



Faith and Love C.O.G.I.C
Sunday School

Lesson 5 June 29, 2025

GOD WILL NEVER FORGET

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalms 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalms 119:105**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: "When He ascended on high, He led captivity captive, and gave gifts to men." **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. **2 Peter 3:18**

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- Bible Basis: Amos 8:1-6, 9-10
- Bible Truth: Amos says that God will no longer overlook their misdeeds and will destroy them for all time.
- Memory Verse: VERSE: "And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more" (Amos 8:2).
- Lesson Aim: By the end of the lesson, we will: EXPLORE unjust practices and their consequences during Amos' time; REFLECT on how the church practices injustices and seems to be oblivious; ENCOURAGE the church to address injustices practiced within our community of faith.
- Background Scriptures: Amos 8; Hosea 11:1-7-Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Amos 8:1-6, 9-10, KJV

1 Thus hath the Lord God shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

Amos 8:1-6, 9-10, KJV

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

Amos 8:1-6, 9-10, KJV

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

LIGHT ON THE WORD

Amos' personal name means "one who is carried," and he was a prophet from Judah who ministered in Israel around 750 B.C. Some might describe the prophet Amos as a "burden bearer." He carried a heavy burden for his people, or his people were a burden he carried. The New Moon was a festival held at the beginning of every lunar month. The priests would offer a burnt offering. This consisted of two male calves, one ram, and seven spotless lambs combined with a drink offering of wine. These offerings were accompanied by the blowing of the trumpet or shofar. All trade and commerce were stopped as on the Sabbath. The spiritual significance of the New Moon festival can be found in the setting apart of a natural division of time.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will learn to be careful and not allow out deceit and cheating of others to become our way of life and miss the warning signs of the consequences of their wicked ways.

INTRODUCTION

The Lord's Visions for Amos

The Lord gave Amos a series of visions that described Israel's complete destruction. The first vision that Amos receives is a swarm of locusts. These locusts would come at the most inopportune time, right after the king's portion had been harvested and the next crop was beginning to grow. If locusts came, then there would be a famine for the people. After Amos pleaded to spare the people, the Lord relented and showed him a devouring fire that consumed the land. Amos pleaded again and the Lord relented. Next Amos was shown a plumb line. This was a weight that builders used to make sure that walls were constructed properly. Israel would be shown to not be in line with God's standards and torn down. Before Amos could plead for God's mercy, the Lord confirmed that the nation of Israel would be judged.

INTRODUCTION

The Lord's Visions for Amos

Then Amos is confronted by Amaziah, the priest of Bethel. This confrontation results in Amos being charged with conspiracy against the king. Amos had denounced the legitimacy of the shrine at Bethel and the people's worship. As a result, Amaziah told Amos to go back to Judah and earn a living as a prophet there. Amos responds to this by stating that he is a farmer and a shepherd and that his prophetic calling is not for monetary gain, but a divine mandate from the Lord. He prophesies that Amaziah's family would die and that foreigners would claim his property. Amos adds that Amaziah himself would die in a foreign land. After this the Lord shows Amos a vision of a basket of ripe fruit and predicts the end of Israel.

BIBLE LEARNING

AIM: We will know celebrations by the oppressors becomes clearly hypocritical and focused on selfish gain.

I. HUMAN GRIEF

An Imminent Devastation

Amos 8:1-3

Amos' vision begins with a basket of summer fruit. This fruit was a symbol for Israel's impending judgment. The summer fruit was the fruit gathered in harvest season. God was communicating a message to Israel through Amos: the time is ripe. The end had come for Israel and they were ripe for God's wrath. The Lord would spare them no longer. He could no longer offer them grace and show patience in the face of their persistent injustice and disobedience.

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GOD WILL NEVER FORGET



I. HUMAN GRIEF

An Imminent Devastation

Amos 8:1-3

1 Thus hath the Lord God shewed unto me: and behold a basket of summer fruit. 2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more. 3 And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

In the closing verses of chapter 7, Amos had confronted the priest Amaziah and pronounced an oracle of judgment against him for his failure to believe the Word of God (Amos 7:16-17). Now he resumes where he left off and continues the account of his visions. He begins by authenticating his fourth vision the same way as the previous ones, by declaring that the Lord showed him a vision (7:1, 4, 7). In the last vision in 7:7-9, Amos declared that the end was certain but here he declares its imminence. The present vision is to reiterate and make final the previous one. He saw a basket of summer fruit (Heb. qayits, KAH-yits) and heard a response from the Lord that the "end" (Heb. qets, KATES) has come. Usually, summer fruit was not preserved but eaten as soon as it was gathered. So the Lord hints by this symbol and the pun on the word "end" that the kingdom of Israel was now ripe for destruction, and punishment must descend on it without delay. The Lord "will not again pass by them any more," that is, he will spare them no longer. However, the Hebrew word "end" here does not merely refer to its ripeness for judgement in a temporal sense, but its destruction and devastation.

I. HUMAN GRIEF

An Imminent Devastation

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There will be two responses. First, all the joy shall be turned into mourning. The songs of joy would be turned into yells, that is, into sounds of lamentation because of the multitude of the dead on the ground on every side. The word "howling" describes an inarticulate, shattering scream common during funerals, particularly in times of sudden devastation. Second, there will be silence, an appropriate response to God's severe judgment, accompanied by a destruction of untold proportions-"there shall be many dead bodies in every place."

LIGHT ON THE WORD

The Song of Misery

The Lord goes on to say that Israel's temple songs would turn into the sounds of grief and misery. The temple in Bethel was the foundation of the nation. It was the spiritual foundation to the political kingdom. The destruction of this temple would definitely mean the destruction of the Northern Kingdom. The "dead bodies" everywhere would only elicit the response of silence. It suggests that because of the horror of this scene, anyone who was left would be at a loss for words.

II. COSMIC GRIEF

The Greedy Swallow Up the Needy
Amos 8:4-6, 9-10

After the Lord shows them the grief they will experience, He shows them the reason for the coming judgment. They will be grieved because He has been grieved. He has put up with their trampling of the poor and needy. They anticipated the end of the New Moons and Sabbaths so they could go on cheating the people by selling inferior products and creating dishonest scales so they could make a profit. Instead of seeking justice for the poor, they sought ways to enslave them for negligible amounts of money: the price of sandals. They clearly had a low perspective on human life.

II. COSMIC GRIEF

The Greedy Swallow Up the Needy
Amos 8:4-6, 9-10

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, 5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? 6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

Amos gives the reasons for the judgment and punishment. Israel failed to take care of its needy and poor, but instead exploited them and swallowed them up. The poor, vulnerable, and unprotected members of the society were treated harshly and unjustly. The rich grew richer on the back of the poor, and the poor became poorer. Yet these oppressive merchants kept going on with their religious activities, observing the Sabbath and other festivals. Worship, fraud, exploitation, and oppression went on simultaneously. Their worship was superficial, formal, and hypocritical. They detested the rest of the Sabbath, wanting to keep it as short as possible if they could, so as not to rest from their frauds. They considered the time spent for the festivals as business time lost. Amos quoted the merchants to show their attitude toward worship, "When will the new moon be gone, that we may sell corn and the Sabbath, that we may set forth wheat ...?" Their greed caused them to use deception to increase their profits. On the one hand, they reduced the weight, "made the ephah small," and on the other hand, they "made the shekel great," that is, increased the prices both ways by paring down the quantity which they sold and by obtaining more silver by fictitious weights, and weighing in uneven balances. Customers had no choice but to pay more than what the items they purchased were worth. Merchants bought the poor and confiscated their property as payment for debts. It sounds like modern-day "payday lending." Israel's sins are descriptive of our contemporary society.

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For those living in the Western world, materialism is another god. Possessiveness is a great challenge. It is a world of opulence, one drowned in affluence. It raises several questions: At whose expense are we being enriched? Are workers being underpaid? What of those who rig the market, speculate with currency, or specialize in the financial subterfuge that falls only just short of outright theft? We must also remember that human greed for profit at the expense of the innocent destroys a society in the just desserts of divine repayment. It is indeed akin to a kind of religion, evoking profound love of self and happy acceptance of the ruin of others, neglecting God's command to love God and neighbors first (Matthew 22:36-40). But insatiable greed is so fundamentally foreign to the whole truth of God that it must not be tolerated but seriously condemned. But as Amos sees it, the foundations of avarice are so firm that only something earth-shattering could weaken its proud structures.

II. COSMIC GRIEF

The Greedy Swallow Up the Needy
Amos 8:4-6, 9-10

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

The first phrase "and it shall come to pass" in v. 9 translates the Hebrew word wehaya (we-haw-YAH), usually denoting that what follows as occurring in the future. "In that day" points to a time of the Lord's visitation to bring additional judgment and disasters on Israel. Israel needed to know that what was going to happen to them was the Day of the Lord. Amos refers to a devastation, namely a total eclipse of the sun. The Lord would create a day of darkness that would turn their merriment into misery, and transform their happy days into lamentation and mourning. The day of light would become a day of darkness, the eclipsed sun symbolizing that the light of God's face would be hidden from Israel. There are similar images of the Lord bringing darkness in times of judgment in several passages (see Isaiah 59:10; Jeremiah 13:16, 15:9). The imagery here of darkness on a clear day is shocking and symbolically expresses the sudden and unexpected end of Israel's prosperity and the darkening of her glory days, just when the nation seemed at its pinnacle of power. Nations today must be warned because God has not changed.

II. COSMIC GRIEF

The Greedy Swallow Up the Needy
Amos 8:4-6, 9-10

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The consequences of Israel's failure to follow the Lord continue to reverberate in verse 10. Because of God's judgments, happy days will become harrowing days, festivals will be turned into mourning and joy to sadness. Because Israel had turned God's justice and righteousness into bitterness and poison (cf. 5:7; 6:12), He would turn their joy into grief. One cannot celebrate light and live in darkness. Baldness on every head suggests that every person in Israel would be touched by the grief-causing calamity. The Lord vowed to make the coming grief "like mourning for an only son." The loss of an only son produces an unspeakable grief. Such great sorrow attends the loss of an only son because not only is all hope for continuing one's family gone, but also the provision for one's old age (cf. Jeremiah 6:26; Zechariah 12:10). Mourning an only son is always a bitter experience-it is a picture of hopelessness. The day that starts out with mourning an only son is sure to end as bitter as it began. If we really desire the light of God to shine on us, then we must walk in the light.

LIGHT ON THE WORD

God's Power in Darkness

The Lord announces what will happen to them on the day of punishment. It will be cosmic in scope. The sun will go down at noon. The earth will be darkened in broad daylight. Aside from the fact that this actually happened in 763 B.C., when there was an eclipse of the sun along with an earthquake, these words carry additional significance. The darkness announced here would remind Israel of the judgment on Egypt. Where before the Lord's judgment fell on Pharaoh and his kingdom, now the Lord's judgment falls on the Northern Kingdom for their own stubbornness and disobedience. It will be a day of mourning. Feasting and celebration will cease; all the songs they sing will be gloomy funeral dirges. The Lord's judgment will cause them to wear sackcloth and shave their heads, a sign of repentance toward God. By then it will be too late. They will mourn just like the Egyptians mourned for their first-born children. God will remember their sins of injustice and oppression and judge accordingly.

BIBLE APPLICATION

AIM: We will accept to live and obey God
rather than to test God.

BIBLE APPLICATION

The profit motive drives most of what we do in a capitalist economy. While this has created many blessings for those with no opportunity, it has also created a culture in which we worship at the god of "profit." Whatever will sell, we will sell it regardless of whether it affects our fellow citizens negatively. As long as we can find away to boost our finances, we buy and sell with no regard for the consequences. The Lord calls us to seek justice even in our commerce. These things brought judgment on the nation of Israel and may bring judgment on us as well.

STUDENT RESPONSES

AIM: We will reflect on and analyze the root cause of injustice and our involvement in that injustice.

STUDENT RESPONSES

The greed and injustice of many corporate and business leaders is all around us if we open our eyes to see it. In the coming week, find an example online or in a newspaper of the ways that people's greed has led to oppression of the weak and vulnerable. Come back to class ready to share what you have discovered and an idea for combating this injustice.

Prayer

Dear God,

You brought us through so many troubled waters of racism, economic exploitation, and other isms. Yet, we do not always honor and worship You for all of the many blessings You have given us, and the justice that has prevailed in our lives. Help us and keep focused on Your justice and not just-us.

In Jesus' Name we pray.

Amen.

Lesson 5 June 29, 2025
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Next Sunday
June 22, 2025
Lesson 4
No Rest For The Wicked
Micah 2:4-11