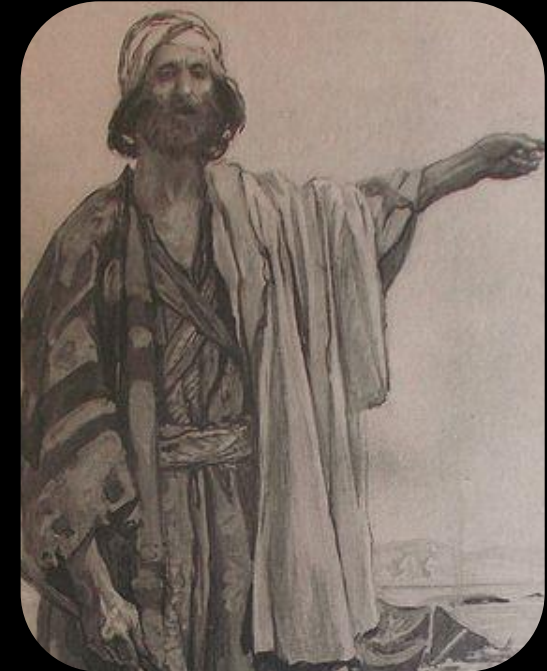
Amos had come from Judah to preach against Israel’s rebellion, but Israel was more dominant than Judah.

Israel was wealthy, prosperous and successful. Israel’s military was secure and they treated the impoverished “poorly.”

Israel religiously engaged in idolatry; Jeroboam had established idol calves at Dan and Bethel which continued to be worshipped.

In a time of wealth and peace, there was great religiosity surrounding Israel’s ritualistic worship. Religion was an outward shell of rituals without any inward relationship with God.

The “Social Warrior”



AMOS

("A Burden")

EVERYONE ANSWERS TO GOD
(Amos 1:1-2:15)

SIN OF COMPLACENCY
(Amos 6:4)

SIN OF OPPRESSING THE POOR
(Amos 2:6-7; 4:1)

SUPERFICIAL RELIGION
(Amos 4:4-5; 5:21-24)



Within 40 years of Jesus' ministry concluding, Jerusalem and the Temple were destroyed...

Within 40 years of Amos sermon (~760BC), the northern kingdom was exiled (722 BC).

In a time of wealth and peace, it is easy to go through the routine of religiosity with ritualistic worship instead of sincerely loving God and caring for the needy.

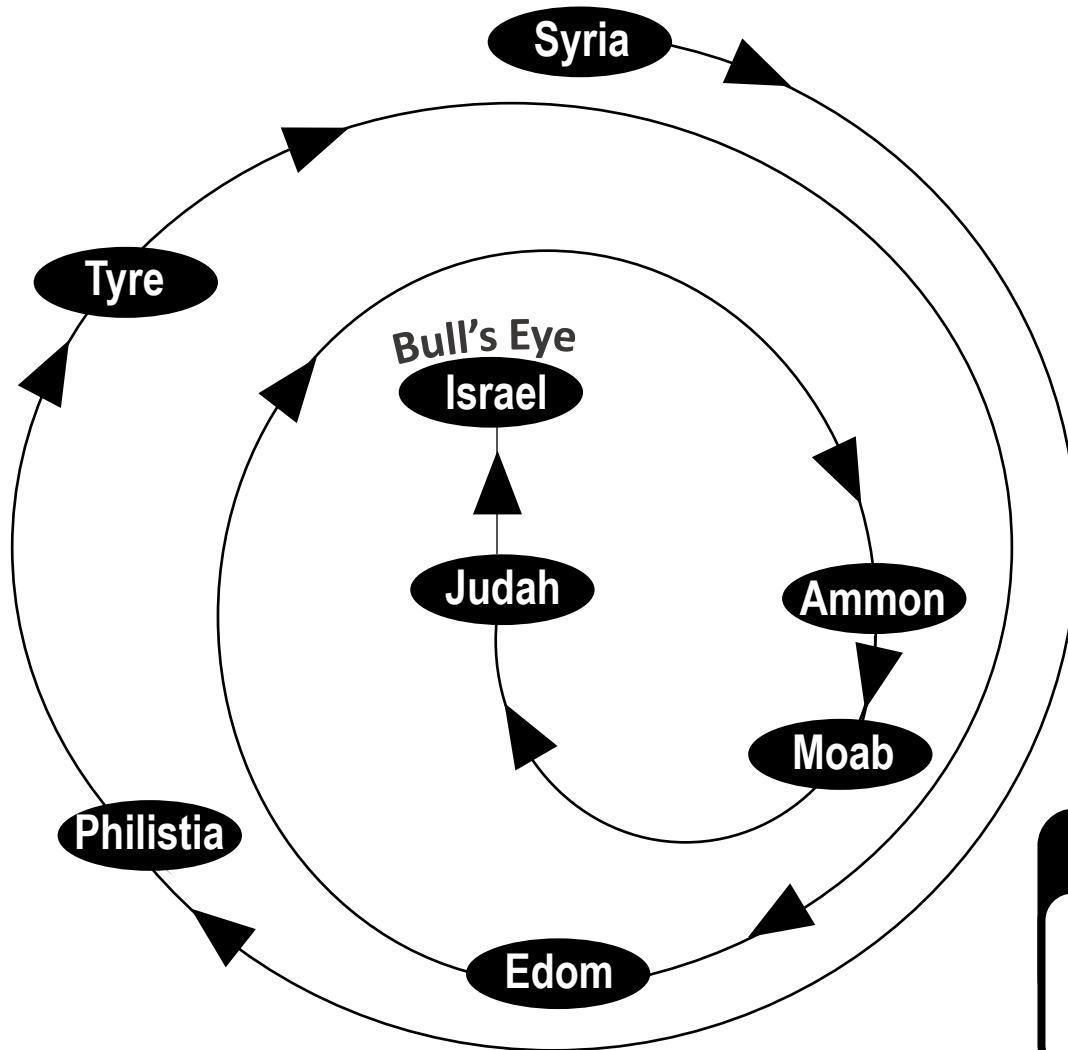
Outline of Amos (3 Sermons)

1:1 - 2:15	Judgment on Surrounding Nations
2:16 – 6:14	Condemnation of Israel
7:1 – 9:15	Five Visions of Amos

The book of Amos can be considered a collection of Three Sermons (Ch 1-2, Ch 3-6, Ch 7-9)

The Palestinian “Noose” Tightens

Syria, Philistia, Tyre, Edom, Ammon, Moab → Judah → Israel



Foreigners

Distant Relatives

Close Relatives

Sequence of Judgments	
Syria	Amos 1:3-5
Philistines	Amos 1:6-8
Tyre	Amos 1:9-10
Edom	Amos 1:11-12
Ammon	Amos 1:13-15
Moab	Amos 2:1-3
Judah	Amos 2:4-5
Israel	Amos 2:6-8

Prophecies Against the Nations

Isaiah's "Oracles against the Nations" Chapters 13-23
 Jeremiah's "Prophecy against the Nations" Chapters 46-51
 Daniel's "Visions against the Empires" Daniel 2:31-35 & 7:1-8

Israel's Sin (Amos 2:6-10)

Israel's Seven Transgressions Against God <small>(Amos 2:6-8)</small>	
1	They sell a righteous person for silver Bribes skew justice (Dt 16:18-20; Prov 14:31, 17:5)
2	"They sell" a needy person for a pair of sandals. (Amos 8:6) Sold into debtors' prison (2 Kings 4:1)
3	They trample the heads of the poor on the dust of the ground While the rich rode on horses, the poor died in their work and need.
4	They block the path of the needy There was no way for the poor to work their way out of debt
5	A man and his father have sexual relations with the same girl, profaning My holy name A practice of cultic prostitutes with licentious worship of Baal
6	They stretch out beside every (false) altar on garments taken as collateral, Poor and homeless went cold without clothing/shelter (Deut 24:12-13)
7	They drink in the house of their God wine obtained through fines. Bethel and Dan

Sin Originated from Ingratitude

God's Provision for Israel <small>(Amos 2:10)</small>	
I brought you from the land of Egypt	Freed
And I led you 40 years in the wilderness	Guided
...in order to possess the land of the Amorite.	Protected

⁶ Thus says the LORD, "For three transgressions of Israel and for four I will not revoke its *punishment*, because they sell the righteous for money and the needy for a pair of sandals.

⁷ "These who pant after the *very* dust of the earth on the head of the helpless also turn aside the way of the humble; and a man and his father resort to the same girl in order to profane My holy name.

⁸ "On garments taken as pledges they stretch out beside every altar, and in the house of their God they drink the wine of those who have been fined.

⁹ "Yet it was I who destroyed the Amorite before them, though his height *was* like the height of cedars and he *was* strong as the oaks; I even destroyed his fruit above and his root below.

¹⁰ "It was I who brought you up from the land of Egypt, and I led you in the wilderness forty years that you might take possession of the land of the Amorite.

God is Sovereign & His Covenant People Are Special

God's Judgment Against Israel (Amos 3:1-15)

¹ Hear this word, people of Israel, the word the LORD has spoken against you—against the whole family I brought up out of Egypt:
² “You only have I chosen of all the families of the earth; therefore I will punish you for all your sins.”

Amos repeatedly calls on Israel to “hear this word” in several chapters 3, 4 & 5.

³ Do two walk together unless they have agreed to do so?
⁴ Does a lion roar in the thicket when it has no prey? **No**
Does it growl in its den when it has caught nothing? **No**
⁵ Does a bird swoop down to a trap on the ground when no bait is there? **No**
Does a trap spring up from the ground if it has not caught anything? **No**
⁶ When a trumpet sounds in a city, do not the people tremble? **Yes**
When disaster comes to a city, has not the LORD caused it? **Yes**

Covenant Commitment

Relationship necessitates responsibility (Luke 12:45-48)



⁷ Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets.
⁸ The lion has roared— who will not fear? The Sovereign LORD has spoken— who can but prophesy?

As the shepherds provided a piece of the carcass to show that an animal was dead, only a small fraction of Samaria's wealth would be retained.

Assyria conquered and exiled the northern kingdom of Israel in 722BC.

⁹ Proclaim to the fortresses of Ashdod and to the fortresses of Egypt: “Assemble yourselves on the mountains of Samaria; see the great unrest within her and the oppression among her people.”
¹⁰ “They do not know how to do right,” declares the LORD, “who store up in their fortresses what they have plundered and looted.”
¹¹ Therefore this is what the Sovereign LORD says: “An enemy will overrun your land, pull down your strongholds and plunder your fortresses.”
¹² This is what the LORD says: “As a shepherd rescues from the lion's mouth only two leg bones or a piece of an ear, so will the Israelites living in Samaria be rescued, with only the head of a bed and a piece of fabric from a couch.”

This declaration is coming from: 1. The Lord (Adonai) 2. God (Elohim) 3. God of Hosts (Elohim of the Heavenly Armies)

¹³ “Hear this and testify against the descendants of Jacob,” declares the Lord, the LORD God Almighty.
¹⁴ “On the day I punish Israel for her sins, I will destroy the altars of Bethel; the horns of the altar will be cut off and fall to the ground.

¹⁵ I will tear down the winter house along with the summer house; the houses adorned with ivory will be destroyed and the mansions will be demolished,” declares the LORD.

The basis for God's severe judgment against Israel was that He had chosen & brought the “family” out of slavery in Egypt just as He had told Abraham (Genesis 15:16).

This is an emphasis on “election” (Exodus 19:5-6; Deuteronomy 7:6, 8) as God called His people to be a testimony of Him to the world (not so that they would have license to sin).

God asks six questions culminating in God causing of calamity. Sovereign God is in control of everything (nature, nations, history).

When God has spoken to someone, they cannot be silent, they must testify. (Amos 3:8)

The Masoretic text translates the location as “Ashdod” (a Philistine city) while the Septuagint translates the aggressor as Assyria (because they are better paralleled to Egypt).

These two nations will be the two witnesses against Israel represented by its capital city of Samaria.

The people are incapable of doing right (John 18:38). These people have lived in sinful lifestyles for so long and denied God's call to repentance that they no longer know what is considered pleasing to the Lord (Romans 1:18-25).

Amos 3:12 is an ancient proverb that means that there will be so little remaining after the slaughter that it is not going to be worth finding or taking. (Exodus 22:12-13)

Jeroboam established golden calves as alternative gods (1 Kings 12:28-33). Historically, fugitives could grasp the horns of the altar for asylum (Ex 21:12-13; 1 Kings 1:50, 2:28), but there would be no asylum for Israel.

The Nature of God

“When disaster comes to a city, has not the LORD caused it?” (Amos 3:6)

Another Side of God’s Nature (Amos 3:6; Isaiah 45:7)	
Sovereignty of God	Genesis 18:14, Jeremiah 32:27, Jeremiah 32:17, Job 23:13, Psalms 115:3, 135:6 Daniel 4:35, Luke 1:37, Mt 19:26
God Created All Things	Colossians 1:16, Revelation 4:11, Romans 11:36
God Creates Unpleasant Things	Isaiah 45:7; Exodus 4:11
God Uses Lying Spirits	1 Kings 22:22; 2 Chronicles 18:21, 2 Thessalonians 2:11
God Uses Evil Spirits	1 Samuel 16:14, 15, 16, 23 & 18:10 & 19:9
God Causes Some to Suffer and Fail	Exodus 21:13; 2 Chronicles 15:6, 21:14-16, 25:8; Job 5:18, 9:24, 12:14-25; Ps 71:20, 80:5-6; Ecclesiastes 7:13-14 ; Isaiah 19:2&22, 42:24; Jeremiah 11:11, 29:17-19, 32:23, 42, 44:27, 45:5; Lamentations 1:5, 12, 3:37-38; Ezekiel 4:16-17, 5:10, 7:9, 14:9, 23; Zech 7:10; 1 Peter 3:17, 4:17; Acts 9:15-16; John 9:3
God Sways Hearts for His Purposes	Ephesians 1:11; Psalms 33:15, 105:25; Isaiah 63:17; Jeremiah 32:39-40; 1 Kings 18:37; Revelation 17:17

The Five Visions of Amos

*The Judgment
of Locusts
(Amos 7:1-3)*

*The Judgment
of Fire
(Amos 7:4-6)*

The Lord Relented of The First Two Judgments

*The Vision of the Plumbline
(Amos 7:7-9)*

*The Vision of the Summer Fruit
(Amos 8:1-3)*

*The Vision of the Lord by the Altar
(Amos 9:1-10)*

Twice, the Lord asks Amos to describe what he sees in his own words (Amos 7:8; 8:1).

First Three Visions of Amos (Amos 7:1-9)

- Vision 1 -

1 This is what the Sovereign LORD showed me: He was preparing swarms of locusts after the king's share had been harvested and just as the late crops were coming up.



2 When they had stripped the land clean, I cried out, "Sovereign LORD, forgive! How can Jacob survive? He is so small!"



3 So the LORD relented. "This will not happen," the LORD said.

- Vision 2 -

4 This is what the Sovereign LORD showed me: The Sovereign LORD was calling for judgment by fire; it dried up the great deep and devoured the land.

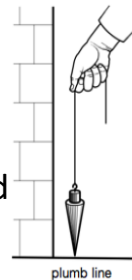


5 Then I cried out, "Sovereign LORD, I beg you, stop! How can Jacob survive? He is so small!"

6 So the LORD relented. "This will not happen either," the Sovereign LORD said.

- Vision 3 -

7 This is what he showed me: The Lord was standing by a wall that had been built true to plumb, with a plumb line in his hand.



8 And the LORD asked me, "What do you see, Amos?" "A plumb line," I replied. Then the Lord said, "Look, I am setting a plumb line among my people Israel; I will spare them no longer.

9 "The high places of Isaac will be destroyed and the sanctuaries of Israel will be ruined; with my sword I will rise against the house of Jeroboam."

Amos is given five revelations by the Lord which are possibly visions. The phrase *"This is what the Lord God showed me: behold..."* begins each of the first four visions (Amos 7:1, 4, 7; 8:1)

This initial vision concerns a locust plague against the second harvest. The first harvesting/mowing of crops was designated for the king's tribute while the second harvest was for personal use. These locusts would have destroyed all harvests used for personal and family sustenance (Exodus 10:12; Deuteronomy 28:38-42).

Amos intercedes successfully on behalf of the nation of Judah. Instead of focusing on the upcoming locust plague, Amos admits the weakness & vulnerability of His people.

The Hebrew word for "forgive" (səlah נָחַם) in Amos 7:2 is only used twice in Scripture (Numbers 14:19; Amos 7:2) to refer to God forgiving man.

The Lord has full knowledge of events/repercussions beforehand, so nothing is a surprise to Him.

The Hebrew term for "relenting" (niḥām נִחַם) means to "breathe heavy." (Psalm 106:45; Jeremiah 26:19; Jonah 3:10). However, God's purpose for man never changes (Numbers 23:19; 1 Samuel 15:29; Hebrews 13:8; James 1:17)

The Hebrew term for "relent" (niḥām נִחַם) is also translated around the act of comforting (2 Samuel 13:39; Isaiah 49:13, 51:3, 52:9). As Amos has seen all of the wickedness of Israel. God may be changing the perception of Amos towards a merciful God which is very comforting.

The judgment of fire could have occurred in any number of ways: drought, attack, raining fire like Sodom and Gomorrah.

Throughout the prophets, Jesus is always the one who is attributed as being the judge with the measuring line.

Sin is any deviation from that straight line

The "plumb line" is used to see what is "out of line" or "out of plumb" contrasted to God's perfect standard. A plumb line is dropped vertically (as if from heaven).

In the Old Testament, the root word for "righteousness" is "measuring reed" which means that God is the perfect standard while sin is the deviation from that standard. (Matthew 5:48)

Judgment brings retribution for the idolatrous "high places" & "sanctuaries" in Dan (in the north) and Bethel (in the south) where Jeroboam I first established the worship of idols (1 Kings 12:28-33).

A simple shepherd prophesies against the King's Temple

The King's Priest Condemns God's Prophet (Amos 7:10-17)

¹⁰ Then Amaziah the priest of Bethel sent a message to Jeroboam king of Israel: "Amos is raising a conspiracy against you in the very heart of Israel. The land cannot bear all his words."



¹¹ For this is what Amos is saying: "Jeroboam will die by the sword, and Israel will surely go into exile, away from their native land."



¹² Then Amaziah said to Amos, "Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there."

¹³ Don't prophesy anymore at Bethel, because this is the king's sanctuary and the temple of the kingdom."

¹⁴ Amos answered Amaziah, "I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of sycamore-fig trees."



¹⁵ But the LORD took me from tending the flock and said to me, 'Go, prophesy to my people Israel.'

¹⁶ Now then, hear the word of the LORD. You say, "Do not prophesy against Israel, and stop preaching against the descendants of Isaac."



¹⁷ "Therefore this is what the LORD says: "Your wife will become a prostitute in the city, and your sons and daughters will fall by the sword. Your land will be measured and divided up, and you yourself will die in a pagan country. And Israel will surely go into exile, away from their native land."



In this same vein, Amaziah was a false priest set up by man (1 Kings 12:31-32). Amaziah, the false priest, worked at the national shrine in Bethel.

Amaziah misquotes Amos as having said that the house of Jeroboam II will die by the sword when Amos truly foresaw the house of Jeroboam II (Zechariah & son Shallom – 2 Kings 15:8-10) in conflict with the sword (Amos 7:9 → 2 Kings 14:29).

The "esteemed" Amaziah told Amos to preach God's Word elsewhere instead of the "king's sanctuary." Amaziah explicitly states the issue with the national "shrine" – it was the worldly king's shrine instead of God's Temple.

This is similar to a church building being used for man's worldly devices instead of God's heavenly kingdom.

Many spiritual laymen ("men of God") have been discounted because they were not paid by God's people and have not been polluted by worldly seminaries.

Amos contrasts himself with clerics/preachers that have titles, degrees, vestments, and collars.

Amaziah's Accusations of Amos (Amos 7:10-13)	
Political Subversion	Amos 7:10
Foreigner from Judah (not Israel)	Amos 7:12
Preaching for Pay/Food	Amos 7:12
No One Asked You to Come	Amos 7:13

In Hebrew, Amos 7:14 does not contain any verbs; the verbs are supplemented by the translation.

As a caretaker of Sycamore trees, Amos fed the poor people with a fruit of the common man.

God's judgment of Israel in general (and Amaziah in specific) would fit the crime.

Amos was a blue-collar worker who had been called into ministry by God instead of man.

The Hebrew word for "preach" (nataph נטף) also means to "drip" (Judges 5:4; Job 29:22; Psalm 68:8; Joel 3:18; Ezekiel 21:2), so prophets can be referenced as "drippers." (Ezekiel 20:46, 21:2; Amos 7:16, 9:13; Micah 2:6, 11)

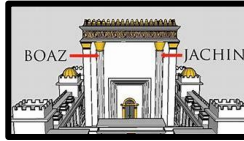
The Hebrew word "nataph" can also be used for seductive speech (Proverbs 5:3; Song of Solomon 4:11). Similar to the "drip" of a honeycomb or even dripping wine (Amos 9:13).

Amaziah's wife would become a prostitute (as Israel pursued idolatry) and ultimately be exiled to Assyria while Amaziah's children would die to Assyrian warriors.

Adonai (the Lord) Yahweh
(God) ṣəḇā'ōwṭ (of hosts)

The Vision of the Lord by the Altar (Amos 9:1-10)

¹⁰ I saw the Lord standing by the altar, and he said: "Strike the tops of the pillars so that the thresholds shake. Bring them down on the heads of all the people; those who are left I will kill with the sword. Not one will get away, none will escape.



² Though they dig down to the depths below, from there my hand will take them. Though they climb up to the heavens above, from there I will bring them down.

³ Though they hide themselves on the top of Carmel, there I will hunt them down and seize them. **Though they hide from my eyes at the bottom of the sea, there I will command the serpent to bite them.**

⁴ Though they are driven into exile by their enemies, there I will command the sword to slay them. **"I will keep my eye on them for harm and not for good."**

⁵ **The Lord, the LORD Almighty**— he touches the earth and it melts, and all who live in it mourn; the land rises like the Nile, then sinks like the river of Egypt; ⁶ he builds his lofty palace in the heavens and sets its foundation on the earth; he calls for the waters of the sea and pours them out over the face of the land— **the LORD is his name.**



⁷ "Are not you Israelites the same to me as the Cushites?" declares the LORD. "Did I not bring Israel up from Egypt, the Philistines from Caphtor and the Arameans from Kir?"

⁸ "Surely the eyes of the Sovereign LORD are on the sinful kingdom. I will destroy it from the face of the earth. Yet I will not totally destroy the descendants of Jacob," declares the LORD.

⁹ "For I will give the command, and I will **shake** the people of Israel among all the nations as grain is shaken in a sieve, and not a pebble will reach the ground.

¹⁰ **All the sinners among my people will die by the sword, all those who say, 'Disaster will not overtake or meet us.'**

The term "Lord" stems from the word "Adonai" that means "Master." The Lord stood by the altar as He comes in judgment.

The actions of God towards Israel parallel Samson's actions towards the Philistines (Judges 16:27-29). Israel's shrines were similar to the Philistine's Dagan temples where God killed everyone associated with it.

The reference to the "shaking of thresholds" may be a reference to an earthquake (Amos 1:1, 8:8)



Sinful man may try to hide in a number of places, but God would find them.

Sheol is the holding place of the dead. Sheol is synonymous with the New Testament concept of hades (Luke 16:23). This is not "hell" as no one is hell until after the Judgment Day (Revelation 19:20; 20:10, 14-15)

Another New Testament name for "hell" would be Gehenna.

Mt. Carmel was a high mountain (1,700 feet above sea level) with many caves

The Pacific averages a depth of 14,000 feet deep while the Mediterranean Sea is 4,900 feet (the Mediterranean Sea is the deepest off the coast of Greece at 16,800 feet deep). The deepest point of an ocean is the Mariana Trench that is 7 miles below the surface.

The shaking could (once again) refer to the upcoming earthquake.

Being bitten by the "sea serpent" was tantamount to being delivered into the hand of Satan (Job 41:1; Ps 71:13-14, 104:26; Is 27:1; Rev 12:9, 20:2)

God is responsible for establishing the enemies of Israel. The Israelites had become just like the pagan nations of the Cushites, Philistines, and Syrians (Arameans).

This may be a sifting of the wicked (or the chaff) while the kernel/pebble will be retained.

Cush was the son of Ham with Canaan as his brother (Genesis 10:6).

Philistines originally left Crete to attack Egypt, but they were unsuccessful and settled in southwest Israel.

Kir was a city possibly in Assyria or Media.

The Hebrew word ṣəḇā'ōwṭ- (צָרוּר־) can mean pebble or kernel.