

12/30/15

### Amos 5-6

Amos the prophet has given to us some incredible material that he wrote down under the Inspiration of the Holy Spirit to record past and present history and to reveal future prophecy.

1. We saw the Judgment of the Nations, eight in number. Amos 1-2
2. We have observed the Words of the Lord in two sermons. Amos 3-4
3. The Lamentation and Warnings of the Lord, the third sermon. Amos 5-6

#### 5.1-3 The lamentation for the nation of Israel.

**5:1** The call to listen to her own funeral song.

- 1) The summoned is to hear the words of Amos was about to declare. vs. 1a
  - a) This is an imperative command.
  - b) This being the third sermon, the other two are identified by the same phrase, “Hear the words” have been addressed to reveal the sins of Israel in the past and present. Amos 3:1; 4:1
- 2) The words are “against them”, a lamentation over their coming death. vs. 1b

\* The word lamentation “qiy nah”, means a dirge or funeral song.

- 3) The words are addressed the house of Israel. vs. 1c
  - a) The ten tribes that had apostatized.
  - b) They had scorn and tried the patience of Yahweh, leaving only judgment.

**5:2-3** The certain doom of Israel.

- 1) Based on her sinful condition, “The virgin of Israel has fallen.” vs. 2a
  - a) A virgin who allowed herself to be allured and defiled, continuing her debauched life.
  - b) Abandoning her oath of marriage to Yahweh, forfeiting benefit and joy.
- 2) Based on her having exhausted God’s patience, “She will rise no more.” vs. 2b
  - a) They would not rise again as a divided nation, but united, after Babylon.
  - b) There is no contradiction.
- 3) Based on being abandoned by God, “She lies forsaken on her land; *There is* no one to raise her up.” vs. 2c-d
  - a) God was her only protector.
  - b) God was about to use man to destroy her.
- 4) Based on God decimating the nation. vs. 3
  - a) The guaranteed authority is God, “For thus says the Lord GOD.’ vs. 3a

- b) One in ten would be killed, “The city that goes out by a thousand Shall have a hundred left, And that which goes out by a hundred Shall have ten left to the house of Israel.” vs. 3b-c

**5:4-15      The confrontation of Israel by God regarding her sins.**

**5:4-7**      The pleading of God with Israel

- 1) The one speaking is Amos, but in the person of God, “For thus says the LORD to the house of Israel.” vs. 4a
  - a) The phrase appears 5 times in this chapter. vs. 3, 4, 16, 17, 27
  - b) The phrase appears 42 times in the nine chapters.
- 2) The offer gives us the second command, “Seek Me and live.” vs. 4b
  - a) Yahweh commanded Israel to seek Him as their covenant God.
  - b) The results being they would live right and eternally with Him.
- 3) The prohibition was against there present idolatry, “But do not seek Bethel, Nor enter Gilgal, Nor pass over to Beersheba.” vs. 5a-c
  - a) Bethel “Beyth’ El’, house of God. Gen. 28:13
  - b) Gilgal “Gilgal” means rolling. Josh. 5:1-12

- c) Beersheba B@’erSheba”, means well of the oath or seven, "God is with you In all that you do” Gen. 21:22-33
- 4) The reason is given, “For Gilgal shall surely go into captivity, And Bethel shall come to nothing.” vs. 5d-e
- 5) The offer is repeated with the promise to destroy them if they so not repent, “Seek the LORD and live, Lest He break out like fire *in* the house of Joseph, And devour *it*, With no one to quench *it* in Bethel.” vs. 6
  - a) Fire is often used for the wrath and judgment of God.
  - b) No one would be able to stop it.
    - \* “For we know Him who said, “**Vengeance** is Mine, I will repay,” says the Lord. And again, “The LORD will judge His people.” Heb. 10:30
- 6) The ones God is addressing are truly guilty of the charges, “You who turn justice to wormwood, And lay righteousness to rest in the earth!” vs. 7
  - a) Justice “mispat”, the act of deciding a case, judgment, had corrupted and turned into wormwood “la ‘anah”, is hemlock a highly poisonous plant, indicating at times bitterness.
  - b) Righteousness “tsedaqah” truthfulness and truth had been despised and

trampled it under their feet, indicated by the phrase “to lay on the earth”, ignoring and violating it.

**5:8-9** The One they will confront in judgment is the Creator and sustainer of everything.

- 1) He made the Pleiades and Orion. vs. 8a
  - a) The Pleiades is a well-known open cluster of stars in the constellation Taurus. Six (or more) stars are visible to the naked eye but there are actually some five hundred in the cluster, Also called Seven Sisters.
  - b) Orion a conspicuous constellation (the Hunter), said to represent a hunter holding a club and shield. It lies on the celestial equator and contains many bright stars, including Rigel, Betelgeuse, and a line of three that form Orion's belt. Job 9:9; 38:31
- 2) God turns the shadow of death into morning And makes the day dark as night.” vs. 8b-c
  - a) He created the moon, sun and stars.
  - b) He divided the day to night and day.
- 3) God calls for the waters of the sea And pours them out on the face of the earth.” vs. 8d

- a) God created the hydrological cycle for maintain the earth and drinking water. Eccl. 1:7
- b) Evaporation from the sea, precipitation, transportation in the clouds, downpour of rain, weathering and erosion, then transportation back to the sea.
- 4) The identity of God, “The LORD *is* His name.” vs. 8e  
\* Yahweh, the covenant God!
- 5) The One that created, maintains and sustains all of creation is no match for anyone, “He rains ruin upon the strong, So that fury comes upon the fortress.” vs. 9

**5:10-13** The oppression and robbery of the poor was and is known by God.

- 1) The wealthy evil manifest their hate and abhorrence of the righteous, “The evil men in power manifest their hate and abhorrence of the righteous, “They hate the one who rebukes in the gate, And they abhor the one who speaks uprightly.” vs. 10
  - a) The gate was where the kings or judges carried out judicial judgments and justice, these evil men hated the person who called them out on their injustice.

- \* Boaz went to the gate to redeem Ruth, Absalom heard the people's cases at the gate and stole the hearts of the people, Elijah informed the king at the gate about the women's whose son Elijah had raised from the dead. Ruth 4:1; 2Sam. 15:6; 2Kings 8:5
- b) The corrupt leaders abhorred "ta' ab", to loath or detest those who spoke up for truth.
- 2) The just judgment of God over these evil men. vs. 11
- a) The reason, "Therefore, because you tread down the poor And take grain taxes from him." vs. 11a-b
- b) Consequently they would not enjoy the luxurious houses they built and vineyards they planted with dishonest tax money, "Though you have built houses of hewn stone, Yet you shall not dwell in them; You have planted pleasant vineyards, But you shall not drink wine from them." vs. 11
- 3) The witness and judge over them was God who knows everything. vs. 12
- a) The general declaration, "For I know your manifold transgressions And your mighty sins," vs. 12a
- b) The specific declaration, "Afflicting the just *and* taking bribes; Diverting

- the poor *from justice* at the gate." vs. 12
- 4) The fearful awareness of the evil by the upright. vs. 13
- a) The response of the upright, "Therefore the prudent keep silent at that time." vs. 13a
- \* Prudent "sakal", means those who consider, ponder, comprehend and have insight, they are wise enough to not speak out
- b) The reason is clear, "For it *is* an evil time." vs. 13b
- 5:14-15** The command of God to repent.
- 1) God orders them to do what was pleasing and agreeable to Him. vs. 14
- a) This is an imperative command again, "Seek good and not evil." vs. 14a
- b) The hopeful outcome was two-fold. vs. 14b-c
- 1)) That they live life differently and eternally with God, "That you may live." vs. 14b
- 2)) That they be protected by God, "So the LORD God of hosts will be with you." vs. 14c
- \* The phrase indicates "the captain of the armies of heaven."
- c) This command was in stern confrontation with sarcasm over their

hypocrisy, “As you have spoken.” vs. 14d

\* They were saying they were seeking good, being one with God and that God was protecting them!

- 2) God ordered them to not do what was unpleasing and disagreeable to Him. vs. 15
  - a) These are three more imperative commands, “Hate evil, love good; establish justice in the gate.” vs. 15a-c
  - b) The hopeful outcome for the nation would not take place, “It may be that the LORD God of hosts Will be gracious to the remnant of Joseph.” vs. 15d
    - 1)) The majority of the nation was going to be slain and taken to captivity, at the hand of the “Captain of the armies of heaven”.
    - 2)) The remnant would be treated gracious for their repentance.

### **5:16-27      The judgment over Israel pronounced.**

- 5:16-17**      The nation of Israel would wail at their coming judgment.
- 1) The One declaring it was God, “Therefore the LORD God of hosts, the Lord, says this.” vs. 16a-c

- 2) The people would all wail and lament. vs. 16d-i
  - a) “*There shall be* wailing in all streets.” vs. 16d
  - b) “And they shall say in all the highways, ‘Alas! Alas!’” vs. 16e-g
  - c) “They shall call the farmer to mourning.” vs. 16h
  - d) “And skillful lamenters to wailing”, professional mourners would be hired to wail and lament. vs. 16i
- 3) The drunkards would wail and lament at the shortage of drink, “In all vineyards *there shall be* wailing, For I will pass through you,” Says the LORD.” vs. 17
  - a) God would pass through them, as He did in Egypt, judging the gods of Egypt and ultimately the first-born. Ex. 12:12, 17
  - b) Drinking was a national problem, lead by the women. Amos 4:1

**5:18-20**      The warning about misunderstanding the Day of the Lord.

- 1) The people were looking towards that Day. vs. 18
  - a) Amos warns them about their false perception, “Woe to you who desire the day of the LORD!” vs. 18a
  - b) Amos told them it was not a day of blessing or salvation to them, but

judgment, “For what good *is* the day of the LORD to you? It *will be* darkness, and not light.” vs. 18b-d

- 2) There would be none to escape in that Day. vs. 19
  - a) The illustration of Amos comes from every day life, the evil will not escape, “It *will be* as though a man fled from a lion, And a bear met him! Or *as though* he went into the house, Leaned his hand on the wall, And a serpent bit him!” vs. 19
  - b) The Day is when evil will reign supreme on the earth, “*Is* not the day of the LORD darkness, and not light? *Is it not* very dark, with no brightness in it?” vs. 20
    - 1)) The church will be raptured, the only light to the earth to restrain evil.
    - 2)) The Anti-Christ will appear, after God destroys Russia in her invasion of Israel, to be the leader of the world. Dan. 9:27; 2Thess. 2:1-12; Rev. 6-18

**5:21-24** The feasts of Israel repulsed God due to their corruption and evil, mockery.

- 1) The feasts were egregious to God, “I hate, I despise your feast days, And I do not savor your sacred assemblies.” vs. 21

\* There times the personal pronoun “I”, God like a heart-broken father, distraught over His wayward son expresses His disdain for their evil conduct. Is. 1:11-16

- 2) The offerings were rejected by God, “Though you offer Me burnt offerings and your grain offerings, I will not accept *them*, Nor will I regard your fattened peace offerings.” vs. 22
  - a) Burnt offerings indicated dedication and consecration, an insult to God.
  - b) Grain offering indicated service to God, denied by God.
  - c) Peace offerings indicated fellowship with God, impossible with God.
- 3) The songs were painful to His ears, “Take away from Me the noise of your songs, For I will not hear the melody of your stringed instruments.” vs. 23
  - a) God heard the songs as mere noise to His ears.
  - b) God was not impressed with fine tuned musical instruments.
- 4) The only thing that would remedy the relationship was repentance, “But let justice run down like water, And righteousness like a mighty stream.” vs. 24

\* This is a key verse.

- a) To let justice “mishpat”, right decisions toward the poor run down like water. vs. 24a  
\* A beautiful figurative image of covering and affecting everything.
- b) To let righteousness “ts@daqah” truth and what is right to run down like a might steam. vs. 24b  
\* Another figurative image of saturating everything.

**5:25-27** The worship of idols had become their downfall leading them to captivity.

- 1) God asked a rhetorical question revealing their idolatrous hearts, “Did you offer Me sacrifices and offerings In the wilderness forty years, O house of Israel?” vs. 25
  - a) The answer is NO!
  - b) Their hearts were not sold out to God.
- 2) They secretly had their idol gods, “You also carried Sikkuth your king And Chiun, your idols, The star of your gods, Which you made for yourselves.” vs. 26
  - a) Sikkuth “cikkuwth”, means tabernacle or tent shrine and was also a Babylonian deity.
  - b) Chiun “Kiyuwn”, means an image or pillar, a statue associated with the Assyrian and Babylonian god.
  - c) Your idols “tselem” an image or likeness of this god.

- d) The stars “kowkab” of your gods to the worship of the heavens.  
\* The worship of nature was prohibited by God. Deut. 4:19
- 3) The verdict is declared, captivity. vs. 27
  - a) To the distance lands of Assyria, “Therefore I will send you into captivity beyond Damascus.” vs. 27a
  - b) Under the judgment of Yahweh, “Says the LORD, whose name is the God of hosts.” vs. 27

### **6:1-7 The indictment against their false security.**

**6:1-2** The second woe warning.

- 1) The warning is to both Israel and Judah, “Woe to you *who are* at ease in Zion, And trust in Mount Samaria.” vs. 1a-b
  - a) The word woe “howy” is an exclamation of judgment to come, sometimes translated “alas” for grief and panic-stricken.
  - b) The warning is to those at ease in Zion, living and enjoying their opulent wealthy living for self-indulgence that came at the expense of the poor.  
\* Zion refers to the territory around Jerusalem.

- c) The warning is in irony and sarcasm again to the wealthy trusting in the natural defenses and security of Mount Samaria, there will be no protection against Assyria.  
\* The parable of the rich fool. Lk. 12-13-21
- 2) The warning is to the leaders, “Notable persons in the chief nation, To whom the house of Israel comes!” vs. 1c-d
- 3) The warning is in sarcasm against pride and over-confidence thinking themselves greater than other cities. vs. 2a-c
- a) “Go over to Calneh and see”, modern day Kullan Koy 12 miles southeast of Arpad. vs. 2a; Gen. 10:10
- b) “And from there go to Hamath the great”, a city on the Orontes River halfway between Aleppo and Damascus, capital of Syria. vs. 2b; Gen. 10:18
- c) “Then go down to Gath of the Philistines”, one of the five cities of the Philistines. vs. 2c
- 4) The rhetorical question to expose their false confidence and vulnerability, “*Are you better than these kingdoms? Or is their territory greater than your territory?*” vs. 2d-e  
\* There is only one answer, NO!

**6:3-7** The third woe warning.

- 1) The warning again is in sarcasm to those who think the judgment won’t come in their day. vs. 3
- a) They arrogantly put it at some distant time in the future, “*Woe to you who put far off the day of doom.*” vs. 3a
- b) Yet they themselves were bringing the judgment on themselves by their corrupt and evil lives, forcing the hand of God, “*Who cause the seat of violence to come near.*” vs. 3b
- 2) The sins that destroyed the nation are named. vs. 4-6
- a) Sex, “*Who lie on beds of ivory, Stretch out on your couches.*” vs. 4a-b
- 1)) The figurative language is that of a sex crazed nation because there is nothing wrong with laying on a bed or a coach.  
\* The U.S.A. is consumed with sex, destroying the fabric of our nation!
- 2)) And they do it in style on their wealthy beds of ivory and coaches.  
\* The palace of Ahab was known for its ivory.
- b) Gluttony, “*Eat lambs from the flock And calves from the midst of the stall.*” vs. 4c-d

- 1)) The people of today are obsessed with food, eating out, hitting the best restaurants.
  - 2)) The majority of the people of America are overweight, their dogs are overweight, destroying their health.
- c) Music, living for entertainment, “Who sing idly to the sound of stringed instruments, *And* invent for yourselves musical instruments like David.” vs. 5
- 1)) Nothing wrong with music, it is the words that matter, not the beat.
  - 2)) Today the majority of young people to 40’s listen to pornographic language that degrades women, family and is destroying the fabric of our nation.
- d) Drinking, “Who drink wine from bowls.” vs. 6a
- 1)) This is not social drinking, but rather debauchery of arrogant destructiveness to self and society.
  - 2)) The bowls “mizraq”, means a large basin, having no discretion or concern for their intoxication that would accompany sexual orgies of the day.

- 3)) Their senses were dulled by drinking celebration, being indifferent to social injustice.
  - 4)) all these four mentioned take place by our young people in society, on our college campuses and Spring break on a massive scale.
- e) Pampering self, “And anoint yourselves with the best ointments.” vs. 6b
- 1)) The overly concern with the care of their bodies.
  - 2)) America is plagued with self-love and living for their bodies, giving way to a multi-billion dollar industry of gyms, fashion and plastic surgery.
  - 3)) This of course is to attract, allure and seduce one another, via the gym.
- 3) The indictment is, “But are not grieved for the affliction of Joseph.” vs. 6c
- a) They were not grieve over the destruction to yourself and the nation.
  - b) This indicates the loss of all self-respect and decency in a society.
- 4) The final verdict, “Therefore they shall now go captive as the first of the captives, And those who recline at banquets shall be removed.” vs. 7

- 1)) The rich were the first to go into exile and stripped of all their wealth in 722 as B.C. Telgth-Pelisser conquered them.
- 2)) Leaving some of the poor in the land.

### 6:8-14      The judgment of Israel pronounced

6:8-11    The terror of God will grip the people.

- 1) God took an oath by Himself, “The Lord GOD has sworn by Himself.” vs. 8a  
\* There is no one higher than Himself.  
Heb. 6:13; Amos 4:2’ 6:8; 8:7
- 2) God was the One fighting against His people, “The LORD God of hosts says: “I abhor the pride of Jacob, And hate his palaces; Therefore I will deliver up *the* city And all that is in it.” vs. 8b-e
  - a) Satan fell by pride. Is. 14; Ezk. 28
  - b) The Captain of the armies of heaven is repeated throughout the book. Amos. 4:13,; 5:14, 15, 27; 6:14; 9:5
- 3) God would decimate the nation, “Then it shall come to pass, that if ten men remain in one house, they shall die.” vs. 9
  - a) He would have one in ten killed.  
Amos 5:3
  - b) Ten men were the minimum required for worship or a synagogue.

- 4) God having become their enemy they did not want to even mention His name, less He kill more of them. vs. 10
  - a) The scene is of fear over pestilence due to the many dead bodies, “And when a relative *of the dead*, with one who will burn *the bodies*, picks up the bodies to take them out of the house.” vs. 10a-c  
\* The burning was to prevent disease and more death.
  - b) The callousness and bitterness of their hearts is expressed, “he will say to one inside the house, “*Are there* any more with you?” Then someone will say, “None.” And he will say, “Hold your tongue! For we dare not mention the name of the LORD.” vs. 10d-j  
\* Rather than repenting and asking forgiveness, they were afraid to mention the name of God, lest He strike more dead!
- 5) God took full responsibility for their destruction. vs. 11
  - a) He was the One ordering their destruction, “For behold, the LORD gives a command.” vs. 11a-b  
\* Assyria, the rod of His anger. Is. 10:5

- b) He is the One destroying, “He will break the great house into bits, And the little house into pieces.” vs. 11c-d

**6:11-12** The closing and final verdict.

- 1) They acted unnatural and contrary to who they were, the people of God. vs. 12
  - a) The rhetorical question once again exposes their guilt and corruption, “Do horses run on rocks? Does *one* plow *there* with oxen?” vs. 12a-b  
\* The only answer is NO!
  - b) The accusation by God follows contrary to their common sense, “Yet you have turned justice into gall, And the fruit of righteousness into wormwood.” vs. 12c-d
    - 1)) Gall “ra’sh” means venom, poison.
    - 2)) Wormwood “la’ anah” hemlock.
- 2) Their boasting was over nothing and is met once again with sarcasm. vs. 13
  - a) They bragged about their conquest, “You who rejoice over Lo Debar.” vs. 13a
    - 1)) There is a play on word, Lo Debar “lo; lo ar” means none or nothing, a very worthless place.
    - 2)) Remember Mephibosheth was in exile there when David called for him. 2Sam. 9:3; 17:27

- b) They bragged about their might, “Who say, “Have we not taken Karnaim for ourselves By our own strength?” vs. 13b-c

- 1)) Karnaim means horns, a symbol of strength.
- 2)) Both of these victories had blinded them to the real danger.
- 3) **The** Assyria would come and afflict them from Lebanon mountains to south of Dead Sea, “But, behold, I will raise up a nation against you, O house of Israel,” Says the LORD God of hosts; “And they will afflict you from the entrance of Hamath To the Valley of the Arabah.” vs. 14