

Amos Discussion Qs

1. How does the book of Amos help define sovereign election of individuals to salvation? Amos 3.2 shows what it means for God to know in the sense of elect: “you only have I known” means “you only have I chosen.” It is not that they are the only people that God knew by knowing about their sins because the context has just listed all the sins of the surrounding nations (chapters 1-2, the three sins plus one apply to Israel as it applies to the surrounding nations). The national election of Israel is selective and discriminating. Israel was chosen and the other nations were left in their sins and to a just judgment. Thus, when God saves the remnant of sinful Israel, He does so by election of individuals of Israel to salvation as in the case of the election of grace regarding the remnant of Elijah’s day (Rom 11.1-6). These things are contextual for the knowing of those who God calls in Romans 8.28-30. Knowing or foreknowing is fore-loving or discriminating electing love. The fact of national election teaches the selective and discriminating quality of sovereign election, and that is the sense that must apply when God calls sinners to salvation as explained in Romans 8.28-30 and Ephesians 1.1-4.

2. How does Amos allude to Genesis one and the goal of history that moves toward eternal Sabbath rest? It does so in the theme of the new Eden. God will bring history on to a new Eden (9:13-15; the land is typical of the garden lost but to be regained). *Israel's experience in history tokens this larger picture of God's purpose for fallen man cast out of Eden*, fighting with the thorns, alienated from God and others, a threat, at war, given to oppression and thus to famine and judgment. However, a new day is dawning. Coming is the rebuilding of the tent of David ultimately (cf. Amos 9:11-12 in Acts 15:16-17).