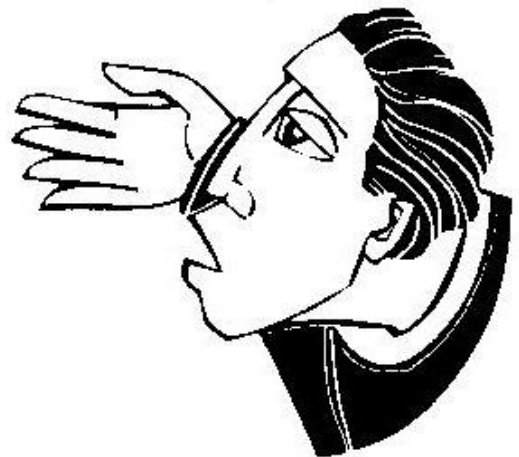


- I. Amos and Hosea—two voices in the middle of the eighth century BC amidst expansion and opulence in the Northern Kingdom of Israel
 - A. King Jeroboam II of the house of Jehu, great-grandson of Jehu—786 to 746 BC
 1. Political success, a bourgeoning economy, prosperity and peace
 2. The two offices of prophet and priest has been ripped apart—Amaziah, the priest, had turned Bethel into the place of the king
 3. So priest Amaziah and King Jeroboam II developed the unholy alliance whereby the royal holdings increased, and the gap between the rich and poor widened
 - B. Formerly agrarian structure of relative economic equality—now amidst prosperity in urban circumstance, greed knew no bounds
 - The court systems, religious and political systems, class systems were now rigged against the poor—land was confiscated; serfdom prominent; owners, managers, workers—classes of people emerged



II. Amos and Hosea arrive on the scene

- A. Amos, a shepherd from Judah, and Hosea, a native spokesperson to Israel—both bring the Word of the Lord to Israel via judgment
 - 1. The words of Amos and Hosea denounce Israel for her unfaithfulness
 - 2. The prophets attack the switching of gods to the world of wealth and accumulation on the backs of the poor
- B. Textual references of Israel's unfaithfulness
 - 1. Israel depicted as playing the whore, unfaithful to Yahweh as Gomer is to Hosea—*Hosea 2:1-13*
 - 2. A refusal to change—*Hosea 11:1-7*
 - 3. Amos recounts the opportunities for repentance via the plagues and corrections—*Amos 4:1-13*
 - 4. Yet Israel would not—*Amos 6:4-8*
- C. Textual references to the plight of the poor, and the unwillingness of the king and elites to heed the prophet's warning amidst accumulated wealth—*Hosea 4:7-13; Hosea 10:1-2; Amos 8:4-7; Amos 3:10-15*
- D. Israel's seeking after other gods will lead to the Day of the Lord—judgment is inevitable—*Amos 5:18-24; Amos 2:13-16; Hosea 9:7-14*

III. According to the prophets Hosea and Amos, the consequence of ongoing unfaithfulness is judgment

- A. The distinction between rich and poor; the worship of other gods; the accumulation of needless ivory, silver, and gold matters
- B. One thing remains possible—turn back, return, seek the Lord—the only possibility of life—*Hosea 6:1-6; Amos 5:4-6*