

Sabbath School

OCTOBER-DECEMBER 2025



YOUTH AND ADULTS



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EDITORIAL

Beloved brothers and sisters, peace be with you. As the Editorial Board and Doctrinal Affairs Committee, we give thanks to our God for allowing us to reach the final quarter of the calendar year 2025.

Without a doubt, the Lord has been with His Church throughout this year. His counsel and teaching have guided each of us—those who have diligently memorized the verses, studied the objectives, reflected on the comments, and examined each question through the lens of Scripture. Above all, we have sought to live out the teachings our Father lovingly pours into His Church. This new quarter will be no exception, as He continues to bless us richly through His Word.

In this edition, we will explore key prophecies from the books of Joel and Amos. These lessons will highlight the importance of sound interpretation to deepen our understanding. We will examine God's pronouncements against Judah, the foretold devastation, His call to repentance, and the fulfillment of the outpouring of His Spirit. We will also study the day when the Lord gathers the nations in the valley of Josaphat—events that precede the manifestation of our Lord Jesus Christ and the establishment of His Kingdom. These prophecies will guide us, strengthen our faith, and reaffirm our knowledge of the things of God.

Let us remember the warning in Hosea 4:6:

"My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children."

Therefore, let us be diligent in analyzing both the judgments upon Israel's enemies and the consequences of Israel's own idolatry and rebellion. Even so, God's enduring love calls His people back, promising that they will never again be uprooted from their land.

Beloved brethren, let us remain alert. These studies will help us discern the times and seasons, confirming the history already written and preparing us for what is yet to be fulfilled. As the Church of God, we must heed every warning given through His Word:

"Watch therefore, for you do not know what hour your Lord is coming." (Matthew 24:42)

Throughout each quarterly booklet, we have labored to share sound doctrine and spiritual nourishment with every congregation that forms the body of Christ. We encourage you to make the most of this resource—study each lesson, arrive joyfully each Sabbath, and delight in what you've learned. Be vigilant, for we live in perilous times. The enemy watches closely, seeking to pull us away from the grace of our Father. Let us not be swayed by the world's temptations. Above all, let us heed the exhortation:

"Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast to what is good. Abstain from every form of evil. Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ." (1 Thessalonians 5:19–23)

We thank each of you, beloved brothers and sisters, for your continued support of this Editorial Board and the Doctrinal Affairs Committee. Your willingness to grow in the Word of God inspires us. We know that God has placed His Spirit in those who lovingly dedicate their time and effort to ensure the ongoing production and distribution of these materials. If you have the opportunity to share what you've learned, do not hesitate—remember, we are called to spread the Word of our God.

With deep love and respect.

Editorial Board and Doctrinal Affairs Committee

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FOURTH TRIMESTER
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"PUBLISHED UNDER THE SUPERVISION OF THE
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"DESIGN, EDITION AND PRINTING UNDER
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ANNOUNCEMENT OF DEVASTATION

BIBLE READING: Joel 1:2-13

VERSE TO MEMORIZE:

"It has laid waste my vine and splintered my fig tree; it has stripped off their bark and thrown it down; their branches are made white." (Joel 1:7).

OBJECTIVE:

To understand the prophetic announcement of devastation given through Joel, and to discern its meaning and fulfillment.

INSTRUCTIONAL COMMENTARY

The prophet Joel receives a divine message—a trustworthy revelation about what is to come. This message is addressed to both the elders (the leaders and those in authority) and to all the inhabitants of the land (Joel 1:2), referring specifically to the people of Judah, as confirmed by references to Jerusalem and Judah in Joel 3:1 and 3:20. Joel's prophecy is inclusive and urgent, calling everyone—from rulers to common citizens—to attention and repentance (Joel 1:2–13, 16–20). Historically, Joel's message was delivered during the reign of King Mattaniah, whose name was changed to Zedekiah when he was placed on Judah's throne by King Nebuchadnezzar (2 Kings 24:17). This period followed a series of significant events that set the stage for Joel's prophetic warning.

King Josiah reigned for 31 years, and Scripture honors him as a ruler who did what was right in the eyes of the Lord (2 Kings 22:1–2). He was unique and deeply devoted, standing out among the kings of Judah for his passionate pursuit of holiness (2 Kings 23:25). Josiah led the nation in a profound spiritual renewal, restoring worship and calling the people back to covenant faithfulness (2 Kings 23:21–22).

Jehoahaz reigned for only three months, and his leadership was marked by evil in the eyes of the Lord (2 Kings 23:31–33). His short rule reflected a rapid decline in spiritual integrity after Josiah's reforms. Because of his disobedience, Pharaoh removed him from power and took him as a prisoner to Egypt.

Eliakim reigned for eleven years, but his rule was marked by compromise and disobedience. He was installed by Pharaoh, who changed his name to Jehoiakim (2 Kings 23:34). Sadly, Jehoiakim did evil in the eyes of the Lord (2 Kings 23:36–37), continuing the spiritual decline of Judah. For three years, he served King Nebuchadnezzar of Babylon, but then he rebelled, triggering further instability and divine judgment.



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During Jehoiakim's reign, God allowed invading forces—Chaldeans, Syrians, Moabites, and Ammonites—to come against Judah as judgment for the sins of King Manasseh, especially the shedding of innocent blood (2 Kings 24:2–4). These events fulfilled the warnings spoken by God's prophets. After Jehoiakim, his son Jehoiachin ruled for only three months, but like his predecessors, he did evil in the eyes of the Lord (2 Kings 24:6, 8–9). During his short reign, Babylon besieged Jerusalem, and King Nebuchadnezzar arrived (vv. 10–11). Jehoiachin was captured and deported, along with his family and about ten thousand people, leaving behind only the poorest in the land (vv. 14–16). Babylon also took all the treasures from the house of the Lord (v. 13), marking a devastating moment in Judah's history and a fulfillment of divine judgment.

After Jehoiachin's exile, Mattaniah was placed on the throne by King Nebuchadnezzar, who renamed him Zedekiah (2 Kings 25:17). Zedekiah reigned for eleven years, but like many before him, he did what was evil in the eyes of the Lord (vv. 18–19). His rebellion against Nebuchadnezzar triggered the final outpouring of God's wrath upon Jerusalem and Judah. The city was laid waste, the temple was destroyed, and the last treasures of the house of the Lord were plundered (2 Kings 25:1–3, 6–7, 8–11, 13–17). This tragic fulfillment of prophecy reminds us of the depth and mystery of God's wisdom and justice, as echoed in Romans 11:33: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" It is a sobering call to reverence, repentance, and trust in the sovereignty of God.

QUESTIONS FOR BIBLE ANALYSIS

1.- To whom was God's proclamation addressed through the prophet Joel? Joel 1:2 and Joel 1:5, 11, 13. What was God's exhortation to the kingdom of Judah? Joel 1:14; 2:12–13.

2.- For your reflection, what does the prophet Joel remind the people? Joel 1:2–4.

3.- When did the four plagues occur, and who do they represent? 2 Kings 24:1–2. Why did these plagues come upon Judah? 2 Kings 24:3–4; 2 Chronicles 36:4–5.

4.- What other scourge does Joel declare that later struck Judah? Joel 1:11–12, 17–20; Jeremiah 14:1–6. Since there was no true repentance, what prophetic announcement was sent to Judah? Jeremiah 4:5–9.

5.- What is "the evil from the north" and "the lion that comes up from its den"? Jeremiah 1:13–15, 25:8–11. When did Babylon's first incursion into Judah occur, and how severe was it? 2 Kings 24:8–17. Write down the consequences of this invasion.

6.- Joel says the vine of the Lord was laid waste and His fig tree stripped bare (Joel 1:10). Who do these symbols represent? (Joel 1:10), Isaiah 5:7; Hosea 9:10.

CALL TO REPENTANCE

BIBLE READING: Joel 2:1-12.

VERSE TO MEMORIZE:

"Yet even now, declares the Lord, return to me with all your heart, with fasting, with weeping, and with mourning." (Joel 2:12)

OBJECTIVE:

Understand the purpose behind the prophet Joel's divine call to repentance—recognizing God's urgent invitation to the kingdom of Judah to return to Him with sincerity, humility, and brokenness.

INSTRUCTIONAL COMMENTARY

The people of Israel consistently showed spiritual indifference toward God's loving call. From the moment they left Egypt, their hearts were often distant from the Lord, despite His miraculous deliverance. Their conduct during the wilderness journey, the conquest of Canaan, the era of the judges, and even throughout the monarchy, reveals a pattern of wavering faith and repeated disobedience. These historical phases stand as undeniable evidence of a nation that struggled to remain faithful to the Almighty, resisting His guidance and forgetting His covenant.

Despite Israel's persistent rebellion, God continued to extend mercy, sending prophets to call the people to repentance and restoration. Yet as time passed and the hearts of the people remained unchanged, the tone of the prophetic message grew increasingly severe and somber. The warnings became more vivid, filled with images of impending devastation. This shift marked the beginning of the announcement of "the Day of the Lord"—a time of divine reckoning. The prophet Joel was the first to proclaim this day, and his voice was soon joined by others: Amos, Ezekiel, Isaiah, and Zephaniah. Together, they declared that a hecatomb—a massive and overwhelming judgment—was approaching, urging the people to return to God before it was too late.

Through lack of mercy, judgment, and justice, Israel's persistent rebellion stirred deep indignation in God, ultimately igniting His righteous wrath. The prophet Joel announced four devastating plagues upon Judah—designed to strip away their food supply and even disrupt the sacred elements used in worship (Joel 1:9). These were not random disasters; they were divinely orchestrated warnings. Alongside famine, the people were also warned of war, captivity, and total destruction. The call to repentance began with the Levitical priests, who were summoned to humble themselves before the Lord. Then came an urgent appeal to the entire nation—leaders and citizens alike—to seek reconciliation with God. The looming catastrophe threatened every living thing in the land: trees, livestock, wild animals, and even the waters. Joel's message was clear—only a genuine return to God could halt the devastation.



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For the people of Judah, this was an unprecedented judgment—a trial of staggering magnitude. Through the prophet Joel, God declared that both praise and provision would be stripped away. The absence of worship and food signaled a deeper reality: God was withdrawing His presence. War and captivity would be the culmination of His righteous anger, and with this, the Lord made it clear—He was allowing another nation to subdue His people, not out of abandonment, but as a means to awaken their conscience. This divine separation was a call to reconsider their path, to recognize the cost of rebellion, and to return to the One who had always been faithful.

QUESTIONS FOR BIBLE ANALYSIS

1.- Who makes the call to repentance? Acts 17:30-31. Was this call to Judah meant for individuals privately, or was it a congregational summons? Joel 1:13-14 and Deuteronomy 4:30-31.

2.- What is the purpose of the call to repentance? Joel 2:11-13. What specific sins and misconduct were Judah guilty of? Malachi 2:11; Zephaniah 1:4-6; Micah 3:9-12. What lesson can we draw from Judah's spiritual condition and God's response?

3.- What was God's goal in allowing Babylon's first devastation during Jehoiachin's reign? 2 Kings 24:8-11; Joel 1:8-9, 13.

Note: Solomon's temple was still standing at that time. how does this deepen the significance of Joel's lament?

4.- Why was fasting requested and a sacred assembly called in the house of God? Joel 1:14-15. What kind of fast does God truly desire? Isaiah 58:6-7; Zechariah 8:16-17.

Action List: Based on these verses, list the actions God expects from His people during true repentance.

5.- What does it mean to “turn to me with all your heart”? Joel 2:17; Isaiah 1:16-18. If Judah repented sincerely, what would God offer in return? Joel 2:13-14, 18-20.

Note: Verse 14 mentions a gift and drink offering—what does this imply about the temple's preservation?

6.- How did Judah respond to this divine call to repentance? Jeremiah 3:6-10; 2 Chronicles 36:11-14, 15-16. What consequences came upon them because of their hardened hearts? 2 Chronicles 36:17-21.

OUTPOURING OF GOD'S SPIRIT

BIBLE READING: Joel 2:28-29

VERSE TO MEMORIZE:

"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." (Joel 2:28).

OBJECTIVE:

Discern the prophetic announcement delivered by Joel—examining its content, uncovering its spiritual and historical meaning, and identifying its fulfillment.

INSTRUCTIONAL COMMENTARY

The prophecy delivered by Joel, announcing the devastation of the people of Israel, was written approximately 800 years before Christ. It stands as a divine response to the long-standing disobedience of the kingdom of Judah—a rebellion that spanned generations. As recorded in Judges 2:10, many in Israel had grown up without truly knowing the Lord, and this spiritual ignorance led to cycles of idolatry, injustice, and covenant-breaking.

Before allowing Judah's destruction, God withdrew His Spirit from among the people—a profound act that signaled the loss of divine favor and presence. It was by His Spirit that the surrounding nations recognized the living God of Israel, whose power and glory were unmistakable. From the miraculous deliverance through Moses, which even Rahab acknowledged with trembling reverence ("the fear of you has fallen on us" – Joshua 2:9), to the miracles performed by Elijah and Elisha (2 Kings 1:10), and the majestic reputation of Israel under Solomon's reign (1 Kings 10:4–5), the Spirit of the Lord had once marked Israel as a beacon of divine power. But as the people turned away, that presence was lifted, and with it, the protective and empowering hand of God—leaving Judah vulnerable to judgment and conquest.

We understand, then, that God's withdrawal of His Spirit (Romans 11:1, 8, 19–20; Ezekiel 37:5, 8–10) marked a decisive moment in Israel's history. By removing His presence, God allowed foreign nations to overpower and destroy His people—a judgment rooted in their persistent disobedience. Yet even after this foretold devastation, God's mercy prevailed. He offered glad tidings to His people and His land, promising restitution for the years lost to the locust, the caterpillar, the aphid, and the devourer (Joel 2:25). This restoration was not merely physical—it was spiritual. Within this promise, the Lord declared that He would pour out His Spirit on all flesh, enabling sons and daughters to prophesy. This marked a profound shift: from judgment to renewal, from silence to divine empowerment, signaling the unfolding of God's redemptive plan across generations.



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The prophecy spoken by Joel found its fulfillment in the time of the apostles, specifically on the day of Pentecost, following the ascension of the Lord Jesus into heaven. As recorded in Acts chapter 2, the disciples were gathered in unity, when suddenly a sound like a mighty rushing wind filled the house. They were filled with the Holy Spirit and began to speak in other tongues, a miraculous sign that astonished the devout Jewish men visiting Jerusalem from many nations. This event marked the outpouring of God's Spirit on all flesh, just as Joel had foretold, and signaled the beginning of a new era—where prophecy, revelation, and divine empowerment would no longer be limited to a select few, but extended to all who believe.

QUESTIONS FOR BIBLE ANALYSIS

1.- Why did God withdraw His spirit from the people of Israel? Ezekiel 36:16-22. What announcement does Joel make to Israel after this period of judgment? Joel 2:28.

2.- What did the apostle Peter declare to the twelve tribes of Israel by divine inspiration? Acts 2:14 and 16-18, 33. What time did this event occur, and what was its significance? Provide supporting verses.

3.- What other prophetic announcement does Joel's message relate to? Luke 24:49 and Acts 1:4. How does Jeremiah's prophecy about a new covenant connect with Joel's vision? Jeremiah 31:31, 33-34; Hebrews 10:15-17.

4.- At what other time will the people of Israel receive the spirit of God? Ezekiel 36:24-27, 37:12-14. Read Ezekiel 37:22-24, What are the characteristics of that time?

5.- Who is meant by the expression "my servant David will be king over them"? Ezekiel 37:24; Luke 1:30-32. What conditions will exist in the land of Israel during this restored reign? Ezekiel 34:25-28.

6.- What promise do we find for Israel's future in Ezekiel 36:26-28? What does the apostle Paul declare about Israel's future redemption? Romans 11:25-27.

JEHOVAH'S DAY IN THE VALLEY OF DECISION

BIBLE READING: Joel 3:2-15

VERSE TO MEMORIZE:

"I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land." (Joel 3:2).

OBJECTIVE:

Understand the prophecy of "Jehovah's Day" as foretold by the prophet Joel—examining its meaning, its warnings, and its unfolding across history.

INSTRUCTIONAL COMMENTARY

The book of Joel unveils a powerful vision of divine judgment, centered in the symbolic "Valley of Decision." This future event, described in Joel 3:2–15, portrays a moment when God will gather all nations to render justice. It is a day of retribution and restoration—a time when the Lord will vindicate His people Israel and punish the nations that have oppressed them. Joel's prophecy reveals that history is not random; it is moving toward a decisive moment where God's righteousness will be fully displayed, and every nation will be held accountable for how it has treated His covenant people. This vision invites us to reflect on the seriousness of divine justice and the hope of restoration for those who belong to the Lord.

This portion of Joel's prophecy carries profound spiritual significance. It reveals the sovereignty of God over all history and nations, affirming that He alone holds the authority to judge and restore. It also highlights the moral responsibility of the nations—they are not exempt from accountability, especially in how they have treated God's people. Yet within this vision of judgment, there is a radiant thread of hope for Israel. God's justice is not only punitive—it is redemptive. The promise of restoration assures that Israel is not forgotten, and that the Lord will ultimately vindicate His people and fulfill His covenant with them.



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In Joel 3:2, God declares His intent to gather all nations in the Valley of Jehoshaphat, a name that means "Jehovah judges." This is not a symbolic gesture—it is a divine tribunal, where the nations will be judged for their injustices against Israel. They have scattered God's people, plundered their wealth, and committed acts of oppression. This judgment is not arbitrary; it is a righteous response to centuries of rebellion and cruelty. The scene reveals the justice of God, who does not overlook wickedness but responds with truth, equity, and retribution. It is a sobering reminder that God's justice is both personal and global, and that every act against His covenant people will be accounted for.

QUESTIONS FOR BIBLE ANALYSIS

1.- What event must take place before the Day of Jehovah? Joel 3:1; Zechariah 10:6. What activities will accompany this event—what will happen in the land of Israel? Amos 9:14-15. Are these events already being fulfilled in our time? Support your answer with historical or current developments.

2.- How is the Day of Jehovah named by other prophets? Isaiah 2:12, 34:8; Revelation 19:17. What characteristics stand out in these passages—what emotions, actions, or divine attributes are emphasized? Analysis: How do these names deepen our understanding of the gravity and purpose of Jehovah's Day?

3.- Who are the targets of God's judgment in this prophecy? Joel 3:2; Zechariah 12:2-3. Why will this judgment happen? Joel 3:2 (second part). Word Study: Discuss the phrase "and they parted my land." Note: Parted comes from the Hebrew *kalac* and means to share, distribute, divide, distribute, separate.

4.- What is God's purpose in that prophesied day? Joel 3:12; Zechariah 12:9; 14:2-3 — What will the brokenness of the nations look like—how is it described? Zechariah 14:12-13.

5.- Where will this judgment occur? Joel 3:12 and 14; Revelation 16:16.

6.- Who will fight and obtain the victory? Joel 3:9-11, 13, 16-17; Zechariah 14:3; Revelation 19:11-18. Based on what you've studied, when will this final battle take place?

THE MANIFESTATION OF JEHOVAH

BIBLE READING: Joel 3:18-21

VERSE TO MEMORIZE:

"I will avenge their blood, blood I have not avenged, for the Lord dwells in Zion."

(Joel 3:21).

OBJECTIVE:

Study the manifestation of Jehovah as described by the prophet in Joel 3:18, 20–21, in order to understand its spiritual meaning, its prophetic significance, and its ultimate fulfillment in Israel's restoration.

INSTRUCTIONAL COMMENTARY

Judah had endured distress and devastation, afflicted by the very army that God had sent in judgment. Years of scarcity, famine, and suffering were the consequence of their disobedience. Yet, this season of affliction was not the end—it was part of a divine process. The Lord had ordained that His people first experience the weight of discipline, but He also promised restoration. The time would come when Judah would be brought back to their land, renewed and revived. This pattern—judgment followed by mercy—reveals the heart of God: not to destroy, but to correct, heal, and ultimately restore His covenant people.

God declares that His people will never again be put to shame, for He Himself will dwell in their midst. This promise of divine presence is not symbolic—it is personal, restorative, and eternal. The Lord also affirms that He will cleanse the bloodshed that had gone unpunished, bringing justice to those who oppressed Israel. Judah will be inhabited forever, and its people will experience abundant satisfaction and blessing. This vision includes a return to the land, a renewed relationship with God, and a clear recognition of the Messiah, who will reign as their King. It is a picture of complete restoration—spiritual, national, and messianic—where God's covenant is fulfilled and His glory is revealed among His people.



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Although this prophecy partially applies to Judah's return from Babylonian captivity, its full fulfillment points to a future time. The return from exile did not complete the promises that God would cleanse the bloodshed, that His people would never again be ashamed, or that Judah would dwell securely from generation to generation. These elements remain prophetic, pointing to the day when the Lord Himself returns to the land, restores Israel fully, and reigns with justice and peace. This reign will not be limited to Israel alone—it will extend to all nations, fulfilling the vision of a global kingdom under the righteous rule of the Messiah. Joel's prophecy thus bridges past restoration with future glory, anchoring hope in the coming of the Lord.

QUESTIONS FOR BIBLE ANALYSIS

1.- Why will Judah be inhabited forever? Isaiah 62:1-4. With regard to Jerusalem, What does "from generation to generation" mean in this context? Read Isaiah 65:18-19 and 21-23.

Note: Hephzibah means "My delight is in her" and symbolizes the restoration of the relationship between God and Israel. Beulah means "married" and symbolizes reconciliation and union between God and Israel. The expression of a married land indicates prosperity, stability, and blessing, alluding to the relationship between God and His people, such as that of a husband with his wife.

2.- Why will Judah never be ashamed anymore? Joel 2:26-27; Ezekiel 34:22, 25-29. What did the apostle Paul foretell about Israel's future? Romans 11:15 and 25-26.

3.- What does Joel 3:18 mean: "The mountains shall drip new wine, and the hills shall flow with milk"? Amos 9:13-15; Isaiah 66:10-14. What is the meaning of "a fountain from the house of the Lord... to water the valley of Shittim"? Joel 2:19; Zechariah 14:8.

Note: The spring represents material prosperity and spiritual life flowing from God's presence in Jerusalem. The Shittim Valley was located on the Jordan plain near the Dead Sea and was an arid and barren region. When watered, it indicates transformation and fertility.

4.- What does the expression in Joel 3:21 mean: "And I will cleanse the blood of those whom I did not cleanse"? Isaiah 4:4; Malachi 3:3-4, 17; Zechariah 12:10-11.

5.- When will this prophecy be fulfilled? Hosea 3:4-5. What do the phrases from Joel 2:17; 3:21 "I am in the midst of Israel" and "The Lord shall dwell in Zion" mean? Jeremiah 24:7; Zechariah 14:9; Ezekiel 34:22-24.

6.- Explain the phrase from Joel 3:17: "And Jerusalem shall be holy". Zephaniah 1:1-2, 8, 11-13 and 17; Zechariah 8:2-3 and 13, 16 and 22.

JUDGMENT ON NEIGHBORING CITIES

BIBLE READING: 1 Samuel 3:3-10.

VERSE TO MEMORIZE:

"And he said: The Lord roars from Zion and utters his voice from Jerusalem; the pastures of the shepherds mourn, and the top of Carmel withers." (Amos 1:2).

OBJECTIVE:

Understand the prophecies of judgment and chastisement pronounced by the prophet Amos against the neighboring nations of God's people, as described in Amos chapter 1.

INSTRUCTIONAL COMMENTARY

From the moment God established Israel as a nation and granted them a promised land, they became the target of discord, envy, and hostility. Surrounded by nations that rejected the God of Israel, some even dwelling within their borders, Israel faced constant pressure. Though God had commanded His people to drive out the inhabitants of the land, they failed to do so completely. Still, the Lord remained faithful to His covenant—on the condition that Israel would not form alliances with surrounding nations or adopt their gods and customs. But Israel compromised, and as a result, God allowed those nations to remain, becoming a thorn in their side—not only politically and culturally, but most significantly, spiritually. As Judges 2:1–3 reveals, these nations served as a continual test, exposing Israel's disobedience and drawing them away from wholehearted devotion to the Lord.

The biblical narrative reveals that the neighboring cities and nations surrounding Israel repeatedly committed acts of cruelty and violence against God's people—consequences that stemmed from Israel's own disobedience. Yet, in His faithfulness to Abraham's descendants, God raised up Amos, a prophet during the reigns of Uzziah king of Judah and Jeroboam II king of Israel. Amos was not a scholar or priest—he was a humble shepherd from the countryside, chosen by God to deliver a message of

judgment and warning. This reminds us of how Jesus chose fishermen to be His apostles, not the elite or powerful. In the same way, Amos was called to confront both foreign nations and Israel itself, declaring the righteous judgments of God with boldness and clarity.

The structure of Amos's prophecies reveals that God's patience has limits. Each oracle begins with the solemn declaration: "Thus saith the Lord... for three transgressions, and for four..."—a poetic formula that underscores the accumulation of sin and the certainty of judgment. This expression highlights the gravity of the crimes committed and the inevitability of divine retribution, for God's perfect justice cannot overlook the cruelty and violence inflicted upon His people. These prophecies reflect a firm and deliberate decision to punish the surrounding



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nations. As Scripture affirms, "The Lord is a consuming fire" (Hebrews 12:29), and "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31). Amos captures this awe-inspiring reality with vivid imagery: "The lion has roared—who will not fear? The Lord God has spoken—who can but prophesy?" (Amos 3:8).

God longs for the obedience of His people, so that it may go well with them (Jeremiah 7:23). In His mercy, He sends prophets when His people go astray calling them to repentance and return. But when His patience reaches its limit, He sends His messengers to announce judgment and punishment. The Church, like Israel, must recognize that when we walk according to our own thoughts, we are rejecting the word of God. This is not a light matter. There comes a time when God intervenes decisively against evil, because covering up injustice and disobedience does not erase it—it only invites judgment. His holiness demands truth, and His justice will not remain silent forever.

QUESTIONS FOR BIBLE ANALYSIS

1.- How do you describe the violence and cruelty of Damascus (Syria) towards the Gilead region? 2 Kings 8:8 and 12-13; 10:31-33; 13:3-7, 22. How was the prophecy against Damascus fulfilled? Amos 1:3-5; 2 Kings 16:7-9; Isaiah 17:1-3.

Note: Syria occupied the former territory of Aram; Bith-eden seems to refer to a valley near Damascus; Beth-eden may refer to a region near the Euphrates in the territory of Aram; Chir or Kir is the place of exile; Rezin, king of Syria, was executed by the Assyrian king Tiglath-pileser III; Breaking the bar refers to the scepter of power.

2.- For what purpose did God allow Gaza (Philistines) to rise against Judah? 2 Chronicles 21:13-17. Discuss Amos 1:7-8 and explain the fulfillment of the judgment expressed by the prophet. 2 Chronicles 26:3 and 6-7; Jeremiah 47:4-5.

Note: Palestine comes from the Hebrew pelesheth, i.e., "philistine" and means "migratory."

3.- What aspects of Tyre were condemned by Amos in his prophecy? Amos 1:9-10. Explain the fulfillment of God's judgment upon this city. Ezekiel 26:1-9; Isaiah 23:8-9.

Note: Tyre, a Phoenician city and port, was besieged by Nebuchadnezzar II according to Ezekiel 26:7-14, who besieged it for 13 years and destroyed its mainland. Alexander the Great completely destroyed the island of Tyre, razing the city and fulfilling Ezekiel 26:3-5.

4.- How do you detail the historical enmity between Edom and Israel? Amos 1:11; 2 Kings 8:20-22; 2 Chronicles 28:16-17. Out of Edom's anger, hatred, and ambition came God's punishment, mention what it consisted of (Amos 1:12; 2 Kings 14:7; 2 Chronicles 25:11-12, 14).

5.- What barbaric acts committed by the Ammonites were condemned by Amos in his prophecies? Amos 1:13. What divine punishment was foretold for them? Amos 1:14-15; Jeremiah 49:2. **Note:** Rabbah is a city of the Ammonites (1 Chronicles 20:1).

6.- What will happen to the nations that have attacked Israel with violence and cruelty in the future? Obadiah 1:15-16 and 18; Isaiah 34:2-3, 8. What future event will bring final judgment upon them? Revelation 16:14 and 16; Psalm 110:5-6; Psalm 149:6-9.

FOR THE THREE SINS OF MOAB

BIBLE READING: Amos 2:2-16

VERSE TO MEMORIZE:

"So I will send a fire upon Judah, and it shall devour the strongholds of Jerusalem." (Amos 2:5).

OBJECTIVE:

Understand and analyze the major prophecies revealed in Amos chapter 2, exploring their meaning, historical context, and fulfillment.

INSTRUCTIONAL COMMENTARY

In this portion of Amos chapter 2, the Lord declares that He will not revoke judgment against three groups: Moab, the kingdom of Judah, and the kingdom of Israel. Moab is specifically condemned for a gruesome act of desecration—burning the bones of the king of Edom. This offense carries deeper significance because Moab and Edom were related peoples: Edom descended from Esau, son of Isaac, while Moab descended from Lot, Isaac's nephew. According to Deuteronomy 2:4–5, God had instructed Israel to treat Edom with respect due to this familial connection. Moab's violent disregard for this bond revealed deep-seated hatred, fury, and merciless rage—a betrayal of kinship and a violation of divine boundaries.

In the case of Judah, God—through the prophet Amos—identifies four transgressions, with particular emphasis on their contempt for His law. Amos prophesied during the reign of Uzziah (Azariah), whose lineage included Amaziah and Joash, kings described as having done "what was right in the sight of the Lord" (2 Kings 14:1–3; 15:3). Yet Scripture also notes, "the high places were not removed" (2 Kings 14:4; 15:4), revealing a lingering tolerance for idolatry. This spiritual compromise had deep roots—tracing back to Joash's grandmother, a daughter of Ahab and Jezebel, who seized the throne and massacred the royal lineage. Her reign ushered in a season of intense wickedness, and its influence endured. Even under kings who sought to do right, idolatry remained

embedded in the culture. God's rebuke through Amos was not merely about ritual failure—it was about a heart-level rejection of His law, demonstrated by partial obedience and spiritual apathy. Judah's sin was not rare or accidental—it was persistent, and it revealed a people who refused to obey God with all their might.

God's indictment of the kingdom of Israel centers on their oppression of the poor and vulnerable, and their rampant immorality—sins commonly found among those who have turned away from God. The historical backdrop is grim: most of Israel's kings were not only personally corrupt, but they actively led the people into sin (2 Kings 15:8–9, 17–18). Amos prophesied during a decadent and violent era, marked by political instability, assassinations, and spiritual decay.



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From the reign of Jeroboam, Israel had deliberately distanced itself from God, establishing alternative worship centers to prevent the people from returning to Jerusalem and reconnecting with the true worship of Yahweh. Tragically, the people embraced this distortion, adapting to a culture of self-interest and spiritual forgetfulness. The mercy and justice that God had commanded were forgotten, replaced by a pursuit of immediate pleasure. This led to widespread acceptance of Astarte worship, a fertility cult known for its sexualized rituals and moral depravity. Israel's rejection of God was not just theological—it was social, ethical, and deeply personal, and for this, divine judgment was inevitable.

QUESTIONS FOR BIBLE ANALYSIS

1.- What sins did the people of Moab commit according to Amos? (Amos 2:1). What actions did the king of Moab and his army take during battle? (2 Kings 3:26-27).

2.- Why were the kings of Idumea and Moab at war? 2 Kings 3:1-9. King Jehoram of Israel consulted the prophet Elisha about the outcome of the war, what prophetic word did Elisha give to King Jehoram? 2 Kings 3:12-18.

3.- What did Amos prophesy about Moab's punishment? (Amos 2:2-3). How was this destruction carried out? Jeremiah 48:1, 8; 24-25; Verses 40-42. Who was responsible for Moab's downfall? Jeremiah 27:1-3, 6.

Note: Jeremiah 48:40 declares, "He will fly like an eagle and spread his wings to Moab." It is the typical representation of Babylon (Ezekiel 17:3 and 12).

4.- What sins of Judah are declared by Amos? List the four transgressions: Amos 2:4.

- a. _____
- b. _____
- c. _____
- d. _____

5.- What was the consequence of Judah's rebellion? Amos 2:5. When was this prophecy fulfilled and by whom? 2 Kings 25:8-10; 2 Chronicles 36:17-19; Jeremiah 39:1 and 8.

6. What characterizes the conduct of Moab and Judah? Isaiah 16:6; Jeremiah 1:15-16. What do God's judgments teach us about accountability, even for those who claim to know Him? Romans 2:2-3.

AGAINST YOU, CHILDREN OF ISRAEL,

BIBLE READING: Amos 3:1-15

VERSE TO MEMORIZE:

"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."
(Amos 3:2).

OBJECTIVE:

Understand the prophetic announcement of the prophet Amos against Israel and its faithful fulfillment.

INSTRUCTIONAL COMMENTARY

The prophet Amos faithfully announces God's message to the people of Israel, speaking not from personal opinion or convenience, but from reverent obedience to the Lord. As a prophet who feared Jehovah, Amos delivered the word exactly as it was revealed, without alteration or compromise. This unwavering commitment is grounded in the truth of Amos 3:7: "Surely the Lord God does nothing unless He reveals His secret to His servants the prophets." In this divine pattern, God chooses to communicate His will through His chosen emissaries, and Amos bears the responsibility of transmitting that message truthfully to its intended recipients. His role is not to soften the message, but to declare it with conviction, knowing that the voice of the prophet is the echo of God's justice, mercy, and truth.

The message delivered by Amos to Israel directly addressed the corruption and injustice taking place in Samaria, the capital of the northern kingdom. As Amos 3:9–10 declares, "There are many oppressions in her midst, and violence within her. They do not know how to do what is right,"—a piercing indictment of a society that had lost its moral compass. The people had grown spiritually numb, storing up spoils and plunder in their palaces while ignoring the cries of the oppressed. What's striking is that no one seemed to notice the absence of the fear of God in their daily lives. In response, the Almighty God sent Amos to see, hear, and confront their misconduct—not to condemn them blindly, but to call them to repentance. His prophetic voice was a divine invitation to turn from evil, to recognize their spiritual decay, and to return to righteousness before judgment would fall.



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Despite being God's beloved people, Israel refused to listen. They closed their ears to the voice of the prophet and hardened their hearts against divine correction. Their persistent disobedience and spiritual deafness led to inevitable consequences: they were taken into captivity, exiled to foreign lands, and made to suffer the weight of their rebellion.

Even today, many of us who belong to the Church of God find ourselves repeating the same pattern as ancient Israel. At times, we refuse to listen, and even more so, we resist acting upon God's will. Yet Scripture reminds us that God speaks in many ways—through His Word, His Spirit, and His servants—to warn us, to guide us, and to spare us from unnecessary suffering.

But when we allow ourselves to be led by weakness, ignoring His voice, we invite consequences that could have been avoided. Like Israel, we risk spiritual deafness and moral compromise. Therefore, let us heed God's warning, and let the message once spoken against Israel now serve as a living call to repentance and obedience for us. The prophetic word is not just history—it is a mirror, and a mercy.

QUESTIONS FOR BIBLE ANALYSIS

1.- What special recognition does God give to the children of Israel through Amos? Amos 3:1-2, confirm with Deuteronomy 7:6-8. What behavior is condemned in the northern kingdom of Israel? Amos 3:2, 9-10.

2.- List the sins of the kingdom of Israel declared by the prophet Amos (Amos 2:6-8).

- a. _____
- b. _____
- c. _____
- d. _____

3.- What consequence would the kingdom of Israel have for its wickedness? Amos 3:11, 14-15. When was this prophecy fulfilled and by whom? 2 Kings 17:1-6, 18:9-11.

4.- What other sinful behaviors did the Israelites commit? 2 Kings 17:7-12, Detail the ways they disobeyed God:

5.- What does Amos mean by the phrase: "Can two walk together, unless they are in agreement?" 2 Kings 17:14-17 and 18:12; Jeremiah 31:32.

6.- What does it mean to abandon God's covenant? Leviticus 26:15-21. If any of us abandon the covenant with God, will there be any consequences? Romans 11:13, 17, 20-22.

THE COWS OF BASHAN

BIBLE READING: Amos 4:1-13

VERSE TO MEMORIZE:

OBJECTIVE:

"Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!" (Amos 4:12).

Discern the teachings of Amos chapter 4 to understand its prophecy, meaning, and fulfillment.

INSTRUCTIONAL COMMENTARY

The prophet Amos draws attention to God's mandate for Israel by invoking the image of the cows of Bashan—a region known for its fertile land and ideal conditions for raising strong, well-fed cattle. This metaphor reflects the privileged condition of Israel, a nation richly blessed by God and admired among other peoples. Yet, despite these divine benefits, Israel's spiritual decline was marked by arrogance, indulgence, and covenant-breaking. Just as the cows of Bashan grew fat in comfort, so did Israel grow complacent in prosperity—forgetting the God who had elevated them. Their betrayal of the covenant led to moral decay, and ultimately, to invasion and exile.

The fertile region of Bashan becomes a striking metaphor in Amos's prophecy. Just as the cattle thrived in abundance, so did Israel flourish under God's blessings—yet instead of using their prosperity to honor the Lord, they turned to harmful practices and idolatry. Their spiritual decline was not due to lack, but to misused abundance. Amos warns that this rebellion would lead to exile and punishment, a prophecy fulfilled when the Assyrian empire invaded the northern kingdom. Samaria resisted for three years but ultimately fell. The Assyrians showed no mercy, deporting the population and scattering them across the empire. With that, the kingdom of Israel ceased to exist as an independent nation—a sobering consequence of covenant betrayal and spiritual complacency.



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As with every divine call, God's message through Amos is not void of mercy. Even in the midst of Israel's sinful lifestyle, the Lord extends an opportunity for repentance and reconciliation. At the close of Amos chapter 4, the prophet urges the people to wake up spiritually, to prepare to meet their God—not in fear alone, but with the chance to return to Him. This call to readiness is sealed with a majestic declaration of God's sovereign authority: "For behold, He who forms the mountains, and creates the wind, and reveals His thoughts to man; He who turns dawn to darkness and treads on the heights of the earth—Jehovah God of hosts is His name" (Amos 4:13). This verse reminds us that the One who calls us to repentance is also the Creator, Sustainer, and Judge—worthy of reverence, and rich in mercy.

It is vital for the Church of God today to reflect on this prophetic warning and apply it to our own lives. Though we may feel spiritually aligned with God's will, we must examine whether, like the fattened cows of Bashan, we have allowed comfort and abundance to mask harmful behaviors that quietly distance us from the Father. Prosperity can breed complacency, and spiritual health requires more than outward appearance—it demands inner obedience and humility. Therefore, it is wise and necessary to prepare ourselves for the encounter with our God, not with fear, but with repentance, reverence, and readiness.

QUESTIONS FOR BIBLE ANALYSIS

1.- What comparison does Amos make with the kingdom of Israel? Amos 4:1. What did God want Israel to learn from this comparison? Isaiah 1:2-4; Hosea 2:8.

Note: Locate Bashan on the QR maps.

2.- List, from the following verses of chapter 4, what wickedness did the kingdom of Israel commit, and where?

Verse 4: _____

Verse 5: _____

3.- What was established in Bethel and Dan, by whom, and since when? Judges 18:16-20, 29-30; 1 Kings 12:26-33. (Consider the context of Judges 17:1-6).

4. What actions did God take to rebuke Israel for its sins? Amos 4:8-10. What was Israel's attitude toward these divine warnings? Amos 4:8-11.

5.- What does the expression "you were like a brand plucked from the fire" mean? Zechariah 3:2, Jude 1:23. What ultimately happened to Israel because of their unrepentant heart? 2 Kings 17:18, 21-23.

6. What lessons do we learn from this chapter and Revelation 3:17? Meditate and answer, what does it mean today to prepare to meet our God? Amos 4:12; Matthew 24:44; 2 Corinthians 7:1

DIRGES ABOUT THE HOUSE OF ISRAEL

BIBLE READING: Amos 5:12-24

VERSE TO MEMORIZE:

"Hear this word that I take up over you in lamentation, O house of Israel." (Amos 5:1).

OBJECTIVE:

Analyze the prophet's dirges over the house of Israel in chapters 5 and 6, exploring their prophetic announcements, the spiritual condition they expose, and their historical fulfillment.

INSTRUCTIONAL COMMENTARY

"Hear this word, O house of Israel, this sad song I sing concerning you" (Amos 5:1). With these words, the prophet Amos begins a dirge—a sorrowful song of mourning—not for the dead, but for a nation spiritually dying. The term dirge refers to a lyrical composition that expresses grief and lamentation, and in this case, it is prophetic, announcing the impending calamity that will fall upon Israel. Despite the Lord's repeated attempts to awaken His people—through famine, death, pestilence, catastrophe, and plague—they refused to return to Him. Instead of repentance, they responded with defiance and arrogance, continuing in their malevolent ways. This dirge is not just poetic—it is a divine warning, a sorrowful cry from heaven over a people who have hardened their hearts against the Almighty.

In Amos chapter 5, the prophet continues his dirge over Israel, sighing with sorrow over the devastation that awaits. He vividly foretells that only one out of ten soldiers will survive, a staggering loss that underscores the severity of God's judgment. Yet even in the face of such warnings, the people of Israel persist in their idolatrous practices, flocking to Bethel and Gilgal—centers of false worship where golden calves had been installed to divert the people from worshiping in Jerusalem.

Amid the solemn warnings and impending judgment, the Lord's message through Amos is not void of hope and mercy. Even in His righteous anger, God offers a path to life.

Twice in Amos 5—verses 4 and 6—He pleads with His people: "Seek Me and live" and "Seek the Lord and live."



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The reason for this prophetic lament over Israel becomes clearer when we examine the corrupt attitudes described in Amos 5:7–12. The Lord exposes the perversion of justice, especially among the judges and leaders of the nation. These officials despised righteousness, twisted justice, and accepted bribes, betraying their sacred duty to uphold truth. Their conduct mirrors the scene in Genesis 19, where Lot sat at the gate of Sodom—a place of judgment—and was rejected for his righteousness by a society steeped in sin. Similarly, in Israel, those who spoke truth or lived uprightly were oppressed and silenced. See the final expression of Amos 5:12.

Though some in Israel longed for the day of the Lord, Amos warns that it would not be a day of freedom or triumph, but rather a day of rebuke and reckoning. The people misunderstood its nature, expecting deliverance while ignoring their own spiritual corruption. The prophet clarifies that the day of the Lord would bring darkness, not light—a time of divine justice, not celebration. This warning is reinforced by the recurring Hebraic expression: “For three sins... and by the fourth,” which signifies that Israel’s wickedness had reached its fullness. Their sins were not isolated or accidental—they were persistent, compounded, and unrepented. Thus, the day of the Lord would be a lamentation, not a jubilee—a moment when God’s holiness confronts human rebellion, and the consequences of covenant betrayal are fully realized.

QUESTIONS FOR BIBLE ANALYSIS

1.- What is a dirge, and why is it announced over Israel? Amos 5:1; 2 Chronicles 35:25. Amos 5:2-3, 16-17; 6:9.

2.- What was the socioeconomic level of Israel’s kings during Amos’s time? Amos 6:2-6; 1 Kings 22:39. What did this prosperity produce in the hearts of the Israelites? 2 Kings 17:15-17. What attitude did their kings show toward God? 2 Kings 1:2.

3.- How did the civil authorities of the northern kingdom behave? Micah 2:1; 7:3; Hosea 4:18; Amos 5:7, 12.

Note: The phrase “You who turn judgment into wormwood, and cast justice to the ground” is a metaphor. It reveals that justice in Israel had become bitter, twisted, and despised—like wormwood, a plant known for its harsh taste. The very foundation of social life—righteous judgment—was being trampled.

4.- How did Israel attempt to replace God? 2 Kings 17:16-17, 28-29. What did God declare about their religious practices and offerings? Amos 5:21-22, 26.

5.- What call did God make through the prophet Amos? Amos 5:4, 6, 8, 14-15. In the face of prophetic announcements, how did the people of Israel react? Amos 5:10; Hosea 2:8.

6.- Reflect: Just as Israel was warned many times about impending punishment, how are we preparing spiritually for the return of our Lord, the Messiah? Amos 4:12, 5:4; Isaiah 26:3 How does the phrase “whose mind is stayed on You” (Isaiah 26:3) speak to spiritual focus, trust, and peace?

BREEDING LOCUSTS

BIBLE READING: Amos 7:1-17.

VERSE TO MEMORIZE:

OBJECTIVE:

"The high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword." (Amos 7:9).

Discern the divine message revealed through the prophet Amos concerning the vision of the locusts. Exploring its symbolic meaning, the spiritual condition it exposes, and its prophetic fulfillment.

INSTRUCTIONAL COMMENTARY

As we seek to grasp the depths of Scripture, the book of Amos stands as a mirror, reflecting the spiritual condition of Israel during a time of divine judgment—yet not without the possibility of restoration. In chapter 7, we encounter the prophet's vision of locusts, a striking and symbolic image of devastation. These creatures, known for consuming everything in their path, represent a clear act of divine judgment, signaling the consequences of Israel's persistent rebellion.

As we explore the prophetic visions of Amos and Joel, it becomes essential to discern the deeper message they convey. These visions are not merely historical—they are timeless warnings and calls to repentance, echoing across generations and urging us to examine our own spiritual condition. When we integrate the teachings of the New Testament, we discover a profound continuity: the same God who calls for justice and righteousness also offers hope and restoration. This unified message invites us to move beyond academic understanding and into personal transformation. We are called to cultivate an authentic relationship with our Creator, embracing His invitation to reconciliation and renewal. In doing so, we commit not only to understanding prophecy, but to living it out—anchored in truth, shaped by grace, and prepared for eternity.



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Amos, a humble shepherd and gatherer of wild figs, was divinely called to prophesy during a time of relative peace and prosperity in the northern kingdom of Israel. Yet beneath the surface of national success, the people were drifting from God's ways, indulging in social injustice, religious hypocrisy, and a lack of genuine repentance. Amos's message was not popular—it was a bold declaration of God's impending wrath against a nation that had forsaken righteousness. In Amos 7:1–2, the vision of the locusts reveals the severity of the situation: a judgment so devastating it threatened to consume the land entirely. The prophet's intercession underscores the urgency to return to God, reminding us that even in judgment, the Lord listens to those who stand in the gap and plead for mercy.

QUESTIONS FOR BIBLE ANALYSIS

1.- What do locusts represent in Amos 7:1-2? Read the examples at Jeremiah 51:12-14, 27; 7:12. When did locust breeding occur? Amos 7:1 last part.

Note: According to Amos 7:1, the locusts appeared after the king's harvest, during the late hay—the regrowth of grass after the main harvest (June/July), just before the dry season. This timing emphasizes the vulnerability of the land and the severity of the threat.

2.- Which people represent the plague of locusts that would come upon Israel? 1 Kings 22:11, 31, 34-37, 40. What heartfelt intercession did Amos make on behalf of Israel? Amos 7:2. How did God show His goodwill? Amos 7:3.

3.- Was this divine mercy appreciated by Israel's rulers and people? Ezekiel 22:17-18 and 26-29. What warning message is found in the book of Amos because of this? Amos 7:7-8.

Note: The mason's plumb line is to measure the straightness of the walls; with this figure of speech, God expresses that the northern kingdom lacks spiritual righteousness.

4.- What did Amos announce about Israel's worship? Amos 7:9. What was foretold about King Jeroboam's descendants, and when was this prophecy fulfilled? 2 Kings 15:8-10.

5.- What accusation did Amos face, and what was proposed to him? Amos 7:10-13. How did Amos respond to this opposition? Amos 7:14-16.

6.- What judgments did Amos declare to the priest of Bethel? (List the specific judgments) Amos 7:17. Compare 2 Kings 17:5-6, 24.

A BASKET OF SUMMER FRUIT

BIBLE READING: Amos 8:1-14.

VERSE TO MEMORIZE:

"The songs of the temple shall become wailings in that day, declares the Lord God. So many dead bodies! They are thrown everywhere! Silence! (Amos 8:3).

OBJECTIVE:

Inquire into the prophetic vision of the basket of summer fruit in Amos chapter 8, discerning its symbolic meaning, the spiritual condition it reveals, and its historical fulfillment.

INSTRUCTIONAL COMMENTARY

Amos chapter 8 opens with a striking prophetic image: a basket of summer fruit. At first glance, the vision seems simple, but its meaning is deeply tragic and symbolic. Summer fruit represents the final harvest—fruit that is ripe, ready, but also quick to spoil. When the Lord asks Amos what he sees, and Amos replies, "A basket of summer fruit," the Lord declares, "The end has come upon My people Israel; I will not pass by them anymore" (Amos 8:1–2). This vision reveals that Israel has reached its spiritual limit. The nation is fully ripe for judgment, having abandoned the covenant, embraced corruption and social injustice, and refused to repent. Just as summer fruit cannot be preserved indefinitely, Israel's time of grace is about to expire. The image is a sobering reminder that divine patience has boundaries—and that repentance must not be delayed.

The prophet Amos, active in the eighth century B.C., was called to proclaim God's judgment upon the northern kingdom of Israel during a time of economic prosperity but deep moral decline. He exposes how wealth and abundance were exploited by the powerful, while the poor were oppressed and neglected. In Amos 8:4–5, the Lord confronts those who manipulate the economy for selfish gain: "When will the new moon be over, that we may sell grain? ...making the ephah small and the shekel great

and falsifying the scales by deceit." This passage reveals a society where dishonesty, greed, and exploitation had become normalized. Amos's prophetic voice offers a piercing critique of fraudulent trade, economic injustice, and indifference to the vulnerable—sins that, in God's eyes, cry out for judgment. The prophet reminds us that true worship must be accompanied by justice, and that love of neighbor is inseparable from faithfulness to God.



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The vision of the basket of summer fruit in Amos 8 conveys a powerful truth: judgment is both inevitable and imminent. Just as ripe fruit signals the end of the harvest, so Israel had reached the fullness of its rebellion, and the time for divine

reckoning had come. This metaphor echoes throughout Scripture. In Jeremiah 24, the Lord uses good and bad figs to distinguish between those who will be preserved and those who will be punished. In Joel 3:13, the imagery intensifies: "Put in the sickle, for the harvest is ripe... for their wickedness is great." The overflowing winepress represents the abundance of sin and the readiness for judgment. Even Jesus Christ, in Matthew 13:30, uses agricultural language to describe the Final Judgment: the wheat and tares grow together until harvest, when the righteous are gathered and the wicked are cast away.

QUESTIONS FOR BIBLE ANALYSIS

1.- What symbolic figure does God show to the prophet Amos? Amos 8:1-2. What was happening in Israel during the summer season? Isaiah 28:4; 18:5.

2.- How do other prophets of God symbolize the people of Israel? Jeremiah 24:1-5, 8; Isaiah 5:1-7; Hosea 10:1. Who does this basket of ripe fruit represent and at what stage? Amos 8:2 final part.

Note: The paronomasia figure is used, which consists of a play on words based on the phonetic similarity between terms with different meanings. In Hebrew, the similarity between qayitz (קַיִץ), "summer fruit" and qetz (קֶץ), "end" is played with. These words have different meanings, but they sound very similar, so the basket of fruit (qayitz) is a sign of the end (qetz) of Israel.

3.- What did God decide to do because of Israel's stubborn wickedness? Amos 7:8, 8:2. Compare this decision with the following verses: Amos 3:2, 14; 5:2.

4.- What conduct of injustice and impiety was observed in the northern kingdom? Amos 8:4-5; Micah 6:10-12, 16; Hosea 12:8-9. What does the Lord God declare about these offenses? Amos 8:6-7.

Note: The wheat pitch is the grain of the wheat when the ear is shaken.

5. The people of Israel swore in wickedness, saying, "As your God lives in Dan" (Amos 8:14). What does this phrase reveal about Israel's idolatry and false worship? 1 Kings 12:26-30.

6.- What was God's decisive decision about the northern kingdom? Amos 8:3, 10; 6:7; Hosea 10:1-2, 5-8. Because of this, what would happen to the people of the kingdom of Israel during their captivity? Amos 8:11-12; Micah 3:1, 4-7.

THE LORD ON THE ALTAR

BIBLE READING: Amos 9:1-15.

VERSE TO MEMORIZE:

"I will plant them on their land, and they shall never again be uprooted out of the land that I have given them, says the Lord your God." (Amos 9:15).

OBJECTIVE:

Understand the prophetic vision in Amos chapter 9, where the prophet sees the Lord standing upon the altar.

INSTRUCTIONAL COMMENTARY

Amos chapter 9 presents a profound contrast between divine judgment and eternal promise. God's desire has always been to bless His people, guiding them toward life and covenant faithfulness. But as Jesus later laments in Matthew 23:37, "How often I wanted to gather your children together... but you were not willing." The tragedy lies not in God's absence, but in human refusal.

In this final vision, Amos sees the Lord standing upon the altar—a posture not of intercession, but of judgment. From this sacred place, God issues the command to strike the threshold, causing the doorposts to tremble (Amos 9:1). This dramatic image signifies the collapse of false worship and the beginning of divine punishment. The threshold, the lower part beneath the door's lintel, represents the entryway to the altar, and its destruction marks the end of religious pretense. The judgment is not limited to one region—it encompasses both kingdoms: the northern kingdom of Israel, with its capital in Samaria, and the southern kingdom of Judah, centered in Jerusalem. God's presence at the altar reveals that no place is exempt, not even the house where His name was once honored.

This vision makes clear that once God's judgment is decreed, there will be no further access to the temple—no opportunity to seek Him, no refuge in religious ritual. The time



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for repentance will have passed, and the punishment will be executed. The Lord declares with chilling finality: "There shall be none of them to flee, nor to escape" (Amos 9:1). This is not a partial judgment—it is total and inescapable. In verse 10, He adds, "All the sinners of My people shall die by the sword," emphasizing that sin will not be overlooked, even among those who claim to belong to Him. The altar, once a place of mercy, becomes the starting point of justice. Amos's vision reminds us that God's holiness demands accountability, and that presumption without repentance leads to ruin.

QUESTIONS FOR BIBLE ANALYSIS

1.- Who is God speaking to in Amos chapter 9? Amos 9:7-9. Where is the Lord standing in Amos's vision, and what does that location represent? Amos 9:1. Discuss and answer by considering 1 Kings 6:1, 19-22; 31-32; 1st Kings 8:64.

Note: The prophet Amos lived around the eighth century B.C.

2.- Why does God say, "Strike the threshold and make the doorposts shake"? Consider Amos 8:3; Ezekiel 9:1, 6; Jeremiah 7:2, 28, 33. What punishment does God declare for the people of Israel? Amos 9:1.

3.- What happens if the people try to hide from God's judgment? Amos 9:2-3. What does it mean when God says, "I will keep My eyes on them for harm"? Jeremiah 16:17; Deuteronomy 28:58-65.

4.- Is there any hope in the middle of this judgment? Amos 9:8. When was Amos's prophecy fulfilled? Jeremiah 50:17.

5.- What does Amos say about Israel's captivity and future restoration? Amos 9:4, 14. When did this restoration begin? Compare Ezekiel 37:11-14.

6.- What promise does God make about Israel's future? Amos 9:15; Jeremiah 32:41. Read Amos 9:11-12, and answer: Has this prophecy already come true?

National Development Plan

OCTOBER-NOVEMBER-DECEMBER 2025

Chapter 23 of the Gospel of Matthew presents one of Jesus's harshest speeches against the religious leaders of his time, but it is also a great lesson for every member of God's Church. In this illustration, Jesus directly denounces the hypocrisy of the scribes and Pharisees, revealing how their outward practices hide their hearts far from God.

Through the various "woes," the contrast between religious appearance and true righteousness is shown. These teachings offer a strong warning to false leaders, and a warning to all believers about the danger of an empty and apparent religion.

The doctrine of our Lord Jesus Christ calls us to humility, consistency, and authenticity. This quarter, let us reflect on the difficult times we have been through and how to prepare to face them and emerge triumphant in this spiritual struggle, because the return of Jesus Christ is imminent. Once again, God makes an urgent call to us to abandon appearances and lead an authentic spiritual life.

01
October
4

WOE TO YOU, SCRIBES AND PHARISEES, HYPOCRITS! (RELIGIOUS HIPOCRISY!)

BIBLE VERSE: <<Therefore whatsoever they tell you to keep, keep and do it; but do not according to their works: for they say, and do not do>>. Matthew 23:3

OBJECTIVE: To consider how the Lord Jesus Christ harshly criticized the hypocrisy of scribes and Pharisees in His day, so that God's Church would not be singled out for the same.

02
October
11

CLEAN THE INSIDE FIRST

BIBLE VERSE: <<Woe to you, scribes and Pharisees, hypocrites! for you cleanse what is outside the cup and the dish, but inside they are full of robbery and unrighteousness>> Matthew 23:25

OBJECTIVE: To consider that the cleansing in our lives as children of God is not only about what the world sees in us every day but must start from an inner spiritual cleansing.

03
October
18

YOU HEARD THAT IT WAS SAID

BIBLE VERSE: <<You have heard that it was said to the ancients, 'An eye for an eye, and a tooth for a tooth>>.' Matthew 5:38.

OBJECTIVE: To make it clear that the so-called "law of retaliation" was certainly applied in ancient times, but under the teachings of the Lord Jesus transformed revenge into forgiveness.

04
October
25

SPIRITUAL IMPROVEMENT--- FROM THE FLESH TO THE SPIRIT

BIBLE VERSE: <<There was no such king before him who turned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses; neither after him was born another such >>. 2 Kings 23:25.

OBJECTIVE: To consider that it is possible to reverse the disease; Josiah did this even though his father Ammon and grandfather Manasseh did wrong; but he was different and did what was right before God; We can also do good to leave a blessing to our descendants.

05
November

IN THEIR ANGUISH THEY WILL SEEK ME

BIBLE VERSE: <<I will walk, and return to my place, until they know their sin, and seek my face. In their distress they will rise early to me>>. Hosea 5:15

1 OBJECTIVE: To understand the importance of turning to God, especially if we have distanced ourselves from Him; as long as we have life there is hope to seek His face and find His mercy.

06
November
8

SOON JESUS WILL DESCEND

BIBLE VERSE: <<Therefore you also must be on your mind; for the Son of Man is coming at an hour you do not expect>>. Matthew 24:44

OBJECTIVE: To understand the importance of knowing how to recognize the times and their signs, in order to be prepared for the second coming of our Lord Jesus Christ.

07
November
15

I SEND YOU PROPHETS AND WISE MEN

BIBLE VERSE: <<Wherefore, behold, I will send unto you prophets, and wise men, and scribes: and of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute from city to city>>. Matthew 23:34

OBJECTIVE: To analyze the hardness of heart that many persistently have, which they manifest not with words, but with deeds, and thus reject God's invitation to a life of happiness and blessing that leads to Eternal Life.

08
November
22

HE WHO HAS AN EAR, LET HIM HEAR WHAT THE SPIRIT SAYS TO THE CHURCH

BIBLE VERSE: <<Let him who has an ear hear what the Spirit says to the churches>>. Revelation 3:13

OBJECTIVE: To understand that this is a call to the Church of God in all stages of its history, especially in this stage of Laodicea. "To hear what the Spirit says" means a crown for the overcomers and a punishment for the ignorant.

09
November
29

EPHESUS IN LAODICEA? THOSE WHO TRIUMPH IN ADVERSITY

BIBLE VERSE: <<I know your works, and your labor and patience; and that you cannot endure the wicked, and you have tested those who say they are apostles, and are not, and you have found them liars; And you have suffered, and you have been patient, and you have labored for my name, and you have not fainted>>. Revelation 2:2-3

OBJECTIVE: To understand that we can avoid the fate of the spiritual lukewarmness of the Church of God in the time of Laodicea; if we want and ask God, it can be just like the great love for the gospel, which was lived in the time of the Church in Ephesus.

10
December
6

HARDNESS OF HEART IN THE END TIME

BIBLE VERSE: <<And the other answered and rebuked him, saying, Do you not fear God even when you are in the same condemnation?>> Luke 23:40

OBJECTIVE: To understand that as the wickedness of the world multiplies, times of trouble for God's Church will also increase, and this is also God's call to repentance.

11
December
13

THE SECOND COMING OF JESUS

BIBLE VERSE: <<Who also said to them, 'Men of Galilee, what are you looking at heaven?' this same Jesus who was taken up from you up into heaven, so will come as you have seen him go into heaven>> Acts 1:11

OBJECTIVE: To analyze how much we desire, and how much we are preparing for the greatest and most awaited event for the Church of God, the second coming of our Lord Jesus Christ. Is this hope strong in us?

12
December
20

STRENGTH FOR THE END TIMES

BIBLE VERSE: <<And if those days were not shortened, no flesh would be saved; but for the elect's sake, those days would be shortened>>. Mat 24:22

OBJECTIVE: That God's Church understand that only by being courageous and fervent in spirit can we meet the challenges that God's children will face in the end times.

13
December
27

BABYLON HAS FALLEN, NEAR THE END

BIBLE VERSE: <<And another angel followed him, saying, Babylon is fallen, that great city is fallen, because she has given all nations to drink of the wine of the wrath of her fornication>> Revelation 14:8

OBJECTIVE: To understand the spiritual significance of Babylon as a representation of human power that is against God. That the fall of this great power heralds the return of the Lord Jesus and is part of God's judgment.

Glossary

In this edition, we are pleased to share a glossary—accessible through the QR code below—designed to provide the congregation with clear guidance on grammatical rules specifically tailored for the literature of the Church of God. We also encourage the adoption of these grammatical practices within our beloved Church community.
(CURRENTLY IN SPANISH ONLY)





RENO 2025
June 22 and 23, 2025