

12/30/15

Amos 1-2

The opening two chapters of the book of Amos contain eight judgments to the Gentile nations, two of them are Judah and Israel.

* The reason being was that they were living like the Gentile nations all around them, therefore Yahweh would judge them likewise!

But Amos is not unique or alone in proclaiming the judgment against the nations of the world.

Isaiah has the judgment of ten burdens on the nations. Is. 13-23

1. The burden of Babylon. Is. 13-14:27
2. The burden of Philistine. Is. 14:28-32
3. The burden of Moab. Is. 15-16
4. The burden of Damascus. Is. 17-18
5. The burden of Egypt. Is. 19-20
6. The burden of Desert of the sea. Is. 21:1-10
7. The burden of Duma or Edom. Is. 21:11-12
8. The burden of Arabia. Is. 21:13-17
9. The burden of Valley of Vision. Is. 22
10. The burden of Tyre. Is. 23

Jeremiah has in his fourth division collected prophecies of judgment on the surrounding Gentile nations. Jer. 45-51

1. Egypt. Jer. 46
2. Philistia. Jer. 47

3. Moab. Jer. 48
4. Ammon. Jer. 49:1
5. Edom. Jer. 49:7
6. Damascus. Jer. 49:23
7. Kedar. Jer. 49:28
8. Hazor. Jer. 49:28
9. Elam. Jer. 49:34
10. Babylon. Jer. 50-51

Ezekiel has the future judgment of the Gentile nations. Ezk. 25-32

1. Ammon, Moab, Edom, Philistia. Ezk. 25
2. Tyrus and Zion. Ezk. 26-28
3. Egypt. Ezk. 29-32
4. The Judgment of Edom. Ezk. 35
5. The judgment of Gog. Ezk. 38-39

The divisions- J. Sidlow Baxter

- I. Judgment of the nations-eight burdens. Amos 1-2
- II. Judgment of Israel-three sermons. Amos 3-6
- III. Judgment leads to restoration-five visions. Amos 7-9

Xavier Ries

- I. The Judgment of the Nations. Amos 1-2
- II. The Words of the Lord. Amos 3-4
- III. The Lamentation and Warnings of the Lord. Amos 5-6

IV. The judgment Revelation of the Lord.
Amos 7-8

V. The Faithfulness of the Lord. Amos 9

1:1-2 The introduction to Amos.

1:1 The identity of Amos.

- 1) The words of Amos as the instrument of God, His prophet under Inspiration. 2Pet 1:20-21
- 2) He was a sheepbreeder “noqed” herdsman and tender of sycamore fruit. Amos 7:14
- 3) He was from Tekoa is 6 miles south of Bethlehem toward the Dead Sea.
- 3) He dates his prophecy by two kings are Uzziah King of Judah 790-740 B.C. and Jeroboam II the King of Israel 793/2-753 B. C., which occupied the last half of the 8th century.
- 4) He also date it two years before the earthquake.
 - a) Zechariah mentions it also. Zech. 14:5
 - b) Josephus correlates it with Uzziah leprosy, but the dates are questionable. 2Chron 26

1:2 The description of God’s judgment.

- 1) Lord roars from Zion. vs. 2a-b
 - a) A lion roars after he has his prey. Joel 3:1b

b) Zion identifies the entire area around Jerusalem. vs. 2c

- 2) The location is Jerusalem.
 - * The city of God that He chose where His temple stood for judgment.
- 3) The judgment is described figuratively. vs. 2c
 - a) The pastures of the shepherds are said to mourn.
 - b) The top of Mount Carmel to wither.

1:3-2:3 The Judgment of the nations.

1:3-5 The judgment of Syria.

1:3 The divine oath and reason for their judgment.

- 1) The authority behind the judgment pronounced is repeated to the eight nation, “says the LORD. vs. 3a
- 2) The prophetic formula, “For three transgressions and for four” is repeated also, implying the full measure of sin over-stepping God's longsuffering and patience. vs. 3b-c
- 3) Damascus was the capital of Syria, believed to be the oldest city in the world. vs. 3c
- 3) The verdict, “I will not turn away its punishment”, and repeated for all eight nations. vs. 3d

- 4) The reason given, they threshed Gilead with implements of iron. vs. 3e
- a) The threshing is not literal of tearing men's bodies with the instrument to turn the ground over, but that Hazael destroyed and conquered two and a half tribes on the east side of the Jordan.
 - b) "In those days the LORD began to cut off *parts* of Israel; and Hazael conquered them in all the territory of Israel from the Jordan eastward: all the land of Gilead--Gad, Reuben, and Manasseh--from Aroer, which *is* by the River Arnon, including Gilead and Bashan." 2Kings 10:32-33

1:4-5 The description of God's judgment.

- 1) God would send fire into the house of Hazael to devour the palace of Ben-Hadad. vs. 4
 - a) The judgment of fire is repeated for each nation, indication to consume and destroy.
 - b) Elijah was sent to anoint Hazael when he was depressed and running from Jezebel. 1Kings 19:15
 - c) Hazael was sent to Elijah by Ben-Hadad to see if he would recover from his illness and said he would, but still die. Elijah wept and prophesied that

Hazael would kill the young men and children, then rip open pregnant women with the sword, his response was "am I a dog to do such a gross thing". 1Kings 8:10-15

- 2) God would have the gates of Damascus breeched and the people trans populating them to Kir. vs. 5
 - a) This was fulfilled by Tiglath-Pileser III of Assyria in 855 B.C. just as God said, "thus says the LORD." 2Kings 16:9
 - b) Beth Aven means the house of wickedness and Beth Eden means the house of pleasure.

1:6-8 The judgment of Philistia.

1:6 The divine oath and reason.

- 1) The same oath is stated, "Thus says the LORD." vs. 6a
- 2) The same prophetic formula, "For three transgressions of Gaza, and for four." vs. 6b-c
 - a) The Philistines were the perennial enemies of Israel in the coastal plain in southwest of Israel.
 - b) Their power was broken by David. 1Sam.. 6:16-17
- 3) The same verdict is declared, "I will not turn away its *punishment*." vs. 6d

- 4) The reason, “Because they took captive the whole captivity To deliver *them* up to Edom.” vs. 6e
- a) They sold entire captivities as slaves to Edom, believed during the reign of Jehoram. 2Chron. 21:16
 - b) Then to the Greek. Joel 3:3-7

1:7-8 The specific judgment.

- 1) The judgment of fire is repeated again, “But I will send a fire upon the wall of Gaza to devour its palaces.” vs. 7
- 2) God would cut off the Philistines and their cities, the inhabitant from Ashdod, the one who holds the scepter from Ashkelon; He would turn My hand against Ekron, And the remnant of the Philistines shall perish,” Says the Lord GOD.” vs. 8
 - a) Hezekiah subdued them. 2Kings 18:8
 - b) Alexander Jannaeus finally destroyed it in 93 B.C.
 - c) There are no Philistines today.

1:9-10 The judgment of Tyre.

1:9 The divine oath and reason.

- 1) The same oath is stated, “Thus says the LORD.” vs. 9a

- 2) The same prophetic formula, “For three transgressions of Tyre, and for four.” vs. 9b-c
 - a) The Phoenicians were mercenaries north of Israel, south-west of Damascus.
 - b) The capital of the nation.
- 3) The same verdict is declared, “I will not turn away its *punishment*.” vs. 9d
 - a) Nebuchadnezzar besieged the city as they moved out to the Island less than a mile out, spoiling his conquest.
 - b) Alexander the Great scraped the ruins of the city and build a crossway out to the Island and conquered them in 332 B.C. Ezk. 26
- 4) The reason, “Because they took captive the whole captivity To deliver *them* up to Edom.” vs. 9e
- 5) They did not remember the covenant of brotherhood. vs. 9f
 - a) The Phoenicians broke covenant of brotherhood made with David and Hiram, then Solomon. 1Kings 5:12; 9:13
 - b) The marriage of Ahaz and Jezebel strengthened the covenant, but for evil. 1Kings 16:31

1:10 The description of God’s judgment.

- 1) The judgment of fire is repeated for destroying the walls of Tyre.

- 2) The fulfillment again was two-fold, Tyre was destroyed by Nebuchadnezzar, the Island city 250 years later by Alexander the Great the island city by scraping the ruins of the city and building a crossway out to the Island. Ezk. 26

1:11-12 The judgment of Edom.

1:11 The divine oath and reason.

- 2) The reason for judgment was because he pursued his brother with the sword, And cast off all pity; His anger tore perpetually, And he kept his wrath forever.” vs. 11f-h
- a) Edom always the enemy of Israel and would help the enemy, they did not allow them to pass by their land.
Num. 20:14-21
- b) Esau was Jacob's brother a type of the flesh.
- c) Their treacherous crime was as Jerusalem was sacked by Nebuchadnezzar and they hindered the escape of the Jews handing them over to the Babylonians in 586 B.C.
Obediah 10-14

1:12 The description of God’s judgment.

- 1) But I will send a fire upon Teman, Which shall devour the palaces of Bozrah.

- a) Teman was one of the largest cities of Edom.
- b) Bozrah a strong fortress city of Edom and capital.
- c) Both located south of Dead Sea and east.
- 2) Edom became tributary to Tiglath-pileser III in 732 B.C. and over-ran by the Nabataea’s later.

1:13-15 The judgment of Ammon.

1:13 The divine oath and reason.

- 1) The oath, prophetic formula, the same verdict is stated for Ammon. vs. 13a-d
- 2) The reason for their judgment was because they ripped open the women with child in Gilead, That they might enlarge their territory.” vs. 13e-f
- a) Ammon was on the east side of the Jordan Rive in modern day Jordan.
- b) Ammon were the descendants of Lot by his daughter. Gen 19:38
- c) They ripped up the pregnant women to enlarge their borders, this could have been at the time of Hazael. 2Kngs 8:12

1:14-15 The description of God’s judgment.

- 1) The verdict is declared by fire on Rabbah, its capital and Ammon is the modern day capital of Jordan. vs. 14a
 - a) Joab defeated Rabbah. 2Sam. 12:26
 - b) It was punished by many, Ptolemy Philadelphus of Egypt and becoming one of the Greek cities of the Decapolis.
- 2) The King would go into captivity. vs. 15
 - a) Assyria fulfilled this after 722 B.C.
 - b) Nebuchadnezzar also in 582-581 B.C.

2:1-3 The judgment of Moab

2:1 The divine oath and reason.

- 1) The repeated structure is stated like all the others. vs. 1a-d
 - a) The Moabites were the descendants of Lot. Gen. 19:38
 - b) They were east of the Dead Sea, between Ammon to the north and Edom to the south.
 - c) They refused to permission to Moses to use the Kings Highway, hired Balaam to curse Israel and the young virgins seduced the Israelites to the sexual worship. Judges 11:17; Num. 22; 25:1-3
- 2) The reason for their judgment was Thus says the LORD: because he burned the bones of the king of Edom to lime. vs. 1e

- a) We don't have any record of this.
- b) But this was to desecrate the body, to insult and curse it.
- c) This is no prohibition against cremation.

2:2-3 The description of God's judgment.

- 1) Fire again is used for the judgment on Moab in palaces of Kerioth "cities". vs. 2
- 2) The sure of it coming to pass again is stated, "Says the LORD." vs. 3
 - a) Tilgath-pileser III in 734 B.C. subjugated them.
 - b) Later Sennacherib of Assyria quenched their rebellion.
 - c) Moab paid a tribute to Babylon after 598 B.C.
 - d) The burden of Moab. Is. 15
 - e) Ruth was a Moabitess and Ammonites were bared till the tenth generation. Deut. 23:3

2:4-5 The judgment of Judah.

2:4 The divine oath and reason.

- 1) The oath, prophetic formula, the same verdict is stated for Ammon. vs. 4a-d
- 2) The reason for their judgment was because they despised the law of the Lord and not kept it. vs. 4e-f

- 3) The lies lead them astray handed down by their fathers. vs. 4g-h
- a) The word astray “ta’ah” means to err, wander from the word of God.
 - b) A small deviation uncorrected becomes a horrific disaster with time.

2:5 The description of God’s judgment.

- 1) Fire again is used for the devastation to come devouring the palaces of Jerusalem.
- 2) Nebuchadnezzar fulfilled this in 586 B.C. and you can see the ashes in the site of the city of David today.

2:6-16 The judgment of Israel.

2:6-8 The divine proclamation of judgment.

2:6 The divine oath and reason.

- 1) The oath, prophetic formula, the same verdict is stated for Israel. vs. 4a-d
- 2) The reason for their judgment was because they sold the righteous for silver and the poor for a pair of sandals. vs. 6e-f

2:6e-8 The divine consternation of judgment, the reasons.

- 1) They sold the righteous for silver and the poor for a pair of sandals, an insignificant debt. vs. 6e-f

- a) The wealthy did so to enrich themselves more, selling them into slavery and handing them over to the creditor as indebted servants.
 - b) Imposing great suffering by human trafficking through social injustice.
 - c) Forgetting the compassionate provisions in the Law of indebted servants, bringing great suffering on the person and their families.
- 2) They oppressed the poor as tyrants trampling on them in their miserable state. vs. 7a
- a) They were ruthless towards the poor, trampling on the helpless, “They pant after the dust of the earth *which is* on the head of the poor.” vs. 7a
 - 1)) The word pant “sha’aph” means to be eager for or snuff up, their greed drove them to utterly crush despite their miserable wailing condition of dust on their heads.
 - 2)) They had lost the fear of God.
 - b) They corrupted the lives of humble people to do evil. vs. 7b

* The word pervert “natah” means to bend, turn or incline.
 - c) They were perverted in their sexual practices. vs. 7c-d
 - 1)) The dishonor and shamfulness of a father and son satisfying

themselves with the same girl that was vile before God.

- 2)) The girl could be a household servant raped or family member committing incest, the definite article indicates a specific girl.
 - 3)) Some believe she was a temple prostitute.
 - 4)) The holy name of God was defiled “chalal”, to profane, pollute and violate.
- 3) They lied down on garments of pledges and celebrated with the wine paid as a fine in the house of their gods. vs. 8
 * Deut. 24:12-13; Ex. 22:25-26
- a) The altars were throughout the land.
 - b) The pledge was the object for security of borrowed money, the garment was to be returned at night to keep warm. Ex. 22:26
 - c) Some think the word “they” could imply profaning the altar by having sex with the “girl”.
 - d) They were able to drink wine as they worshipped their gods without any conviction of robbing the righteous and poor.
 * Drunkenness was a great problem to the Northern Kingdom.

2:9-12 The divine consternation at their judgment.

2:9-10 The high privilege of Israel regarding God’s past blessings had been forgotten.

- 1) Israel had become short-minded over Israel’s high privilege of God’s blessings in the past. vs. 9-10
- a) Israel had forgotten that it was God who destroyed the Amorites. vs. 9a
 - 1)) God told Abraham He would not give them the land until the fourth generation when the iniquity of the Amorites came to completion. Gen. 15:16
 - 2)) That means God had warned for 430 years and having not heeded they crossed the line and judgment was executed on them.
 - 3)) Moses was told to kill every person lest they corrupt them, the word destroyed “shamad”, means to exterminate or annihilate
- b) God was not hindered by their great civilization. vs. 9b-d
 - 1)) They were of great stature and strong people described figuratively as cedars and oaks. vs. 9b-c
 * Num. 13:22-33

- 2)) They were exterminated described figuratively by “fruit above and root beneath”. vs. 9d
- 2) Israel had forgotten God had given them the land of the Amorites. vs. 10
 - a) God took the credit for delivering them from the 430 years of bondage in Egypt. vs. 10a
 - * They were once again in bondage for about 270 years.
 - b) God took credit for leading and preserving them for forty years through the wilderness.” vs. 10b
 - 1)) He divided the Red Sea to cross on dry ground.
 - 2)) He gave them to water from the rock, which was Christ, quail and manna for forty years.
 - 3)) He made sure their clothes and shoes not wear out.
 - c) God took credit for their possessing the land of the Amorite. vs. 10c
 - 1)) God used Israel to judge the sins of the Amorites having exhausted the patience of God of 430 years.
 - 2)) Israel had forgotten all these things and now judgment applied to them from the “Holy One of Israel”.

- 2:11-12** The hard-heartedness of Israel’s sins regarding God’s past warning had been forgotten.
- 1) God had done all He could by sending them His prophets. vs. 11a
 - * God made Himself known to certain men, Hosea, Joel, Amos.
 - 2) God had sent to them their young Nazirites. vs. 11b
 - * The Law of the Nazirite. Num. 6:1-21
 - a) Men and women were eligible for whatever length of their vow of consecration to the LORD of their own will, not demanded. vs. 2
 - * Unless called as Samson, John the Baptist, etc.
 - b) The conditions were to abstain from wine, strong drink, vinegar, grape juice, grapes and raisins for the expressed duration. vs. 4
 - c) No razor was to come upon his head, until the days of his vow were completed, being holy to the LORD. vs. 5
 - d) No defilement by a dead body could touch him, even if a family member died, being holy to the LORD. vs. 6-8
 - e) If a dead body touched him and defiled him, he would have to be purified for seven days, shave his head. vs. 9

- 3) They could not deny this for the rhetorical question has only one answer, YES! God can not lie, "Says the LORD". vs. 11d-e
- 4) They intoxicated the Nazarites, defiling them and prohibited the prophets to speak. vs. 12
 - a) Revealing their rebellion against God and guilt for some to hear and repent.
 - b) They would do the same to Amos, telling him to not speak, but he refused. Amos. 7:12-15

2:13-16 The divine destruction at their judgment.

- 1) God was wearied by their sinful lives and their judgment long coming. vs. 13
 - a) He called for their close attention to what He was about to say, "Behold". vs. 13a
 - b) He had reached the end of His patience and declared they had become a burden to Him with their sins, "I am weighed down by you." vs. 13b
 - 1)) These words are of a broken-hearted Father overwhelmed over the destruction his children had brought on themselves.
 - 2)) The phrase weighed down "uwg", means to cause tottler and crush.

- 2) God confirmed this by figurative language by a cart full of sheaves is weighed down. vs. 13c
 - a) There are different interpretation of this imagery, but whatever one chooses, it is God who is wieried over their sin.
 - b) The load of their sins and apostasy had become a heavey burden to God.
 - 1)) God had to judge them.
 - 2)) God would judge them.
- 2) The judgment of Israel would soon be coming. vs. 14
 - a. The fastest on foot would die, "Therefore flight shall perish from the swift." vs. 14a
 - b. The strongest man would not prvail, "The strong shall not strengthen his power." vs. 14b
 - c. The valent man would be defeated, "Nor shall the mighty deliver himself." vs. 14c
- 2) Every effort would be futile, none would stand or escape. vs. 15
 - * The bowman, the footman or horseman.
- 3) All would be overcome by fear. vs. 16
 - * The bravest would run naked, the One who knows all is speaking, "Says the LORD."