

12/30/15

Amos 7-9

We come to the third and final division of the book of Amos. Amos 7-9

1. There are five visions given to Amos regarding the judgment of Israel.
 - a. The vision of the locust. Amos 7:1-3
 - b. The vision of fire. Amos 7:4-6
 - c. The vision of the plumb line. Amos 7:7-9
 - d. The vision of the summer fruit. Amos 8:1-3
 - e. The vision of the Lord standing at the pagan altar. Amos 9:1-4
2. The first four are prefaced by the phrase “Thus the Lord God showed me.” and the word “behold”. Amos 7:1; 4, 7, 8:1
3. The fifth is different, “I saw the Lord.” Amos 9:1
4. The first two vision judgments are averted through intercession by Amos, the third and fourth have no intercession indicating judgment can not be averted, the fifth presents the certainty of present captivity with the promise of future restoration.
5. The five are progressive and intensifying in severity.
6. It contains prose 7:1-8:3, poetry.

7:1-3 The vision of locusts.

7:1 The first judgment of God.

- 1) The vision was of divine origin, “Thus the Lord God showed me”. vs. 1a
 - a) Yahweh Elohim appears three times. Amos 7:1, 4; 8:1
 - b) A vision is while a person is awake.
 - c) Dreams when a person is asleep.
- 2) The locusts are God’s judgment, not a natural phenomena. vs. 1b-c
 - a) Like in Joel. Joel 1:4; Amos 4:9
 - b) The word “behold” “ra’ ah” is an expression of calling one to observe with attentive perception, to gaze.
- 3) The beginning the late crop was the final harvest gathering for winter, April-March. vs. 1c
- 4) After the Kings mowing refers to the tax to state, the people having no food. vs. 1d

7:2-3 Amos intercedes for Jacob.

- 1) Amos saw the locust devoured the grass in the vision. vs. 2a
* As in the time of Joel.
- 2) Amos was moved by a heart of compassion to intercede for Israel that God might forgive and “Jacob might stand”. vs. 2b-h
 - a) Judgment can at times be averted by intercession, like Abraham for Lot. Gen. 18

- * The effectual prayer of a righteous man avails much. Ja. 5:16
- b) The phrase “he is small”, means the insignificance of Jacob in comparison to God. vs. 2i
- 3) God responded and withheld His hand of judgment. vs. 3
 - a) The expression that God relented “nocham” does not mean to change his mind in the same as when man repents and changes his mind. Num. 23:19; 1Sam. 15:29
 - b) The word means that God was pained, have pity or compassion by His sovereign long-suffering patience, not willing any perish. 2Pet. 3:9

7:4-6 The vision of fire.

- 7:4** The second judgment of God.
- 1) The same phrase is used to indicate the divine source of the vision. vs. 4a
 - 2) The vision is “a conflict by fire”. vs. 4b-c
 - a) Again “behold” to see attentive and perceptively.
 - b) The fire is literal for all the five judgments are literal.
 - c) Fire is used figuratively for God and His judgment, “He is a consuming fire”, but it still indicates a literal judgment. Heb. 12:29

- 3) The fire consumed “the great deep” and “devoured the territory”. vs. 4d
 - a) The great deep “tehowm” refer to the subterranean water the pagans believed their gods controlled, therefore proving them as no gods, inept to quench the fire.
 - b) The territory being devoured “akel”, literally eaten up.

7:5-6 The intercession of Amos.

- 1) Once again Amos intercedes to overt judgment and God’s mercy. vs. 5a-d
- 2) The purpose is that “Jacob might stand”. vs. 5e-f
- 3) The repetition, “For he is small”, again emphasizes the insignificance of Israel before the Omnipotent God. vs. 5g
- 4) The expression that God relented “nocham” does not mean to change his mind in the same as when man repents. Num. 23:19; 1Sam. 15:29
- 5) The word means God was pained and grieved, having pity or compassion by His sovereign long-suffering patience.

7:7-9 The vision of the plumb line.

- 7:7** The third judgment of God.
- 1) The prophetic formula is different, but still identifies the vision from God. vs. 7a

- 2) The call for attentive perception again is commanded, “behold”. vs. 7b
- 3) The vision revealed the Lord “adonia”, not Yahweh Elohim, standing by a wall constructed with a plumb line. vs. 7c-d
* The plumb line is to show the walls untrueness and deviation. Jer. 31:38-39; Is. 28:17; Zech. 2:1-2

7:8 The judgment would not be averted.

- 1) Yahweh asked Amos what he saw and responded, “a plumb line”. vs. 8a-d
- 2) Yahweh made clear that His plumb line revealed the crookedness of “My people”, not measuring up to His word, so He would bring judgment on them, “I will not pass by them anymore”. vs. 8e-h
* Judgment could and would not be averted any longer, the absence of intercession confirms this.

7:9 The particular places to fall under the judgment of God.

- 1) The high places of Isaac, refer to pagan shrines of idolatry by syncretism. vs. 9a
* Desolate “shamem”, means empty and abandoned. 1Kings 3:2; 2Kings 23:8; Is. 16:12; Hos. 10:8
- 2) The sanctuaries “miqdash” are the idol temples in Dan, Bethel and Gilgal, places

of spiritual and sexual fornication sanctioned in fertility cults. vs. 9b
* Waste “charab”, means to be in ruins. 1Kings 12:29; Amos 4:4

- 3) The One rising with the sword against the hose of Jeroboam was Yahweh for their evil in the sight of the Lord. vs. 9c
 - a) The personal ”I will rise up with a sword”. 2Kings 15:10
 - b) God was going to use Assyria, the rod of his anger. 2Kings 14:24; Is. 5:20

7:10-17 The complaint of Amaziah’s against Amos.

7:10-11 The false accusations of Amaziah against Amos.

- 1) Amaziah sent written accusations against Amos to Jereboam II. vs. 10a
 - a) Amaziah was the High priest at Bethel, one of he pagan worship centers, whose name means “Yahweh is might”.
 - b) He probably sent the letter to Samaria, the capital of the Kingdom.
- 2) Amaziah wrote two accusations. vs. 10b-d
 - a) That Amos had conspired against Jeroboam II, in the midst of the house of Israel. vs. 10b-c

- * There is no evidence Amos was attempting to stir up a revolution to overthrow Jeroboam.
- b) That the land was not able to bear with the prophetic words of Amos. vs. 10d
 - * The people of the Northern Kingdom were bothered by the prophetic words of judgment.
- 3) The word of Amos a mixture of lies and truth. vs. 11
 - a) Amos was falsely accused of declaring Jeroboam would “die by the sword”. vs. 11a-b
 - 1) Some say this is not a lie, but Amaziah’s implied conclusion in view of taken captive by Amaziah,
 - 2) The problem is that Amaziah is quoting Amos.
 - 3) **The** unbeliever or apostate will always slander the believer.
 - b) Amos had declared that Israel would certainly be led away captive from the land. vs. 11c
 - a) Assyria brought this to pass in 722 B.C.
 - b) The captivity and resettlement of Samaria is recorded. 2Kings 17:1-41

7:12-13 The caustic words of Amaziah to Amos.

- 1) Amaziah commanded Amos to leave the Northern Kingdom: “Go, you seer! Flee to the land of Judah. There eat bread, And there prophesy.” vs. 12
 - a) Amaziah insinuated Amos was a professional and a hireling and should return to Judah to prophesy there.
 - b) A seer was another word for a prophet able to see future things by God, as Samuel and others. 1Sam. 9:9
- 2) Amaziah commanded Amos to stop prophesying. vs. 13
 - a) Bethel “house of God” was the worship center set up by Jeroboam I, turned into the “house of wickedness”. 1Kings 12:28
 - b) Bethel was the kings sanctuary “miqdash” temple or tabernacle.
 - c) Bethel was the royal residence “mamlakah”, the kings realm, sovereign dominion, representing his authority, speaking against Bethel was speaking against Jeroboam II.

7:14-17 The response of Amos to Amaziah

7:14 The prophet Amos authenticates his true profession.

- 1) He was no prophet or son of a prophet before this time. vs. 14a-c
 - * 1Kings 20:35; 2Kings 2:5

- 2) He was from no line of prophets nor had any technical training in the schools of the prophets. vs. 14d
- 3) He was a sheepbreeder “bowker” herdsman and a tender “balac” of sycamore fruit picker and gatherer. vs. 14e

7:15 The prophet Amos revealed the time of his call to be a prophet.

- 1) His call came as he was working “following the flock”. vs. 15a
- 2) The Lord sent Amos to the North to prophesy to Israel. vs. 15b-c
* There are about 23 prophets name in Scripture, beside others, sent by God.

7:16-17 The words of Amos of judgment against Amaziah.

- 1) These were not the words of Amos in anger or vengeance, but the words of God. vs. 16
 - a) He identifies the source, as an imperative command, “Now therefore, hear the word of the LORD.” vs. 16a-b
 - b) God quotes back the words of Amaziah to him, “You say, ‘Do not prophesy against Israel, And do not spout against the house of Isaac.’” vs. 16b-c

* Spout literally means, “do not drip” that his words of prophecy were irritating, a nonsense.

- 2) The words of judgment would include the family of Amaziah.
 - a) Amaziah’s wife would become a harlot when the city is taken through being violated and made a prostitute. vs. 17a-b
 - b) Amaziah’s sons and daughters would die by the sword. vs. 17c
* Both his wife and children had to have been guilt by participation, otherwise God would be unjust. Ezk. 18
 - c) The land shall be divided to others. vs. 17d
 - d) Amaziah would die in a defiled land. vs. 17e
 - e) Israel would go in to captivity. vs. 17f

8:1-14 **The vision of summer fruit.**

8:1-3 The vision revealed to Amos.

8:1 The fourth vision.

- 1) The prophetic formula is as the first two visions, indicating the divine source. vs. 1a; Amos 7:1, 4
- 2) The same exclamatory phrase appears, “Behold” “ra’ ah” an expression of

calling one to observe with attentive perception, to gaze. vs. 1b

- 3) The vision was of summer fruit, which indicates ripened fruit, the nation was ripe for judgment. vs. 1c

8:2 The question to Amos.

- 1) God asked Amos what he saw, a basket of summer fruit he said. vs. 2a-d
- 2) God declared the end had come on His people, He would pass by them no more. vs. 2e-g
 - * There is a pun in Hebrew between the words “summer” and “end”, season is over and Israel is ripe for judgment,, it was certain “I will not pass by them anymore.”

8:3 The horrible consequences of the judgment.

- 1) The songs of their pagan temple will be turned into wailing in that day,” Says the Lord GOD. vs. 3a-b
 - * The songs God refused to hear. Amos 6:5
- 2) There would be many corpses cast to the ground, all being solemnly quite. vs. 3c-d

8:4-14 The impending judgment of Israel.

8:4-6 The corrupt leaders are addressed by God.

- 1) God commands the evil leader that were swallowing up the needy and causing the poor to fail “shabath”, meaning to desist or destroy by confiscating their property and oppressing them, to hear His words to them. vs. 4
- 2) God quotes their arrogant words about their corrupt financial gain, “saying”. vs. 5-6
 - a) They could not wait till the feast day was over to make money, “When will the New Moon be past, That we may sell grain?” vs. 5b
 - * All trade was suspended on the first day of the month.
 - b) They could not wait for the Sabbath to pass, “And the Sabbath, That we may trade wheat?” vs. 5c
 - * They hated to loose a day of making money. Neh. 10:31; 13:15-22
 - c) They were being dishonest with false weights, “Making the ephah small and the shekel large, Falsifying the scales by deceit.” vs. 5d-e
 - * This was prohibited in the Law. Lev. 19:36; Ja. 5:1-6
 - d) They foreclose on the debts of the poor and needy having to sell themselves into slavery, even for the

smallest of debt, “That we may buy the poor for silver, And the needy for a pair of sandals.” vs. 6a-b

* Lev. 25:39; Deut. 15:12

e) “Even sell the bad wheat?” vs. 6c

8:7-10 The promise of God to punish the evil leaders.

- 1) Yahweh sworn by the very pride of Jacob that He would never forget any of their sinful works. vs. 7
 - a) The pride “ga’ own” of Jacob refers to the One Israel took pride in Yahweh, so God is taking an oath by Himself.
 - b) Yahweh swore by His holiness. Amos 4:2
 - c) Seeing there is nothing higher, He swore by Himself. Heb. 6:13
- 2) Yahweh asked will they not fall under My judgment by two rhetorical questions, “Shall the land not tremble for this, And everyone mourn who dwells in it?” Yes! vs. 8a-b
 - a) The word tremble “ragaz”, means to cause to quake, be disquieted, perturbed.
 - b) This is taken by some as an earthquake, I believe the context is more with the horror and fear coming to their lives.

c) It is a two-fold rhetorical question that demands only one answer to both, YES!

- 3) The affirmation of their judgment is likened to that of the Nile River, “All of it shall swell like the River, Heave and subside Like the River of Egypt.” vs. 8c-d

* The reference is to the overwhelming destruction at the flooding of the Nile that took place periodically.
- 4) The prophet looks down the time of Jacob’s trouble, “And it shall come to pass in “**that day**”, says the Lord GOD, “That I will make the sun go down at noon, And I will darken the earth in broad daylight.” vs. 9

* God will do this during the time of God’s wrath in the tribulation affecting nature, as well as the moon and stars, not an eclipse. Amos 2:16; 5:18-20; 9:11
- 5) Amos returns to the present judgment of God that would bring great sorrow upon Israel, though it also applies long-term of the tribulation. vs. 10
 - a) Sounds of wailing, “I will turn your feasts into mourning, And all your songs into lamentation.” vs. 10a-b

- b) Expressions of grief, “I will bring sackcloth on every waist, And baldness on every head.” vs. 10c-d
- c) A sense of hopelessness of no posterity, “I will make it like mourning for an only *son*, And its end like a bitter day.” vs. 10e-f
* Each judgment becoming more severe!

8:11-14 The removal of the word of God from their ears.

8:11-12 The removal of the word of God from their ears.

- 1) Because they rejected the word of God and corrupted it, no prophets would be sent to them, “Behold, the days are coming,” says the Lord GOD, “That I will send a famine on the land, Not a famine of bread, Nor a thirst for water, But of hearing the words of the LORD.” vs. 11
 - a) They would have no revelation, but be groping in the dark, hopeless.
 - b) A famine and draught of the word is more severe, than bread and water!
- 2) The outcome of the famine of the word, “They shall wander from sea to sea, And from north to east; They shall run to and

- fro, seeking the word of the LORD, But shall not find *it*.” vs. 12
- a) The idea is all over their land and would not find the word of God.
 - b) God would be silent towards them and leave them to themselves.
 - c) There would come 400 years of silence between the Old and New Testament.
 - d) The rejection of God’s word ultimately will result in being given over to a lie. 2Thess. 2:10-11

8:13-14 The consequences of the famine of the word.

- 1) The phrase has a two-fold fulfillment, “In that day” . vs. 13
 - a) Short-term the day of Amos.
 - b) Long-term the tribulation “In that day” . Amos 5:18-20; 8:9-10, 11
- 2) Human strength will not be enough, “the fair virgins And strong young men Shall faint from thirst.” vs. 13
- 3) Those who trusted in their idolatrous apostasy will go into captivity. vs. 14
 - a) The people who making oaths by the golden calf of Bethel and Dan, “Those who swear by the sin of Samaria, Who say, ‘As your god lives, O Dan!’” vs. 14a-d

- b) Also in Beersheba in the south, ‘As the way of Beersheba lives!’ They shall fall and never rise again.” vs. 14e-f; 5:5
 * In 722 B.C Shalmanesar captured Samaria and took 27,390 persons into exile.

9:1-15 The vision of Yahweh at the pagan altar judging Israel.

9:1-10 The judgment on idolatrous Israel.

9:1-4 The judgment of God would be total and complete.

- 1) Amos saw God standing giving the imperative command to destroy the pagan temple possibly at Bethel, falling upon their heads. vs. 1a-e
 - a) The doorposts “kaphtor” indicates the capital of the pillars supporting the roof, collapsing the temple on them, shaking the thresholds of the entrance, so none escape.
 - b) The same word is found for the origin of the Philistines. vs. 7
- 2) God would kill the remainder by the sword, if some did escape, none would escape or be delivered. vs. 1f-h
 - * The personal pronoun “I” in reference to God appears six times from verse

1-4, God would be the One fighting and destroying Israel.

- 3) God is their adversary and describes the thoroughness of His justice in judgment of those who apostatized by the hand of Assyria to search and find all, God being Omnipresent and Omnipotent. vs. 2-4
 - a) They could not hide in Sheol nor heaven, God would find them, “take them and bring them down”. vs. 2
 - b) They would not be able to hide on top of Carmel in some cave nor the bottom of the sea, God would “search and take them and command the sea serpent to bite them”. vs. 3
 - c) They would not be safe in captivity God would command the sword to kill them, His eyes on them being for “harm and not good”. vs. 4

9:5-6 The Omnipotence of God is illustrated as able to carry out His judgments.

- * These verses are in rhythmic meter like a hymn
- * We have the Song of Moses and Deborah. Deut. 32:34; Judges 5:12
- 1) The identity of God is “The Lord GOD of hosts”, the Captain of the armies of heave. vs. 5a
 - a) No one can defeat Him
 - b) No one can survive before Him.

- c) No human army can oppose Him.
- 2) Yahweh is able to melt the earth, bring mourning to man, execute His judgment to the end, like a River of Egypt that swells and recedes. vs. 5b
- 3) Yahweh who created and sustains His creation. vs. 6
 - a) He builds His layers in the sky, has founded His strata in the earth and brings rain calling the waters of the sea to water the earth. vs. 6a-d
* Creator and sustainer. Amos 5:8
 - b) His name is Yahweh. vs. 6e
 - c) This is the third doxology in Amos. Amos 4:13; 5:8-9

9:7-10 The people of Israel were no different than the heathen despite her privilege.

- 1) The three rhetorical questions asked by their covenant God Yahweh revealed the presumed entitlement pride of Israel about her election that had come to their own mind by having only one right answer, YES! vs. 7
 - a) They were like the people of Ethiopia, Philistines or Syrians to God, sinful. vs. 7a-c
 - b) God was sovereign in control of the nation, directing Israel from Egypt, the Philistines from Caphtor and the Syrians from Kir. vs. 7d-f

- 2) Yahweh said “yes” He was observing the deeds of the “sinful kingdom” Israel and would be judged by death and captivity, but not completely destroy it. vs. 8
* The exclamation “behold” means pay attention and understand the Omniscience of God, nothing escapes Him!
- 3) Yahweh would command the scatter of His people in His judgment. vs. 9
 - a) He certainly would sift the house of Israel among all nations, the remnant. vs. 9a-b
 - b) He illustrated it vividly that the certainly of the remnant, “As *grain* is sifted in a sieve; Yet not the smallest grain shall fall to the ground.” vs. 9c-d
 - 1)) Separation is the idea in the sifting of the evil from the remnant.
 - 2)) The smallest grain of evil would not pass through the sifter, only the remnant to be scattered. 722, 586 B.C.
- 4) Yahweh make perfectly clear the guilty would perish. vs. 10
 - a) All the sinners of My people shall die by the sword.” vs. 10a
 - b) He quotes their pompous words, “Who say, ‘The calamity shall not overtake nor confront us.’” vs. 10b-c

9:11-15 The restoration of Israel.

9:11-12 The Second Coming of Jesus to the earth.

- 1) “On that day”, a key phase for the “Day of the Lord”, at the Second Coming to set up the Millennial Kingdom when God will rebuild the Tabernacle of David that has fallen down and rebuild it again. vs. 11
- a) This was confirmed by James quoting this passage in the First Church Council. Acts 15:16-18; 2Sam. 7:12-13; Is. 9:6-7; Jer. 31:15, 17; Hos. 3:4-5
- b) Israel has been cut off, but in the last seven years of tribulation God will once again deal with Israel. Dan. 9:27; Rev. 12:6
- c) Replacement theology is unscriptural, that the church has replaced the nation of Israel, the church is not spiritual Israel! Rom 9-11; Gen. 12:3
- d) Israel is the wife of Yahweh put away by divorce for her spiritual adultery, the church is a virgin looking for a wedding.
- e) God is choosing a bride for Himself, the church, Jew and Gentile, one in Christ.

f) Israel became a nation on May 14, 1948 for 3rd time.

g) In June of 1967 in the six day war, Jerusalem was taken and the temple mount.

2) The purpose and plan of God is declared, that Israel rule and reign on the earth in the Millennium. vs. 12

a) The Gentiles will serve the Jews, “That they may possess the remnant of Edom, the perennial enemies of Israel, as well as all the Gentiles who are called by My name.” vs. 12a-b

* Ex. 15:15; Num. 20; Judges 11:17-18; 1Sam. 14:47

b) The One predicting it is Yahweh, “Says the LORD who does this thing.” vs. 12c

9:13-15 The blessings on the land and the Jewish people.

- 1) The land, mountains and hills will blossom in abundance of fruit. vs. 13
- a) Once again the word behold, an exclamation of taking note and belief in what God would do in the last days.
- b) The blessing are according to the restoration, the harvest will yield fast. Lev. 26; Deut. 28:1-14
- 2) The Jews will re-gather the remnant Petra and the world to the land and they will

rebuild cities and plant the waste land
and be blessed. vs. 14

3) The covenant God Yahweh guarantees He gave the land to the Jews and they will never be removed, ever again, “I will plant them in their land, And no longer shall they be pulled up From the land I have given them,” Says the LORD your God.” vs. 15

* The two-fold fulfillment of bringing them back in the land and then pouring out His Spirit during the Great-Tribulation to reign in the Kingdom Age. Ezk. 36-37; Lev. 26; Deut. 28:1-14