

**NOTES: Amos**

03/06/2017

Quick Index: [Background Information, Summaries, Overviews, Outlines](#)

[Important / Key Verses](#)

[References \(2\) in New Testament](#)

[Intro to Notes on Amos – Dr. Thomas Constable](#)

[Amos - Jewish References](#)

[Outline Charts](#)

[Additional References](#)

[IVP Bible Background Commentary 2<sup>nd</sup> Edition](#) (with additional references)

Amos Chapters [1](#) – [2](#) – [3](#) – [4](#) – [5](#) – [6](#) – [7](#) – [8](#) – [9](#)

[Gene Getz Life Application Videos](#)

[Maps / Charts](#)

[Chart of Entire Old Testament](#)

[Prophets and Kings of Judah and Israel; Kings of Assyria, Babylon, Persia](#)

[OT Chronology](#)

[Brief History from Moses to Alexander the Great](#)

[Amos' Earthquake](#)

[Audio Versions of Bible book of Amos](#)

## Interesting Facts About Amos

**MEANING:** Burden or Burden Bearer.

**AUTHOR:** Amos

**TIME WRITTEN:** Possibly around 755 B.C.

**POSITION IN THE BIBLE:** 30th Book in the Bible  
30th Book in the Old Testament  
8th of 17 books of Prophecy (Isaiah - Malachi)  
3rd of 12 minor prophets (Hosea - Malachi)  
36 Books to follow it.



**CHAPTERS:** 9

**VERSES:** 146

**WORDS:** 4,217

**OBSERVATIONS ABOUT AMOS:**

- Amos prophesied in Bethel about 755 B.C.
- Amos was a farmer who became a prophet.
- The only time the name of Amos appears in the Old Testament is in the Book of Amos.
- Amos was from Tekoa in Judah. Tekoa was located about twelve miles south of Jerusalem.
- Astronomical calculations indicate that a solar eclipse occurred in Israel on June 15, 763 B.C. Therefore the event would have been fresh in the mind of the people when Amos wrote in Amos 8:9 - 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.
- Amos ministered:
  - After:
    - Obadiah
    - Joel
    - Jonah

# AMOS

Just before:

- Hosea
- Micah
- Isaiah

■ During the time of Amos:

It was a period of optimism in Israel.

There was great prosperity.

Economic circumstances were almost ideal.

Military circumstances were almost ideal.

Assyria, Babylon, Syria, and Egypt were relatively weak.

It was three decades before Israel would fail to Assyria.

■ The key to the Book of Amos is God's judgment of Israel.

■ The sins of Israel are great.

Empty ritualism in religion.

Oppression of the poor by the rich.

Idolatry

Deceit

Self-righteousness

Arrogance

Greed

Materialism

Callousness

■ Although the people have repeatedly broken every aspect of their covenant relationship with Jehovah, God's mercy and love for them is demonstrated by His sending Amos to warn the people of their fate should they refuse to repent.

■ Seven times in the Book of Amos, God says, I will send fire.

■ God promises to:

Reinstate the Davidic line.

Renew the land.

Restore the Temple.



Barnes Bible Charts

Amos is the prophet whose book stands third among the "Twelve" in the Hebrew canon. No other person bearing the same name is mentioned in the Old Testament, the name of the father of the prophet Isaiah being written differently ('amots). There is an Amos mentioned in the genealogical series [Luke 3:25](#), but he is otherwise unknown, and we do not know how his name would have been written in Hebrew. Of the signification of the prophet's name all that can be said is that a verb with the same root letters, in the sense of to load or to carry a load, is not uncommon in the language.

<http://biblehub.com/topical/a/amos.htm> [ISBE]

Amos was born in the Judean town of Tekoa [The city name of Tekoa means "place of setting up a tent."], near modern Bethlehem, Israel. His activities probably took place during the reign of Uzziah, also called Azariah, King of Judah (reigned 783-742 B.C.), and Jeroboam II, King of Israel (reigned 786-745).

In his youth Amos was a shepherd. As a young man he tells of having received a divine commandment to go to the Israelite shrine at Bethel. Once there, he proceeded to fulminate against the popular errors of his day and was ousted by the head priest, Amaziah. Apparently, Amos was a prophet for only a short time, and he did not write down his prophetic messages and utterances. At that time, oracles such as those of Amos were preserved in an oral tradition; that is, they were transmitted by spoken word among Temple circles at Jerusalem. Amos's prophecies were probably written down before the kingdom of Israel was conquered by the Assyrians in 721 B.C.

His oracles are preserved in the biblical book of Amos, which is traditionally placed at the beginning of the Twelve Minor Prophets. Chronologically Amos is the earliest of these prophets, and his book offered a pattern for later prophetic books. The nine chapters are written in a poetic style with a prose introduction. They contain three kinds of composition: oracles telling of impending doom against Judah, Israel, and the neighboring peoples; a brief description of the life of the prophet; and a few verses that scholars generally agree are later additions.

Amos was particularly preoccupied with the moral corruption of his generation and their theological misconceptions. He denounced the corrupt aristocracy and its total neglect of the poor. He criticized those who made sacrifices to God but hypocritically neglected the moral law. He inveighed against those who presumed that they need give no accounting to God for their actions because they were His Chosen People. Above all, Amos shocked his contemporaries by dissociating his message and work from the prophets of his day and by foretelling doom and destruction for Israel. As a counterbalance to this apocalyptic message, Amos also predicted the restoration of the Davidic kingdom and the return of the Exiles. It is at this point that one can find a universalism in Amos which appears again for the first time in vivid form in the writings of Deutero-Isaiah. The God of Amos was not limited to one nation.

Amos has always been important in both Jewish and Christian theology and beliefs. The Talmud (Makkot 24a) states that all 613 commandments of Judaism are contained in one admonition of Amos: "Seek Me and live." Amos is quoted in the New Testament and by the early Christian Church Fathers, who interpreted him as prophesying the doom of Judaism and the rise of Christianity.

<http://www.encyclopedia.com/philosophy-and-religion/bible/old-testament/amos>

<http://biography.yourdictionary.com/amos>

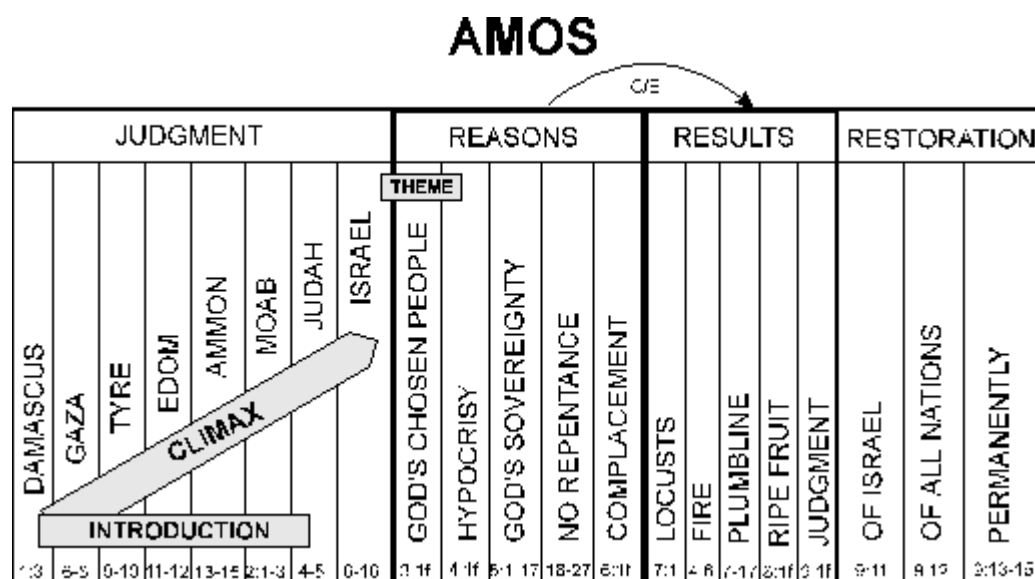
## I. Introduction

The Old Testament prophets were adept at luring hostile audiences into listening to their judgment speeches. In 1 Kings 20:35-43 a prophet tricked Ahab into pronouncing his own guilt and punishment. And Nathan tricked David into declaring his own guilt by the artful use of a parable (2 Sam. 12).

Amos 1-2 contains a great example of this entrapment technique, and recognizing what Amos is doing here really helps us to understand what is being said and what the theme of the book is.

### Overview of Book:

- Seven speeches pronouncing Judgment.
- Five messages describing the reasons for the judgment and just how bad they were.
- Five visions to show how bad the judgment will be.
- Promise of restoration in the future.

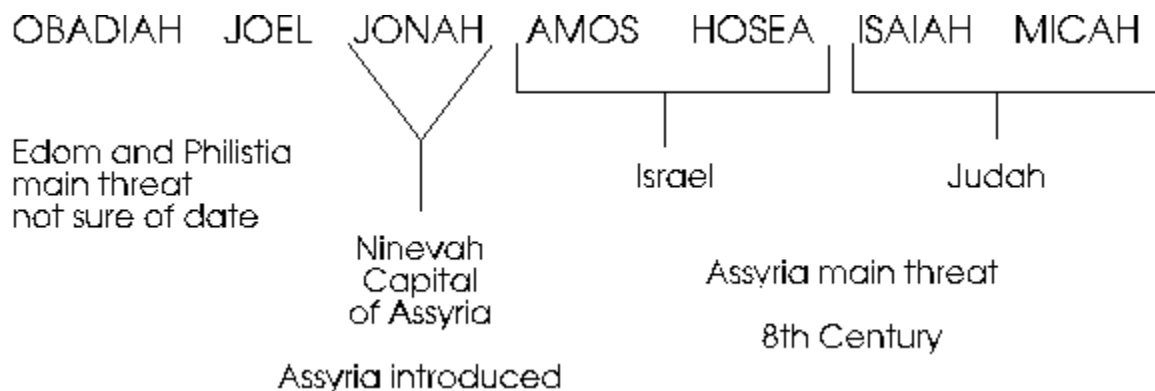


I also want to spend some time showing you some of the literary devices that the prophets used. Most of what they did is lost on the modern reader, but they were skilled writers and understanding some of these literary devices really opens up the book.

So, with this in mind, let's study the book of Amos...

### A. Author and Date (1:1)

Amos was a shepherd from the southern kingdom of Judah. Amos 7:15 shows us that he received a direct call from God to go prophesy to the northern kingdom of Israel. So Amos goes to Bethel, which was functioning as the capitol of Israel. The king, Jeroboam II, lived there. Bethel had special significance in Israel's history. In Genesis 28: we see that this is where Jacob had his dream about the angels descending on the ladder and his wrestling with God. But now it had become the center for idol worship in the Northern Kingdom. Jeroboam set up golden calves in Bethel and Dan for the Israelites to worship, because he didn't want the people worshipping God in Jerusalem and reuniting the kingdom.



It says this happened in the days of Uzziah, king of Judah and in the days of Jeroboam. So we know this to be somewhere between 790-753 BC. Israel was at the height of its power politically, but was very corrupt spiritually and morally.

We know that Israel was defeated by the Assyrians in 722 B.C., so this is just before that time and Amos is warning Israel so they will turn from their wicked ways before it is too late. And that brings us to the theme of the book.

### B. The Theme (1:2)

One thing we need to notice is the phrase, "The Lord roars from Zion." God has been Israel's shepherd. The Israelites are familiar with the 23rd Psalm, etc. Like a shepherd, God is supposed to take care of them. But Amos, a shepherd himself, uses what would have been a very vivid word picture to that society. God is now like a Lion to Israel. The lion was probably the most feared animal of that time. It could attack and devour a flock of sheep while the shepherd watched helplessly.

So this imagery sets the stage and lets the people know that God is angry. Why is He angry? That is the theme of the book. And I don't want to tell you just yet.

So, with these things in mind, we see Amos is preaching in the Northern Kingdom to the Israelites, and he begins by giving a series of speeches against Israel's surrounding enemies.

## II. The Roar of Judgment (1:3-2:16)

I can just imagine him shouting and pronouncing judgment on these surrounding nations, and his audience would be listening with delight as he listed the evil things their enemies had done and what God was going to do to them. After all, there were a number of prophecies, like the one in Jeremiah 30:7f, that had Israel anticipating a day when God would deliver them from their enemies. When we studied Obadiah and Joel, you may remember they talked about the day of the Lord when the nations would be judged.

Let's look at the speeches in Amos. Typically, people read these speeches and try to draw application from each one. They try to analyze each nation's sin, etc. But that is perhaps, not the best way to understand what Amos is doing here.

It seems that Amos is using these speeches to build to a climax. He starts with foreigners, then denounces Israel's neighbors and then the seventh speech is against Judah. You all know that the number seven is significant in the Bible and it was to the Jew. They would have thought this was the culmination of the sermon and they certainly would have been pleased that Judah was going to get what was coming to her.

But Amos uses another literary device to build the listener's interest and make him hang around till the end. Let's look at what Amos does:

### The Three/Four Formula

One of the first things you notice is this saying, "for three transgressions of \_\_\_\_\_ and for four . . . ." What does that mean?

It is especially confusing when he doesn't list three or four things after he says that. We might label this device as an x/x+1 formula. This x/x+1 formula is found throughout the Bible and usually follows a set pattern.

- It is occasionally used to emphasize completeness as in Job 40:5 which says, "Once I have spoken, and I will not answer; Even twice, and I will add no more."
- It is sometimes used to mean "a few" - one or two of something. e.g. There were a couple of people at the meeting.
- It is sometimes used to mean abundance - "7 even 8" is used more often to refer to that. Micah 5:5 says,

When the Assyrian invades our land,  
When he tramples on our citadels,

Then we will raise against him  
Seven shepherds and eight leaders of men.

This means there will be plenty of shepherds (leaders). This is also seen in Ancient Near Eastern secular literature (from Ugarit). (E.g. Baal has 7 yea 8 bolts of lightning.)

- Sometimes it is more literal. The second number is what is being emphasized and the phrase “3 even 4” is mostly used for poetic parallelism. But it usually precedes a list of some sort. In Ps 62:11-12 we see the one/two formula. In Proverbs 30:15-16, 18-19, 21-23, 29-31 we have the three/four formula and in Job 5:19-22 and Proverbs 6:16-19 we have a six/seven grouping. Proverbs 6:16-19 is fairly well known....

In all these sections the author gives a list corresponding to the larger number of the formula. The significance of all this is that the typical Jew would have been expecting Amos to list four transgressions for each of these nations mentioned. Does he do that? No. Why?

Amos is going to adapt this common 3-4 # formula to set up the audience and emphasize his message. Let's look at the speeches: ...

<https://bible.org/seriespage/3-amos>

### **Why is Amos so important?**

Amos was fed up. While most of the prophets interspersed redemption and restoration in their prophecies against Israel and Judah, Amos devoted only the final five verses of his prophecy for such consolation. Prior to that, God's word through Amos was directed against the privileged people of Israel, a people who had no love for their neighbor, who took advantage of others, and who only looked out for their own concerns.

More than almost any other book of Scripture, the book of Amos holds God's people accountable for their ill-treatment of others. It repeatedly points out the failure of the people to fully embrace God's idea of justice. They were selling off needy people for goods, taking advantage of the helpless, oppressing the poor, and the men were using women immorally (Amos 2:6–8; 3:10; 4:1; 5:11–12; 8:4–6). Drunk on their own economic success and intent on strengthening their financial position, the people had lost the concept of caring for one another; Amos rebuked them because he saw in that lifestyle evidence that Israel had forgotten God.

<https://www.insight.org/resources/bible/the-minor-prophets/amos>



## Author

Amos was from Tekoa (1:1), a small town in Judah about 6 miles south of Bethlehem and 11 miles from Jerusalem. He was not a man of the court like Isaiah, or a member of a priestly family like Jeremiah and Ezekiel. He earned his living from the flock and the sycamore-fig grove (1:1; 7:14–15). Whether he owned the flocks and groves or only worked as a hired hand is not known. His skill with words and the strikingly broad range of his general knowledge of history and the world preclude his being an ignorant peasant. Though his home was in Judah, he was sent to announce God's judgment on the northern kingdom (Israel). He probably ministered for the most part at Bethel (7:10–13; see 1Ki 12:28–30 and notes), Israel's main religious sanctuary, where the upper echelons of the northern kingdom worshiped.

The book brings his prophecies together in a carefully organized form intended to be read as a unit. It offers few, if any, clues as to the chronological order of his spoken messages—he may have repeated them on many occasions to reach everyone who came to worship. The book is ultimately addressed to all Israel (hence the references to Judah and Jerusalem).

## Date and Historical Situation

According to the first verse, Amos prophesied during the reigns of Uzziah over Judah (792–740 b.c.) and Jeroboam II over Israel (793–753). The main part of his ministry was probably carried out c. 760–750. Both kingdoms were enjoying great prosperity and had reached new political and military heights (cf. 2Ki 14:23–15:7; 2Ch 26). It was also a time of idolatry, extravagant indulgence in luxurious living, immorality, corruption of judicial procedures and oppression of the poor. As a consequence, God would soon bring about the Assyrian captivity of the northern kingdom (722–721).

Israel at the time was politically secure and spiritually smug. About 40 years earlier, at the end of his ministry, Elisha had prophesied the resurgence of Israel's power (2Ki 13:17–19), and more recently Jonah had prophesied her restoration to a glory not known since the days of Solomon (2Ki 14:25). The nation felt sure, therefore, that she was in God's good graces. But prosperity increased Israel's religious and moral corruption. God's past punishments for unfaithfulness were forgotten, and his patience was at an end—which he sent Amos to announce.

With Amos, the messages of the prophets began to be preserved in permanent form, being brought together in books that would accompany Israel through the coming debacle and beyond. (Since Amos was a contemporary of [Hosea](#) and [Jonah](#), see Introductions to those books.)

<http://www.biblica.com/bible/online-bible/scholar-notes/niv-study-bible/intro-to-amos/>



**Who wrote the book?**

The prophet Amos lived among a group of shepherds in Tekoa, a small town approximately ten miles south of Jerusalem. Amos made clear in his writings that he did not come from a family of prophets, nor did he even consider himself one. Rather, he was “a grower of sycamore figs” as well as a shepherd (Amos 7:14–15). Amos’s connection to the simple life of the people made its way into the center of his prophecies, as he showed a heart for the oppressed and the voiceless in the world.

**Where are we?**

Amos prophesied “two years before the earthquake” (Amos 1:1; see also Zechariah 14:5), just before the halfway point of the eighth century BC, during the reigns of Uzziah, king of Judah, and Jeroboam, king of Israel. Their reigns overlapped for fifteen years, from 767 BC to 753 BC.

Though he came from the southern kingdom of Judah, Amos delivered his prophecy against the northern kingdom of Israel and the surrounding nations, leading to some resistance from the prideful Israelites (Amos 7:12). Jeroboam’s reign had been quite profitable for the northern kingdom, at least in a material sense. However, the moral decay that also occurred at that time counteracted any positives from the material growth.

**Why is Amos so important?**

Amos was fed up. While most of the prophets interspersed redemption and restoration in their prophecies against Israel and Judah, Amos devoted only the final five verses of his prophecy for such consolation. Prior to that, God’s word through Amos was directed against the privileged people of Israel, a people who had no love for their neighbor, who took advantage of others, and who only looked out for their own concerns.

More than almost any other book of Scripture, the book of Amos holds God’s people accountable for their ill-treatment of others. It repeatedly points out the failure of the people to fully embrace God’s idea of justice. They were selling off needy people for goods, taking advantage of the helpless, oppressing the poor, and the men were using women immorally (Amos 2:6–8; 3:10; 4:1; 5:11–12; 8:4–6). Drunk on their own economic success and intent on strengthening their financial position, the people had lost the concept of caring for one another; Amos rebuked them because he saw in that lifestyle evidence that Israel had forgotten God.

**What's the big idea?**

With the people of Israel in the north enjoying an almost unparalleled time of success, God decided to call a quiet shepherd and farmer to travel from his home in the less sinful south and carry a message of judgment to the Israelites. The people in the north used Amos’s status as a foreigner as an excuse to ignore his message of judgment for a multiplicity of sins.

However, while their outer lives gleamed with the rays of success, their inner lives sank into a pit of moral decay. Rather than seeking out opportunities to do justice, love mercy, and walk humbly, they embraced their arrogance, idolatry, self-righteousness, and materialism. Amos communicated God's utter disdain for the hypocritical lives of His people (Amos 5:21–24). His prophecy concludes with only a brief glimpse of restoration, and even that is directed to Judah, rather than the northern kingdom of Israel (9:11–15).

### **How do I apply this?**

Injustice permeates our world, yet as Christians we often turn a blind eye to the suffering of others for “more important” work like praying, preaching, and teaching. But the book of Amos reminds us that those works, while unquestionably central to a believer's life, ring hollow when we don't love and serve others in our own lives. Do you find yourself falling into that trap at times—prioritizing prayer over service?

The prophecy of Amos should simplify the choices in our lives. Instead of choosing between prayer and service, the book of Amos teaches us that both are essential. God has called Christians not only to be in relationship with Him but also to be in relationships with others. For those Christians whose tendency has been to focus more on the invisible God than on His visible creation, Amos pulls us back toward the center, where both the physical and the spiritual needs of people matter in God's scheme of justice.

<https://www.insight.org/resources/bible/the-minor-prophets/amos>

## NOTES ON AMOS – DR. THOMAS CONSTABLE

### TITLE AND WRITER

The title of the book comes from its writer. The prophet's name means "burden-bearer" or "load-carrier."

Of all the 16 Old Testament writing prophets, only Amos recorded what his occupation was before God called him to become a prophet. Amos was a "sheepherder" (Heb. *noqed*; cf. 2 Kings 3:4) or "sheep breeder," and he described himself as a "herdsman" (Heb. *boqer*, 7:14). He was more than a shepherd (Heb. *ro'ah*), though some scholars deny this.<sup>[1]</sup> He evidently owned or managed large herds of sheep, and or goats, and was probably in charge of shepherds. Amos also described himself as a grower of sycamore figs (7:14). Sycamore fig trees are not true fig trees but a variety of the mulberry family, which produces fig-like fruit. Each fruit had to be scratched or pierced to let the juice flow out so the "fig" could ripen. These trees grew in the tropical Jordan Valley, and around the Dead Sea, to a height of 25 to 50 feet, and bore fruit three or four times a year. They did not grow as well in the higher elevations such as Tekoa, Amos' hometown, so the prophet appears to have farmed at a distance from his home, in addition to tending herds. Tekoa stood 10 miles south of Jerusalem in Judah. Thus, Amos seems to have been a prosperous and influential Judahite, but there is no indication that he was a priest, or had any connection with the royal family or the ruling classes in his land. Amos' natural surroundings had a profound effect on him and his writing (cf. 1:2; 2:9; 3:4-5; 5:19-20, 24; 6:12; 7:1-6; 8:1; 9:3-15).



### DATE

Amos ministered during the reigns of King Jeroboam II of Israel (793-753 B.C.) and King Uzziah (Azariah) of Judah (792-740 B.C.), specifically two years before "the earthquake" (1:1). Zechariah also referred to a notable earthquake during the reign of Uzziah (Zech. 14:5). Josephus wrote that an earthquake occurred when Uzziah entered the temple and was struck with leprosy (cf. 2 Chron. 26:16-20).<sup>[2]</sup> However, this may be simply Jewish tradition. Archaeological excavations at Hazor and Samaria point to evidence of a violent earthquake in Israel about 760 B.C.<sup>[3]</sup> So perhaps Amos ministered about 760 B.C. This date may account for the omission of the name of King Jotham who ruled as coregent with Uzziah from 750-740 B.C. Thus Amos was a contemporary of the other eighth-century prophets: Jonah, Hosea, Isaiah, and Micah.

"A flurry of prophetic activity was divinely inaugurated in the eighth century B.C., mainly to warn the northern kingdom of an impending destruction if she did not repent and reverse her way of life."<sup>[4]</sup>

### PLACE OF COMPOSITION

Since Amos lived in the Judean town of Tekoa, he was a prophet from the Southern Kingdom. His hometown served as a defensive warning outpost for the protection of Jerusalem from the south. Similarly, Amos' prophecies were a defensive warning for the protection of Israel from the south.

Amos ministered in the chief center of idolatry in Israel: Bethel, near the southern border of Israel. Amos was a southerner ministering a message of judgment to the northerners of his day.

### AUDIENCE AND PURPOSE

Amos prophesied against the Northern Kingdom of Israel (1:1). Yahweh raised him up to announce judgment on Israel because of her covenant unfaithfulness and rebellion against His authority. Amos announced the destruction of the Northern Kingdom, but he also predicted that the Lord would preserve a remnant that was repentant. He would restore this remnant to political prominence and covenant blessing, and through them, draw all nations to Himself. Amos announced a warning to the residents of the Northern Kingdom, but he also held out hope.

Amos emphasized God's righteousness; Hosea, his contemporary in the north, God's love. Amos' prophecies are more threatening; Hosea's are more tender. Amos' professional life is a subject of his prophecies; Hosea's home life is a subject of his.

### HISTORICAL BACKGROUND

These were times of political stability, material prosperity, and geographical expansion for both the Northern and the Southern Kingdoms (cf. 1:6; 6:2, 13; 2 Kings 14:23-29; 2 Chron. 26:1-15). Jeroboam II and Uzziah were two of the most competent and effective kings that their respective kingdoms enjoyed. They brought their nations to heights of success, second only to those in Solomon's golden age. Archaeologists have found hundreds of ivory inlays in the excavations of Samaria, proving the Northern Kingdom's prosperity.<sup>[5]</sup> The Northern Kingdom was at the height of its power during Jeroboam II's reign. Aram had not recovered from its defeat by Adad-Nirari III of Assyria in 802 B.C., and Assyria had not yet developed into the superpower that it became under Tiglath-Pileser III (745-727 B.C.).

"Commerce thrived (8:5), an upper class emerged (4:1-3), and expensive homes were built (3:15; 5:11; 6:4, 11). The rich enjoyed an indolent, indulgent lifestyle (6:1-6), while the poor became targets for legal and economic exploitation (2:6-7; 5:7, 10-13; 6:12; 8:4-6). Slavery for debt was easily accepted (2:6; 8:6). Standards of morality had sunk to a low ebb (2:7)."<sup>[6]</sup>

"In other words the prosperity of Israel was merely a thin veneer over a mass of poverty and misery."<sup>[7]</sup>

Religion flourished too. The Hebrews participated in the yearly festivals (4:4; 5:5; 8:3, 10) and offered their sacrifices enthusiastically (4:5; 5:21-23). They believed God was with them and considered themselves immune to disaster (5:14, 18-20; 6:1-3; 9:10). Yet they worshipped the native Canaanite deities along with Yahweh.

"If the Prophet Amos were to come to our world today, he would probably feel very much at home; for he lived at a time such as ours when society was changing radically."<sup>[8]</sup>

### UNITY

Almost all scholars agree that the Book of Amos was originally a single book that the prophet Amos wrote. Comparison with the writings of the other eighth-century prophets, plus the consistently vivid and forthright style of Amos, make this conclusion virtually inescapable.<sup>[9]</sup>

### THEOLOGY

Amos' descriptions of God remind the reader of the descriptions of Him in the first few chapters of Genesis. Amos stressed the sovereignty of Yahweh over history. He controls the movements of peoples (9:7) and the order of nature (4:13; 5:8). The prophet also affirmed the ability of people to submit to or reject the

Lord's authority. He reminded his hearers of Yahweh's election of Israel (3:2), but repudiated the popular idea of his day that God would not punish His people.

"Amos, more than any other prophet, urged the responsibility of elective privilege."[\[10\]](#)

"Whereas Hosea was crushed with a sense of the unfaithfulness of Israel to the love of God, Amos was outraged at the violence they had done to the justice and righteousness of God. The note he strikes in his prophecy is the counterpart and corollary to the message uttered by [his contemporary,] Hosea."[\[11\]](#)

Like many of the other prophets, Amos spoke of the day of the Lord. He saw it as a time when God would judge sin, even in His own people (5:18-20). Another day would come, however, when David's kingdom would be restored and would include both Jews and Gentiles (9:13-15).[\[12\]](#)

Amos' emphases on man and sin emphasize idolatry and social injustice, frequent themes in the other writing prophets, but especially prominent in this book.

"No other prophet was inspired to give such a proportion of scrutiny to the justice system of Israel."[\[13\]](#)

### STRUCTURE AND STYLE

Scholars have observed that Amos wrote in the covenant-lawsuit structure and style that was common in the ancient Near East in his day (the *rib* oracle).[\[14\]](#) His words are covenant-lawsuit addresses.[\[15\]](#) The Great King (God) is introduced in the third person (1:2), and then begins to speak in the first person (1:3). Amos' phraseology illustrates the covenant background against which it was written, namely, the Mosaic Covenant.[\[16\]](#) One writer called the genre of the entire book a covenant enforcement document.[\[17\]](#) Other stylistic features that Amos employed prominently include repetition (e.g., 1:3, 4, 5), summary quotation (e.g., 4:1; 6:13; 8:5-6; 9:10), and irony (e.g., 4:1).

"Amos makes use of a wide range of literary devices in presenting his oracles: metaphors, simile, epithets, proverbs, short narratives, sarcasm, direct vituperation, vision, taunt, dialogue, irony, satire, parody—a virtual anthology of prophetic forms' (Ryken 1993, 342)."[\[18\]](#)

"... he is the author of the purest and most classical Hebrew in the entire Old Testament."[\[19\]](#)

Amos was probably an impressive and effective speaker, as well as a gifted writer, since his writing style is rhetorical. He used short, uncomplicated sentences. He often asked questions and provided explanations. He also knew the power of repetition. He illustrated his points well with figures of speech and lessons from nature. Perhaps after he finished preaching in Bethel, he returned to Tekoa and wrote down his prophecies on a scroll.

### OUTLINE

- I. Prologue 1:1-2
  - A. Introduction 1:1
  - B. Theme 1:2
- II. Prophetic messages that Amos delivered 1:3—6:14
  - A. Oracles against nations 1:3—2:16

1. An oracle against Aram 1:3-5
  2. An oracle against Philistia 1:6-8
  3. An oracle against Phoenicia 1:9-10
  4. An oracle against Edom 1:11-12
  5. An oracle against Ammon 1:13-15
  6. An oracle against Moab 2:1-3
  7. An oracle against Judah 2:4-5
  8. An oracle against Israel 2:6-16
- B. Messages of judgment against Israel chs. 3—6
1. The first message on sins against God and man ch. 3
  2. The second message on women, worship, and willfulness ch. 4
  3. The third message on injustice 5:1-17
  4. The fourth message on unacceptable worship 5:18-27
  5. The fifth message on complacency and pride ch. 6
- III. Visions that Amos saw chs. 7—9
- A. Three short visions of impending judgment 7:1-9
1. The swarming locusts 7:1-3
  2. The devouring fire 7:4-6
  3. The plumb line 7:7-9
- B. An intervening incident 7:10-17
1. The challenge 7:10-13
  2. The response 7:14-17
- C. Two more visions of impending judgment chs. 8—9
1. The basket of summer fruit ch. 8
  2. The Lord standing by the altar ch. 9

## MESSAGE

The Book of Amos is distinctive from the other prophetic books of the Old Testament in two respects.

First, the prophet Amos was not a prophet in the same sense that the other prophets were prophets. He was not recognized as a prophet among his contemporaries. He had not been to one of the schools of the prophets. He had not been disciplined by another recognized prophet. He was what we would call today a "layman," and an untrained layman at that. The other prophets claimed to be prophets, but Amos claimed to be a farmer and shepherd. God burdens some Christians to leave "secular" employment to announce His messages. They can identify with Amos. This was his calling, too.

Second, the prophecy of Amos is not a prophecy in the same sense that the other prophetic books were prophecies. Amos' perspective was wider than most of the other prophets. An evidence of this is that he did not refer to God as the God of Israel, as the other prophets did. Instead, he thought of Him, and referred to Him, as the God of the whole earth. Moreover, Amos grouped Judah and Israel with Damascus, Gaza, Tyre, Edom, Ammon, and Moab. He saw Yahweh as sovereign over all these city-states and nations, not just over Judah and Israel primarily. Whereas Isaiah, Jeremiah, Ezekiel, and Daniel all recorded messages of judgment against foreign nations, they focused on Judah and Israel particularly in their books. Amos

focused on Israel particularly, but he viewed Judah and Israel as two among many nations that God would judge for the same sins.

In Amos we see God as detached from the prophetic order, and from every nation, yet directing through a man uniquely chosen as His prophet, and directing over the affairs of all nations. I do not want to overemphasize this point, because these are more differences in degree than in kind.

There are at least three timeless values of the Book of Amos. It reveals the philosophy, the practice, and the promise of God's divine government.

Amos gives us the philosophy of the divine government in the comprehensiveness of its outlook. The prophet did not argue for God's universal sovereignty, nor did he even affirm it. He assumed it and applied it. In particular, he explained the standard by which God exercises His universal sovereignty, the principle by which He rules, and the patience that marks His governing.

The standard by which God measures nations is their treatment of other nations. God would judge the Arameans because they were cruel to their neighbors. He would judge the Philistines because they bought and sold other human beings. The Phoenicians traded in human lives, in spite of a covenant in which they pledged not to do so. The Edomites were unforgiving and took revenge. The Ammonites were cruel. The Moabites were violent and vindictive. The Judahites had despised the Lord's instruction regarding what their treatment of others should be. And the Israelites had oppressed the poor and needy, even within their own borders. These are all expressions of violations of human rights. All these nations violated the terms of the Noahic Covenant (Gen. 9:5-6).

The principle that lies behind this standard is that privilege brings responsibility. God's harshest judgment fell on His own people, who had the most light. The pagan nations were guilty of violating human rights, too, but their punishment would be less, because they did not have the privilege of having as much of God's revealed will as the Israelites did. We see the same principle in operation in Hosea and in Romans 1—3. All people are under divine wrath, because everyone has failed to respond positively to the light that they have. But those who have more light fall under more severe judgment, because they sin with a greater knowledge of God's will (cf. Luke 12:48). Similarly, national privilege determines national responsibility. The United States has had great privilege, and so has great responsibility to God.

The patience that marks God's sovereign governing of the world comes out clearly in Amos, too. The phrase "for three transgressions, yes, for four" reminds us that God does not judge nations for only one transgression. Every transgression will receive punishment from God, but judgment does not fall immediately. God could have judged these nations much sooner than He did, but He was patient and waited until they had sinned repeatedly. In Genesis we read, "The iniquity of the Amorite is not yet complete" (Gen. 15:16). God waited to judge all these nations until they had amassed so much sin that He could delay no longer to judge them. Fortunately, God deals with us the same way, or all of us would have died long ago. His dealings with groups of people—nations—depends on the conduct of the individuals in those groups.

If cruelty to other nations makes God angry, it is because His heart is set on kindness. If oppression stirs up His wrath, it is because He desires people to live in peace. If violations of human rights call down His judgment, it is because He longs that people experience happiness and well-being. His sovereign government always moves toward the best conditions for humanity, and He resists what disrupts those conditions. Amos closes with a picture of the world order that God desires and will bring to pass eventually. It is a picture of peace.

The second timeless value of this book is its presentation of Israel as a case study of Yahweh's government. No nation had so much light as Israel had, or a closer relationship to God than Israel did (3:1-2, 7). But in Israel, privilege had borne the fruit of sin and would end with judgment.

When God wanted to convict His people of their sins, He described the luxury and wantonness of Israel's women (4:1). John Ruskin, the English poet, claimed that war would cease when enough pure women demanded it. Amos pictured the depravity of the Israelites by describing the evil women of the nation



promoting it. He also described it ironically this way: "Enter Bethel and transgress; in Gilgal multiply transgression! Bring your sacrifices every morning, and your tithes every three days" (4:4). The Israelites were going to places of worship to engage in sinful rituals, not to worship. A modern equivalent would be: "Let's go to church to meet someone of the opposite sex that we can sin with."

Israel had sinned in failing to yield to Yahweh's chastisement (4:6, 8, 9, 10, 11). None of God's judgments on His people had moved them to repent. The Israelites who longed to see "the day of the Lord" failed to realize that it would be a day of judgment for them (5:18-20). Those of them who never gave "the day of the Lord" a thought, and were at ease in Zion, needed to realize that this day was coming.

The terrible descriptions of Israel's sins in this book appear all the worse because of Israel's privileged position. These were His chosen people. He did nothing without revealing it to them through His servants the prophets (3:7). Yet the Israelites were guilty of the sins of wanton womanhood, of refusal to submit to discipline, of professing a desire for God to act, and of indifference to the fact that He *would* act in judgment.

In five visions, Amos pronounced judgment that would fall on the Israelites. These were: the visions of the locusts, the fire, the plumb line, the basket of summer fruit, and the altar of judgment. In all of them, Amos pictured divine judgment determined, temporarily restrained, and finally executed. These prophecies of coming judgment must have sounded strange to the Israelites, who were then living lives of ease and material prosperity under King Jeroboam II. After all, had not God said He would bless the godly with prosperity? How could Amos then say that the Israelites were such great sinners? Furthermore, Amos was a "nobody" in society, a despised Judahite, a rural dolt.

Because Israel's light had been clear, her judgment would be pervasive. She had failed to take advantage of her privileges and had lived selfishly. Consequently her ruin would be complete.

The third timeless value of this book is the promise of ultimate restoration that it contains at the very end. Restoration would come in three stages. First, there would be preliminary restoration. God would restore the Davidic dynasty to power (9:11). Then, progressive restoration of the nation would follow (9:12-14). Finally, there would be permanent restoration (9:15). These blessings will all come on the Jews after Jesus Christ returns to the earth at His second coming.

Amos, then, reveals the sovereign government of the God of all the earth. We discover His philosophy of government, we see a case study of His government, and we learn of the outcome of His government in this book.

The message of Amos is that God blesses people so they can be channels of blessing to others, not so they may simply squander His blessings selfishly. My prayer is often, "Make me a blessing to someone today." Christians sometimes sing, "Channels only, blessed Master, but with all Thy wondrous power flowing through us, Thou canst use us every day and every hour." We need to ask ourselves often, "How can I help someone today?" not "How can I get someone to help me today." Christians should be givers more than takers. God blesses us as we bless others.

This message is applicable mainly to national life, because national life is the primary focus of the revelation in Amos. But obviously Christians can apply the lessons of Amos to our individual lives as well.

God still rules over all nations, not just His chosen people. He still opposes nations that violate human rights, and He will judge them. The old order may pass away with the turning of the pages of the calendar, but the divine order does not change. God remains the same. God's methods change, His requirements for His people change, His dispensations (household rules) change, but His underlying attitudes toward people do not change. Cruelty is as hateful to God today as it ever has been.

Another major lesson of Amos is that people who have the light of God's truth live with greater responsibility than those who live in darkness. The light exposes our sins, and when we see our sins, we must humble ourselves under the mighty hand of God, or we will experience His judgment. Christians have a greater

responsibility to judge themselves, "that we be not judged," than the unsaved. We may be judged, not with separation from God eternally, but with separation from much future blessing.

Amos charged Israel with injustice, avarice, oppression, immorality, profanity, blasphemy, and sacrilege: seven deadly sins. These same sins characterize believers today. We are in danger of doing what the Israelites in Amos' day of material prosperity did. We can wrongly conclude that our prosperity is a reward from God: that He is blessing us for our goodness. All the while we may be preparing ourselves for judgment. It is only as we turn from our sins, in profound repentance, that we can live. Yet if judgment comes, its purpose is not to destroy us, but to restore us to the Lord.

We must distinguish between secular nations and the church of Jesus Christ. Nevertheless, the principles that Amos reveals are applicable to both groups. The nations with greater light have greater responsibility. The church has greater light and has greater responsibility. When nations fail to take advantage of their light, they become degraded. When the church fails to take advantage of its light, it becomes degraded.

These principles are also applicable to individuals. God's people are greatly blessed people. Unfortunately, many Christians conclude that because "there is therefore now no condemnation in Christ Jesus," there is also no accountability to Christ Jesus. We must all stand before the judgment seat of Christ to receive payment for what we have done with the light that God has given us (Rom. 14; 1 Cor. 3; 2 Cor. 5). This is an awesome thought that should sober and humble us every day we live. We need to prepare for our "day of the Lord," when we will see our Savior, stand before Him, and give an account of our stewardship to Him. Amos spoke to the Israelites as the people of God. Christians are the people of God in our day, and we need to heed His strong words of warning as well.<sup>[20]</sup>

<http://www.soniclight.com/constable/notes/htm/OT/Amos/Amos.htm>

## AMOS

**Author:** Amos 1:1 identifies the author of the Book of Amos as the Prophet Amos.

**Date of Writing:** The Book of Amos was likely written between 760 and 753 B.C.

**Purpose of Writing:** Amos is a shepherd and a fruit picker from the Judean village of Tekoa when God calls him, even though he lacks an education or a priestly background. Amos' mission is directed to his neighbor to the north, Israel. His messages of impending doom and captivity for the nation because of her sins are largely unpopular and unheeded, however, because not since the days of Solomon have times been so good in Israel. Amos' ministry takes place while Jeroboam II reigns over Israel, and Uzziah reigns over Judah.

**Key Verses:** Amos 2:4, "This is what the LORD says: 'For three sins of Judah, even for four, I will not turn back [my wrath]. Because they have rejected the law of the LORD and have not kept his decrees, because they have been led astray by false gods, the gods their ancestors followed.'"

Amos 3:7, "Surely the Sovereign LORD does nothing without revealing His plan to His servants the prophets."

Amos 5:6, "Seek the LORD, and you will live; lest he break out like fire in the house of Joseph, and it devour, and there be no one to quench it in Bethel."

Amos 5:21-27, "'I hate, I despise your festivals . . . Spare me the din of your songs...'"

Amos 9:14, "I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit."

**Brief Summary:** Amos can see that beneath Israel's external prosperity and power, internally the nation is corrupt to the core. The sins for which Amos chastens the people are extensive: neglect of God's Word, idolatry, pagan worship, greed, corrupted leadership and oppression of the poor. Amos begins by pronouncing a judgment upon all the surrounding nations, then upon his own nation of Judah, and finally the harshest judgment is given to Israel. His visions from God reveal the same emphatic message: judgment is near. The book ends with God's promise to Amos of future restoration of the remnant.

**Foreshadowings:** The Book of Amos ends with a glorious promise for the future. "'I will plant Israel in their own land, never again to be uprooted from the land I have given them,' says the LORD your God" (9:15). The ultimate fulfillment of God's land promise to Abraham (Gen. 12:7; 15:7; 17:8) will occur during Christ's millennial reign on earth (see Joel 2:26,27). Revelation 20 describes the thousand-year reign of Christ on the earth, a time of peace and joy under the perfect government of the Savior Himself. At that time, believing Israel and the Gentile Christians will be combined in the Church and will live and reign with Christ.

**Practical Application:** Sometimes we think we are a "just-a"! We are just-a salesman, farmer or housewife. Amos would be considered a "just-a." He wasn't a prophet or priest or the son of either. He was just a shepherd, a small businessman in Judah. Who would listen to him? But instead of making excuses, Amos obeyed and became God's powerful voice for change.

<https://www.gotquestions.org/Book-of-Amos.html>

**Top Amos Verses (by ranking):**

<http://topverses.com/Bible/Amos>

**Key Verses and Themes Cross Reference in the Twelve Prophets**

<https://www.theologyofwork.org/old-testament/the-twelve-prophets/key-verses-and-themes-cross-reference/>

**Most Popular Verses in Amos**

**Amos 3:3** Can two walk together, except they be agreed?...

**Amos 9:13** Behold, the days come, saith the LORD, that the plowman...

**Amos 5:24** But let judgment run down as waters, and righteousness ...

**Amos 5:8** Seek him that maketh the seven stars and Orion, and tur...

**Amos 3:7** Surely the Lord GOD will do nothing, but he revealeth h...

<http://www.godvine.com/bible/amos>

## Amos in the New Testament:

### Spoken by Stephen in his defense before the council prior to his death:

Amos 5:25-27 – [Acts 7:42-43](#)

**Acts 7:43. The Hebrew of Amos 5:26 is difficult.** It seems to say, “ye took up the tabernacle of Moloch and Chiun your images, the star of your god, which ye made.” Luke follows the Septuagint interpretation with “ye took up the tabernacle of Moloch and the star of the god Rephan, the figures which ye made.” <http://www.bible-researcher.com/quote01.html>

Acts 7:

[42] But God turned away from them and gave them over <sup>122</sup> to worship the host <sup>123</sup> of heaven, as it is written in the book of the prophets: ‘ **It was not to me that you offered slain animals and sacrifices <sup>124</sup> forty years in the wilderness, was it, <sup>125</sup> house of Israel?**

[43] **But you took along the tabernacle <sup>126</sup> of Moloch <sup>127</sup> and the star of the <sup>128</sup> god Rephan, <sup>129</sup> the images you made to worship, but I will deport <sup>130</sup> you beyond Babylon .’ <sup>131</sup> [Net Bible]**

<sup>124</sup> tn The two terms for sacrifices “semantically reinforce one another and are here combined essentially for emphasis” (L&N 53.20).

<sup>125</sup> tn The Greek construction anticipates a negative reply which is indicated in the translation by the ‘tag’ question, “was it?”

<sup>126</sup> tn Or “tent.”

sn A *tabernacle* was a tent used to house religious objects or a shrine (i.e., a portable sanctuary).

<sup>127</sup> sn *Moloch* was a Canaanite deity who was believed to be the god of the sky and the sun.

<sup>128</sup> tc ‡ Most mss, including several important ones ( *P*<sup>74</sup> *κ* *A* *C* *E* *Ψ* 33 1739 *M* *h* *p* *vg* *sy*<sup>h</sup> *mae* *bo* *Cyr*), have ὑμῶν ( *humōn* , “your”) here, in conformity with the LXX of Am 5:26. But other significant and diverse witnesses lack the pronoun: The lack of ὑμῶν in B D 36 453 *gig* *sy*<sup>p</sup> *sa* *Ir*<sup>lat</sup> Or is difficult to explain if it is not the original wording here. NA <sup>27</sup> has the word in brackets, indicating some doubt as to its authenticity.

<sup>129</sup> sn *Rephan* ( *Ῥαιφάν* , *Rhaiphan* ) was a pagan deity. The term was a name for Saturn. It was variously spelled in the mss (BDAG 903 s.v. has *Rompha* as an alternate spelling). The references cover a range of deities and a history of unfaithfulness.

<sup>130</sup> tn Or “I will make you move.”

<sup>131</sup> sn A quotation from Am 5:25-27. This constituted a prediction of the exile.

**Source: NET Bible Notes**

Acts 7:42-43 – Source comparisons:

New Testament (KJV)	LXX (Brenton)	Masoretic (KJV)
<p>Acts 7:42,43 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.</p>	<p>Amos 5:25-27 Have ye offered to me victims and sacrifices, O house of Israel, forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Raephan, the images of them which ye made for yourselves. And I will carry you away beyond Damascus, saith the Lord, the Almighty God is his name.</p>	<p>Amos 5:25-27 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name [is] The God of hosts.</p>

<http://www.kalvesmaki.com/LXX/NTChart.htm>

## Spoken by James before the Apostles/Elders of Jerusalem regarding Paul, Barnabas and the Church at Antioch:

Amos 9:11-12 – Acts 15:16-17

**Acts 15:17.** The Hebrew of Amos 9:12 reads “that they may possess the remnant of Edom, and all the nations upon whom my name is called.” The Septuagint has “that the remnant of men and all the nations upon whom my name is called may seek after [me],” which Luke largely follows.

<http://www.bible-researcher.com/quote01.html>

Acts 15:

[15] The <sup>44</sup> words of the prophets agree <sup>45</sup> with this, as it is written,

[16] ‘ **After this <sup>46</sup> I <sup>47</sup> will return, and I will rebuild the fallen tent <sup>48</sup> of David; I will rebuild its ruins and restore <sup>49</sup> it,**

[17] **so that the rest of humanity <sup>50</sup> may seek the Lord, namely, <sup>51</sup> all the Gentiles <sup>52</sup> I have called to be my own, <sup>53</sup> says the Lord, <sup>54</sup> who makes these things**

[18] known <sup>55</sup> from long ago. <sup>56</sup> **[Net Bible]**

<sup>44</sup> tn *Grk* “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (*kai*) has not been translated here.

<sup>45</sup> sn The term *agree* means “match” or “harmonize with.” James’ point in the introduction argues that many of the OT prophets taught this. He gives one example (which follows).

<sup>46</sup> tn *Grk* “After these things.”

<sup>47</sup> sn The first person pronoun *I* refers to God and his activity. It is God who is doing this.

<sup>48</sup> tn Or more generally, “dwelling”; perhaps, “royal tent.” According to BDAG 928 s.v. σκηνή the word can mean “tent” or “hut,” or more generally “lodging” or “dwelling.” In this verse (a quotation from Am 9:11) BDAG refers this to David’s ruined kingdom; it is possibly an allusion to a king’s tent (a royal tent). God is at work to reestablish David’s line (Ac 2:30-36; 13:32-39).

<sup>49</sup> tn BDAG 86 s.v. ἀνορθόω places this verb under the meaning “to build someth. up again after it has fallen, *rebuild, restore*,” but since ἀνοικοδομέω (*anokodomeō*, “rebuild”) has occurred twice in this verse already, “restore” is used here.

<sup>50</sup> tn Or “so that all other people.” The use of this term follows Am 9:11 LXX.

<sup>51</sup> tn Here καί (*kai*) introduces an explanatory clause that explains the preceding phrase “the rest of humanity.” The clause introduced by καί (*kai*) could also be punctuated in English as a parenthesis.

<sup>52</sup> tn Or “all the nations” (in Greek the word for “nation” and “Gentile” is the same).

sn Note the linkage back to v. 14 through the mention of *Gentiles*. What Simeon explained is what the OT text says would happen.

<sup>53</sup> tn *Grk* “all the Gentiles on whom my name has been called.” Based on well-attested OT usage, the passive of ἐπικαλέω (*epikaleō*) here indicates God’s ownership (“all the Gentiles who belong to me”) or calling (“all the Gentiles whom I have called to be my own”). See L&N 11.28.



<sup>54</sup> sn A quotation from Am 9:11-12 LXX. James demonstrated a high degree of cultural sensitivity when he cited a version of the text (the Septuagint, the Greek translation of the Old Testament) that Gentiles would use.

### NET Bible Notes

#### Source comparisons:

New Testament (KJV)	LXX (Brenton)	Masoretic (KJV)
Acts 15:16,17 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.	Amos 9:11,12 In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me, saith the Lord who does all these things.	Amos 9:11,12 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

<http://www.kalvesmaki.com/LXX/NTChart.htm>

### Amos' Prophecy Fulfilled

“After they finished speaking, James replied, ‘Brothers, listen to me. Simeon has related how God first visited the Gentiles, to take from them a people for his name. And with this the words of the prophets agree” (vv. 13–15).

- Acts 15:1–21

Our best resource for understanding the Old Testament prophets is their inspired interpretation in the New Testament. So, we turn to Acts 15:1–21 to see how the Apostles explain the fulfillment of Amos 9:11–15.

The most significant issue the church faced in its earliest days was the place of Gentiles in the new covenant, particularly the Gentiles' relationship to the Mosaic law. Circumcision was the flash point. For instance, the Judaizers' attempt to impose circumcision upon the Gentile Christians in Galatia prompted Paul to write his epistle to the Galatians (Gal. 2:1–16; 5:2–4). Many Jewish Christians thought Gentile believers had to obey even the ceremonial aspects of the law of Moses. By the first century AD, after all, faithful Jews had been following this law for nearly fifteen hundred years. When they read about “the nations who are called by my name” in Amos 9:11–12, Jews naturally thought of what it meant for them to be called by God—which included the mark of circumcision—and they applied this to the Gentiles.

Yet when the Gentiles en masse began bowing to the God of Israel via faith in His Son, Jesus Christ, a remarkable thing happened. Gentile Christians were receiving the new covenant promise of the Holy Spirit without being circumcised (Acts 10; see Joel 2:28–29). The Apostles turned to the Old Testament to understand what was happening, and found that they had to reconsider their long-standing assumptions about what the prophets meant when they predicted the conversion of the nations. At the first church council in history, in Jerusalem, the Apostle James cited Amos 9:11–15 and reminded the gathered church leaders that the new covenant promise of Gentile inclusion was being fulfilled with the Gentiles' faith in Yahweh through His Son. If God saw fit to accept the Gentiles without circumcision, the church could do no less (Acts 15:12–18).

The Apostles did not believe the Mosaic law had no place in the lives of Gentile Christians. Acts 15:19–21 reveals that all believers are bound by God's eternal moral law, which is found in the Mosaic code alongside ceremonial and civil legislation. Before Christ, the Lord did not condemn the Gentiles for not keeping Israel's ceremonial rules, but only for violating the moral law found on the consciences of all people (Amos 1:1–2:3). This did not change when the Gentiles became full members of the new covenant.

### **Coram Deo**

In His great grace, God has restored the tent of David, raising His Son from the dead and seating Him on His throne. As a consequence, He is bringing the nations to worship His Son and join His covenant people. There are many peoples and nations, however, that have not yet been brought into the kingdom through faith in Christ. We are to be witnesses and lights that point people to God's Son, calling them to faith so that His church will include all the nations called by the Lord's name.

<http://www.ligonier.org/learn/devotionals/amos-prophecy-fulfilled/>

**Bible verses about Amos, The Prophet**

(From Forerunner Commentary)

Those who critically examine the Bible unanimously agree that Amos wrote the book that bears his name. Some researchers feel that some minor material may have been inserted later by an editor, but few doubt that a Jewish man named Amos was the author.

The prophet hailed from Tekoa, a small town about thirteen miles south of Jerusalem in the Wilderness of Judah. Since he was not from a large cosmopolitan city like Jerusalem or Samaria, Amos, shaped by his rural experiences, had a clearer perspective of the evils that he saw as he walked through the cities of Israel. While the Israelites accepted their lifestyle as normal, the prophet recognized it as a perversion and an abomination to God. Amos means "burden-bearer," and his message to Israel, one of continuous judgment and denunciation, was indeed a heavy burden.

Because of the distrust between the two peoples, it is ironic that God sent a Jew to warn the Israelites of their impending judgment. God obviously sent the best man available to do the job, though he was not a formally trained prophet. "I was no prophet, nor was I a son of a prophet," he explains, "but I was a herdsman and a tender of sycamore fruit. Then the Lord took me as I followed the flock and the Lord said to me, 'Go, prophesy to My people Israel'" (Amos 7:14-15).

Amos was more than "just a shepherd." In Amos 1:1 the Hebrew word *noqed* indicates a keeper or raiser of sheep or goats (see II Kings 3:4), though it is often rendered as "shepherd." In Amos 7:14 "herdsman" (*bowker*) refers to large cattle. God inspired two different words to show that he was a breeder of sheep (and maybe of cattle), supplying others with stock, and possibly developing and refining the breeds. Some of Amos' land may have also been set aside as a sycamore-fig orchard. His ranch seems to have been small enough that he was personally involved in its operation, though he also seems to have been successful enough to take time off to preach in Israel.

Judging from the book's language and style, Amos was also well educated. Scholars judge his use of language as particularly expressive, vivid, and forceful. Far from being an illiterate shepherd, the prophet was a man of refinement and substance, aware of past events and current conditions in Israel and Judah, as well as in the surrounding nations.

Amos wrote at a very significant time in Israel's history (Amos 1:1). Both kings Jeroboam II of Israel (793-753 BC) and Uzziah of Judah (791-739 BC) enjoyed long and prosperous reigns. His prophecy can be dated before 750 BC, since Uzziah's son, Jotham (750-731 BC), who reigned as co-regent with his father for eleven years, is not mentioned.

The phrase "two years before the earthquake" helps to narrow the book's date. Archeological findings unearthed at Hazor in northern Palestine show that an unusually strong earthquake occurred about 760 BC. If so, Amos prophesied in about 762 BC. The phrase seems to limit his prophesying to this particular year, suggesting that his prophetic activity was very short.

Many historians have concluded that 722 BC—forty years later—was when Assyria marched on Israel. Beginning with Amos' warning message, God in His mercy provided His people with a forty-year period of trial and testing during which they could repent. History records, however, that Samaria fell and her survivors were dragged into captivity in 718 BC.

Tradition holds that Amos died a violent death at the hands of Jeroboam II, but no historical records have confirmed this claim. However, the prophet left a powerful message of warning and urgency that still rings with truth and fervor.

John W. Ritenbaugh, Prepare to Meet Your God! (The Book of Amos) (Part One)

<http://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/1131/Amos-Prophet.htm>

## Amos - ISBE

### (3) Testimony to History.

The book is valuable for the confirmation it gives of the historical statements of other books, particularly for the references it contains to the earlier history contained in the Pentateuch. And here we must distinguish between references to, or quotations from, books, and statements or hints or indications of historical events which may or may not have been written in books or accessible to the prophet and his hearers. Opinions differ as to the date of composition of the books which record the earlier history, and the oldest Biblical writers are not in the habit of saying from what sources they drew their information or whether they are quoting from books. We can hardly believe that in the time of Amos copies of existing books or writings would be in the hands of the mass of the people, even if the power to read them was general. In such circumstances, if we find a prophet like Amos in the compass of a small book referring to outstanding events and stages of the past history as matters known to all his hearers and unquestionable, our confidence in the veracity of the books in which these facts are recorded is greatly increased, and it becomes a matter of comparatively less importance at what date these books were composed.

Now it is remarkable how many allusions, more or less precise, to antecedent history are found in the compass of this small book; and the significance of them lies not in the actual number of references, but in the kind of reference and the implications involved in the individual references. That is to say, each reference is not to be taken as an isolated testimony to some single event in question, but involves a great deal more than is expressed, and is intelligible only when other facts or incidents are taken into consideration. Thus e.g. the reference to the overthrow of Sodom and Gomorrah ([Amos 4:11](#)) is only intelligible on the supposition that the story of that catastrophe was a matter of common knowledge; and it would be a carping criticism to argue that the destruction of other cities of the plain at the same time and the whole story of Lot were unknown in the days of Amos because they are not mentioned here in detail. So, when we have in one passage a reference to the house of Isaac ([Amos 7:16](#)), in another to the house of Jacob ([Amos 3:13](#)), in another to the house of Joseph ([Amos 5:6](#)) and in another to the enmity between Jacob and Esau ([Amos 1:11](#)), we cannot take these as detached notices, but must supply the links which the prophet's words would suggest to his hearers. In other words, such slight notices, just because they are incidental and brief, imply a familiarity with a connected patriarchal history such as is found in the Book of Gen. Again, the prophet's references to the "whole family" of the "children of Israel" whom the Lord "brought up out of the land of Egypt" ([Amos 3:1](#)), to the Divine leading of the people "forty years in the wilderness, to possess the land of the Amorite" ([Amos 2:10](#)) are not odds and ends of popular story but links in a chain of national history. It seems to be on the strength of these and similar references in the books of Amos and Hosea, whose dates are known, that critics have agreed to fix the date of the earliest historical portions of the Pentateuch as they understand them, namely, the parts designated as Jahwist and Elohist, in the 8th and 9th centuries B.C., i.e. at or shortly before the time of these prophets. It may be left to the unbiased judgment of the reader to say whether the references look like references to a newly composed document, or whether it is not more probable that, in an age when written documents were necessarily few and not accessible to the multitude, these references are appeals to things well fixed in the national memory, a memory extending back to the things themselves. Or, if the prophet's words are to be taken as sufficient proof of the existence of written sources, the fact that the matters are assumed as well known would rather encourage the conclusion that the written sources in question go back to a much earlier period, since the matters contained in them had by this time become matters of universal knowledge.

### (4) Testimony to the Law.

#### (a) The Ritual.

And what about those other elements of the Pentateuch of a legal and ritual character which bulk so prominently in those books? The question whether the Book of Amos indicates an acquaintance with these or not is important because it is to a great extent on the silence of prophetic and historical writers that critics of a certain school relegate these legalistic portions of the Pentateuch to a late date. Now at the outset it is obvious to ask what we have a reasonable right to expect. We have to bear in mind what was the condition of the people whom Amos addressed, and the purpose and aim of his mission to the Northern Kingdom. It is to be remembered that, as we are told in the Book of Kings ([1 Kings 12:25](#)), Jeroboam I deliberately sought to make a breach between the worship of Jerusalem and that of his own kingdom, while persuading his people that the worship of Yahweh was being maintained. The schism occurred some 170 years before the time of Amos and it is not probable that the worship and ritual of the Northern Kingdom tended in that interval to greater purity or greater conformity to what had been the authoritative practice of the undivided kingdom at the temple of Jerusalem. When, therefore, Amos, in face of the corrupt worship combined with elaborate ritual which prevailed around him, declares that God hates and despises their feasts and takes no delight in their solemn assemblies ([Amos 5:21](#)), we are not justified in pressing his words, as is sometimes done, into a sweeping condemnation of all ritual. On the contrary, seeing that, in the very same connection ([Amos 5:22](#)), he specifies burnt offerings and meal offerings and peace offerings, and, in another passage ([Amos 4:4, 5](#)), daily sacrifices and tithes, sacrifices of thanksgiving and free-will offerings, it is natural to infer that by these terms which are familiar in the Pentateuch he is referring to those statutory observances which were part of the national worship of united Israel, but had been overlaid with corruption and become destitute of spiritual value as practiced in the Northern Kingdom.

<http://biblehub.com/encyclopedia/a/amos.htm>

## Minor Prophets - Amos

### PERSONAL BACKGROUND

The meaning of the name *Amos* (which is from the Hebrew verb *amas* = "to lift a burden, to carry") is "burden-bearer." He was a native of the southern kingdom of Judah, from the town of *Tekoa* -- about six miles south of Bethlehem, twelve miles south of Jerusalem, and eighteen miles west of the Dead Sea. *Tekoa* was the center for a large sheep farming district.

Amos describes himself as one who had three different occupations:

1. Shepherd (Amos 1:1) --- This is the Hebrew word *noqed*, which was a word used to describe a man who tended a particular small, rugged, speckled variety of sheep (called *naqod*) which required less food and could live well in the desert, and which produced a wool of superior quality and of great value.
2. Herdsman (Amos 7:14) --- This is the Hebrew word *boqer*, which refers to one who raises or tends cattle.
3. Cultivator of Sycamore Figs (Amos 7:14) --- This was the wild fig (*siq-mim* in Hebrew) which exuded a ball of sap when nipped at the right season, and which hardened into a sort of edible fruit which the lower classes were able to afford. This tree was found at a lower altitude than *Tekoa*, so Amos undoubtedly had to do some traveling (perhaps down to the Dead Sea region) to tend these trees.

"These occupations made it necessary for Amos to do a large amount of traveling to the wool and cattle markets of Israel and Judah. In this way, he learned firsthand the military, social, and economic conditions and practices of rich and poor alike" (John T. Willis).

Amos was *not* a "professional" prophet, but a common man utilized by the Lord to deliver His Word to His people. "I am not a prophet, nor am I the son of a prophet ... but the Lord took me from following the flock and the Lord said to me, 'Go prophesy to My people Israel.' And now hear the Word of the Lord!" (Amos 7:14-16). He had no special training; he was not a graduate of the *School of the Prophets* (variously referred to as "bands" -- I Samuel 10:5, 10, and "companies" -- I Samuel 19:20, and "sons of the prophets" -- I Kings 20:35); nor was he descended from or related to any prophets.

He was not even a citizen of Israel (the northern kingdom), but rather of Judah (the southern kingdom). Nevertheless, God sent him to Israel to proclaim the Word to the people of the northern kingdom. He was not a man of wealth, yet was sent to warn the wealthy; not a man of luxury, or one who was lazy, yet sent to those who were both. *All of this was designed to separate the MAN from the MESSAGE.* There was to be nothing about this man which would attract a personal following. It was the *message* God desired the people to focus upon, not the *messenger*!

Amos did most, if not all, of his prophetic work (the totality of which probably did not last over a year or so --- Amos 1:1) in the city of *Bethel* (Amos 7:10), where he was denounced by Amaziah the priest and forbidden to preach further in Israel.

"Someone has described Amos as 'the first Great Reformer.' He was not of the school of the prophets, who by this time were disposed to cry what the people wanted ..... There was not in Amos the sympathy, warm love, and feeling of the statesman or citizen, but a cold sense of justice and right. He was the stern prophet of justice and righteousness. Hosea's spirit was summed up in the word *lovingkindness*; Amos' is summed up in the one word *justice*" (Homer Hailey).

"The dark days in which he lived called for a man of sturdy moral fiber and fearlessness. Such was Amos. His character, molded in the harsh terrain of the wilderness of Tekoa, enabled him to stand before the priest and the people, proclaiming the word God had given him" (*Expositor's Bible Commentary*). "At the



call of God he left his home in Judea as a mere layman to proclaim a hostile message in the proud capital of the Northern Kingdom of Israel. Without any status as a recognized prophet, he braved the prejudice of the Ephraimite public to carry out faithfully his commission from God. A man of rugged convictions and iron will, he could not be deflected from his purpose even by the highest functionary of the Samaritan hierarchy" (Gleason L. Archer, Jr.)...

<https://www.zianet.com/maxey/Proph5.htm>

## Amos – Jewish Encyclopedia

### Home and Occupation

Jewish prophet of the eighth century B.C.; date of birth and death unknown. Among the minor prophets there is none whose personality is so familiar as that of Amos. His name occurs not only in the superscription of the book, but several times (vii. 8, 10 *et seq.*, 14; viii. 2) in the body of it. His home was in Tekoa in Judah, five miles to the south of Bethlehem. The original title of his book was merely "The Words of Amos of Tekoa"; the rest, "who was among the herdsmen," is a later addition emphasizing the fact gleaned from vii. 14, that Amos had been a herdsman before he became a prophet. From the margin this notice appears to have intruded itself into the text. The attempt has been made to discover a northern Tekoa for his home, but there is no need for that. That Amos was from Judah is the simplest interpretation of vii. 13. Amos himself tells us what his profession was: he was a herdsman and one who tended sycamore-figs (vii. 14). At Tekoa sycamores are not grown, but Amos could very well have been the proprietor of a sycamore-grove at some distance from Tekoa, in the Shefelah, the hill country leading down to Philistia, where there were sycamore-trees in "abundance" (I Kings, x. 27). He makes this statement of his occupation to Amaziah, the chief priest of Bethel, who, startled by the ominous utterances of Amos, advises him to make his escape to Judah and there to earn his livelihood by his profession of prophet. Amos denies both premises involved in this rebuke. He does not need to take fees for his prophecies, because he is well-to-do, and he is no prophet either by profession or extraction, but was called by God from behind his flock by special summons. Amos' attitude marks a turning-point in the development of Old Testament prophecy. It is not mere chance that Hosea, Isaiah (ch. vi.), Jeremiah, Ezekiel, and almost all of the prophets who are more than unknown personages to whom a few prophetic speeches are ascribed, give first of all the story of their special calling.

### First to Write down Prophecy.

All of them thereby seek to protest against the suspicion that they are professional prophets, because the latter discredited themselves by flattering national vanities and ignoring the misdeeds of prominent men. But Amos marks an epoch in Old Testament prophecy also in another respect. He is the first of the prophets to write down the messages he has received. It is easy to understand the reason for this innovation. He feels himself called to preach in Beth-el, where there was a royal sanctuary (vii. 13), and there to announce the fall of the reigning dynasty and of the northern kingdom. But he is denounced by the head priest Amaziah to King Jeroboam II. (vii. 10 *et seq.*), and is advised to leave the kingdom (verses 12 *et seq.*). Though nothing more is learned than the answer he gave Amaziah (verses 14 *et seq.*), there is no reason to doubt that he was actually forced to leave the northern kingdom and to return to his native country. Being thus prevented from bringing his message to an end, and from reaching the ear of those to whom he was sent, he had recourse to writing. If they could not hear his messages, they could read them, and if his contemporaries refused to do so, following generations might still profit by them. No earlier instance of a literary prophet is known, nor is it likely that there was any; but the example he gave was followed by others in an almost unbroken succession. It is true, it can not be proved that Hosea knew the book of Amos, though there is no reason to doubt that he was acquainted with the latter's work and experiences. It is quite certain, on the other hand, that Isaiah knew his book, for he follows and even imitates him in his early speeches (compare Amos, v. 21-24, iv. 6 *et seq.*, v. 18 with Isa. i. 11-15; Amos, iv. 7 *et seq.* with Isa., etc., ix. 7 *et seq.*, ii. 12). Cheyne concludes with great probability that Amos wrote the record of his prophetic work at Jerusalem, after his expulsion from the northern kingdom, and that he committed it to a circle of faithful followers of YHWH residing there...

<http://www.jewishencyclopedia.com/articles/1423-amos>

## The Prophet Amos

The Prophet Amos lived during the long reign of King Jeroboam II. Jeroboam the son of Joash (not to be confused with Jeroboam the son of Nevat, the first king of the Northern Kingdom of the Ten Tribes) reigned over the Ten Tribes of Israel for forty years (from the year 3114 till 3153 after Creation). Under his reign the Northern Kingdom of Israel enjoyed one of its most happy and prosperous periods. He recovered every piece of land which had been lost by his forerunners. He subdued the Kingdom of Moab and captured parts of Syria (Aram) which had long been like a thorn in the flesh of his people. Even Damascus, Syria's capital fell to him.

Relationship with the twin kingdom, the southern Kingdom of Judah, was still strained at first. Jeroboam maintained the stern control over it which his father had exerted; he also held members of the Royal family of Judah as hostages to ensure that the southern neighbor would make no trouble. Later, however, he realized that friendship and mutual help between the two Jewish kingdoms would be better for both. He helped repair the damage which his father had done to Judah, and he gave part of the land which he had taken from Syria to the king of Judah, Amaziah.

Together with the good political situation came economic prosperity. Many people in the Northern Kingdom became very wealthy, and began to lead a luxurious life. Friendly relations with the Phoenicians, who were the greatest merchants and seafaring people of those days, brought things of rare beauty and luxury into the Jewish Kingdom. Unfortunately, the unusual prosperity brought a collapse of moral standards. Ignored were the great ideals and commandments of the Torah to help the poor, and to practice justice and loving kindness. The rich oppressed the poor; might was right; it was an age of corruption. Hand in hand with this degeneration of the morals of the people went increased idolatry. People built many altars on mountains to serve the Canaanite gods, the Baal and Ashtarte. The Golden Calves, which the first Jeroboam set up in the north and south of the country to turn the people away from the Beth Hamikdash in Jerusalem, were worshipped more than before and the teachings of the Torah and the holy commandments were viewed with contempt.

Again and again, G-d sent His messengers, the prophets, to admonish the people and to warn them that unless they mended their ways, they and the land would be doomed. Yet the admonitions were, for the most part, unheeded. The people went their own way.

One of the great prophets at this time was Hosea; another one was Amos.

Amos was a shepherd before the spirit of prophecy came over him. He was a herdsman from the village of Tekoa, and a dresser of sycamore trees. He began his prophecies "in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, the king of Israel, two years before the earthquake."

His fearless and outspoken words came thundering and stirred the people. Characteristic are his opening words: "G-d will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither."

By "the shepherds" he must have meant the leaders of Israel, who failed their "flock;" and "the top of Carmel" were likewise those sitting at the top, who will be first to be stricken down.

But before admonishing the Jewish people, he had much to say about the transgressions of Damascus, Gaza, Tyrus, Edom, Ammon and Moab - all the neighbors of the two Jewish kingdoms, who would suffer the consequences of their evil ways.

Then he addresses himself to Judah:

"Thus with G-d, 'For three transgressions of Judah, and for four, I will not withhold My punishment: because they have despised the Torah of G-d, and have not kept His commandments...'"

In similar words he begins his prophecy against the Northern Kingdom:

Thus saith G-d, 'For three transgressions of Israel, and for four, I will not withhold My punishment: because they sold the righteous for silver, and the poor for a pair of sandals...'"

Fearlessly, the prophet admonishes the "Kine (beasts) of Bashan, that are in the mountains of Samaria, who oppress the poor, who crush the needy." He warned the rich who had amassed their fortunes by cheating and robbery, that they would not enjoy their riches, but would lose everything when the land went down in doom. Said he: "Thus hath said G-d to the House of Israel: 'Seek for Me, and you shall live. Seek for the good, and not evil, in order that you may live; that G-d the Lord of Hosts, be with you. Hate evil and love good; and establish justice firmly in the courts. Then, perhaps, G-d the Lord of Hosts, will be gracious to the remnants of Joseph.'" By the "remnants of Joseph" the prophet meant the Kingdom of the Ten Tribes, for it was out of the Tribe of Ephraim, the son of Joseph, that Jeroboam the First came to establish the new kingdom, in opposition to the Kingdom of Judah.

Amos was not afraid to appear in Bethel at the very time when crowds were gathered there to worship the Golden Calf which Jeroboam the First, had set up in a special temple. In the very midst of the celebration, Amos announced the terrible punishment that G-d would bring upon the sinful people of Israel. The crowd became angry, and their leader, the false priest Amaziah, incited the people to do violence to Amos. However, King Jeroboam protected the prophet, and let no harm befall him. Amaziah ridiculed the prophet, warning him to flee to Judah, where people of his kind would be more welcome, and never return to Bethel. But Amos replied that he was no professional prophet, nor a prophet's disciple, but a simple man from the land, a breeder of sheep. Amos declared boldly and fearlessly that G-d had sent him to Bethel to speak in His Name and warn the people of their impending doom...

[http://www.chabad.org/library/article\\_cdo/aid/112277/jewish/The-Prophet-Amos.htm](http://www.chabad.org/library/article_cdo/aid/112277/jewish/The-Prophet-Amos.htm)

## Amos – Jewish Virtual Library

### Amos: "Neither a Prophet nor the Son of a Prophet"

[Amos](#) is introduced as a *noked* (a shepherd or breeder of sheep) from Tekoa, a village in Judah. Elsewhere he is described as a cattleherder and a tender of sycamore trees. There has been much speculation as to the meaning of Amos' statement that he is neither a prophet nor the son of a prophet. (One possibility is that he was making it clear that he was not part of the circle of "professional" prophets, many of whom were attached to the courts of kings.)

### Judgment for Social Injustice

The first five oracles in Amos are pronounced against neighboring peoples. All are indicted for war crimes. The sixth oracle accuses Judah of disregarding the Torah and laws of YHWH, while the seventh sets out Amos' prophetic agenda: Israel will be punished for its treatment of the poor and righteous, for offenses against the code of sexual ethics, for keeping a pledge overnight, and inappropriate behavior at a shrine. The essential qualities for Amos are *mishpat* (correct judgment) and *zedakah* (righteousness).

It is upon those who pervert justice and throw aside righteousness that disaster will fall. Addressing the northern Kingdom (referring to it as "Yosef" or Joseph), Amos describes a society in which the righteous are hated, bribes are taken and the poor are turned away. People are traded for the price of a pair of sandals while others lie on couches, eating choice meats making music and drinking wine. Feeling themselves to be secure they have no concern for the plight of Yosef, the nation as a whole. They will be the first to be taken away.

Can doom be averted? Amos calls on the people to "Seek YHWH and live" (3:5), and this is later echoed in the exhortation "Seek good and not evil that you may live" (5:14). Nevertheless, early in this section Amos describes an adversary who will surround and despoil the land leaving nothing but a small remnant. He quotes a list of chastisements--famine, drought, locusts, blight and violent death--none of which have brought Yosef back to YHWH. At the end of the section, judgment is declared on both great and small.

### The Day of the Lord

As part of his social critique, [Amos](#) radically reinterprets the concepts of Israel's election and the "Day of the Lord". YHWH's special relationship with his people will bring punishment, not divine favor (3:2). The Day of the Lord, eagerly anticipated by the people as a time of rejoicing, will on the contrary be a day to be feared. It will bring darkness, not light; death not refuge. In addition, the prophet rejects the cult as practiced "I hate, I despise your feasts .... I will not smell the sacrifices of your solemn assemblies, But let justice rain down like water and righteousness like a mighty stream." (5:21, 24)

Chapters 7-9:6 include five visions. After each of the first two visions of destruction, God relents from his judgment following special pleading from Amos. But after the third vision there is no pardon. The confrontation with the prophet Amaziah interrupts the sequence. Amos prophesies the end of the Jehu dynasty, the destruction of the sanctuaries and the demise of Amaziah himself. The fourth vision turns on a word play: Amos sees a basket of summer (*kayitz*) fruit and YHWH declares the end (*keitz*) of His people. In the final vision, the Lord stands beside an altar and commands destruction and death.

The final section of the book has been the subject of some debate. The first oracle is again one of destruction, but beginning with verse 9:11, Amos prophesies the restoration of "the Tabernacle of David" and the return of Israel from captivity. (Some see this as a later addition to the text.) ...

[http://www.jewishvirtuallibrary.org/jsource/Judaism/Hosea\\_Amos.html](http://www.jewishvirtuallibrary.org/jsource/Judaism/Hosea_Amos.html)

...Intuition's primary purpose is not foretelling the future, but rather interpreting the present. However, as we unconsciously pick up on hidden patterns, whether in the world around us or inside of our own psyches, we are sometimes consequentially able to "foresee" future outcomes, or at least have a sense of how things are going to play out. This, by the way, is not a supernatural phenomenon, but a byproduct of a fine attunement with the behind the scenes patterns of reality.

### **Decolonizing Prophecy**

In most cultures, prophecy is associated synonymously with the future. However, the majority of ancient Hebrew prophecies did not deal with foretelling the future, as this was never their purpose. Much like intuition, prophecy was actually about **revealing the real meaning behind current events**. Its role, therefore, might be defined as *exposing the correct internal interpretation (rather than people's subjective view) of present reality*.

For example, in the days of King Jeroboam, the Northern Kingdom of Israel enjoyed diplomatic and economic success. The people of the kingdom saw this prosperity as a sign that of their society being "on the right track". If there is good fortune to the land and its people, then logic, common sense, and even the tenets of their faith (that God gives prosperity to those who are righteous) all viewed national success as a sign of their virtue. Yet, the prophet Amos was not impressed nor blinded by the "facts on the ground". Amos was able to peer behind the scenes into what was taking place beneath the surface, and see the rotten moral foundation hidden just behind superficial acts of virtue.

### **The real reason for dismissing the prophets**

Although mainly concentrated on interpreting the present, Amos was also able to foresee that if proper changes were not instituted, a calamity would befall the kingdom, eventually leading to its destruction. However, the people of Samaria (Israel's capital) dismissed Amos's words, as his interpretations seemed out of touch with reality and inconsistent with the "facts on the ground." The Israelite "political analysts" of those days were likely to determine that no danger is apparent from the neighboring civilizations, Egypt and Mesopotamia. Yet, as Amos was able to transcend the immediate context of existence and ultimately identify the underlying principles at the base of reality – not only of his own immediate circle but also his entire nation – he could clearly see what others were oblivious to.

We often assume that our people didn't listen to the prophets despite and because of their evil intent. The truth is that the people didn't listen because it was very difficult to accept the words of the prophets, as they seemed to contradict every aspect of sensory life. **All evidence – facts, logic, and even the rationale of Biblical-based theologies – led the masses to the conclusion that the prophet was wrong.** The interpretation of reality by the majority of Europe's Jews pre-World War II as being an age of cultural integration, might serve as an example of this paradox. Had a prophet were to warn them of the tragedy that was before them, he would have been dismissed as being "out of touch with reality."

### **In context of today's conflict**

Just as with the case of intuition, the prophets were able to perceive that which is beyond the sensory world, but could not logically reason their interpretations, whereas the people's interpretation of reality "made sense", yet they were ultimately deceived by their limited perspective. In fact, history demonstrates that more often than not, the masses perceived reality inaccurately, or at least incompletely.

Taken within the context of the various struggles facing the Jewish people today, we can assume that while all sides of the political spectrum are convinced their perception of the complexities of our reality possess maximum clarity, as history indicates, they are *all* likely reading the current story of our people in

incomplete paragraphs, or perhaps even skipping entire chapters. Had we the inner gaze of the prophets, what our senses and logic make us view as the “obvious” interpretation of today’s reality would most likely be shattered. Imagine our ability to forward a solution to the conflict had we access to the behind the scenes matrix of our world. Yet we are stuck as being only capable of perceiving our current reality through our limited perceptions.

Prophecy is not an extremely intense intuitive process, it is essentially divine revelation. However, as we peel off the layers of superficial perceptions we’ve adopted from foreign cultures over the centuries, we become able **to disassociate prophecy’s paramount goal from the world of fortunetelling and bring it back into its authentic Hebrew definition as the chief interpreter of reality.** Haaretz journalists might scrutinize the conflict to bits, Israeli leftist and rightist politicians may claim superiority of vision and Palestinian diplomats may rummage for more proof of the erroneousness of the Jewish narrative, but it is only by taking the words of the prophets back into the soul of our people that we will be able to transcend our subjective perceptions and acquire a holistic multi-dimensional understanding of our current reality. We might be surprised.

<http://blogs.timesofisrael.com/einsteins-brain-function-jungian-psychology-and-decolonizing-prophecy/>

**Damascus would be destroyed** (Isaiah 17:1, 14; Jeremiah 49:23-27; Amos 1:3-5; Zechariah 9:1-8). Damascus, Syria is increasingly in the news and is extremely anti-Semitic. Many terrorist organizations have their bases in Damascus. God declares that they will become a ruinous heap because they have violently taken what was not theirs. In 2007 Israel vowed to wipe Syria off the map if Syria attacked by chemical weapons.

**Israel would once again plant vineyards** (Joel 3:18; Amos 9:13-15). Today, sweet wine flows from the Golan Heights and many other vineyards on the mountains of Israel.

## "The Day of the LORD"

Main article: [The Day of the Lord](#)

Amos is the first prophet to use the term "the Day of the LORD".<sup>[8]</sup> This phrase becomes important within future prophetic and apocalyptic literature. For the people of Israel "the day of the LORD" is the day when God will fight against his and their enemies, and it will be a day of victory for Israel. However, Amos and other prophets include Israel as an enemy of God, as Israel is guilty of injustice toward the innocent, poor, and young women.<sup>[9]</sup> To Amos "the day of the Lord" will be a day of doom.

## Hymn of Amos

Scholars have long recognized that Amos utilized an ancient hymn within his prophecy, verses of which are found at 4.13; 5.8–9; 8.8; 9.5–6.<sup>[13]</sup> This hymn is best understood as praising YHWH for His judgment, demonstrated in His destructive power, rather than praise for creation.<sup>[14]</sup> Scholarship has also identified 'Sumerian City Lament' (SCL) motifs within Amos and particularly the hymn, offering the possibility that Amos used SCL as a literary template for his prophecy of Jerusalem's destruction.<sup>[15]</sup> The Amos hymn has also been discussed in terms of a 'covenant curse' which was used to warn Israel of the consequences of breaking the covenant, and in particular a 'Flood covenant-curse' motif, first identified by D.R. Hillers.<sup>[16]</sup> Recent scholarship has shown Amos' hymn is an ancient narrative text, has identified a new verse at 7.4; and has compared the hymn to the Genesis Flood account and Job 9:5–10.<sup>[17]</sup>

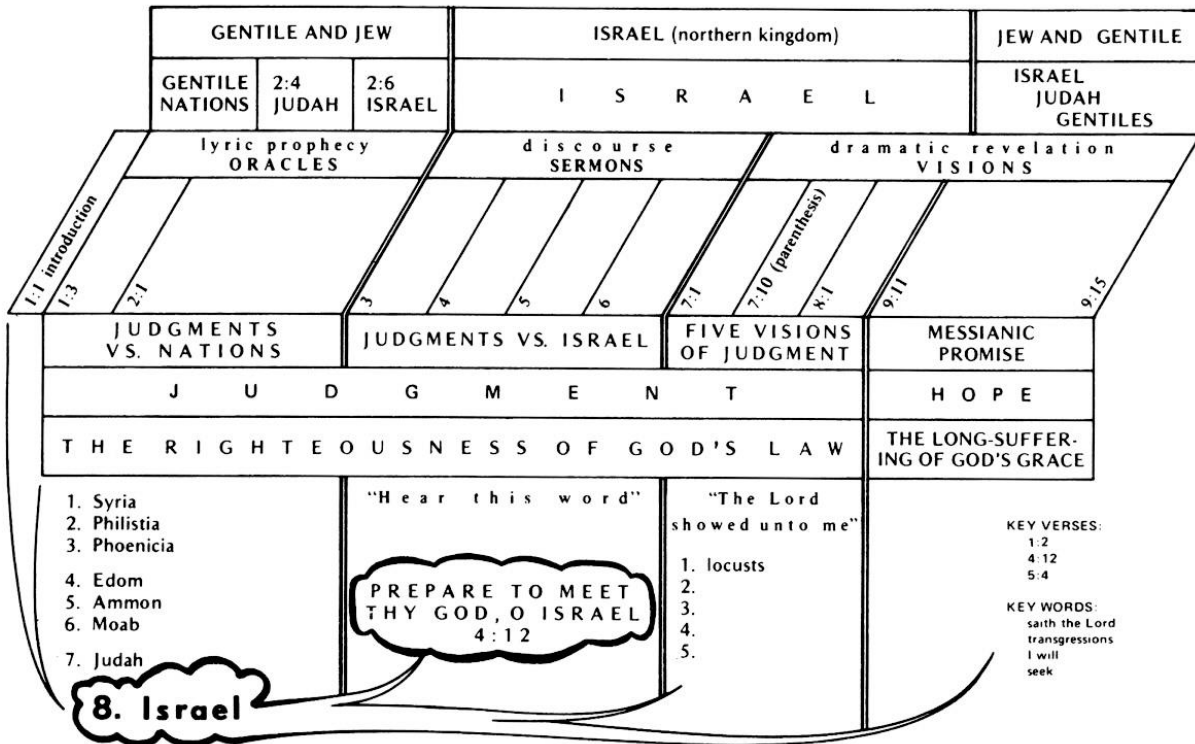
[https://en.wikipedia.org/wiki/Book\\_of\\_Amos](https://en.wikipedia.org/wiki/Book_of_Amos)



## The Book of Amos

Focus	“Prepare to meet thy God, O Israel” (4:12)							
Divisions	Pronouncements of Judgment upon Israel		Promptings of Judgment by God		Picture of Judgment for Amos		Promises after judgment for God’s People	
	1	2	3	5	6	7	8	9
Topics	Sermons				Signs			
	Indictment				Encouragement			
Place	Neighboring Nations		Northern Nation of Israel					
Time	About 10 Years (760-750 B.C.)							
Author	The Prophet Amos							

<http://www.swartzentrover.com/cotor/bible/Bible/Bible%20Charts/Amos.htm>



See also: [Overview Charts](#)

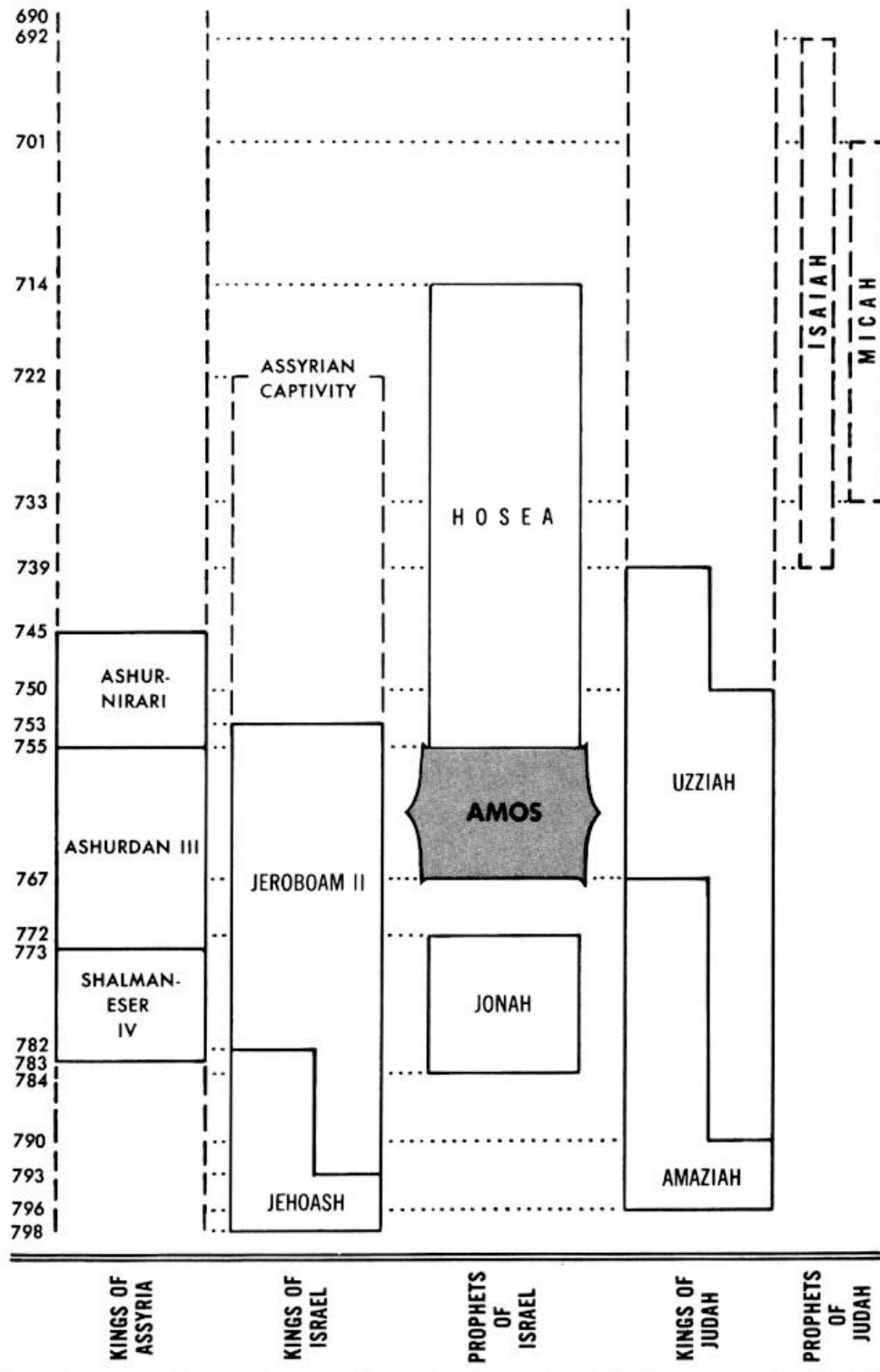


Figure 1: Chronology of the Writing Prophets

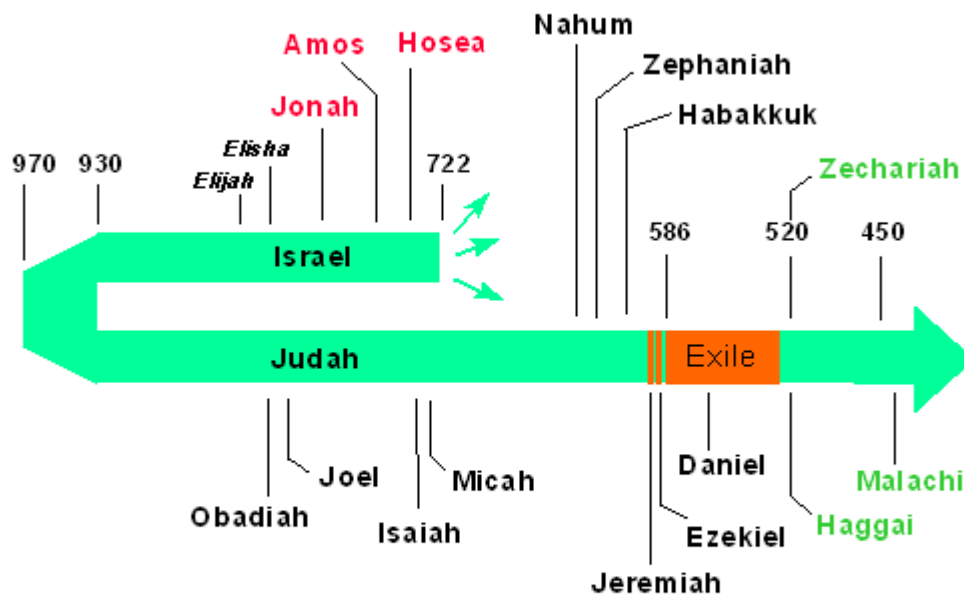
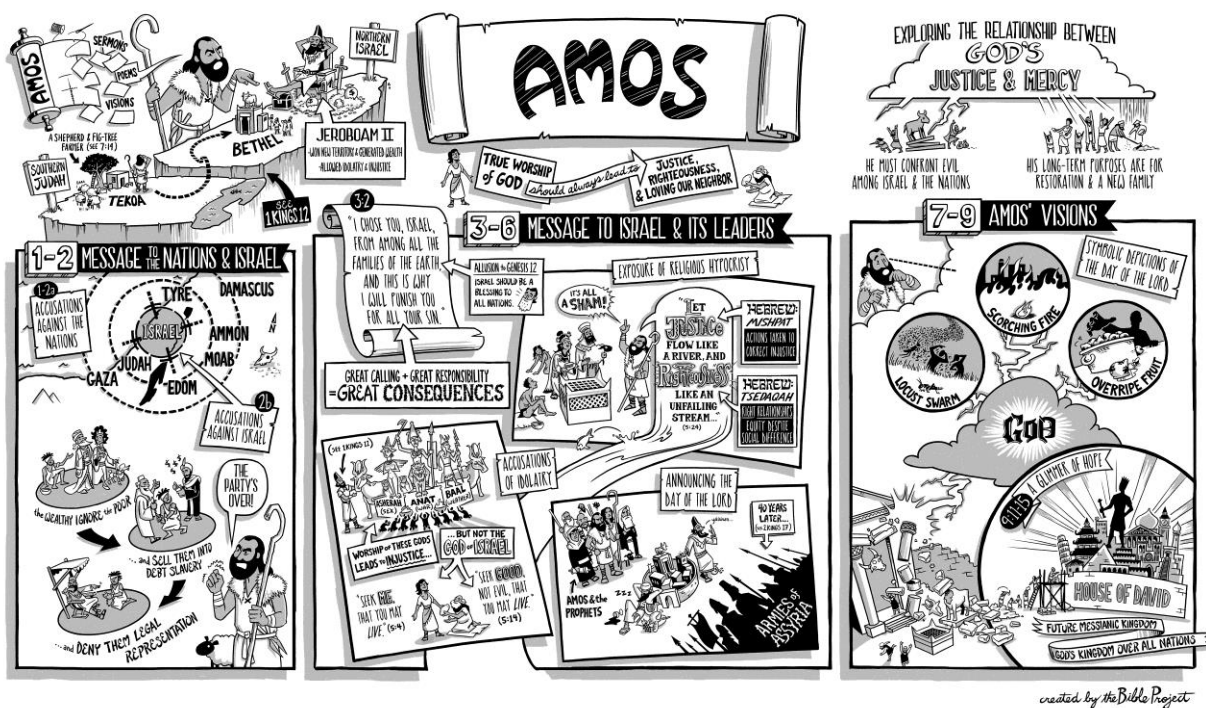


Figure 1: Chronology of the Writing Prophets

<https://bible.org/seriespage/30-understanding-writing-prophets>



Source: <https://thebibleproject.com>

See next page for larger view...





## JBL – Facts and Faith in Biblical History

The portentous selection of Israel among all nations to be “a peculiar treasure” unto God “above all people,” “a kingdom of priests and a holy nation” (Exod 19 5 f.) has been variously explained, but we may distinguish explanations based on facts from those based on faith.

The Bible itself offers two religious explanations. In ancient Israel, from Moses to Amos, it was taken for granted that Jehovah was the god of Israel and Israel the people of Jehovah (Judg 5). Like other ancient nations, Israel had its national god, and did not conceive its relation with Jehovah as substantially different from that of Moab with Chemosh (Judg 11 23 f.; compare II Kings 3 with the inscription of King Mesha). Some Israelites traced the election of Israel to the call of Abraham, while others to the revelation to Moses out of the burning bush (or at the time of the exodus from Egypt).<sup>1</sup>

But Amos rejected this naïve notion which identified patriotism and religion, limiting Jehovah’s concern to Israel (a notion sarcastically mentioned in Am 3 2 and rejected in 9 7), and Hosea introduced into it a moral element — loyalty. Then the Book of the Law found in the Temple in 621 (which, as generally assumed, is the bulk of Deut 5–26 and 28) taught that the relation between Jehovah and Israel was not a natural one, but was based on divine election (Deut 7 6–8) and was ratified by a covenant in the days of Moses (5 2 f.).<sup>2</sup> After 621, this new doctrine<sup>3</sup> that the God of all nations had chosen Israel as his own people, through one or more covenants, prevailed in the Old Testament.<sup>4</sup> The same doctrine was adopted without question in the New Testament,

...

[https://www.sbl-site.org/assets/pdfs/presidentialaddresses/JBL70\\_1\\_1Pfeiffer1950.pdf](https://www.sbl-site.org/assets/pdfs/presidentialaddresses/JBL70_1_1Pfeiffer1950.pdf) [PDF]

**Additional Amos References:**

<https://bible.org/seriespage/3-amos>

<http://www.biblica.com/bible/online-bible/scholar-notes/niv-study-bible/intro-to-amos/> [Prepared to Meet Your God – A Study of Amos (Precept Upon Precept)]

Alt: [http://store.precept.org/user\\_uploaded/documents/PreparedtoMeetGod\(Amos\)%20L1%20NAS%20PUP.pdf](http://store.precept.org/user_uploaded/documents/PreparedtoMeetGod(Amos)%20L1%20NAS%20PUP.pdf)

<http://www.easyenglish.info/bible-commentary/amos-lbw.htm>

<http://www.gobible.org/bible/17.php>

<http://www.whatchristianswanttoknow.com/bible-character-study-on-amos/> [Amos – character study]

<http://inductive.indubiblia.org/amos-1> [Inductive Bible Study: Amos; includes video]

[https://en.wikipedia.org/wiki/Amos\\_\(prophet\)](https://en.wikipedia.org/wiki/Amos_(prophet))

<http://biblehub.com/topical/a/amos.htm>

[http://biblehub.com/encyclopedia/naves/a/amos--a\\_prophet.htm](http://biblehub.com/encyclopedia/naves/a/amos--a_prophet.htm) [ISBE]

<https://www.zianet.com/maxey/Proph5.htm>

<https://lifehopeandtruth.com/bible/holy-bible/old-testament/the-prophets/minor-prophets/amos/#>

Facts and Faith in Biblical History

[https://www.sbl-site.org/assets/pdfs/presidentialaddresses/JBL70\\_1\\_1Pfeiffer1950.pdf](https://www.sbl-site.org/assets/pdfs/presidentialaddresses/JBL70_1_1Pfeiffer1950.pdf) [PDF]

Amos – CliffsNotes (???)

<https://www.cliffsnotes.com/literature/o/old-testament-of-the-bible/summary-and-analysis/the-prophetic-books-amos>

Amos and Social Justice

<http://libguides.loras.edu/c.php?g=100542&p=1075784>

Amos Fun Facts (Q&A)

<http://www.funtrivia.com/en/Religion/Amos-18474.html>

In biblical times, fishermen fished with nets and hooks, called angles (Isaiah 19:8, Amos 4:2, Habakkuk 1:15, Matthew 17:27). They also broiled fish (Luke 24:42).

God revealed His will through prophets (Amos 3:7, Hosea 12:10, Hebrews 1:1) because sin is such an integral part of man himself that man cannot bear the presence of God (Exodus 20:18-19).

<https://www.ecclesia.org/truth/facts.html>



## AMOS

## 1:1-2:5

## Judgment on the Nations

As the book proceeds we learn that the words of Amos are in fact the words of the LORD (e.g. 1:3, 6; 3:1, 11; 5:1, 4; 9:11-15). But Amos clearly did not lose his personality through becoming the vehicle of the LORD's words. This is the miracle of inspiration. *Shepherds* is a word only used elsewhere of 'sheep-breeder' (2Ki 3:4). The LORD chooses whom he will, making the very ordinary his agent for unique purposes. Only the work of God—not human training or even personal choice—could have made Amos what he became. *Tekoa*, 12 miles (19 km) south of Jerusalem. *Saw* is often used, as here, to describe the spiritual 'perception' granted to the prophets (Isa 1:1; Hab 1:1), not necessarily visionary experience but the ability to 'see what is true'. It blends revelation and inspiration, for it implies both an objective truth 'seen' and the subjective faculty to 'see' it. God gave both the truth and the ability to grasp and express it (NBD, 'Prophecy, Prophets'). [NBC]

Amos starts with a general impeachment of the whole region: Syria, Philistia, Phoenicia, Edom, Ammon, Moab, Judah, and Israel — eight nations in all. He arraigns each under the same formula, for three sins, even for four, and specifies their particular sins. He then centers his attention on Israel.

Exile (KJV, captivity) is one of the key words of the book (1:5,15; 5:5,27; 6:7; 7:9,17). Within 30 years these predictions were fulfilled, and Israel went from the zenith of its power to destruction and exile. [HBH]

1. "The following is a record of what Amos prophesied." [NET version]

1. **The words of Amos** —that is, Amos' *oracular communications*. A heading found only in Je 1:1.

**among the herdmen** —rather, "shepherds"; both owning and tending sheep; from an *Arabic* root, "to mark with pricks," namely, to select the best among a species of sheep and goats *ill-shapen and short-footed* (as others explain the name from an *Arabic* root), but distinguished by their wool [Maurer]. God chooses "the weak things of the world to confound the mighty," and makes a humble shepherd reprove the arrogance of Israel and her king arising from prosperity (compare 1Sa 17:40).

**which he saw** —in supernatural *vision* (Isa 1:1).

**two years before the earthquake** —mentioned in Zec 14:5. The earthquake occurred in Uzziah's reign, at the time of his being stricken with leprosy for usurping the priest's functions [Josephus, *Antiquities*, 9:10 . 4]. This clause must have been inserted by Ezra and the compilers of the Jewish canon. [JFB]

**shepherd** (Hebrew #984806): This word is used just one other time in the OT, to describe the king of Moab as a "sheep breeder" (2Ki 3:4). Amos describes his vocation in 7:14 using a different Hebrew word (#984806 which means "herder"; see Amos Introduction, "The Prophet

Amos.”. Amos was not a professional prophet serving the court or the Temple.

Amos **received this message in visions**—that is, by divine revelation (see Isa 1:1). [NLTSDN]

**1:1. Tekoa.** The farming village of Tekoa has been identified with Khirbet Tequ'a, about seven miles south of Jerusalem and five miles south of Bethlehem. Because of its location on the edge of arable land, its inhabitants presumably had to work very hard to maintain their existence as farmers and shepherds (see 2Ch 20:20). For additional information on this small village in the Judean hill country see the comment on 2Sa 14:2.

**1:1. earthquakes.** Seismic activity in Syro- Palestine is a common occurrence. The region lies over the Jordan Rift, which stretches from Damascus to the Gulf of Aqabah, and is therefore subject to periodic shifts of the earth. There is evidence of a sizeable earthquake in the stratum 6 excavations at Hazor, dating to approximately 760 B.C. It is possible that this is the one referred to here, but additional corroborating evidence needs to be sought at other sites, especially Bethel and Samaria. The fact that this earthquake is used to date both Amos's prophetic activity and the reign of King Uzziah (see Zec 14:4-5) suggests that it must have been massive and therefore an event that would have stuck in the minds of the people. If Amos actually predicted the earthquake (as is suggested by Am 9:1), then it would have authenticated his role as a true prophet of Yahweh.

**sn** This refers to a well-known earthquake that occurred during the first half of the 8th century B.C. According to a generally accepted dating system, Uzziah was a co-regent with his father Amaziah from 792-767 B.C. and ruled independently from 767-740 B.C. Jeroboam II was a co-regent with his father Joash from 793-782 B.C. and ruled independently from 782-753 B.C. Since only Uzziah and Jeroboam are mentioned in the introduction it is likely that Amos' mission to Israel and the earthquake which followed occurred between 767-753 B.C. The introduction validates the genuine character of Amos' prophetic ministry in at least two ways: (1) Amos was not a native Israelite or a prophet by trade. Rather he was a herdsman in Tekoa, located in Judah. His mere presence in the northern kingdom as a prophet was evidence that he had been called by God (see 7:14-15). (2) The mighty earthquake shortly after Amos' ministry would have been interpreted as an omen or signal of approaching judgment. The clearest references to an earthquake are 1:1 and 9:1, 5. It is possible that the verb הִפָּךְ ( *hafakh* , “overturn”) at 3:13-15, 4:11; 6:11, and 8:8 also refers to an earthquake, as might the descriptions at 2:13 and 6:9-10. Evidence of a powerful earthquake has been correlated with a destruction layer at Hazor and other sites. Its lasting impact is evident by its mention in Zec 14:5 and 2Ch 26:16-21. Earthquake imagery appears in later prophets as well (cf. D. N. Freedman and A. Welch, “Amos's Earthquake and Israelite Prophecy,” *Scripture and Other Artifacts* , 188-98). On the other hand, some of these verses in Amos could allude to the devastation that would be caused by the imminent military invasion. [NET Bible Notes]

FYI: Is there any evidence to prove the existence of the prophet, Balaam?

In an unprecedented discovery, an ancient text found at Deir Alla, Jordan, in 1967 tells about the activities of a prophet named Balaam. Could this be the Balaam of the Old Testament?

The text makes it clear that it is. Three times in the first four lines he is referred to as “Balaam son of Beor,” exactly as in the Bible. This represents the first Old Testament prophet to be dug up in Bible lands—not his tomb or his skeleton, but a text about him. The text also represents the first prophecy of any scope from the ancient West Semitic world to be found outside the Old Testament, and the first extra-Biblical example of a

prophet proclaiming doom to his own people...

The remarkable text found at Deir Alla consists of 119 fragments of plaster inscribed with black and red ink. It was among the rubble of a building destroyed in an earthquake. It seems to have been one long column with at least 50 lines, displayed on a plastered wall. According to the excavators' dating, the disaster was most likely the severe earthquake which occurred in the time of King Uzziah (Azariah) and the prophet Amos in about 760 BC (Amos 1:1; Zec 14:5). The lower part of the text shows signs of wear, indicating that it had been on the wall for some time prior to the earthquake.

Written in Aramaic, the text begins with the title "Warnings from the Book of Balaam the son of Beor. He was a seer of the gods." It is in red ink, as are other portions of the text where emphasis is desired. The reference to the "Book of Balaam" indicates that the text was part of a pre-existing document and therefore the original date of the material is much earlier than the plaster text itself. Balaam goes on to relate a vision concerning impending judgment from the gods, and enters into a dispute with his listeners....

<http://www.christiananswers.net/q-abr/abr-a014.html>

See also: [Amos' Earthquake](#) for more information

**1:1. chronology.** The kings named in Amos's date formula provide a range of time for his prophetic mission. Uzziah of Judah and Jeroboam II of Israel ruled for most of the first half of the eighth century B.C. The earthquake cited here may be the same as that attested by excavations at Hazor (stratum 6) dating to approximately 760. Since Amos claims not to be a professional prophet, many interpreters believe that the oracles of this book would have covered a short span of time rather than stretching over several decades.

**1:2. top of Carmel.** Mount Carmel overlooked the Mediterranean from the northern coast of Israel. The sea breeze and an annual rainfall of twenty-eight inches made it one of the most flourishing sections of the country. In antiquity its lush slopes were covered with olive trees, vineyards and rich pastureland (see Je 46:18). Amos and other prophets create a contrasting image with this area's normal fertility and the drought brought on by God's wrath. The prophet also provides a sense of the geographic extent of the disaster, spreading from Jerusalem in the south to Carmel in the north.

**1:3. oracles against foreign nations.** For this common theme in the prophets see the comment on Je 46:1.

**1:3. Damascus in early eighth century.** The eighth century began disastrously for the kingdom of Aram and its capital city of Damascus. The Assyrian king Adad-Nirari III successfully besieged Damascus in 796. According to the Assyrian Annals the Syrian king Bir-Hadad (Mar'i in Assyrian) was forced into vassalage. He was also required to make a huge tribute payment, including twenty-three hundred talents of silver and five thousand talents of iron, to save the city. There is even some suggestion that the weakened Syrian monarchy and its territory were subject to the Israelite king Jeroboam II during the mid-eighth century (see 2Ki 14:28).

**1:3-5. Damascus would be destroyed** (Isaiah 17:1, 14; Jeremiah 49:23-27; [Amos 1:3-5](#); Zechariah 9:1-8). Damascus, Syria is increasingly in the news and is extremely anti-Semitic. Many terrorist organizations have their bases in Damascus. God declares that they will become a ruinous heap because they have violently taken what was not theirs. In 2007 Israel vowed to wipe Syria off the map if Syria attacked by chemical weapons.

**1:3. threshing Gilead.** The Assyrian Annals of Tiglath-Pileser III give a thorough description of how another nation was defeated and left as though it had been run over by a "threshing sledge." The event

mentioned here by Amos may relate to the mid-ninth century invasion of Gilead and the Galilee region by the Syrian king Hazael (see 2Ki 8:12 and the recently discovered Hazael inscription from Tel Dan). For other examples of the use of a threshing sledge, see the comments on Dt 25:4; 2Sa 24:22; and Isa 28:28.

**1:4. house of Hazael.** Because of his achievements in the ninth century (see 2Ki 10:32-33), the royal dynasty of Aram/Syria became known as the "house of Hazael." This phrase appears in the annals of Tiglath-Pileser III (744-727 B.C.), who reigned a century later than Hazael. Thus Amos is not referring to a specific king but rather to the dynasty and by extension to the country of Aram itself.

**1:4. fortresses of Ben-Hadad.** See the comment on Je 49:27.

**1:5. Valley of Aven.** Because *aven* means "wickedness" or "idolatry" in Hebrew, it is quite likely that this is not a city site but rather a region where Baal was worshiped (compare Beth-Aven = Bethel in Ho 10:8). It is possible that the fertile Beqa' Valley is the target of the prophet's barb.

**1:5. Beth Eden.** Ninth-century Assyrian annals from the time of Ashurnasirpal II and Shalmaneser III both mention Beth Eden (Bit Adini) as a rebellious Aramean kingdom located about two hundred miles northeast of Palestine, between the Euphrates and the Balikh rivers. Since it was subjugated and renamed in the reign of Shalmaneser III, the appearance of Beth Eden in the eighth-century prophecies of Amos raises the question of whether this is the same place. However, Tiglath-Pileser III's annals continue to use Beth Eden for an area containing Syrian cities, and Amos may just be using that tradition geographic designation. The ruler at the time of Amos was Shamshi-Il'u.

**1:5. Kir.** See the comments on Isa 22:6 and Am 9:7 for this site designated as the homeland of the Arameans. It is also mentioned in 2Ki 16:9.

**1:6. Gaza in early eighth century.** Since Amos uses Gaza as the synonym for all of the Philistine city-states, it was presumably the most prominent at that time. Because of its alliances with the Arab tribes that controlled the trade routes south to Arabia, Gaza was a major commercial competitor of Judah during the reign of King Jehoram (see 2Ch 21:16-17). After the Assyrians began to expand their influence into Syro-Palestine, however, the political situation became more complicated. Amaziah and Uzziah were able to defeat the Edomites and regain control over the major port on the Gulf of Aqabah (Elath) in the beginning decades of the century (see 2Ki 14:7,22). Uzziah also gained victories over the Philistine cities and the Arabs during this time (2Ch 26:6-7). It is possible that Amos is reflecting on the enmity between Gaza and Judah in this oracle. In any case, the Assyrian Annals of Tiglath-Pileser III (734 campaign against the Philistines) show that as the century wore on the city of Gaza was forced to pay heavy tribute and serve as an Assyrian vassal state.

**1:6. selling captives.** One of the most lucrative aspects of warfare and border raiding was the slave trade. Captives were easily sold to dealers, who would transport them far from their homeland (see Eze 27:13; Joe 3:6-7). Note that Mesopotamian administrative texts as far back as pre-Sargonic times (early third millennium) contain ration lists describing persons "belonging to" or "attached to" households or establishments (weaving shops). The actual number of such persons, who are perhaps better described as serfs or service laborers, is not large. Certainly it does not compare to the huge numbers of slaves found in Greek and Roman cities.

**1:8. Ashdod in early eighth century.** The size of the lower city and its fortifications, built during the tenth century in the Solomonic style found at Gezer and Hazor, suggests prosperity for this Philistine city-state during the ninth and eighth centuries. Excavations in stratum 9 demonstrate that the huge city gate of Ashdod was partially destroyed around 760. This may be attributed to the campaign of Judah's king Uzziah against the Philistines (2Ch 26:6-7). Prior to Assyrian control over Syro-Palestine, the smaller states of Philistia, Judah, Israel and Transjordan vied for control of trade routes and periodically staged military campaigns as a means of gaining political hegemony in the region. After 750, however, Assyria and Egypt will use these smaller states as part of their own political maneuvering.

**1:8. Ashkelon in early eighth century.** Like Ashdod, Ashkelon was one of the five major Philistine city-states (see the comments on Jdg 1:18 and 14:19). Most of what we know of the site during the eighth century comes from Assyrian Annals and tribute lists. However, there is not much mention of Ashkelon until the time of Tiglath-Pileser III's 734 campaign. The exotic nature of some of the tribute paid by Ashkelon to the Assyrian ruler (including roles of papyrus and elephantine hides) suggests it had commercial links with Arabia and Egypt.

**1:8. Ekron in early eighth century.** The site of Ekron shrank in size during the first two centuries of the first millennium. This may be due to Israel's domination of Philistia starting in the reign of Solomon. Some new construction does take place in the eighth century, including a fortress tower, suggesting a resurgence during the period when Judah's king Hezekiah controlled the region (2Ki 18:8). Excavations have not demonstrated any remarkable wealth or prosperity during the early eighth century, and it may be that its name in this oracle is simply part of the usual listing of Philistine cities (see Je 25:20).

**1:9. Tyre in early eighth century.** During the first quarter of the eighth century, King Pygmalion ruled Tyre. This was a time of great prosperity for the Phoenicians, who controlled most of the commercial activity in the Mediterranean. They had just expanded their colonial presence by founding Carthage in North Africa in 815. Interestingly, the Assyrian tribute list of Adad-Nirari III from this period includes the king of Sidon, but not that of Tyre. Apparently Tyre, like a prosperous Israel (see Am 3:15; 6:4), was able to avoid Assyrian entanglements for the time being.

**1:11. Edom in early eighth century.** After being added to David's kingdom (2Sa 8:11-13), Edom eventually rebelled and gained its independence from Judah during the reign of Jehoram (2Ki 8:20-22). Amaziah was able to recapture at least a portion of Edom's territory (2Ki 14:7) at the battle of Sela (= es-Sela on Edom's northern border), and by the reign of the Israelite king Jeroboam II (789-749) border clashes and tension continued to exist between Edom and its neighbors.

**1:12. Teman, Bozrah.** See the comments on Je 49:7 and 49:13 respectively for these Edomite sites.

**1:13. Ammon in early eighth century.** Like Edom, the Transjordanian nation of Ammon periodically rebelled against Israelite rule (2Ch 20:1) and during the eighth century was forced to pay tribute to Judah (in Uzziah's reign, see 2Ch 26:8). The shift in political fortunes is evidenced in one Assyrian source that refers to Ammonite ambassadors coming to Calah (Nimrud) in the eighth century to present tribute. However, the first king of Ammon to be listed in the Assyrian texts is Shobi, son of Hahash (Tiglath-Pileser III's 733 list).

**1:13. treatment of pregnant women.** The practice of ripping open pregnant women is mentioned very rarely. It is attributed to Assyrian king Tiglath-Pileser I (about 1100) in a hymn praising his conquests. It is also referred to in passing in a Neo-Babylonian lament.

**1:14. Rabbah.** See the comment on Je 49:2 for this city, which served as Ammon's capital.

**2:1. Moab in early eighth century.** The mid-ninth-century Moabite inscription of Mesha is the only extrabiblical documentary evidence (compare 2Ki 3:4-27) currently available about this Transjordanian nation prior to Tiglath-Pileser's campaign into the area in 734. The hostilities that may have existed between Moab and the nations of Judah and Israel can be speculated on, but there is no concrete evidence. The crime of desecrating the bones of the king of Edom may be an indicator of Edom's alliance with Judah. However, without a historical context within which to place the event, it remains a mystery.

**2:1. burning bones.** The outrageous nature of this act centers not only on defiling the graves of the kings of Edom, but also on the further step of burning their bones to make lime (see Isa 33:12). In this way all honor and respect is removed from the bodies, and the Moabites could actually point to walls or houses that had been painted with the resulting lime mixture. On the exhumation of human remains see the comment on 2Ki 23:16.

**2:2. Kerioth.** Also mentioned in the Mesha inscription as a city where the Moabite god Chemosh had a shrine, this Moabite city has been identified with el-Qereiyat and Khirbet Aleiyan (see Je 48:41).

## 2:6-16

### Sins of Israel

**2:8. nature of irony.** The great irony in Amos's charges against the rich is that they display their excesses before sacred altars in a shrine dedicated to God. It is possible that they were within their legal rights to seize a garment in default of debt or to purchase wine with funds that had been generated by fining the poor for some offense. However, Yahweh had said (Ex 22:25-26) that the outraged cries of the poor would be heard, "for I am compassionate." As in the case of the worker in the Yavneh Yam inscription, the creditor is to not only obey the law but also take into consideration what seizure of property will do to prevent the debtor from earning a living (see Hammurabi's Code, which forbids seizure of a debtor's ox).

**2:9. destroyed Amorite.** Israel is reminded of the deeds of the Divine Warrior. Prior to the beginning of the conquest, Yahweh had given the Israelites a victory over the Amorite kings Sihon and Og (see the comments on Nu 21:21,24-30). Subsequently, the name Amorites becomes synonymous with the inhabitants of Canaan (see Jdg 1:34-36 and 7:14).

**2:9. fruit above, roots below.** Amos uses a literary device known as a merism—paired polar opposites—to depict the total destruction of the Amorites. This is a common practice in prophetic speech (see Isa 37:31; Ho 9:6). It is also found in a Phoenician curse formula (fifth-century *Eshmun 'asor* inscription): "May they have no trunk below nor boughs above."

**2:11. Nazirites.** See the comments on Nu 6:1-21 for this special class of Israelites who impose on themselves an oath of purification.

**Sidebar:** Economic Changes and Social Classes in Eighth-Century Israel

## 3:1-15

### Legal Case Against Israel

**3:2. choosing family.** The verb used in the Hebrew text is "know." The same idiom of a god knowing a family is used in Akkadian texts to describe the care that family gods provide for their worshipers.

**3:4. lion behavior.** During the hunt a lion will roar to freeze its prey with fear as the lion makes its rush. Following a successful hunt a lion may drag a portion of the kill back to its den to be eaten later. It may growl while lying there as a sign of pleasure at its success or as a warning to other predators to stay away. See similar examples of lion behavior in Isa 5:29 and Eze 22:25.

**3:5. bird hunting.** See the comment on Ho 7:12 for the details of ancient bird hunting with traps and snares. It has been persuasively set forth by S. Paul that the word NIV translates "snare" should be rendered "bait," thus establishing what everyone knows, that the bird must be lured into the trap.

**3:9. mountains of Samaria.** Although the city of Samaria was located on a single hill, it was surrounded by a group of hills that were actually higher than the capital city (see the comment on 1Ki 16:24). If the prophet is talking about affording a vantage point from which to see the ultimate destruction of Samaria, then these hills would be appropriate.

**3:11. time between prophecy and fulfillment.** Amos, speaking in the 760s, may have assumed that the Assyrians would ultimately serve as God's instrument to punish Israel, but he does not state this explicitly.



In any case, Samaria and the nation of Israel will fall to the Assyrian armies of Sargon II in 722, and much of the population will be deported to other portions of the Assyrian empire.

**3:12. shepherd's responsibility.** The legal codes of ancient Mesopotamia (including the Sumerian Law Code, Hammurabi's Code and the Hittite Laws) each contained a clause designed to aid shepherds who have lost an animal to a lion or other predator. The shepherd gave his testimony and took an oath before the gods. Presumably, if there was any physical evidence to display, such as "a piece of an ear," then this would also have been brought forward. In that way the shepherd would be above suspicion of theft. The pieces he brought did not suggest survival but were proof of destruction.

**3:12. beds/couches.** In the midst of the coming destruction the homes of the rich merchants and nobles of Samaria will be looted. The fleeing refugees will only be able to carry away with them fragments of their wealth. Amos satirizes their plight as they scavenge portions (the headboard and footpiece) of their beds. The irony of this is found in Am 6:4, where the prophet condemns the rich for luxuriating on the ivory inlaid beds and couches.

**3:14. altars of Bethel.** See the comments on 1Ki 12:29-30 for the establishment of Jeroboam's royal sanctuaries at Dan and Bethel at the time of the division of the kingdom. Despite Bethel's association with the altars of the patriarchs Abraham and Jacob ( Ge 12:8; 35:7), it served as a rival to Jerusalem in Amos's time, and thus its altars are now to be condemned as part of Israel's apostasy.

**3:14. cutting off horns of altars.** The horns on the altar represented the place of sanctuary (Ex 21:13-14) and they were also associated with absolution and atonement (Lev 16:18). Cutting off these horns removed the altar's special qualities, desecrated it and transformed it into nothing more than a damaged stone. Israel is thus deprived of any hope for asylum or expiation for their sins in the face of the coming destruction.

**3:15. winter and summer houses.** One of the signs of luxury displayed by the rich of Samaria was two residences. A summer residence in Samaria took advantage of the cooler climate of the central hill country of Israel, and a winter home, possibly in the warm Valley of Jezreel, allowed residents to escape the extremes of weather and temperature. There are a number of examples of kings being able to indulge in climatic migration from one official residence to another, including the eighth-century Aramean king of Sam'al, Barrakub, and Cyrus, the king of Persia.

**3:15. ivory adornment.** Excavations at the site of ancient Samaria have revealed fairly large quantities of ivory that had been used to decorate furniture and the walls of the Omride palace (see the comment on 1Ki 22:39). There are both Egyptian and Phoenician/Syrian decorative styles employed, including representations of the god Horus, lotus blossoms and the "lady in the window" motif. The Iron Age ivories differ from those of the Late Bronze (best represented by those found at Megiddo) with the addition of glass paste and inlaid semiprecious stones. It is possible that some of these ivories were carved and decorated by native Israelite craftsmen, but more likely they are expensive imports.

#### 4:1-13

##### Judgments with No Effect

**4:1. cows of Bashan.** Once again demonstrating his background as a herdsman, Amos uses the finely bred cattle of Bashan as a metaphor. These prize animals grazed on the lush grass available in this region in Transjordan on either side of the Yarmuk River (see Dt 32:14). Amos compares these fine cows to the self-indulgent wives of the nobility and wealthy merchants of Samaria. Neither these cows nor these women are capable of seeing beyond their own personal needs and desires (compare Isa 3:16). The women, like totally self-absorbed grazing cows, cannot even imagine that people may be starving while they call for another cup of wine or another extravagant meal. It is difficult to say for sure whether

the reference is to domesticated pampered cattle or to undomesticated ferocious cattle. Both could be found in Bashan and either picture can make sense of the analogy.

**4:1. upper-class women.** The prosperity that had come to Israel's merchant class and nobility during the first half of the eighth century B.C. is the direct result of the spreading Assyrian hegemony. In 802 the Assyrian king Adad-Nirari III captured the city of Damascus and effectively removed Syria from its position as chief political and economic rival of Israel. For a brief time, therefore, the city of Samaria and the rest of Israel enjoyed a period of peace and prosperity that brought wealth and allowed for amazing self-indulgence in luxury goods and new construction projects. Amos targets the wives of these prosperous individuals, singling them out as a base cause for the oppression of the poor. The covenant had placed obligations on the Israelites to care for the less privileged, but what Amos sees are persons who do not count the human cost that pays for their high living.

**4:2. hooks, fishhooks.** The Hebrew here is very uncertain. An attractive suggestion has been made that the verse describes not what fish are caught with but what they are transported in (baskets and pots). This metaphor is known from the prophetic literature of Mari, where the king's enemies are portrayed as wriggling like fish in a basket. Fishing in Mesopotamian streams and rivers was done with woven baskets (sometimes made from thorn bushes). In fact there is no evidence of the use of fishhooks in Mesopotamia after 3000. Amos's metaphor of the capture of the Israelites after the siege of Samaria may be better translated as "fish baskets." If hooks are in view, however, it is possible that he is referring to the grappling hooks that were used during the siege and that might have been used to impale and drag prisoners.

**4:3. Harmon.** Since this word occurs only here, there have been a number of suggestions on its meaning. Some scholars consider it a place name and thus the place where the captives are exiles. Among the suggestions here are Mount Minni in Assyria (see Je 51:27) or Hermal near Kadesh on the Orontes River. For those who emend the text, the translation of "dung heap" for *hadmon* (exchanging a single letter for one that looks similar) is the most likely since it is a suitable place for the disposal of the bodies of prisoners.

**4:4. cult sites at Bethel and Gilgal.** Bethel has a long history of cultic activity, ranging back to the construction of an altar there by Abraham (Ge 12:8) and Jacob's dream there (Ge 28:10-22). It took on an ominous quality for Amos when it was designated as one of the two major cultic centers by Jeroboam (1Ki 12:29-30). Cultic activity at Gilgal appears in the conquest narrative when the Israelites cross the Jordan and Joshua raises a memorial to commemorate the event (Jos 4:19-20). It is possible that after the division of the kingdoms, Gilgal was seen as a northern worship site because of its association with Saul (see 1Sa 11:15 and 15:21). Hosea also condemns this place as corrupt (Ho 4:15 and 9:15).

**4:4. three-year tithes.** The better reading of the Hebrew here would be "on the third day" or "every three days" (instead of every three years, see NIV note). It is possible that Amos is satirizing an aspect of the northern kingdom's cultic practice. There is a possibility that freewill offerings and noncompulsory tithes (compare Ge 14:20) were given at the sanctuary shortly after arrival or were tied to some coming event or vow. To Amos, however, such frequency of offerings cannot replace true piety or obedience to the covenant.

**4:9. blight and mildew.** Farmers are only too aware of what the forces of nature can do to their crops. Here God attempts to get Israel's attention by destroying the harvest. First, the sirocco winds strip all of the moisture out of the air and the plant life. Then, too much rain falls and the crops turn yellowish-brown and wither in the fields. See the comment on curses in Dt 28:22.

**4:9. locusts.** Insects can also play havoc with growing crops as well as the leaves on olive and fig trees. For another example of locust swarms and their relation to God's anger see Joe 1:4-7. Akkadian Mari texts report that locusts descended on a town and another explains that the harvest could not be



completed because of the swarm of insects. For information concerning the devastation caused by locusts see the comment on Ex 10:1-20.

**4:13. connection between wind and thoughts.** In Hebrew the word translated “wind” is the word that is also often translated “spirit.” It is not so much that the word had two different meanings but rather that in the ancient world they did not find it so easy to differentiate between wind and spirit. In Mesopotamian thought the gods gave revelation of their thoughts through dreams. The messenger who brought these dreams was named Zaqiqu. The common word *zaqiqu* refers to a ghost or a phantom. It derives from the verb *zaqu*, which refers to the blowing of the wind, or to the breath of a god.

## 5:1-27

### Seeking the Lord

**5:1. funeral song** (dirge/lamentation): The Hebrew word (#984806) describes a special rhythm (3+2 beats) used for funeral dirges (most of the book of Lamentations is written in #984806). The ominous significance was clear: Israel had already died and now awaited burial. [NLTSDN]

**5:5. Bethel, Gilgal.** See comment on 4:4.

**5:5. shrine at Beersheba.** The discovery of a large horned altar in the excavations of Tell es- Saba' dating to the Iron II period provides corroboration of cultic activity at this southern site. It is mentioned in the ancestral narratives (Ge 21:33) and is the site where Samuel's sons operated as judges (1Sa 8:1-2). The destruction of shrines outside Jerusalem by King Hezekiah (Arad, Beersheba; 2Ki 18:4) may be a reflection of Amos's condemnation of these sites.

**5:8. Pleiades and Orion, constellations in ancient world.** Textual evidence from Babylonia, including the “Venus tablet” of Ammisaduqa (c. 1650), indicates that astronomical studies were conducted with skill and precision. Although astrology was also prevalent in late Egyptian periods and in Persian period Mesopotamia, it seems that this divinatory activity, interpreting omens (see Isa 47:13) is only an extension of the work of a true science. There are records of the movement of the planets, placement of the major fixed stars and constellations, as well as descriptions of the phases of the moon and solar and lunar eclipses. Given the widespread knowledge of the stars and the planets in both Mesopotamian and Egyptian cultures, it was important for the biblical writers and prophets to attribute these celestial bodies to Yahweh's creation (see Job 9:9). Mesopotamian constellations included animal figures such as a goat (Lyra) and snake (Hydra); objects such as an arrow (Sirius) and a wagon (Big Dipper); and characters such as Anu (Orion). The most popular of the constellations was Pleiades, often portrayed on seals even in Palestine and Syria. Neo-Assyrian texts preserve sketches of stars in constellations. A prayer to the gods of the night from about 1700 B.C. invokes the constellations by name, calling on them to give answers to the diviner seeking an omen.

**5:11. stone mansions.** This refers to houses using hewn stone (called “ashlar”), for many of the houses in Israel used rough fieldstones in construction. Often the foundation was stone while the superstructure was of sun-dried mud brick. Only the very wealthiest of the upper class would have been able to afford this carefully dressed masonry. The limestone used for this construction was quarried near Samaria. The curse used here is called a “futility curse” because it calls for their efforts and labor to become futile, and it can be compared to an inscription on a Babylonian boundary stone calling on the gods to see that anyone who builds a house on stolen land should have the house taken from them.

**5:12. judicial bribes and oppression.** One of Amos's principal themes is criticism of social injustice (see Ex 23:6-8; Dt 16:19; and Hammurabi's Code for laws against bribery). There is a long history of peasant or wisdom literature pleading for justice under the law and from kings and officials. For example, in a collection of Babylonian Wisdom sayings the “unscrupulous judge” is one who accepts a present “and yet lets justice miscarry.” Similarly, the twenty-first century “eloquent peasant” in Egyptian literature charges

that “lawmakers approve of robbery” and “the inspector condones corruption.” The tenth-century Babylonian “Theodicy” decries people who “fill the storehouse of the oppressor with gold” while they “empty the larder of the beggar of its provisions.”

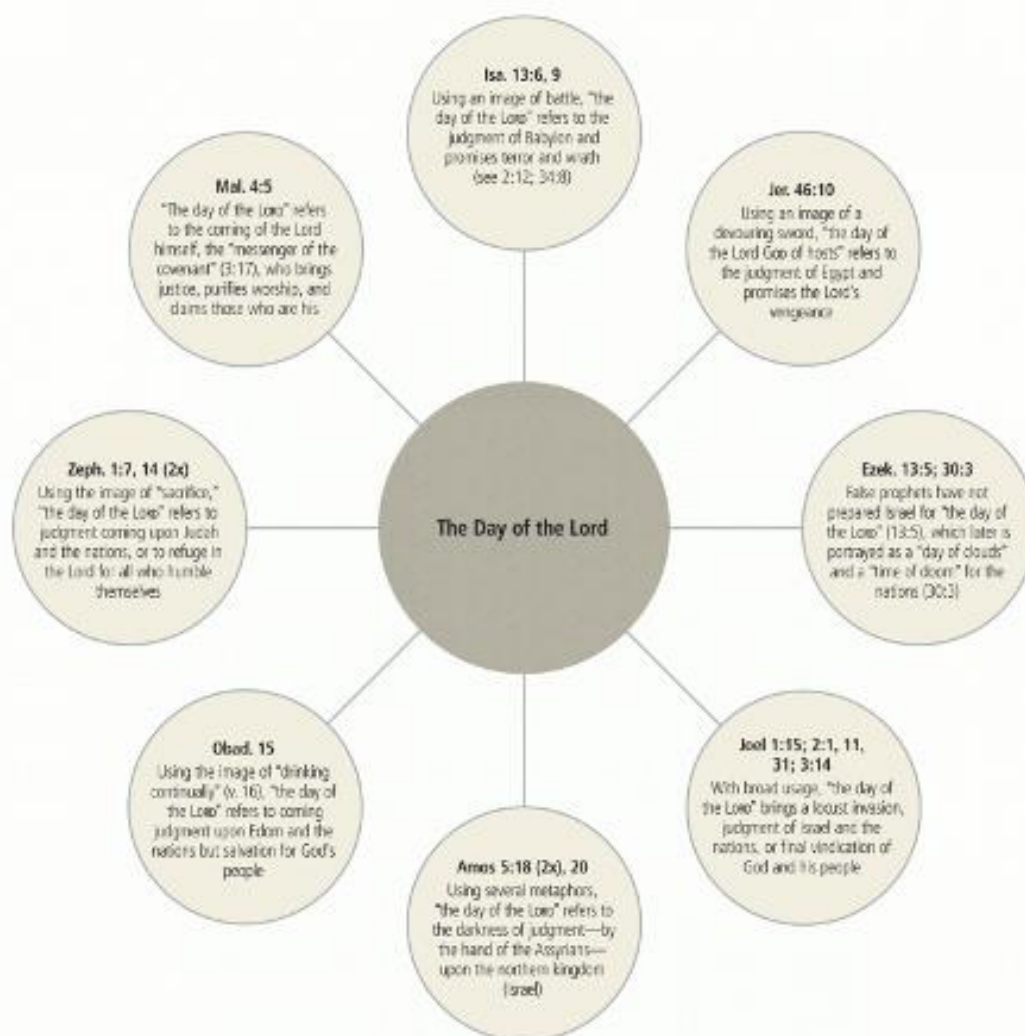
### 5:18-20. day of the LORD; the LORD’s day.

This is the earliest known use of the prophets' expression, the day of the LORD. It also occurs in Isaiah (Isa 13:6, 9), Jeremiah (Jer 46:10), Ezekiel (Ezek 13:5; 30:3), Joel (Joel 1:15; 2:1, 11, 31; 3:14), Obadiah (Obad. 15), Zephaniah (Zeph 1:7, 14), and Malachi (Mal 4:5). Perhaps in Amos's day the term was in popular use for the time when the Lord would intervene and put Israel at the head of the nations (possibly based on Deut 32:35-37); but Amos, and all prophets after him, clarify what it would mean for the Lord to visit his people: it means judgment upon them if they are unfaithful. In Amos, the term points forward to the coming judgment on the northern kingdom at the hands of the Assyrians (Amos 5:27); in Zephaniah, it points to the coming judgment on Judah at the hands of the Babylonians. Other prophets use the term to signal God's forthcoming punishment of other nations for their brutalities, e.g., Babylon (Isa 13:6, 9); Egypt (Jer 46:10); Edom (Obad. 15); and many nations (Joel 3:14; Obad. 15). In some cases the prophet uses the term to denote something farther off in the future (Mal 4:5; probably in Joel 3:2). All of this indicates that the “day” is not unique, but may be repeated as circumstances call for it. The NT authors apply the term as well to the return of Christ (e.g., 1 Cor 1:8; 2 Pet 3:10).

### 5:20. day of the Lord. (Day of Yahweh)

Each year in Mesopotamia (often twice a year) there was an enthronement festival for the king of the gods. During the course of this *akitu* festival, the deity determined the destiny of his subjects and reestablished order, as he had done long ago when he defeated the forces of chaos. In fact, the creation account *Enuma Elish* that recounts Marduk's defeat of Tiamat and his elevation to the head of the pantheon was read during the course of the festival. Though the texts never refer to the *akitu* festival as the “Day of Marduk” there are some similarities. The Day of Yahweh refers to the occasion on which Yahweh will ascend to his throne with the purpose of binding chaos and bringing justice to the world order. The destinies of his subjects will be determined as the righteous are rewarded and the wicked suffer the consequences of their rebellion and sin. For Israel there is no firm evidence that this was represented in a regular ritual, but it is rather reflected in a historical expectation. As is often the case, then, to the extent that there is a connection, Israel appears to have historicized that which elsewhere is in the realm of myth and ritual. The Day of the Lord also has elements of theophany, usually connected with the divine warrior who defeats the disruptive powers (see comment on 1Sa 4:3-7). Such theophanies often are accompanied by cosmic effects (see comment on 1Ki 19:11-13). The cosmic effects often depict a world upside down (see comment on Je 4:23-26). The Day of Yahweh was a momentous day, and these are the kinds of occurrences that characteristically accompany momentous days. All of this helps our understanding of the Day of Yahweh by showing us that Israelite thinking and the prophets' communication intersected with a wide spectrum of ideas current in the culture. The originality in the Israelite literature is not that whole new matrices are being created but that known ideas are being combined and applied in unique ways. [BBC2]

## The Day of the Lord in the Prophets



[ESVSB]

**5:21. religious feasts and assemblies.** Amos's attack is addressed at the empty, mechanically celebrated *hagîm*, the technical term for the three major pilgrimage festivals (Feast of Unleavened Bread, Feast of Harvest and Feast of Ingathering—see the comments on Ex 23:15-16). Religious festivals offered frequent opportunity for celebrations, communal meals and social gatherings. What had been designed as a means to praise and honor God, however, was not bringing any pleasure to him.

**5:23. music in worship.** Mesopotamia and Egypt have long histories of both popular and religious music that also must have been known to the Israelites. Professional musicians, like the *kalu* harp-player so well attested in ancient texts from Old Babylonian Mari and Sumerian Uruk, may well have been the model for the Levitical musicians in the Jerusalem temple as well as the musicians in the northern shrines of Dan and Bethel. The types of instruments, liturgical chants, penitential prayers and laments, and hymns of praise created by these ancient civilizations set a standard of style and composition for the Near East. Ancient Egyptian tomb paintings demonstrate the postures of dancers as well as a wide variety of musical instruments. One example of the technical expertise employed in sacred music is found in the Psalms

associated with the recitation of the creation story— Ps 8, 19, 104 and 139. They contain both the literary as well as the musical elements (based on the superscription rubrics, choral markers and assonances in the text) needed for a proper performance of music during worship and the enactment of sacred drama.

#### 5:24. Idea of justice

- “Let justice roll down like waters, and righteousness like an ever-flowing stream...” bears two possible meanings, according to Vawter (1981).
  - Israel's meaningless sacrificial rites must be substituted by justice and righteousness.
  - Justice and righteousness are the Yahweh's consequences for superficial sacrifices

[\[http://libguides.loras.edu/c.php?g=100542&p=1075784\]](http://libguides.loras.edu/c.php?g=100542&p=1075784)

**5:26. shrine of the king.** Because of a mistaken belief that the god Sikkuth was not introduced until after the Assyrian conquest (see 2Ki 17:30), there has been an attempt to emend the Hebrew so that the text is read “shrine” or “abode” of the king. In fact, Amos's statement probably reflects the degree of cultural influence exercised by Aramean merchants and other travelers on the Israelites. Sikkuth or dSAG.KUD is associated with Ninurta in Ugaritic sources and specifically with the planet Saturn.

**5:26. pedestal of idols.** This translation is also an attempt to remove the name of an astral deity from the text with an emendation of the word *kiyyun*. The Mesopotamian star god, Saturn, occurs as *kajamanu* in Akkadian texts and has the meaning “the steady one,” an apt title for the slow-moving orbit of the planet Saturn. The images of these astral deities were carried in procession on their festival days.

**5:26. star of your god.** Since both of the gods mentioned in this verse are associated with the planet Saturn, the phrase “star of your god” is actually a reference to the people's worship of astral deities. Sacred processions paraded the images and symbols of these gods through the city streets to their shrines, where sacrifices, sacred dancing and other cultic activities would take place. Amos, however, is satirizing these practices. Instead of simply describing what has been occurring, he now predicts a “final” procession, but this time the people carry these idols with them into exile (compare the carrying of burdensome idols in Isa 46:1).

**5:27. exile beyond Damascus.** Since the Assyrians are never directly mentioned in Amos, it is unclear that this is what he meant when he spoke of the coming exile of the people of Israel. Using such an imprecise phrase as “beyond Damascus” is reminiscent of Jeremiah's threat “from the north” ( Je 1:14), and both simply indicate the direction of Mesopotamia as the source of the coming destruction.

#### 6:1-14

##### Woe and Indictment Oracles

**6:1. Mount Samaria.** For Amos's parallelism to work most effectively, Mount Samaria would have to also contain a worship center just as Mount Zion does in Jerusalem. It is likely a reference to the acropolis section of the city where the temple and palace would be located. Considering Micah's condemnation of Samaria and its idols ( Mi 1:6-7) and Isaiah's reference to “Samaria and her images” ( Isa 10:11), it seems likely that Israel's capital had a major shrine during the reign of Jeroboam II.

**6:2. Calneh and Hamath.** Although its exact location is still uncertain, Calneh, the capital of the ancient state of Unqi, was most likely situated in the Antioch plain, near Aleppo. Hamath (modern Hama, almost 100 miles south of Aleppo and about 130 miles north of Damascus) is located on the Orontes River. (for

more information see the comments on Isa 10:9). Though both suffered destruction at the hands of the Assyrians in 738, Israel was also paying tribute at that time too, so Amos cannot be that late. We know too little of the history of northern Syria in the decades preceding Amos to identify what else he may be referring to.

**6:2. Gath.** Gath has been tentatively identified as Tell es-Safi, five miles south of Tell Miqne/ Ekron. Of the five major cities of the Philistines, it was the closest to Judah. There has been little excavation at the site, though it has been confirmed that there are Iron Age remains. The city was located by the Elah Valley, one of the principal passes from the coastal plain into the hill country surrounding Jerusalem. It was the target of an attack by Uzziah of Judah (referred to in 2Ch 26:6) in the time of Amos.

**6:4. beds inlaid with ivory.** The idea of a bed made from some exotic or luxurious material is reminiscent of King Og's iron bed in Dt 3:11 (see also Solomon's ivory throne in 2Ch 9:17-19). Sennacherib's Assyrian Annals mention that Judah's king Hezekiah included a couch inlaid with ivory among his tribute items. Ivory decor was very popular at this time for inlays in furniture and for wall panels. One of the principal sources of ivory was elephant tusks, which were imported from Aram (where Syrian elephants were not yet extinct at this time). Elephant hides and tusks, as well as live elephants, were at times included in tribute payments. Excavations at Ashurnasirpal's palace at Kalah produced some very fine ivory carvings decorating the walls. Over five hundred ivory fragments have also been found in the excavations at Samaria dating to the ninth and eighth centuries B.C. Many feature Egyptian and Phoenician artistic motifs.

**6:4. choice lambs, fattened calves.** For those who could afford it, the best quality meats came from specially bred sheep and cattle that were kept in stalls (see Mal 4:2) and fattened with barley prior to slaughter. Presumably, these ancient feed lots could command a higher price and were well known (see Jeremiah's metaphor for overfed mercenaries in Je 46:21). Evidence of this breed of sheep (Akk. *kirru*) is found in Ur III economic texts dating to the twentieth-century B.C.

**6:6. wine by the bowl.** The term used for bowl here is one that is usually associated with cultic activity (see Ex 24:6-8; Nu 7:13). That suggests that Amos is accusing them not only of drinking to excess in large bowls but perhaps also of profaning sacred objects. Note that archaeologists have found a number of golden drinking bowls in tombs at Nimrud dating to the late Assyrian period, some of which have the names of Assyrian queens engraved on their sides.

**6:6. fine lotions.** Banqueters in the ancient world were often treated by a generous host to fine oils that would be used to anoint their foreheads. This provided a glistening sheen to their countenance and also would have added a fragrance to their persons and the room. For example, an Assyrian text from Esarhaddon's reign describes how he "drenched the foreheads" of his guests at a royal banquet with "choicest oils." Since Amos may be condemning the people for misusing cultic vessels in this verse, he may also be taking them to task for using the oils that would otherwise have been used as part of cultic practice (see Ex 30:31-32).

**6:7. feasting.** The word translated "feasting" here is a technical term for a funeral meal (more like a festal memorial meal; thus the use of vessels and oils usually connected with cultic rites). The term occurs only here and Je 16:5, although it is well known in many other Semitic traditions. Extrabiblical references to the funeral meal have been found in Ugaritic texts, in Aramaic texts from Elephantine (Egypt) and in inscriptions in Punic, Nabatean and Palmyrene. All of the elements listed in these verses are connected with these feasts: meat and wine, music, anointing and lounging.

**6:10. burning the bodies.** The burning of bodies was not a common practice (but see comments on 1Sa 31:12 and 2Ch 16:14), and the spelling of the verb is unusual. This has led a number of interpreters to an alternative reading such that the text does not suggest burning the body but embalming it with spices for burial.



**6:10. not mentioning the Lord's name.** God's wrath is such that the population of the city of Samaria is to be reduced to a tenth, and the survivors will be so frightened by what Yahweh has done that they will be afraid to mention God's name lest the angry deity take any further notice of them. In that sense then, the command "Hush!" is a sort of warding spell (like "God forbid" in English) to prevent the incautious from invoking God (compare Ex 23:13 and Jos 23:7). Assyrian royal documents from the reign of Enlil-Nirari (1326-1317) provide some light here. In one text the king calls out, "May the god by no means speak!" when the death of a member of the royal family is announced at court. His intent may be to ask that the god not act (speak) against anyone else.

**6:13. Lo Debar.** This site, one of those captured by Jeroboam II during his Transjordanian campaign (2Ki 14:25), is most often identified with Tell 'el-Hammeh, just north of the Jabbok River, in what would have been Ammonite territory. Amos parodies this victory by revocalizing the city name to *Lodabar*, which means "nothing." He mocks their false pride in these flimsy accomplishments that are as nothing to God's victories.

**6:13. Karnaim.** This important site is located in Bashan at Tell es-Sa'ad, on a northern tributary of the Yarmuk River (see Ge 14:5 and 1Ma 5:26). Tiglath-Pileser III made it the capital of the Assyrian province of Qarnina when he conquered the region in his 738-737 campaign.

**6:14. Lebo Hamath to the Wadi Arabah.** See the comment on 2Ki 14:25 for King Jeroboam II's attempt to restore Israel's borders.

## 7:1-9

### Punishment Alternatives

**7:1. locusts.** See comment on 4:9.

**7:1. king's share.** Although it is not mentioned elsewhere in the biblical text, this reference indicates that the king was entitled, as a form of tax, to a portion of the mown grass. This may have been a measure instituted to insure the king's chariot horses and cavalry had sufficient fodder. A reverse example of this is found in a land grant made by the Assyrian king Ashurbanipal to one of his officials. This decree exempted the official's new lands from being levied for straw, grain or a portion of his flocks.

**7:7. plumb line.** This traditional translation is no longer acceptable, based on the recognition that the Hebrew *'anak* is a cognate of the Akkadian *annaku*, meaning "tin." A plumb line would have a lead or iron weight attached in order to determine that a wall is perpendicular during construction. S. Paul suggests this stands for a tin wall, a symbol of how weak or fragile Israel's defenses are (compare the iron walls in Je 1:18; Eze 4:3). For now the exact meaning of this phrase remains uncertain.

## 7:10-17

### Amaziah Confronts Amos

**7:10. prophetic message as treason.** Throughout the ancient world it was believed that prophets not only proclaimed the message of deity but in the process unleashed the divine action. In Assyrian king Esarhaddon's instructions to his vassals, he requires that they report any improper or negative statements made by anyone, specifically naming prophets, ecstasies and dream interpreters. It is no wonder, then, that a prophet negatively disposed toward a king had to be controlled lest he bring about all sorts of havoc. One can perhaps understand why a king would be inclined to imprison a prophet whose very words might incite insurrection or impose doom.

**7:13. king's sanctuary.** Bethel was one of the two royal sanctuaries established by King Jeroboam to serve as alternative worship centers for the people of the northern kingdom (1Ki 12:26-30). Amaziah's

post was a political appointment since the priesthood at Bethel was established by the crown rather than being attached to tribal lineage as the Levites were (1Ki 12:32). Naturally his loyalties were to the king, and he was very offended by any criticism of either the king or the shrine at Bethel. The state temple was one in which the king himself participated in the ritual activities.

**7:14. shepherd.** No village in Judah's central hill country could afford to engage in a single economic activity. Every household would have had their small fields of wheat and barley, as well as a small vineyard, a few fig trees and olive trees on their land. In this way they could hope that at least some of their agricultural endeavors paid off. In like manner, a few sheep, goats and cattle would have served as an economic hedge. It would have been easy enough to allow them to graze on the hillsides, accompanied by a boy (see David's occupation in 1Sa 16:11). A Mesopotamian parallel to this practice is found in the Akkadian word *naqidu*, a term used for a breeder of cattle, sheep and goats.

**7:14. caring for sycamore figs.** The sycamore figs (*Ficus sycomorus* L.) originated in east central Africa and spread to Egypt and the Near East by the Iron Age. The trees are capable of as many as six crops per year. Since the fruit is inferior to that of the common fig (*Ficus carica* L.), the poor principally consume it. Date gardens take up to twenty years to reach their full productive potential. They require much attention because they have to be pollinated by hand. The care of the sycamore fig requires that the fruit be gashed or pierced to encourage an increase in ethylene gas that speeds the ripening process. The knife used to gash the fruit is depicted in Egyptian tomb paintings in Thebes.

## 8:1-14

### Ripe for Judgment

**8:5. clash between economic and religious concerns.** As Nehemiah discovered several centuries later in Persian-period Jerusalem, the desire of merchants to conduct business sometimes makes their compliance with religious law and Sabbath regulations a matter for complaint or even circumvention (see comment on Ne 10:31). There were religious festivals in surrounding cultures (see comment on Ex 20:8-11), but only Israel was commanded to obey the sabbath law and cease all work (see comment on Ex 31:12-17). This restriction on trade caused friction and apparently contributed to corrupt business practices as a way of "making up" the losses.

**8:5. cheating in the market.** Certainly, Amos's complaints against Israelite merchants are not unique. For instance, the charge made against merchants that they use false balances is found in the Egyptian *Instruction of Amenemope* and in a clause in the Babylonian wisdom literature. Similarly, Hammurabi's Code contains a statement about bankers who "use a light scale to measure the grain or the silver that they lend and a heavy scale to measure the grain or the silver that they collect."

**8:6. sweepings with the wheat.** In their efforts to squeeze as much profit as possible from their holdings, grain merchants were cheating the poor by selling the "husks" of the wheat. A similar charge is made in the Egyptian *Tale of the Eloquent Peasant* against those who "substitute lesser for better goods." The word translated as "sweepings" occurs only here, but it is related to the word "to fall" and reflects the poorest quality or that which is left over.

**8:8. rising like the Nile.** There is a three- month inundation cycle in the flow of the Nile River (from August to October). The increase in volume is the result of monsoon rains in Ethiopia that swell the Nile and its tributaries. Although the height of the inundation is irregular, the Egyptians early in their history learned to make efficient use, through irrigation canals and other means, of whatever the rise of the Nile brought to them.

**8:9. sun go down at noon.** Since a lunar or solar eclipse was considered a portent of evil or the anger of the gods in the ancient Near East, there are many citations in the literature. Among them is the prediction by the prophet Balaam in the Deir 'Alla inscription that the divine assembly has decided to "bring darkness

instead of light." Priests of the moon god Sin in Babylonian would wear torn garments and sing dirges during an eclipse, and there are numerous letters and omen texts in Babylonian and Assyrian records referring to eclipses. Many are written to kings either warning them of a coming eclipse or assuring the monarch that they will be kept informed of the likelihood of coming occurrences. For biblical examples see Joe 3:15 and Zec 14:6.

**8:10. mourning practices.** See comments on Ge 37:34-35; Lev 19:28; and Dt 14:1-2.

**8:12. sea to sea.** In their staggering search for water during the drought, the people will search from one end of the kingdom to the other. From "sea to sea" is used fairly often to distinguish east and west (from the Mediterranean in the west to the Dead Sea or Jordan River) by the biblical writers (see Ps 72:8; Zec 9:10). A similar expression occurs in the Karatepe inscription of the Aramean king Azitawada: "from sunrise to sunset" (see Isa 45:6) for east to west or a sense of universality. Since it is combined here with "north to east," it is possible that it defines the southern latitudinal border of the northern kingdom.

**8:12. north to east.** The southern boundary has been defined in the previous line, and the western boundary is obvious. From Bethel one could still search to the Galilee region to the north, heading for places like Samaria or Dan, and to the east, whether Beth Shan or the Transjordan territory of Gilead.

**8:14. shame/Ashima.** While the uncertainty with this word has led to its being translated "shame," it seems most likely that it is a reference to the Syrian god Ashima (NIV note). This deity's title comes from the Aramaic for "the name" and thus is a shorthand for any number of the northwest Semitic gods and goddesses (Baal, Anat, Astarte). Although official introduction of the worship of Ashima does not occur until after 722, this does not preclude this god's being worshiped in Samaria before this time. Later evidence for worship of Ashima comes from the Elephantine letters.

**8:14. god of Dan.** Since Jeroboam I had instituted the worship of Yahweh at Dan by creating a royal sanctuary there (1Ki 12:28-30), it is appropriate for Amos to refer to the god of Dan. He is probably also referring to the golden calf placed there by Jeroboam as a symbol of Yahweh and as a substitute for the Ark of the Covenant. Dan continued to have cultic significance for many centuries. Evidence of this is found in a late-third-century bilingual (Greek and Aramaic) inscription that contained the phrase "to the god who is in Dan."

**8:14. god of Beersheba.** Amos now completes his condemnation of false worship practices among the Israelites by a reference to the "way" of the "god" of Beersheba. "From Dan to Beersheba" is a common phrase for the full extent of the land (Jdg 20:1; 1Sa 3:20), and Amos uses it to demonstrate the universality of Israelite apostasy (see Am 5:5).

## 9:1-15

### Coming Destruction and Restoration

**9:1. tops of the pillars.** In order to describe how complete the coming destruction will be, Amos again employs a merism. This time his range is from the top to the bottom of the shrine at Bethel, from the capital that decorates the top of the pillars to the doorjamb (see Zep 2:14). It is possible to compare these earth tremors to Isaiah's call narrative (Isa 6:4), but there it is just a reflection of God's magisterial presence. Ancient Near Eastern examples of similar destruction mention walls, gates, doors or doorjambes being smashed or demolished (including the Gilgamesh Epic and the inscription of Tukulti-Ninurta I).

**9:2. grave/heaven contrast.** Amos employs a merism contrasting the cosmic distances between heaven and the depths of Sheol (see Ps 139:8). The boasting of Mot in the Ugaritic *Hymn to Baal and Anat* also provides this contrast to the powers of the underworld or death to that of heaven and life. In the ancient world, heaven and the netherworld were not considered to be "spiritual" places outside of the cosmos. Rather, they represented the extreme ends of the cosmos.



**9:3. top of Carmel.** As part of this series of phrases warning the Israelites that they cannot hide from God's wrath, Amos uses the image of the highest point within their nation. Mount Carmel stands eighteen hundred feet above sea level and is a commanding presence, with dense forests and many caves that some might presume to be excellent hideouts (see the comment on Am 1:2).

**9:3. serpent in the bottom of the sea.** From the mountaintop to the bottom of the ocean, there is no place to hide. Even at these depths, God can command the sea serpent to do his bidding (compare Jon 1:17). The Israelites knew well the tradition of Yahweh subduing the great sea creatures (see comment on Ps 74:14 and 104:26). Similar contests of strength are found in the Babylonian creation epic, *Enuma Elish*, and the Egyptian hymn to the sun god, Ra, who must repulse the dragon Apophis repeatedly in order to complete his circuit across the skies. For more information see comments on Ge 1:20; Ex 7:1; and Isa 27:1.

**9:6. cosmic temple.** Amos's attempt to express God's complete control over all creation begins with a multistoried or many-chambered sanctuary or palace in the heavens (compare Ps 78:69; Isa 66:1). These "upper chambers" bind together the vaults of heaven while at the same time rest upon the waters (see Ps 104:3). A precedent for these lofty chambers is found in the *Enuma Elish*. It contains a description of the building of the Esagila temple to Marduk in Babylon in which the gods "built a stage-tower as high as Apsu (waters above the heavens)." In the biblical and ancient Near Eastern view the cosmos was a temple and the temple was a microcosmos.

**9:7. Cushites.** See the comment on Nu 12:1 for a description of these people from ancient Nubia in the Sudan south of Egypt.

**9:7. Philistines from Caphtor.** For a Philistine connection with Caphtor (Crete), see the comment on Je 47:4. Eze 25:16 connects them with another of the Sea People groups, the Kerethites. See the comment on Dt 2:23 for their connection with the Avvites. The prophet uses the universalism theme to show God's concerns for all nations. The Philistines and Arameans, like the Israelites, had been brought to Palestine, but Israel's covenant relationship with Yahweh now required them to be singled out for punishment.

**9:7. Arameans from Kir.** Amos refers to Kir as the homeland of the Aramean tribes here, but 2Ki 16:9 speaks of Kir as the place where the conquering Assyrians exiled the Arameans after King Rezin was executed. Isa 22:6 seems to support this latter reference since it speaks of Kir in relation to Elam, south and east of the Tigris River. Assyrian records from the reign of Tiglath-Pileser I (1115-1107) speak of the migration of these tribes into Assyria during the twelfth century. What Amos may be doing here and in 1:5 is to point out that just as the Arameans had been sent back to their place of origin, God just as easily could dispatch the Israelites from the land of Canaan.

**9:9. grain in a sieve.** The work of processing harvested grain included crushing the stalks on the threshing floor with a sled, winnowing (see Je 4:11) and finally using a sieve to separate the kernels of grain from small stones and other debris. The sieve mentioned here (kebarah) has large holes and works best when shaken sideways and in a circular motion. This ordinarily forces the debris to the sides and allows the kernels to fall to the ground where they can be collected (see Sir 27:4). The initial NIV translation of *seror* was later corrected from "kernel" to "pebble" to reflect the true action of the sieve.

**9:12. remnant of Edom.** Amos employs the phrase "the remnant of" two other times (1:8 for the Philistines and 5:15 for Joseph). In this case he may be referring to a portion of the territory of Edom rather than to all of it. King Uzziah had captured the Edomite port at Elath (2Ki 14:22), and it has subsequently been lost again in the reign of Ahaz (2Ki 16:6) to the Syrians and Edomites. In this eventual restoration of the Davidic kingdom, Amos may have this valuable port city in mind.

**9:13-15. Israel would once again plant vineyards** (Joel 3:18; Amos 9:13-15). Today, sweet wine flows from the Golan Heights and many other vineyards on the mountains of Israel.

**Amos Study Videos by Gene Getz from his Life Applications Study Bible**

<http://www2.bhpublishinggroup.com/QR/GetzBible/0911/> (Amos#1 – Humble Servants)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0912/> (Amos#2 – God's Judgement)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0913/> (Amos#3 – God's Coming Judgement)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0914/> (Amos#4 – Accountability to God)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0915/> (Amos#5 – Cultural Deterioration)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0916/> (Amos#6 – Preparing to Meet God)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0917/> (Amos#7 – Our Salvation Experience)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0918/> (Amos#8 – Religious Hypocrisy)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0919/> (Amos#9 – Material Prosperity)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0920/> (Amos#10 – False Accusations)

<http://www2.bhpublishinggroup.com/QR/GetzBible/0921/> (Amos#11 – God's Divine Revelation)

# Big Ideas in AMOS

Wealth and success  
can lead to spiritual  
complacency

Sexual immorality, violence,  
corruption and idolatry draw  
hearts away from God

God punishes  
those who exploit  
poor people and  
prosper at their  
expense

God calls his people  
to lives of justice

God promises  
to restore his  
people after  
judgment



# Social Injustice

## Amos

A major theme in Amos is God's requirement for his people to extend justice to others, to seek good and to hate evil; yet the Israelites are guilty of many crimes of social injustice

### Israel's Social Injustice

**Oppress the poor 2:6-7**

Buy and sell the innocent and needy instead of helping them 2:6-7; 8:6

**Trample the poor and needy 2:6-7; 5:11; 8:4**

**Deny justice to the oppressed and poor 2:7; 5:12**

**Illegally keep items held in pledge 2:8**

**Collect unfair fines 2:8**

**Wealthy women oppress the poor and crush the needy 4:1**

**Turn justice and the fruit of righteousness into poison and bitterness 5:7; 6:12**

**Cast righteousness to the ground 5:7**

**Hate those who uphold justice in court 5:10**

**Detest honest people 5:10**

**Force the poor to give them grain 5:11**

**Oppress the innocent 5:12**

**Take bribes 5:12**

**Live with complacent attitudes 6:1**

**Act with pride 6:8**

**Cheat when selling through skimping measures, boosting prices and using dishonest scales 8:5**



# Judgments Against Judah and Israel

*Amos 2:4-16*

## Israel's Sins:

Sell innocent and needy people instead of helping them

Trample on the poor

Deny justice to the oppressed

Commit sexual acts outside of marriage

Profane the Lord's name

Wrongfully take items as pledge from those indebted to them

Collect fines from others

Force Nazirites to drink wine

Command prophets not to prophesy

## God's Judgment:

**He will crush them, and no one will escape**

## Judah's Sins:

Reject God's law

Disobey God's commandments

Follow false gods

## God's Judgment:

**He will destroy the fortresses of Jerusalem with fire**

JUDAH  
ISRAEL

Source: The NIV Quickview Bible - [www.thequickviewbible.com](http://www.thequickviewbible.com)

# AMOS

## When I am / When I feel I need to remember or know

---

Abandoned	Need to accept help (Amos 5:2)
Angry	I need to simmer down (Amos 1:11)
Better than others	Am not better (Amos 6:2)
Broken	God will repair (Amos 9:11)
Clinging to material goods	Know that they don't last (Amos 5:11)
Disciplined	Listen and change (Amos 4:7)
Disciplined	Accept punishment (Amos 4:12)
Disciplined	Need to listen to God (Amos 7:1)
Doing wrong	Do good and run from evil (Amos 5:14)
False offerings	I need to serve with all my heart (Amos 5:22)
Feel Strong	I am weak (Amos 2:9)
Frustrated w non-Christians	Have pity, they do not know (Amos 3:10)
Giving	Give willingly (Amos 4:4)
Guilty	I can't hide from God (Amos 9:3)
Hiding sin	God is watching (Amos 9:8)
Idols	Come back to the Lord (Amos 5:6)
Ignoring others	Help Others (Amos 2:7)
Ignoring the poor	God wants us to help (Amos 8:4)
Lazy	Work hard (Amos 6:4)
Lost	God guides (Amos 2:10)
Lost	Return to God (Amos 4:8)
Lost	God knows me by my name (Amos 7:8)
Lost	God's home is in the heavens & earth (Amos 9:6)
Lying	I need to keep God's law (Amos 2:4)
Mean	Treat others right (Amos 5:7)
Mighty	I am weak (Amos 5:3)
Popular	I still need to be alert & change behavior (Amos 6:1)
Powerful	I will be crushed (Amos 6:11)
Pretending to worship	God will discipline (Amos 8:10)
Prideful	God makes us strong (Amos 2:16)
Prideful	I can still be disciplined (Amos 9:10)
Rejoicing in justice	Don't make it bitter (Amos 6:12)
Sinning	God will discipline (Amos 1)
Sinning	God will discipline (Amos 3:2)
Sinning	Know that God knows them (Amos 5:12)
Sinning	Repent (Amos 7:5)
Sinning	God will not ignore it (Amos 7:8)
Sinning	God knows my sin (Amos 8:2)
Sinning	God will not forget (Amos 8:7)
Small	Can be used for God (Amos 7:15)
Strong	One to bring me down (Amos 3:11)
Strong	Not of my own strength (Amos 6:13)
Stubborn	Need to change (Amos 4:8-12)
Successful	Be humble. Great houses will fall. (Amos 3:14)
Telling God's truth	Some will find it intolerable (Amos 7:10)
Told the truth	Don't despise it (Amos 5:10)
Uneasy	God will re-root me (Amos 9:15)
Unwilling to live	Come back to the Lord (Amos 5:4)
Vanity	Even the lovely will faint (Amos 8:13)
World is crumbling	Don't ignore it (Amos 6:6)
Worried	Be comforted with God's secret plans (Amos 3:7)

I can't stand your  
**religious meetings**  
I'm **FED UP** with your  
**conferences**  
**& conventions**

I want **nothing to do** with your  
**religion projects**, your *pretentious*  
*slogans* and goals. I'm **SICK** of your

*public relations*  
and image making.

I've had **all I can**  
**take** of your noisy  
**ego-music**.

*When was the*  
*last time you*  
*sang to ME?*

*Do you know what I want?*  
*I want JUSTICE—OCEANS of it.*  
*I want FAIRNESS—RIVERS of it*  
**That's what I want.**  
**That's ALL I want.**

**Amos 5:21-24**



## JEHOVAH SEES THE GOOD IN HIS SERVANTS

I was a herdsman, and I took  
care of sycamore fig trees.  
(Amos 7:14)

We see in the case of the prophet Amos that Jehovah noticed the potential of one of his servants, even though he might have appeared to many to be rather insignificant or unassuming. Amos' bold response to the corrupt priest Amaziah confirmed that Jehovah had chosen the right person and could use his abilities that might not at first seem obvious. (Amos 7:12, 13, 16, 17) Yes, Jehovah notices the potential in each of his servants. He assured King David that he would always guide him, with 'his eye upon him.' (Ps. 32:8) Do you see why that should be encouraging to us? Even though we may lack self-confidence, Jehovah can help us to go beyond our perceived limits and reach goals that we would not have imagined. Just as an instructor watches an inexperienced rock climber attentively in order to help him find the best handholds, Jehovah is willing to guide us as we make spiritual advancement. w14 6/15 4:6-8



<https://s-media-cache-ak0.pinimg.com/originals/ff/7c/ee/ff7cee6cc707741437813ab551b8026d.jpg>

# Amos's Visions

*Amos 7–9*

## Vision

## Outcome

**Locusts**—God sends swarms of locusts that devastate Israel's crops



Amos prays and God relents on sending judgment 7:1–3

**Fire**—God sends fire that dries up the water and devours Israel's land



Amos prays and God relents on sending judgment 7:4–6

**Plumb line**—God compares Israel to a wall built true to plumb; God's people fail to meet his standards



God destroys Israel's high places and sanctuaries 7:7–9

**Basket of ripe fruit**—God declares that Israel is ripe for judgment



God sends death, destruction and darkness to Israel; God refuses to answer his people 8:1–14

**The Lord by the altar**—God tells Amos to strike the tops of the temple pillars



God destroys the Israelites, who are crushed by the collapsing temple or killed by the sword 9:1–10

Source: The NIV Quickview Bible - [www.thequickviewbible.com](http://www.thequickviewbible.com)



# Israel's Destruction and Restoration

## *Amos 9*

In Amos, God promises to punish the Israelites for their unfaithfulness to him; he also promises to restore them as his people

**God promises to destroy the Israelites in the following ways:**

Crush them with the fallen temple

Kill them with the sword

Hunt them down and seize them

Treat them just like their enemies

Destroy them from the face of the earth

Scatter them among the nations



**God promises to restore the Israelites in the following ways:**

Repair, restore and rebuild the kingdom of Israel's broken places

Include a remnant of Edom and the kingdoms around Israel bearing God's name

Provide plentiful crops for them

Bring back exiled people, who will rebuild cities and plant vineyards and gardens

Plant them in their own land and never uproot them again



Source: The NIV Quickview Bible - [www.thequickviewbible.com](http://www.thequickviewbible.com)

### Amos 9 and the Order of the Return

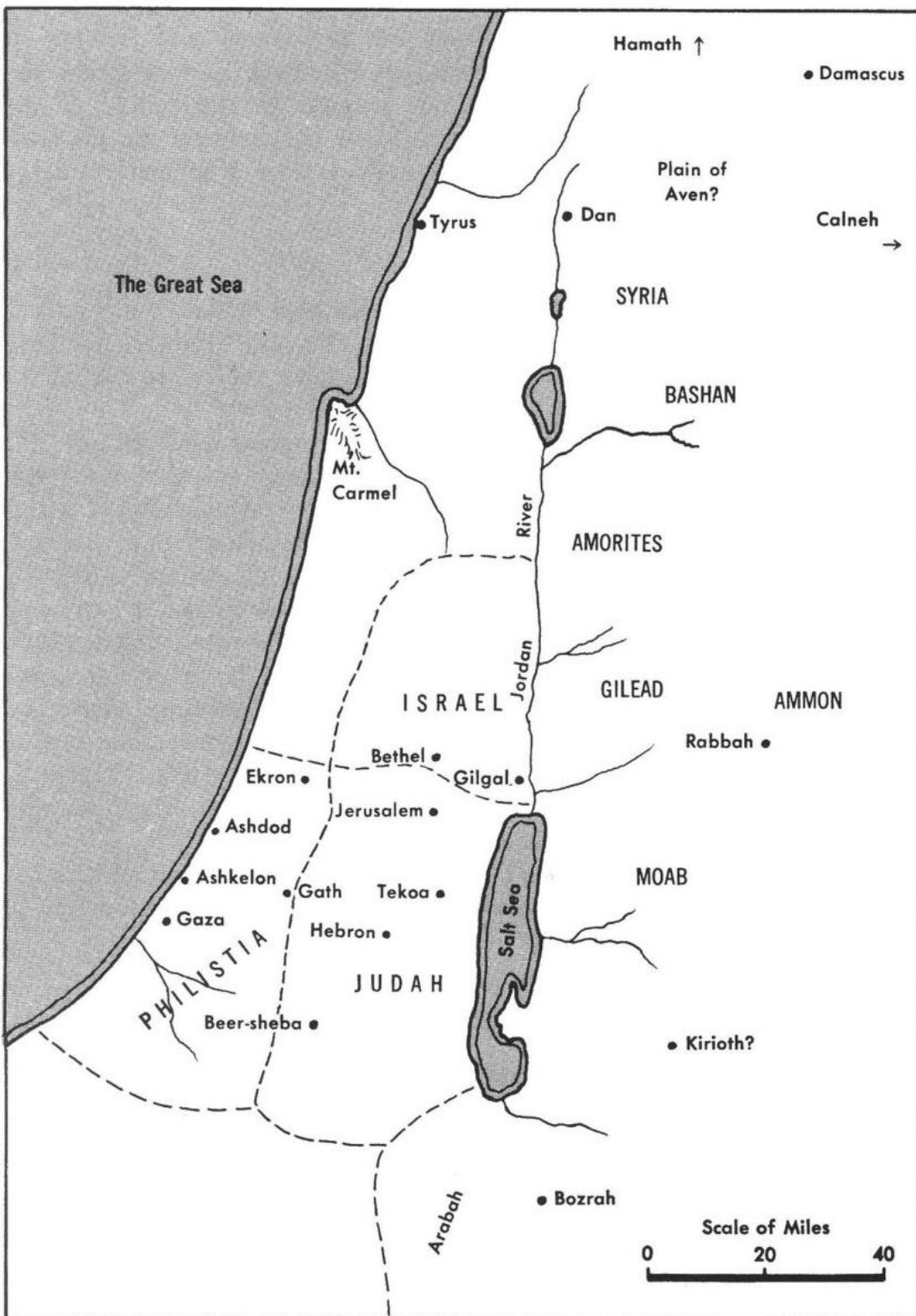
*What do you make of the fact the week the British mandate ended and Israel became a nation, May 14 1948, the Torah portion reading included Amos 9?*

I think it was a token that the Lord is gracious to encourage those who had so lately endured so much that the promise of return is faithful and running on schedule. This is the Hatikvah [*"The Hope"*]. But this is not the only return. Just as the exile to Babylon was not the last exile, and the return not the last return. The present return is subject to further dispersion, as the far greater number of return prophecies speak of a final and complete return to follow an unequaled trouble that ends with Israel's national repentance and the judgment of all their enemies.

It is very important that we not neglect the larger context of Amos 9, lest many be deceived and unprepared for what lies still ahead. There is an order to the return that is often overlooked. We must remind ourselves when Amos penned these words. It was before the fall of the northern kingdom. Since then, there has been, not one but two returns to the Land. The return from Babylon proved far short of the promise as described in Amos 9, leaving Israel vulnerable to further judgment and exile. It is the same with the present return.

Since Amos 9:15 is often cited as proof that the people of Israel will "never again" be uprooted out of their Land to which they have so lately returned, let us review the context: ...

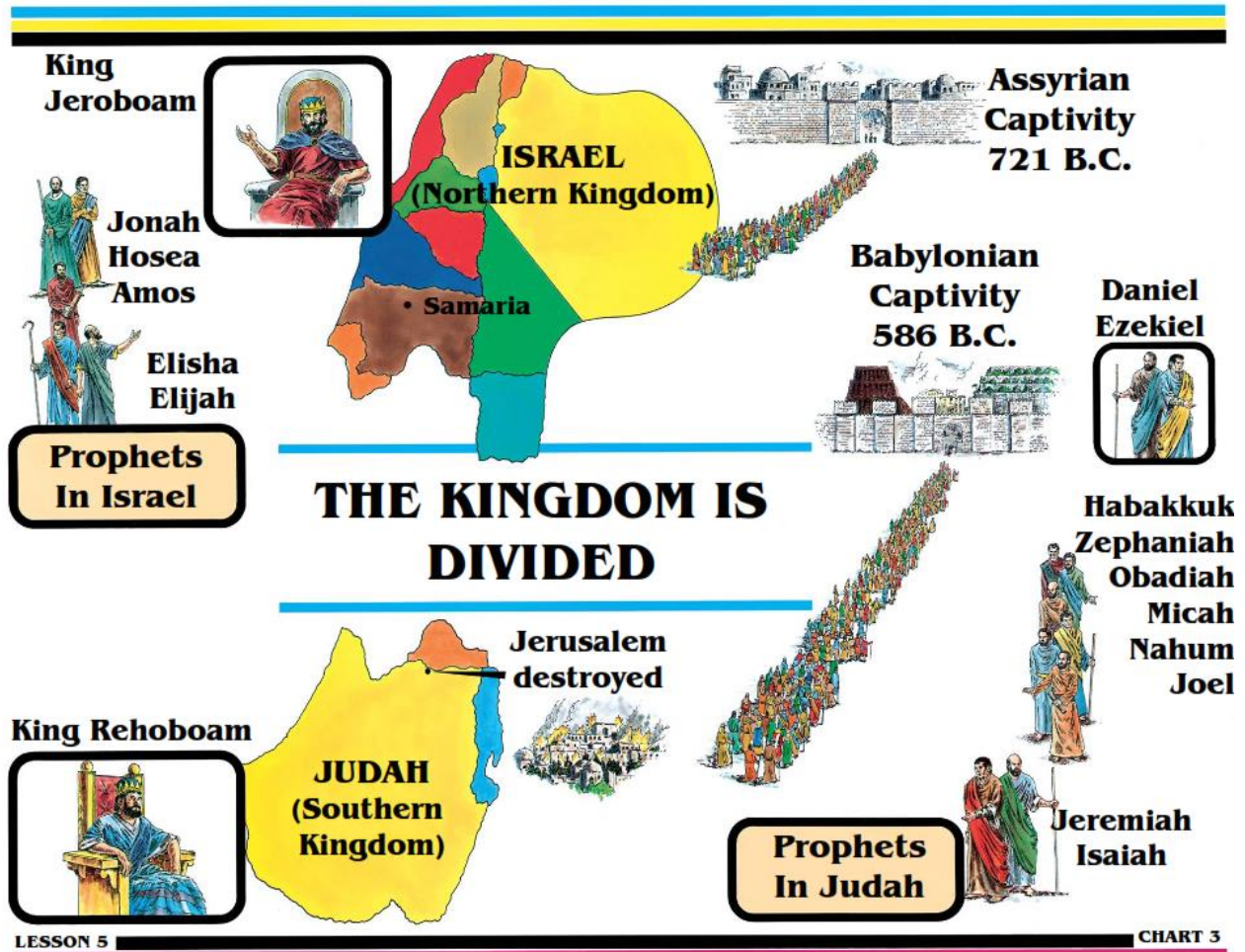
<http://the.mysteryofisrael.org/2016/09/26/amos-9-and-the-order-of-the-return/>



*Prepared to Meet Your God*  
Map

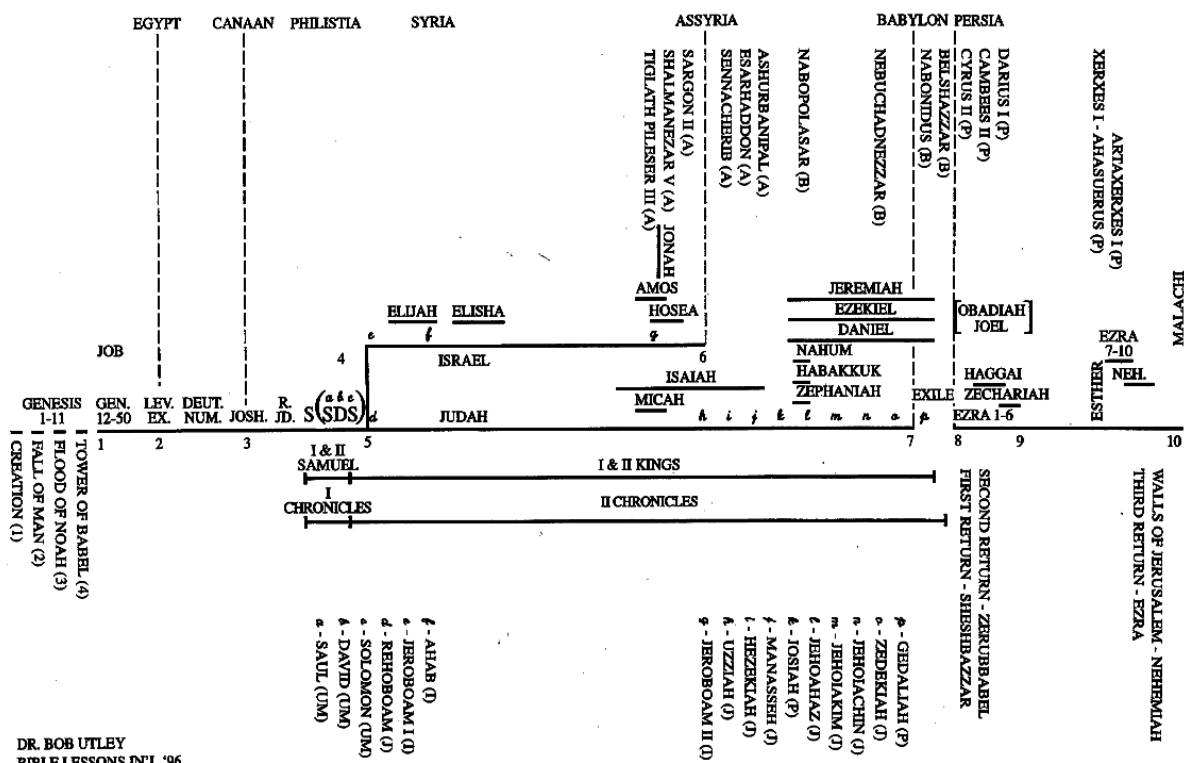








## Chart of the Entire Old Testament



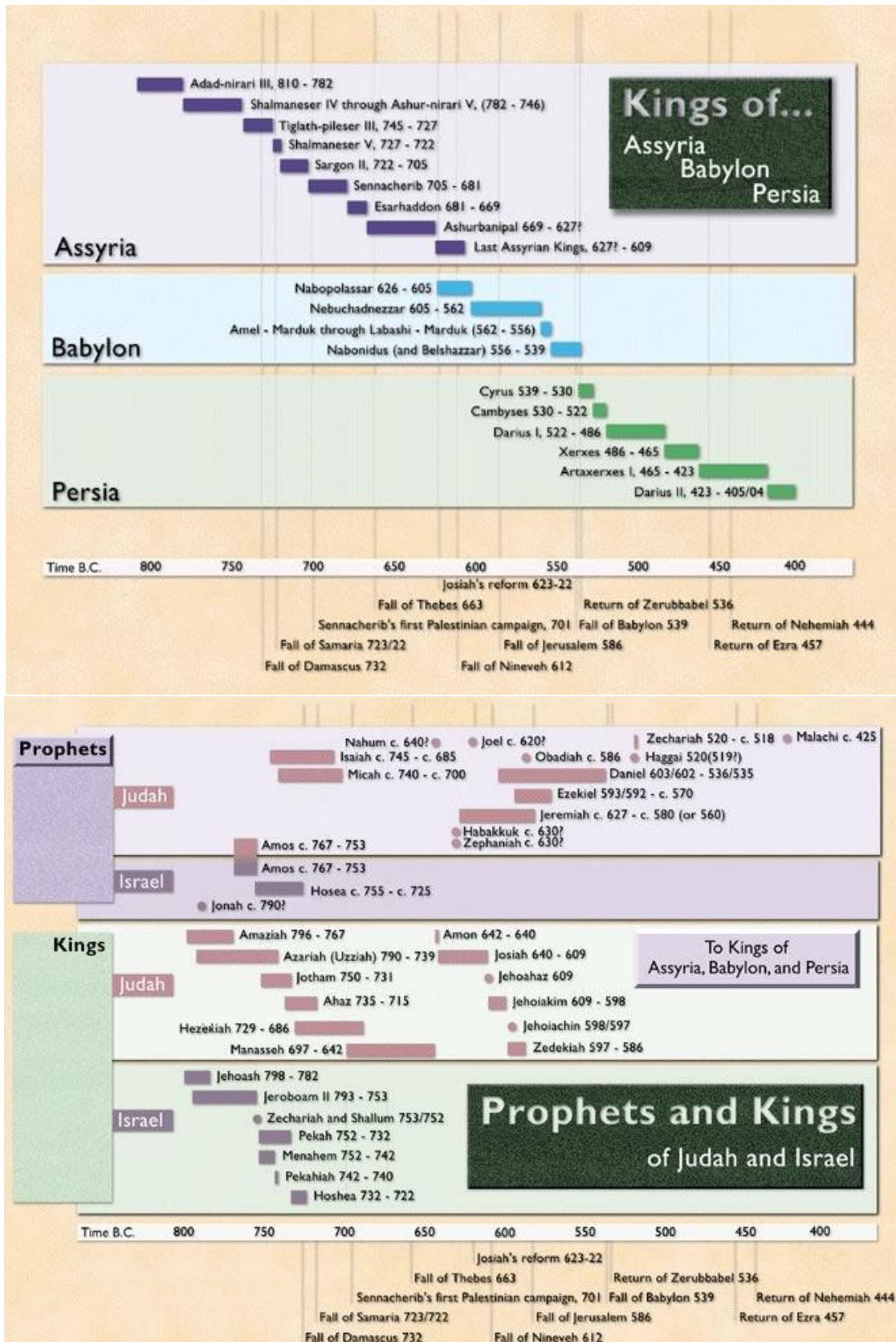
<http://www.freebiblecommentary.org/pdf/VOL10OT.pdf> [PDF]

See larger view of above chart on next page...

More Old Testament Charts and Commentaries from Dr. Bob Utley

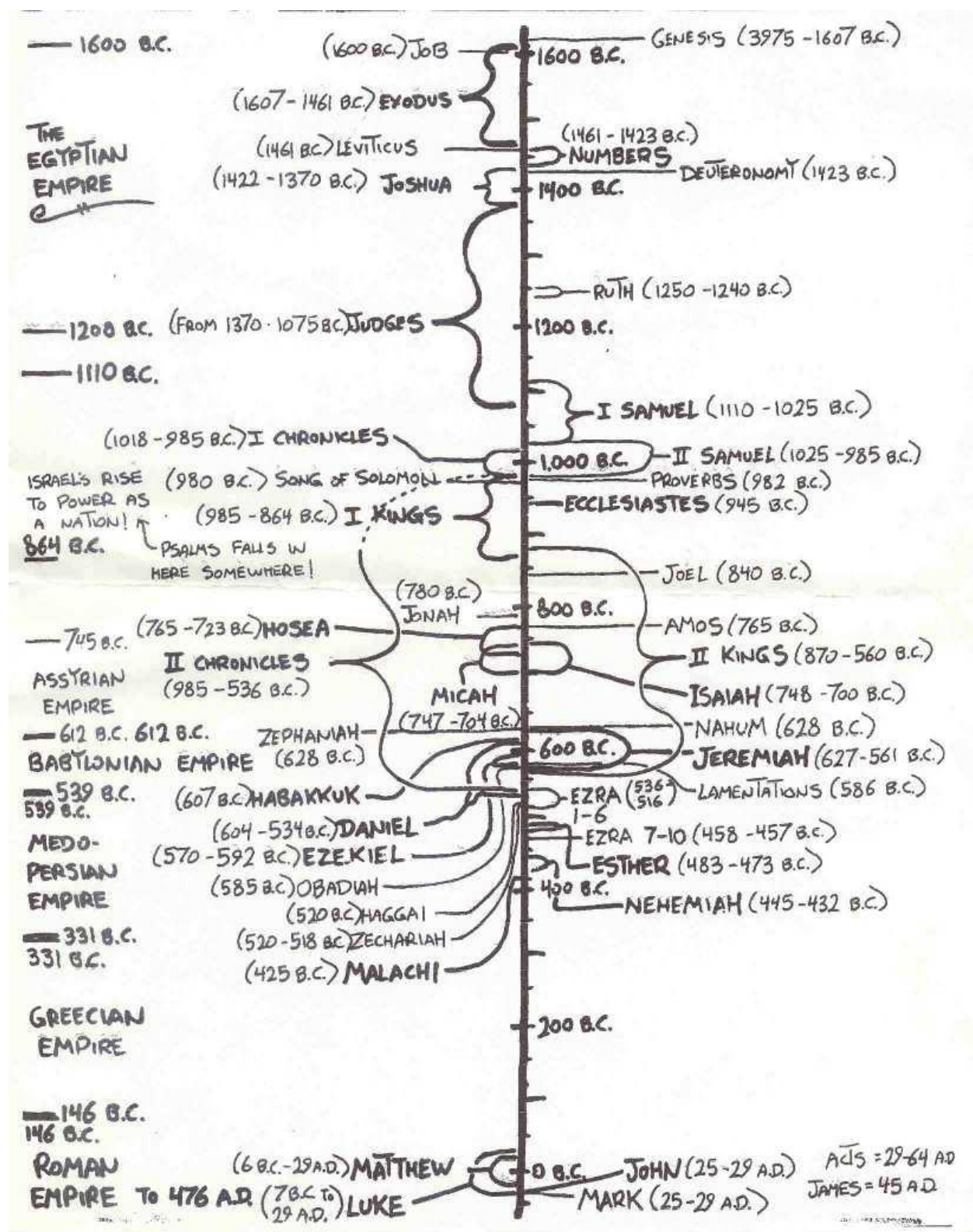
[http://www.freebiblecommentary.org/old\\_testament\\_studies/old\\_testament\\_studies.htm](http://www.freebiblecommentary.org/old_testament_studies/old_testament_studies.htm)





<http://www.biblechronologytimeline.com/biblechronologytimeline7.html>

## Old Testament Chronology Chart





## THE KINGS OF ISRAEL AND JUDAH

Before the division into the kingdoms of Israel and Judah (see *The Divided Kingdom*, opposite), the land was governed by a united monarchy. The first of the kings, **Saul** (c. 1050–10BCE), was elected by the people. His successor **David** (c. 1010–970BCE) expanded the territory of the Israelites and formed the dynasty that lasted 400 years. David was succeeded by his son **Solomon** (c. 970–30BCE), who built the Temple in Jerusalem. Few dates, however, can be given with certainty. Those given here should be regarded as approximate only.

### JUDAH

Rehoboam (924–07)	Asa (905–874)	Jehoram (850–43)	Athaliah (843–37)	Amaziah (800–791)	Jotham (7–742)	Hezekiah (727–698)	Amon (642–40)	Jehoahaz II (609)	Jehoiachin (598–97)
950BCE	900BCE	850BCE	800BCE	750BCE	700BCE	650BCE	600BCE	550BCE	
Abijam (907–06)	Jehoshaphat (874–50)	Ahaziah (843)	Joash (837–800)	Uzziah (7–7)	Ahaz (742–27)	Manasseh (697–42)	Josiah (639–09)	Jehoiachin (608–598)	Zedekiah (597–87/6)

### ISRAEL

Jeroboam I (924–03)	Baasha (902–886)	Omri (885–73)	Ahaziah (851–49)	Jehu (843–16)	Joash (800–785)	Zechariah (745)	Menahem (745–36)	Pekah (735–32)
950BCE	900BCE	850BCE	800BCE	750BCE	700BCE			
Nadab (903–02)	Elah (886–85)	Ahab (873–51)	Jehoram (849–43)	Jehoahaz (816–800)	Jeroboam II (785–45)	Shallum (745)	Pekahiah (736–35)	Hoshea (732–23)

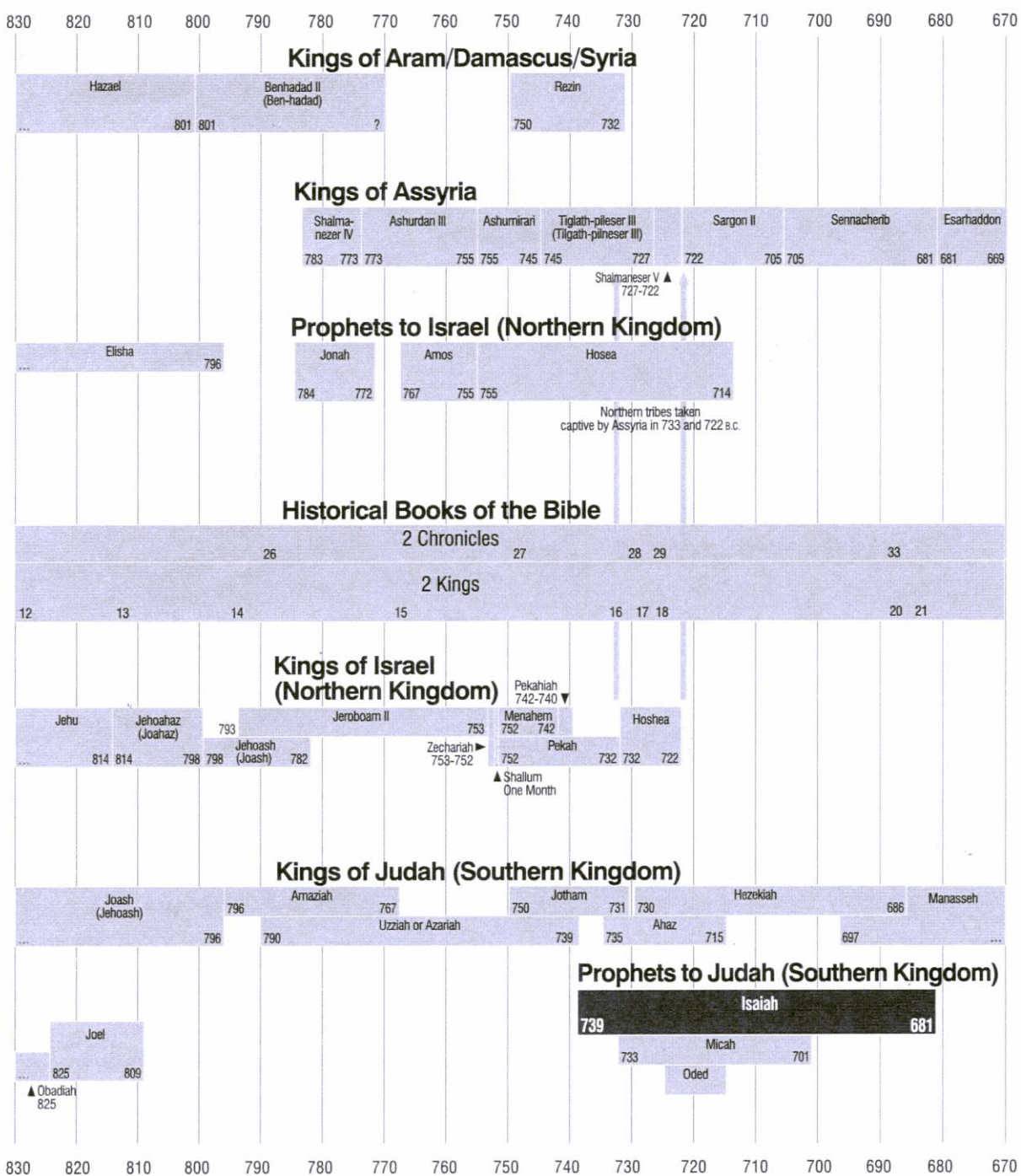
[http://www.thischurch.com/christian\\_teaching/sermon/amos.pdf](http://www.thischurch.com/christian_teaching/sermon/amos.pdf) [PDF]

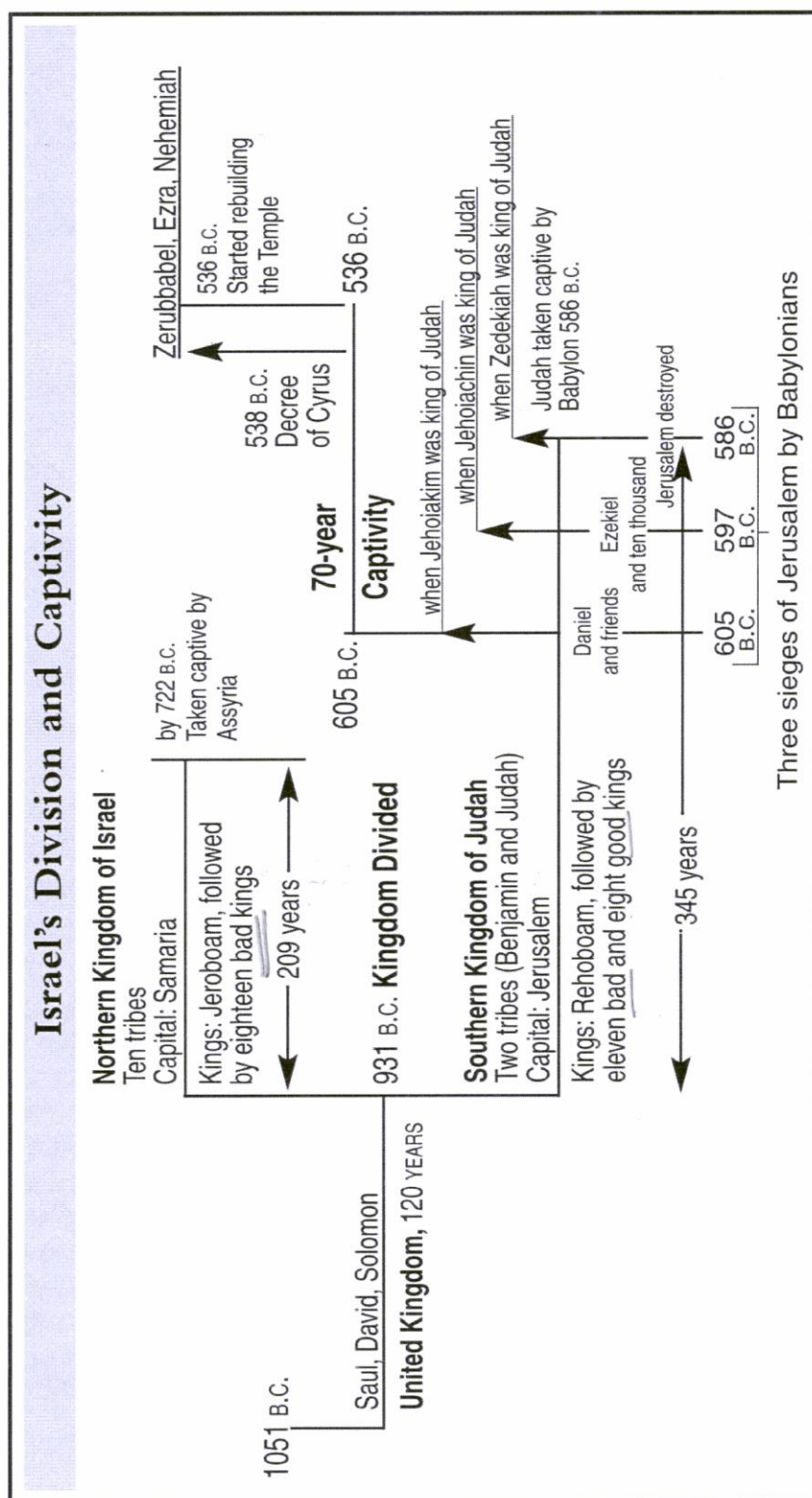
### Kings of the United Kingdom (c 1025-925 BC)

King	Relationship to Previous King	God's Judgment
<a href="#">Saul</a>	none	<a href="#">did evil</a>
<a href="#">Ishbosheth*</a>	son	<a href="#">(unknown)</a>
<a href="#">David</a>	<del>none</del> son-in-law of Saul (1 Sam. 18:20-27)	<a href="#">did right</a>
<a href="#">Solomon</a> (AKA Jedidiah)	son	<a href="#">did right in youth, evil in old age</a>

\* The kingdom was divided during Ishbosheth's reign;  
David was king over the tribe of Judah.

<http://www.vtaide.com/gleanings/Kings-of-Israel/kings.html>

**Isaiah Part 1***Timeline*

*Isaiah Part 1**Israel's Division and Captivity*



## Jim Bodnar: The House of David Established with Notations

11. 1—2 Chron. 36. 21 (F <sup>2</sup> , p. 544). THE HOUSE OF DAVID ESTABLISHED. (Division.)		
F <sup>2</sup>	G <sup>1</sup>	1 Chron. 11. 1—29. 30. David.
	G <sup>2</sup>	2 Chron. 1. 1—9. 31. Solomon.
	G <sup>3</sup>	2 Chron. 10. 1—12. 16. Rehoboam.
	G <sup>4</sup>	2 Chron. 13. 1—14. 1—Abijah.
	G <sup>5</sup>	2 Chron. 14. 1—16. 14. Asa.
	G <sup>6</sup>	2 Chron. 17. 1—21. 1—Jehoshaphat.
	G <sup>7</sup>	2 Chron. 21. 1—20. Jehoram.
	G <sup>8</sup>	2 Chron. 22. 1—9. Ahaziah.
	(G <sup>9</sup> )	(2 Chron. 22. 10—23. 21. Athaliah.)
	G <sup>10</sup>	2 Chron. 24. 1—27. Joash.
	G <sup>11</sup>	2 Chron. 25. 1—28. Amaziah.
	G <sup>12</sup>	2 Chron. 26. 1—23. Uzziah.
	G <sup>13</sup>	2 Chron. 27. 1—9. Jotham.
	G <sup>14</sup>	2 Chron. 28. 1—27. Ahaz.
	G <sup>15</sup>	2 Chron. 29. 1—32. 33. Hezekiah.
	G <sup>16</sup>	2 Chron. 33. 1—20. Manasseh.
	G <sup>17</sup>	2 Chron. 33. 21—25. Amon. — 2 yrs
	G <sup>18</sup>	2 Chron. 34. 1—35. 27. Josiah.
	G <sup>19</sup>	2 Chron. 36. 1—4. Jehoahaz. 3 months
	G <sup>20</sup>	2 Chron. 36. 5—8. Jehoiakim. 11 yrs
	G <sup>21</sup>	2 Chron. 36. 9, 10. Jehoiachin. 3 mos
	G <sup>22</sup>	2 Chron. 36. 11—21. Zedekiah. 11 yrs

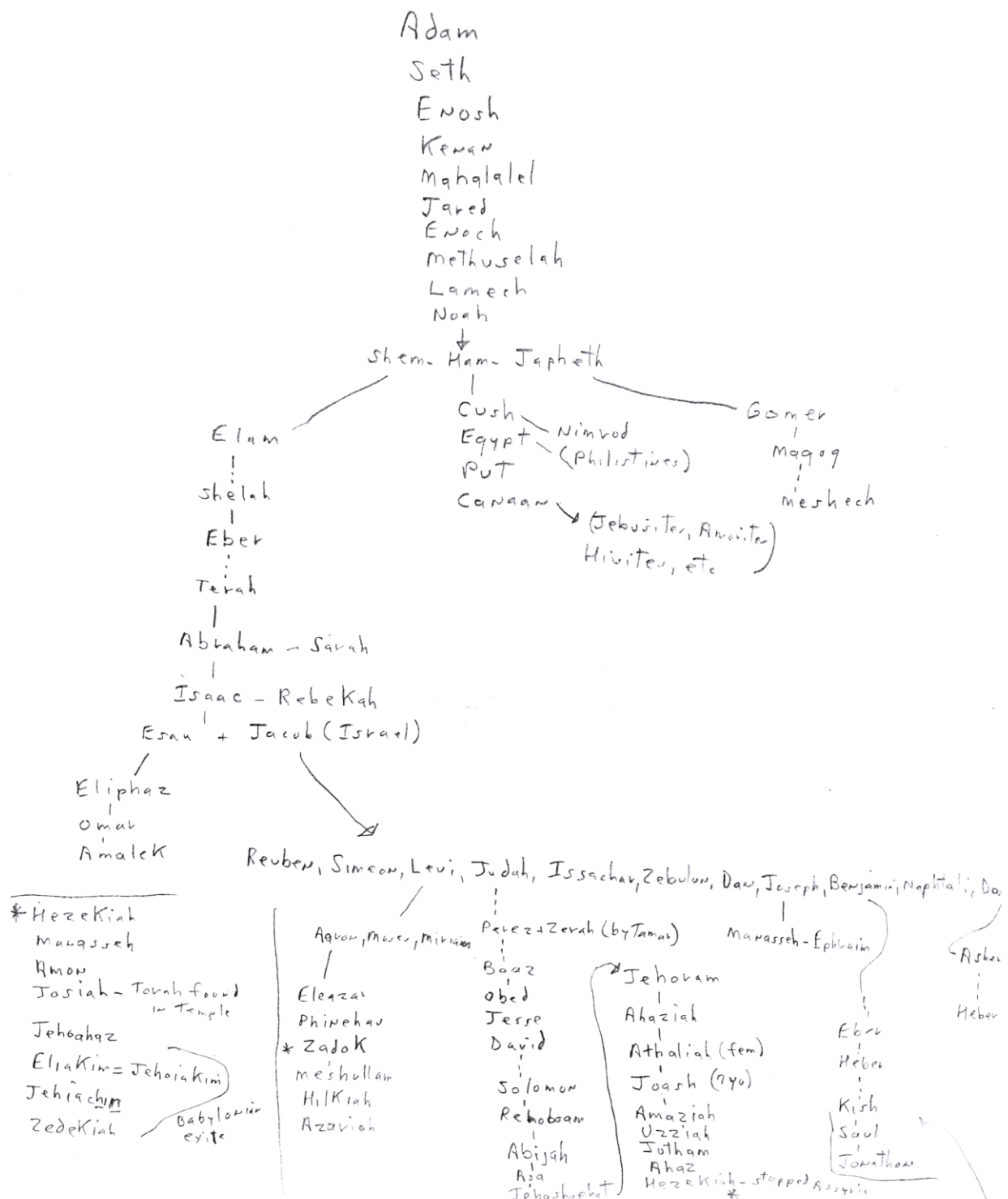
1000 to 960  
960 to 920  
17 yrs  
4 yrs  
41 yrs  
25 yrs  
8 yrs  
1 yr  
Mother of Ahaziah — 6 yrs  
40 yrs  
Moses, Amos 760 BC  
735 — 540. Ephraimite civil war  
Captured by Assyria  
of Damascus, Syria  
(Ephraimite)  
715 to 687 BC  
Nahum 690 BC.  
13th yr Jeremiah spoke  
Jer 7 (609 BC)  
(Ezekiel)  
4th year = 593

21 Kings of the House of David (3 x 7)

640 to 608 BC  
589

Torah = the law = teachings  
Nevi'im — the prophets  
Ketuvim — the writings

## Jim Bodnar: 1 Chronicles Genealogy

1 Chronicles' Genealogy

## History from Moses to Alexander the Great

### BC 1445 Exodus/10 Plagues/Law Given

God raised up Moses to deliver the people from Egypt and through 10 plagues demonstrates his power and makes a name for himself. The last plague is the execution of the first born unless the house had the blood of a lamb (or goat) on their door posts. The Israelites were expelled after this last plague and made it through the Red Sea and then eventually to the Mountain of Sinai where God gave them the covenant.

### BC 1405 Conquest of Canaan

Israel spent 40 years in the wilderness because when they reached the promised land, they refused to enter it. Now under Joshua, the successor of Moses, the people conquer the east side of the Jordan and then make their way into the land via Jericho. This is the first time Israel actually possesses the land promised to Abraham, Isaac, and Jacob.

### BC 1391-1050 Judges

The period of the Judges covers a few hundred years during which a cycle repeated itself over and again. (1) The people become oppressed by a foreign nation and call out to God in their despair. (2) God raises a Judge or Deliverer to obtain military victory. (3) The people become complacent and “everyone does what is right in his own eyes” which causes God’s protection to be forfeited.

### BC 1050-930 United Kingdom

The first king of Israel was from the tribe of Benjamin, called Saul. The kingdom was taken from him and given to David of the tribe of Judah (though David did not rise to the throne until Saul died in battle). Then David’s son, Solomon was anointed above his brothers by David to be king over Israel. Each of these first three kings reigned for 40 years. This is called the “Golden Age” because during it Israel enjoyed peace, prosperity, and they worshiped God.

### BC 966 First Temple Built

Shortly after the Law was given (BC 1445) Moses was given instruction on building the tabernacle (a tent meticulously designed by God to represent his presence among the people). The center piece of the tabernacle was the Ark of the Covenant containing the tablets of the Ten Commandments and some other items. David wanted to build a “house” for God but was refused because he was a man of war. Solomon used the materials David had laid up for the construction of the temple and dedicated it sacrificing thousands of animals. Then the glory of God visibly came into the temple.

### BC 930 Kingdom Splits

Rehoboam, Solomon’s son, does not act wisely and instead of reaching out to the northern part of the kingdom alienates them. This causes a rift between the north and the south. Jeroboam is crowned king of the northern ten tribes (called hereafter Israel) and Rehoboam retains control (barely) of the southern two tribes (called hereafter Judah).

### BC 930-721 Northern Kingdom of Israel

Jeroboam was the first king (the son of Nebat) and his first acts involved making two golden calves. One was to be installed in the south and one in the north. He appointed a new priesthood to offer sacrifices. The new capital was Samaria. The kings were not descended through one family line and there were often bloody assassinations to gain the throne. The last king was Hoshea the son of Elah. The Assyrians conquered Israel, deported its inhabitants and resettled other people in Samaria (later dubbed the Samaritans).

### BC 930-586 Southern Kingdom of Judah

Under David’s grandson, Rehoboam the kingdom split but God was merciful to the house of David and

providentially saw to it that David's family line continued throughout all the kings of Judah. Jerusalem remained the capital. Hezekiah miraculously survived the vicious attack of Assyria when God sent two angels to defeat Sennacherib's army. The last kings of Judah were Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. At this point, the Babylonian empire conquered Jerusalem three times, the last of which resulted in the city's complete destruction.

#### BC 911-612 Assyrian Empire

Historians mark the beginning of the Assyrian empire with the accession of Adad-Nirari II to the throne. Before this Assyria existed but was not very powerful. When Tiglath-Pileser III (also known as Pul) ascended to the throne, he defeated Babylonia, the Medes, Hittites, Syria, and Phoenicia. He occupied Philistia in BC 738 and subjected Israel to tribute. In BC 727 Tiglath-Pileser III's was succeeded by Shalmaneser V who died in BC 722 while laying siege to Samaria. Sargon II seized the throne and finished off Samaria and carried off 27,000 people into captivity in BC 721. Under Sennacherib (BC 705-681) an unsuccessful attack was made against Jerusalem and her king, Hezekiah. It really ended in BC 612 when the capital of Nineveh was defeated by the Babylonians.

#### BC 612-539 Babylonian Empire

Nabopolassar successfully rebelled and with the help of the Medes defeated Nineveh (the capital of Assyria) in BC 612. Under Nebuchadnezzar's 43 year reign Babylon was at the peak of its strength. He brought Judah under his control and imposed taxes on them. Judah rebelled, was conquered, then rebelled again, and this time it was destroyed and all the citizens were deported. Nebuchadnezzar was succeeded by Nabonidus who eventually was defeated by Cyrus the king of the Medo-Persian Empire in BC 539 at Opis. Cyrus entered the city of Babylon without fighting.

#### BC 605 Jerusalem Defeated (First Exile)

During the third year of the reign of Jehoiakim (king of Judah), Jerusalem was defeated and some of the vessels from the house of God were brought by Nebuchadnezzar into Shinar (another name for Babylon) (Daniel 1:1-2). Daniel, Mishaël, Hananiah, Azariah and others who showed promise are brought to Babylon and trained to be able to serve in the royal court there (Daniel 1:3-6). Judah was made to pay taxes to Babylon but soon stopped in defiance to their foreign conquerors.

#### BC 597 Jerusalem Defeated Again (Second Exile)

In the eighth year of king Jehoiachin, Nebuchadnezzar again defeated Jerusalem and carried away the rest of the treasures of the temple, and the treasures of the king's house, and led away into captivity all the captains, the warriors, the craftsmen, and the smiths (2nd Kings 24:8-16). Only the poorest people were left in the land. During the siege, Jehoiachin surrendered and went out to Nebuchadnezzar and was taken back to Babylon. Jehoiachin's uncle, Mattaniah (also called Zedekiah), was put in charge by Nebuchadnezzar (2 Kings 24:17). Ezekiel may have been taken during this time. He prophesied extensively about the coming destruction of Jerusalem while living in Babylonia near the river Chebar (Ezekiel 1:1-3).

#### BC 586 Jerusalem Destroyed/Temple Destroyed (Third Exile)

Jerusalem again rebelled and the army of Babylon once again defeated it in the eleventh year of King Zedekiah (2nd Kings 25:1-2). Zedekiah fled but was captured; both of his sons were slaughtered before his eyes and then his eyes were put out and he was brought in bronze fetters to Babylon where he died. The temple was burned to the ground to such a degree that when it was rebuilt even a new foundation had to be made. The city walls were completely destroyed along with the prominent houses and the gates to the city (2nd Kings 25:1-21). Jeremiah was in the city when this happened and survived.

#### BC 586-516 Seventy Year Captivity

The land was to lie dormant for seventy years to make up for the Sabbaths that it had not enjoyed (the Israelites were supposed to rest from farming every seventh year, but they did not). There are multiple

ways to date this event. Some start in 605 (or 606) and end it in 535 (or 536). Here I have indicated the time from when the temple was destroyed (586) to when it was finally rebuilt (516). However one counts it, the people were able to survive in the foreign regions in which they were transplanted, just as God had prophesied through Jeremiah (Jeremiah 25.1-14). Daniel's prayer undoubtedly ties in with the end of the captivity (Daniel 9).

#### BC 539-333 Achaemenid Empire (also called Medo-Persia)

Cyrus the Great (also called Cyrus II of Persia) successfully defeated the Median Empire, the Lydian Empire, and the Babylonian Empire between BC 559 and 539. His son, Cambyses II conquered Egypt. Cyrus was politically shrewd, modeling himself as the "savior" of conquered nations. To reinforce this image, he instituted policies of religious freedom, and abolished slavery in the newly acquired cities. Other kings in this empire include Darius I, Xerxes I (Ahasuerus), Artaxerxes I, etc. In BC 334 during the reign of Darius III, Alexander the Great successfully established the Greeks as the new empire.

#### BC 538 Cyrus Issues Decree to Return to Judea

In the first year that Cyrus was established as the king of the empire he issued a decree that the Jews living throughout his empire could return to Judah and rebuild the temple (Ezra 1.1-4). Zerubbabel & Joshua lead 49,897 people back to Jerusalem (Ezra 2.2, 64-65) and begin work on the temple in BC 536. Zerubbabel was the Persian approved governor and Joshua was the highpriest. Prophets Haggai and Zechariah urged the building of temple through their prophecies.

#### BC 516 Second Temple Built

The building of the temple was begun in BC 536 but stopped some time before BC 529. The people of the surrounding areas (outside of Judah) discouraged the people of Judah, and frightened them from building, and hired counselors against them to frustrate their work until Darius I became king (Ezra 4.4-5). Then God moved through the prophets Zechariah and Haggai to urge the work to begin again (without permission from the authorities) in BC 520. It was finally completed and dedicated in BC 516.

#### BC 484-475 Events of Queen Esther

In BC 484 King Ahasuerus (Xerxes I) gave a banquet and his queen (Vashti) publicly disobeyed him. The king sought after a new queen and chose Esther (Hadassah). During this time a man named Haman (who was the right hand man of the king) gained much power and wanted to annihilate the Jews because Mordecai (Esther's Uncle) would not bow to Haman as he passed. In a last minute effort to defend her people Esther succeeds in gaining Xerxes I's approval to reverse Haman's plot and the Jews throughout the Persian Empire were saved. The festival of Purim is celebrated annually (up to this day) as commemoration of this deliverance.

#### BC 457 Ezra Arrives in Jerusalem

In the seventh year of King Artaxerxes I (BC 464-425), Ezra the scribe was sent to establish Mosaic Law in Jerusalem. His mission was to teach the people how to live. He was given a good deal of silver and gold to get the sacrificial system going. BC 445 Nehemiah Arrives in Jerusalem and Builds Wall Governor Nehemiah was commissioned by Artaxerxes I to rebuild the wall in Jerusalem (Nehemiah 2.1). The work began and it was strongly opposed by Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab (Nehemiah 2.10, 19). Even so, the workers continued with incredible speed holding a weapon in one hand a tool in the other. The wall was finished in 52 days (Nehemiah 6.15).

#### BC 333 Alexander the Great's Empire

Alexander (son of Philip of Macedon) was king from BC 336 to 323 being only 20 years old. He was one of the most successful military commanders in history, and was undefeated in battle. He defeated Darius III at the Battle of Issus in BC 333. By the time of his death (at only 33 years old), he had conquered most of the world known to the ancient Greeks pressing east into India. In the same year, Alexander took Jerusalem and now Judea was a Greek province instead of a Persian one. He founded Alexandria in

Egypt (along with a number of other Alexandrias) which became a major city of trade, education, and culture. In BC 331, Alexander was welcomed as a liberator in Egypt and was pronounced the son of Zeus by Egyptian priests of the god Amun.

From then on, Alexander referred to the god Zeus-Ammon as his true father. Alexander was a brilliant and fearless military strategist (he was undefeated in battle) but was also well educated in general, having Aristotle as his personal tutor. Alexander wasn't just interested in conquering the world and submitting it to Greek rule; he wanted to make the world like Greece, civilizing it. He spread the Greek language, culture, religion, and philosophy to the lands he conquered and encouraged intermarriage. By the time of Jesus Greek was the common international language of the day. Alexander died in BC 323 of unknown causes (speculations include binge drinking, malaria, West Nile virus, typhoid, and viral encephalitis).

## Amos' Earthquake

### The Scientific and Scriptural Impact of Amos' Earthquake

<https://bookofjonah2amaic.wordpress.com/2013/07/08/the-scientific-and-scriptural-impact-of-amos-earthquake/>

[http://www.ahabilemoments.com/bible\\_history\\_and\\_earthquakes.html](http://www.ahabilemoments.com/bible_history_and_earthquakes.html)

<http://www.bible.gen.nz/amos/archaeology/earthquake.htm>

<https://ahabilemoments.wordpress.com/2015/03/26/amos-earthquake/>

### View of Philistine temple and “Amos” earthquake

<https://gath.wordpress.com/2010/07/28/view-of-philistine-temple-and-amos-earthquake/>

### Earthquake Scales

[https://en.wikipedia.org/wiki/Richter\\_magnitude\\_scale](https://en.wikipedia.org/wiki/Richter_magnitude_scale)

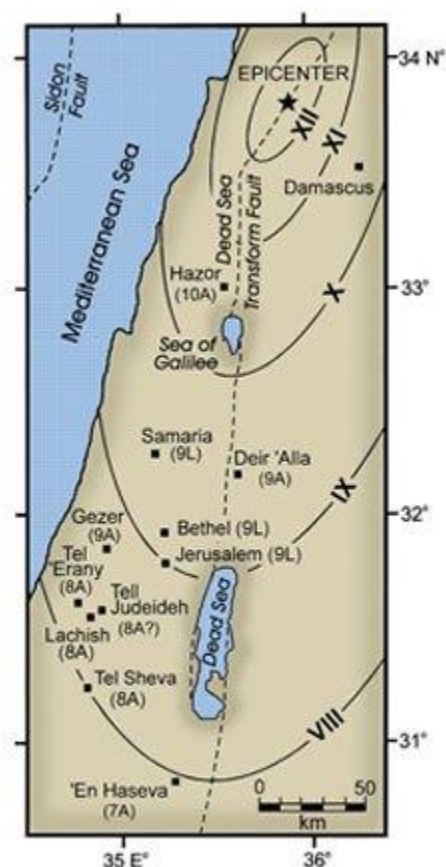
<http://www.sms-tsunami-warning.com/pages/richter-scale>

<http://www.sms-tsunami-warning.com/pages/mercalli-scale>

[https://earthquake.usgs.gov/learn/topics/mag\\_vs\\_int.php](https://earthquake.usgs.gov/learn/topics/mag_vs_int.php)

<https://pubs.usgs.gov/gip/earthq4/severitygip.html>

<http://www.volcanolive.com/magnitude2.html>



*Map showing the locations of damaged cities and the earthquake's probable epicenter.*

## Audio Versions of the Book of Amos

<http://www.audiotreasure.com/webindex.htm> (WEB - World English Bible)

<http://www.audiotreasure.com/> (numerous versions)

[http://www.lightinside.org/light/free\\_audio\\_bible.htm](http://www.lightinside.org/light/free_audio_bible.htm) (numerous versions)

<http://www.divinerevelations.info/bible/> (numerous versions)