

Amos, the Courageous Prophet

Devotional Reading: [Psalm 23](#)

Background Scripture: [Amos 1:1; 2:6–16; 3:1–15; 7:10–17](#)

[Amos 1:1](#)

1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

[Amos 2:11–12](#)

11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

[Amos 3:7–8](#)

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who

can but prophesy?

[Amos 7:10–15](#)

10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.

14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit:

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

Key Text

The LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.—Amos 7:15

p 370 The Testimony of
Faithful Witnesses

Unit 1: Faithful Witnesses

Model God's Fidelity

Lessons 1–4

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Summarize the message Amos brought to Israel.
2. Compare the call and ministry of Amos to other prophets of Israel and Judah.
3. Propose a way to strengthen courage for giving witness to God's justice.

Lesson Outline

Introduction

- A. Whose Words Will We Heed?
- B. Lesson Context

I. Setting (Amos 1:1)

- A. Who (v. 1a)
- B. When (v. 1b)

II. Sin (Amos 2:11–12)

- A. Raising Prophets (v. 11)
- B. Rejecting Leadership (v. 12)

III. Servants (Amos 3:7–8)

- A. Divine Plan (v. 7)
- B. Dutiful Proclamation (v. 8)

IV. Struggle (Amos 7:10–15)

- A. The Conspiracy (vv. 10–11)
- B. The Challenge (vv. 12–13)
Itching, Covering, or ... What?
- C. The Charge (vv. 14–15)
When Plans Must Change

Conclusion

- A. Will We Listen?
- B. Prayer
- C. Thought to Remember

p 371 How to Say It

Amaziah	Am-uh-zye-uh.
Bethel	Beth-ul.
Gilgal	Gil-gal (G as in get).
Jeroboam	Jair-uh-boe-um.
Joash	Jo-ash.
Nazarites	Naz-uh-rites.
Uzziah	Uh-zye-uh.
Zechariah	Zek-uh-rye-uh.

p 370 Introduction

A. Whose Words Will We Heed?

When I served in the church nursery, I both loved and hated building block towers with the kids. It was fun to see how tall we could build the towers, but it could be frustrating when my advice went ignored. I would often suggest, "Let's make sure we build a big base." However, my building buddies were more interested in reaching the sky as quickly

as possible. I would be thinking about stability; my co-architects were more interested in originality. The result was always the same: the tower would come crashing down to shouts of glee. Maybe the point for the kids was to see it fall more than to build it tall, after all?

It fascinates me that while kids love imitating adults, they also love doing things their own way. The kids in the nursery did not want building advice; they wanted to take their own approach. Adults can easily adopt a similar mindset regarding various matters. We often assume that we are in the right and feel we don't need anyone else's input, so we ignore the voices and words of those who can offer guidance. The stakes are low when building block towers for children, but the stakes are much higher in real life. Whose words will we heed?

B. Lesson Context

The book of Amos is one of 12 entries in the section of the Bible known as the Minor Prophets. These books are not "minor" in message; they are "minor" only in length when compared with the "major" prophets of Isaiah, Jeremiah, Ezekiel, and Daniel.

Amos preached in the northern kingdom of Israel in about 755 BC (see

more on [Amos 1:1](#), below). He ministered during a period of economic prosperity ([3:15](#); [6:4–6](#)). The national borders had been extended significantly through military campaigns ([2 Kings 14:23–28](#)). All this resulted in excessive pride and injustice among the people ([Amos 6:8, 12–13](#)).

Despite material wealth, the kingdom was in spiritual decline. The people practiced idolatrous worship at national shrines in the cities of Dan, Bethel, and Gilgal ([Amos 4:4](#); [5:5, 26](#); [8:14](#); [p 371](#) compare [1 Kings 12:28–30](#)). The people silenced voices that challenged their practices ([Amos 2:11](#)). Again, the question is: *Whose words will be heeded?*

I. Setting

([Amos 1:1](#))

A. Who (v. 1a)

1a. The words of Amos, who was among the herdmen of Tekoa.

This half-verse introduces the man *Amos*. Notice that he does not refer to himself as a prophet. Instead, he identifies as being *among the herdmen of Tekoa*. This statement raises two interesting points. Tekoa is a small town in the southern kingdom of Judah, about 10 miles south of Jerusalem. However, Amos primarily preaches in the northern

kingdom of Israel ([Amos 3:9–15](#); [4:1–5](#); [5:1](#); [7:10–17](#)) and only occasionally addresses the southern kingdom of Judah ([2:4–5](#); [6:1](#)).

Because of the rarity of the underlying Hebrew word translated *herdmen*, his occupation is difficult to interpret. This word appears only one other time in the Bible, describing Mesha, king of Moab ([2 Kings 3:4](#)). The translation there is “sheepmaster,” indicating a man of considerable means. The Hebrew term, therefore, seems to indicate not a poor shepherd but possibly a sheep breeder, likely with significant resources (see also [Amos 7:14](#), below).

B. When (v. **1b**)

1b. Which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

This half-verse locates Amos’s ministry during the reign of *Uzziah king of Judah* in the eighth century BC. Amos adds a second historical marker: *two years before the earthquake*, also mentioned by the prophet Zechariah, who lived several decades later ([Zechariah 14:5](#)). Some have dated the earthquake to 760 BC. However, more important than the exact

date is the image of an earthquake coming just two years after Amos’s preaching. At several points, Amos uses the imagery of an earthquake to describe God’s coming judgment ([Amos 3:14–15](#); [6:11](#); [8:8](#); [9:1, 5, 9](#)).

II. Sin

([Amos 2:11–12](#))

A. Raising Prophets (v. **11**)

11a. And I raised up of your sons for prophets, and of your young men for Nazarites.

God now speaks in the first person, highlighting two ways He has blessed and cared for Israel. In the two verses before this one, God references other blessings He has shown Israel ([Amos 2:9–10](#)).

The mention of *Nazarites* is somewhat surprising here, as they are not commonly cited as examples of God’s care. Instructions are given in [Numbers 6:1–21](#) for those who wish to “separate themselves unto the Lord” as Nazarites. They are not to drink fermented beverages, cut their hair, consume anything that comes from a vine, or be in the presence of a dead body. Samson is known as a Nazarite ([Judges 13:5, 7; 16:17](#)), and another possible example of someone who may have taken the Nazarite vow is Samuel ([1 Samuel 1:11](#)).

There are likely two reasons why God identifies Nazarites in this context. First, their austere lifestyle stands in stark contrast to the luxurious yet sinful practices of oppression and injustice (see [Amos 2:8](#); [4:1](#); [6:4–6](#)). Second, the Nazarites had consecrated themselves to the Lord. Therefore, they contrast the people of Israel, who live in a manner that contradicts their confession of the Lord as their God.

11b. Is it not even thus, O ye children of Israel? saith the LORD.

This rhetorical question proves that the Lord has guided the people with a succession of prophets and has provided Nazarites as examples of p³⁷² consecration. The *children of Israel*, however, have abused or ignored them.

B. Rejecting Leadership (v. 12)

12. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

In the previous verse, the Lord mentions the prophets before mentioning the Nazarites; in the verse before us, however, the order is reversed. This kind of structure is characteristic of Hebrew literature and serves as an aid to memorization.

Offering *the Nazarites wine to drink*

was to tempt them to violate their vow of consecration ([Numbers 6:2–4](#)). To incite such a violation is no small thing! Likewise, silencing the prophets is also a serious matter. Throughout Israel's history leading up to Amos's time, many prophets had been silenced or ignored ([1 Kings 18:4](#); [22:8–28](#); etc.). More will follow, and Amos himself will face similar experiences ([Amos 7:10–16](#), below).

What Do You Think?

What might cause a community to reject or resist God's messengers?

Digging Deeper

How can we remain open to hearing God's voice and following His will?

III. Servants

([Amos 3:7–8](#))

A. Divine Plan (v. 7)

7. Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

God's track record shows that He gives people many chances to repent before His holy nature requires retributive and corrective action ([2 Peter 3:9](#)). In Old Testament times, He voices those opportunities either personally, through an angel, or through *his servants the prophets* ([2 Kings 17:13](#); [Jeremiah 7:25](#); [25:4](#); etc.). In New Testament times, He

conveys those opportunities through His Son ([Hebrews 1:1–2](#)). Offenders in either era try to stop that message by silencing the messengers (examples: [Jeremiah 38:6](#); [Acts 4:18](#)).

What Do You Think?

Why does God choose to work through human messengers?

Digging Deeper

What does this reveal about His character and His relationship with humanity?

B. Dutiful Proclamation (v. 8)

8. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

The emphasis of this verse is on the inevitability of the Lord’s word of judgment. Lions typically roar after they have captured prey, not before ([Amos 3:4](#)). Thus, the image of a roaring *lion* associated with the Lord’s speech is a terrifying prediction of impending judgment. *Who will not fear*, indeed!

This word imagery reflects the Lord’s roar described in [Amos 1:2](#), which occurs right before a series of accusations directed at the surrounding nations, as well as Judah and Israel.

IV. Struggle

(Amos 7:10–15)

In [Amos 7:1–9](#) (not in our printed text), the Lord shows Amos three visions of judgment on the northern kingdom of Israel. After each of the first two, Amos intercedes, and the Lord relents. After the third vision, however, the Lord leaves no room for intercession; He will indeed destroy the religious sites where Israel worshiped pagan deities (compare [Amos 3:14](#); [4:4–5](#); [5:4–6](#)). The Lord promises also to “rise against the house of Jeroboam with the sword” ([7:9](#)). Judgment is coming.

A. The Conspiracy (vv. 10–11)

10. Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

It’s dangerous to challenge vested interests! Yet that is exactly what Amos has been doing. As a result, one member of the vested interests—*Amaziah the priest of Bethel*—now feels threatened enough to report his concerns to the *king of Israel*.

p 373 Throughout the book of Amos, tension has been building between God’s sending of prophets and Israel’s response

(or lack of response) to them ([Amos 1:1–2; 2:11; 3:1–8](#)). This tension comes to a head here in [7:10–17](#) in a battle of credentials. The verse now before us documents the first part of the war of words between Amaziah and *Amos*.

After the nation of Israel split in 930 BC, Bethel emerged as a key sanctuary. The first king of the northern kingdom—whose name was also Jeroboam ([1 Kings 12:1–24](#))—chose Bethel as an alternative to Jerusalem as a place of worship ([12:26–33](#)). Bethel is strategically located about 10 miles north of Jerusalem. The numerous times that *Amos* mentions Bethel by name speaks to its level of idolatry ([Amos 3:14; 4:4–5; 5:5–6; 7:13](#)).

11. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Prophets often introduced divine speech with the phrase, “Thus saith the Lord.” *Amos* himself uses the phrase more than a dozen times ([Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6; 3:11, 12; 5:3, 4, 16; 7:17](#)). In this context, Amaziah mocks *Amos* by reporting *For thus Amos saith*, insinuating that *Amos* is just making things up.

What Do You Think?

How can we ensure that our commitment to God takes precedence over cultural or societal loyalties?

Digging Deeper

How can we cultivate a posture of openness to God’s Word, even when it challenges our comfort or assumptions?

B. The Challenge (vv. 12–13)

12. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there.

Some commentators suggest that *Amaziah* slights *Amos* by calling him a *seer* and not a prophet. However, this interpretation is unlikely since the terms often appear together in descriptions (example: [2 Samuel 24:11](#)). The word *seer* is the older of the two words ([1 Samuel 9:9](#)). Since *Amaziah* doesn’t acknowledge God to be the source of *Amos*’s teaching, the use of the word *seer* here is likely sarcastic.



Visual for [Lesson 4](#). Display this visual as you ask, “Where do you notice God’s work of peace among the nations?”

By referring to eating *bread*, Amaziah may imply that Amos prophesies simply for financial gain (compare [Micah 3:11](#); [Acts 16:16–20](#); [2 Corinthians 2:17](#); [1 Timothy 6:5](#)).

13. But prophesy not again any more at Bethel: for it is the king’s chapel, and it is the king’s court.

Bethel is Amaziah’s domain, and he does not want further interference from Amos. He invokes the authority of the king twice. The word translated *chapel* is usually translated as “sanctuary” (example: [Amos 7:9](#)). The word translated *court* refers to a dwelling place; it is translated as “house” in [Amos 1:4](#); [2:8](#); [3:13](#), [15](#); [5:19](#) and elsewhere.

The most important aspect of both Amaziah’s report to Jeroboam and his challenge to Amos is the absence of any mention of God. Amaziah does not

challenge Amos’s interpretation of God’s message or his role as a divine spokesperson. He does not contradict Amos’s accusations of sin. Instead, Amaziah is interested only in countering threats to the vested interests.

Itching, Covering, or ... What?

Brian grew up in a dysfunctional family, which led to a rebellious phase during his teenage years. Drugs and alcohol became frequent vices for him and his friends. His grandmother noticed the troubling changes in his life and tried to take [p 374](#) the boy under her wing. She warned him that if he continued making poor decisions, he would face severe consequences of his own doing. She wanted better for him, but he ignored her warnings. Before long, her predictions came true.

Nobody likes delivering a message of doom, let alone receiving one. It’s often easier to surround ourselves with people who tell us what we *want* to hear rather than what we *need* to hear. The apostle Paul refers to this practice as having “itching ears” ([2 Timothy 4:3](#)). To refuse to listen and heed can also be likened to the stoning of Stephen when his detractors “stopped their ears” to avoid hearing the truth ([Acts 7:57](#); compare

[Zechariah 7:11](#)). Amaziah did not want to hear the “minority opinion” of Amos’s prophecy of coming destruction. What he failed to understand was that Amos spoke God’s words, and God’s words always come true.

—L. M. W.

C. The Charge (vv. 14–15)

14. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet’s son; but I was an herdman, and a gatherer of sycomore fruit.

We now come to the second part of the war of words between *Amos* and *Amaziah*. Amos begins his response by clarifying his occupation. By denying that he is a *prophet’s son*, Amos denies that he comes from a prophetic school, such as we see in [1 Samuel 19:18–21](#) and [2 Kings 2:3; 4:38; 6:1–2; 9:1](#). This could imply that he speaks freely and is not beholden to any particular group or person in the giving of his message.

Amos has the background of a farmer. The word translated *herdman* here differs from the term translated that way in [Amos 1:1](#), and it is quite rare; this verse is the only instance in the Old Testament where the underlying Hebrew word appears. The underlying word used in the

Septuagint, the ancient Greek version, is also quite rare. Our best interpretation suggests that it refers to someone who cares for livestock. Therefore, the combination of these two rare terms may indicate that Amos was a businessman.

His additional work as a *gatherer of sycamore fruit* adds to his résumé. Trees bearing figs were common in the region during antiquity ([1 Kings 10:27](#); [1 Chronicles 27:28](#); [Luke 19:4](#)). Amos does not need to prophesy for financial gain; he already has his own vocation.

What Do You Think?

How does Amos’s claim in verse 14 illustrate God’s ability to call and use anyone, regardless of their background or profession?

Digging Deeper

In what ways does this idea challenge conventional ideas about leadership or ministry?

When Plans Must Change

The year 2020 brought significant and unexpected changes to my family. Our oldest daughter was planning to attend Bible college on a scholarship, and we were preparing to launch her, our first child, into adulthood. In the midst of those preparations, the Christian college where my husband and I worked closed

its doors forever. As a result, both of us found ourselves out of jobs, and our daughter's scholarship vanished. We had to switch gears quickly; we were both looking for work at a time when all organizations had stopped hiring due to the onset of the COVID-19 pandemic.

I took a chance and applied to a competitive residency program for hospital chaplaincy. I did not have all the right qualifications. After submitting my application, I learned that the deadline had already passed. However, God worked behind the scenes, and I was accepted into the program.

This opportunity shifted my life onto a new path that focused on ministry. Despite the challenges of navigating such an abrupt change, I quickly realized that I would love my new career and sensed that God was using me in this role. He transformed a difficult situation and changed my life.

Amos also seemed to have his life well planned. He owned sheep, goats, and orchards. He knew what he would be doing for the rest of his life. Then, God stepped in and changed his plans. When God changes your plans—and He surely will, in some way—how will you respond? Will [p 375](#) you resist, or will you embrace the change as an

opportunity for greater service to the kingdom of God?

—L. M. W.

15. And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

Amos does not seem eager to become a prophet. He is not looking for an opportunity to speak out against Amaziah, Jeroboam, or the *people* of northern *Israel*. God took the initiative and asked Amos to *Go* and speak. This idea is supported by [Amos 7:14](#), where Amos clearly states that his motivation for prophesying was not for financial gain.

Additionally, it is important to note that Amos is not a political operative or rabble-rouser. Rather, he is a divine spokesperson. This heightens the seriousness of Amaziah's resistance to Amos. Amaziah opposes not merely an individual prophet or even a school of prophets; he opposes the Lord, Israel's God. As Amaziah functions as a representative of his king and the nation of northern Israel, their rejection of Amos's messages is essentially a rejection of God's message.

What Do You Think?

How should we respond when we

sense a call from God, even if it feels beyond our abilities?

Digging Deeper

What questions can you ask to help you discern God's call?

Conclusion

A. Will We Listen?

The message of Amos went unheeded. Soon after his ministry ended, Assyria began to make incursions into the territory of Israel and its neighboring regions. Less than 40 years later, in 722 BC, northern Israel would fall and be exiled ([2 Kings 17](#)). As with the message of other prophets, the choice was between only two courses: either repent or die. Nearly all the prophets had their message rejected, the prominent exception being Jonah (see [Jonah 3](#)).

Because of their nation's relative prosperity and religious fervor, Jeroboam and Amaziah assumed that God was on their side. Amos challenged this assumption, warned of judgment, encouraged repentance, and offered hope for the future.

To say that we read the words of God in the book of Amos seems obvious. After all, we read the prophecies with the advantage of hindsight; we see the prophecies fulfilled. But at the time the

prophecies were given, it was a challenge to determine who was speaking the truth. That challenge still exists today, which is why Jesus warns His followers against false teachers ([Matthew 7:15; 24:24](#)). We do well to examine the teaching we hear in light of what Scripture says (compare [Revelation 22:18–19](#)).

The book of Amos offers another method for distinguishing a teacher of truth from a teacher of fiction. That method is to examine motivation—what's in it for the teacher? When we compare Amos's motivations with those of Amaziah, we see polar opposites. When Amos spoke against the religious, economic, and political status quo, he was risking his life by questioning Israel's assumption that God was happy with their behaviors and beliefs. To speak against a holy place in antiquity was to invite the death penalty (example: [Jeremiah 26:1–15](#)). On the other hand, Amaziah's perceived risk was an upset of the status quo, in which he had a vested interest. The New Testament witnesses to the same concern ([2 Corinthians 2:17; 4:1–2](#)).

For modern readers, the account of Amos also encourages us to reflect on how we hear the word of God today. Are we willing to listen? Will we accept God's

challenge? Are we so committed to our religious, economic, and political status quo that we become unwilling to give an ear to anything that questions it? The fact that God speaks is a sign of God's grace. He wants to communicate with us. Will we have ears to hear?

B. Prayer

Heavenly Father, help us be open to Your challenge and quick to repent of sin. Give us ears to hear Your words and hearts committed to obeying. In Jesus' name we pray. Amen.

C. Thought to Remember

Listen to the Lord's words of challenge,
"Repent and obey."

p 376 Involvement Learning

Enhance your lesson with KJV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the KJV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

Write the following scrambled word on the board:

UISJTEC

Ask participants to raise their hands when they have unscrambled the word. (The correct answer is "justice.")

After revealing the correct answer, ask participants to share with a partner what comes to mind when they hear the word *justice*. Invite volunteers to share their thoughts with the class. Next, pose the question, "When have you seen an injustice in the news or experienced an injustice in your life?" Allow time for whole-class discussion.

Lead into Bible study by saying, "The news reveals examples of injustice. Today we'll examine the life and message of a prophet who spoke out against violations of God's justice."

Into the Word

Begin this section with a brief background on the historical context of the prophet Amos and the northern kingdom of Israel. If possible, ask a participant to prepare a five-minute report before class. Encourage the presenter to use the material from the Lesson Context.

Divide the class into two groups: **People and Places Group** and **Mission and Vision Group**. Distribute handouts (you create) with the following prompts or questions for in-group discussion

based on the lesson's Scripture text. Encourage the group to use lesson resources, study Bibles, or internet sources to write the explanations.

People and Places Group. Identify and explain the significance of the following people and places: Tekoa, Israel, Judah, Uzziah, Jeroboam, Nazarites, Amaziah, and Amos.

Mission and Vision Group. 1—What was Amos's occupation before receiving God's call? 2—Why did God send Amos to prophesy? 3—What was Amos's message to Israel? 4—How was that message received? 5—How did the response to Amos's message compare to the responses to other prophets of God?

Ask volunteers from each group to report on their findings, augmenting their reports with information you have prepared based on the lesson commentary. Then ask the following questions for whole-class discussion: 1—Why was Amos's message met with resistance? 2—Why didn't Israel's leaders recognize the message as coming from God? 3—In what ways might Israel's leaders have felt threatened by Amos's message? 4—Why might a call for justice be perceived as a threat by those in power?

Option. Distribute copies of the "Song for Justice" activity from the activity

page, which you can download. Have participants work in small groups to complete as indicated. After calling time, ask a volunteer from each group to share their group's song ideas with the whole class.

Into Life

Ask participants to work in small groups to brainstorm a list of perceived injustices that require God's justice to be corrected. Distribute a pen and a sheet of paper to each group to jot down ideas. After creating their list, instruct each group to choose one item and make a second list of ways that God's people can promote God's justice and righteousness in response to that injustice.

Ask the class, "Which of these injustices can our class address in a meaningful way?" Challenge the class to develop a plan to give witness to God's justice in the context of the listed injustice. Next, ask, "How can we strengthen our courage for giving witness to God's justice?" Write responses on the board.

Option. Distribute copies of the "Justice Acrostic" exercise from the activity page. Have participants work in small groups to complete as indicated. After calling time, ask volunteers to share their group's

summary with the whole class.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

Activity Page (June 28: Amos, the Courageous Prophet)

Amos, the Courageous Prophet

Lesson 4, Amos 1:1; 2:11–12; 3:7–8; 7:10–15, KJV

Song for Justice

Using the themes and format of Amos 2:11–12 and 3:7–8, compose a song that asks God to reveal His justice. The song should express grief over the injustices present in the world, plead for leaders to promote justice, and request God’s intervention in restoring justice.

Justice Acrostic

Use the word *justice* to create a seven-line acrostic of words and phrases reflecting aspects of biblical justice. After completing the acrostic, answer the questions below.

J
U
S
T
I
C
E

Define *justice*. _____

How can believers give witness to justice? _____

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