

Expanded Analysis of

AMOS

ISRAEL'S INEVITABLE JUDGMENT FOR IDOLATRY AND INJUSTICE

EXPANDED ANALYSIS OF AMOS
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AMOS

ISRAEL'S INEVITABLE JUDGMENT FOR IDOLATRY AND INJUSTICE

A 1 JUDGMENTS AGAINST THE NATIONS 1 - 2

B 1 Introduction: Yahweh's roaring from Zion against the fertility of Israel 1:1-2

C 1 The background 1:1

D 1 The author

E 1 His name: {1} The words of Amos, ¹

E 2 His occupation: who was among the shepherders from Tekoa,

D 2 His target audience: which he envisioned in visions concerning Israel

D 3 The time

E 1 In relation to Uzziah: in the days of Uzziah king of Judah,

E 2 In relation to Jeroboam: and in the days of Jeroboam son of Joash, king of Israel,

E 3 In relation to the earthquake: two years before the earthquake.

C 2 Yahweh's preparation to attack like a lion 1:2

D 1 From Zion: {2} He said, "The LORD roars from Zion

D 2 From Jerusalem: And from Jerusalem He utters His voice;

C 3 The initial response to His utterance 1:2

D 1 Mourning: And the shepherds' pasture grounds mourn,

D 2 Withering: And the summit of Carmel dries up."

B 2 Judgments against Surrounding Nations 1:3 - 2:3

¹ 1:1 - Amos: Amos, a southerner of Tekoa, preached in the Northern Kingdom in 755 B.C. (*RSB*) (1:1). He spoke against the evils of the surrounding nations (1:3 - 2:16), explained that Israel's privileged position provoked God's greater scrutiny and judgment (3:2), railed against Israel's social, moral, and spiritual sins (2:6-8,12; 3:14; 4:1-2,4-5; 5:7,10-11), detailed past judgments (4:6-11), and predicted severer upcoming judgment (3:1-8,11-12; 5:2-3). The latter came to pass under Assyria in 722 B.C., when the northern ten tribes were largely carried away into captivity.

- C 1 Yahweh's promised judgment against Damascus 1:3-5
- D 1 The sin of Damascus – **Cruelty** – threshing the bodies of the people of Gilead with studded sledges 1:3
- E 1 Enumerated transgressions: {3} Thus says the LORD, "For three transgressions of Damascus and for four I will not revoke its *punishment*,
- E 2 Inhumanity: Because they threshed Gilead with *implements* of sharp iron.
- D 2 The judgment of Damascus 1:4-5
- E 1 The burning of the rulers' palaces 1:4
- G 1 {4} "So I will send fire upon the house of Hazael
- G 2 And it will consume the citadels of Ben-hadad.
- E 2 The destruction of the city's gate (security system): {5} "I will also break the *gate* bar of Damascus, 1:5
- E 3 The destruction of citizen and ruler
- G 1 The people of "The Valley of Wickedness": And cut off the inhabitant from the valley of Aven,²
- G 2 The king of "House of Pleasure": And him who holds the scepter, from Beth-eden;
- E 4 The exile of Aram (Syria): So the people of Aram will go exiled to Kir,"³ Says the LORD.
- C 2 Yahweh's promised judgment against Philistia 1:6-8
- D 1 The sin of Gaza: **Slavery**: Deportation of an entire population to Edom 1:6
- E 1 Enumerated transgressions: {6} Thus says the LORD, "For

² 1:5 - valley of Aven; Beth-eden: These could be two separate geographical regions of Syria. But more likely, they refer, in a derogatory fashion to the area and palace of Damascus. "Valley of Aven" means "Valley of Wickedness," while "Beth-Eden" means "House of Pleasure." Donald R. Sunukjian, Commentary on Amos, *The Bible Knowledge Commentary*, OT Volume, p. 1429.

³ 1:5 - Kir: A place in Mesopotamia. God had brought the Arameans to Syria from Kir (Amos 9:7). Now he would punish them by having the Assyrians deport them back to the area they had come from. (Sunukjian, p. 1429).

three transgressions of Gaza ⁴ and for four I will not revoke its *punishment*,

- E 2 The chief sin: Because they deported ⁵ an entire population To deliver *it* up to Edom.
- D 2 The judgment of Philistia 1:7-8
 - E 1 Fire upon the wall and citadels of Gaza 1:7
 - E 2 The destruction of the inhabitants of Ashdod 1:8
 - E 3 The destruction of the ruler from Ashkelon
 - E 4 The attack against Ekron
 - E 5 The destruction of the remnant of Philistia
- C 3 Yahweh's promised judgment against Tyre 1:9-10
 - D 1 The sin of Tyre 1:9
 - E 1 **Slavery:** Delivering up an entire population [of Israelis] to Edom
 - E 2 **Covenant Violation:** Disregarding a covenant of brotherhood [perhaps between Hiram and David and Solomon (RSB)]
 - D 2 The judgment against Tyre: a *fire* to destroy her wall and citadels 1:10
- C 4 Yahweh's promised judgment against Edom 1:11-12
 - D 1 The sin of Edom 1:11
 - E 1 He pursued his brother with the **sword**
 - E 2 He stifled his compassion
 - E 3 He maintained his **anger** perpetually
 - D 2 The judgment against Edom 1:12

⁴ 1:6 - Gaza: In Amos 1:6-8 four of the five chief cities of Philistia are mentioned – Gaza, Ashdod, Ashkelon, and Ekron. Only Gath is not mentioned, perhaps because it had already fallen prey to other nations – see Amos 6:2; 2 Kings 12:17; 2 Chron. 26:6) (Thomas Constable, [Notes on Amos](#)).

⁵ 1:6 - deported: The Philistines' crime was that they would capture whole communities and sell them as slaves to the people of Edom. From Edom they might be shipped to various places in that part of the world. See also Joel 3:4-8 (Sunukjian, p. 1429).

- E 1 *Fire* upon Teman
- E 2 *Fire* to consume the citadels of Bozrah
- C 5 Yahweh's promised judgment against Ammon 1:13-15
 - D 1 The sin of Ammon: ***Violence for greed, imperialism*** 1:13
 - E 1 The act: Ripping open the pregnant women of Gilead
 - E 2 The motive: To enlarge their borders
 - D 2 The judgment against Ammon 1:14-15
 - E 1 The wall and fortresses of Rabbah to be destroyed by fire in battle 1:14
 - E 2 Their king and princes will go into exile 1:15
- C 6 promised judgment against Moab 2:1-3
 - D 1 The sin of Moab: ***Revenge***: Burning the bones of the king of Edom to lime 2:1
 - D 2 The judgment against Moab 2:2-3
 - E 1 *Fire* upon Moab that will consume the citadels of Kerioth 2:2
 - E 2 Destruction in war
 - E 3 The execution of judges and princes 2:3
- B 3 Judgments against the Jewish People 2:4-16**
 - C 1 Yahweh's promised judgment against Judah 2:4-5
 - D 1 The sin of Judah 2:4
 - E 1 Rejection of the Law of Yahweh
 - E 2 Going astray because of their own lies
 - D 2 The judgment against Judah: *Fire* upon Judah will consume the citadels of Jerusalem 2:5
 - C 2 Yahweh's promised judgment against Israel 2:6-16
 - D 1 The sins of Israel 2:6-8
 - E 1 Selling the righteous [into slavery] for money 2:6
 - E 2 Desiring the demise of the helpless 2:7

- E 3 A man and his son defiling the same girl [*RSB*: likely a temple prostitute] to profane Yahweh's name
- E 4 Using garments, illegally taken as security, for worship at illegal altars [*Pusey*: At idolatrous feasts] 2:8
- E 5 Drinking in the temple of their [foreign] god [so KJV, NIV, *Pusey*] the wine of those "ruthlessly foreclosed upon" (*RSB*)
- D 2 God's past goodness to Israel 2:9-12
 - E 1 His destruction of the Amorite before them 2:9
 - G 1 His might
 - H 1 As "tall as the cedars"
 - H 2 As "strong as the oaks"
 - G 2 The completeness of his destruction
 - H 1 "His fruit above"
 - H 2 "His roots below"
 - E 2 His transfer of them from Egypt to Canaan 2:10
 - G 1 His deliverance of them from Egypt
 - G 2 His leading them in the wilderness forty years
 - G 3 His preparing them to possess the land of the Amorites
 - E 3 His provision of Godly men 2:11-12
 - G 1 Prophets from among their sons [as communicators of God's truth] 2:11
 - G 2 Nazirites from among their young men [as examples of Godly, non-materialistic living]
 - G 3 Israel's trampling upon God's gracious provision 2:12
 - H 1 In making the Nazirites to drink wine
 - H 2 In commanding the prophets not to prophesy
- D 3 God's judgment against Israel 2:13-16
 - E 1 God's reaction to them 2:13

- G 1 His feeling: "I am weighted down beneath you"
- G 2 His comparison: "As a wagon is weighted down when filled with sheaves"
- E 2 God's prediction of their defeat in battle 2:14-16
 - G 1 "Flight will perish from the swift" 2:14
 - G 2 "The stalwart will not strengthen his power"
 - G 3 "The mighty will not save his life"
 - G 4 The Bowman "will not stand his ground" 2:15
 - G 5 "The swift of foot will not escape"
 - G 6 The horseman will not "save his life"
 - G 7 "The bravest among the warriors will flee naked in that day" 2:16

A 2 JUDGMENTS IN DETAIL 3 - 6

B 1 Address to All Israel* 3* (G. Campbell Morgan; see 3:1)

- C 1 The certainty of God's judgment on Israel 3:1-8
 - D 1 The identification of the targets of Yahweh's certain judgment 3:1
 - E 1 "Sons of Israel"
 - E 2 "The entire family which He brought up from the land of Egypt"
 - D 2 The reason for God's certain punishment 3:2
 - E 1 The cause: His exclusive choice of them from all earth's families
 - E 2 The effect: His punishment of them for their sins [so they, at least, in contrast to the other families of earth, will match His own code of ethics]
 - D 3 The analogies of God's certain punishment: Cause and effect relationships 3:3-6
 - E 1 The analogy of two walking together only by agreement 3:3
 - G 1 The effect: Walking together
 - G 2 The cause: Agreement to do so

- G 3 [K&D, X,260: "The two who walk together are Jehovah and the prophet ..."]
- E 2 The analogy of a lion roaring because he has caught his prey 3:4
 - G 1 The effect: Roaring, growling
 - G 2 The cause: Having caught his prey
 - G 3 [K&D, X,260,261: "The lion which roars when it has the prey before it is Jehovah A lion has made a capture not merely when it has actually seized the prey and torn it in pieces, but when the prey has approached so near that it cannot possibly escape."]
- E 3 The analogy of a bird being caught only if a trap has been set 3:5
 - G 1 The effect: A bird being caught
 - G 2 The cause: The setting of a trap
 - G 3 [K&D, X,261: "...the meaning of the figure would be this: 'Can destruction possibly overtake you, unless your sin draws you into it?'"... (Hitzig): "As the net does not spring up without catching the bird, that has sent it up by flying upon it, can ye imagine that when the destruction passes by, ye will not be seized by it, but will escape without injury?"]
- E 4 The analogy of a trumpet's sounding causing fear in a city 3:6a
 - G 1 The cause: A trumpet sounding
 - G 2 The effect: The peoples' trembling
 - G 3 [K&D, X,261: "As the trumpet, when blown in the city, frightens the people out of their self-security, so will the voice of the prophet, who proclaims the coming evil, excite a salutary alarm in the nation (cf. Ezek. 33:1-5)."]
- E 5 The analogy of a disaster coming on a city only at the hand of Yahweh 3:6b
 - G 1 The effect: Disaster upon a city
 - G 2 The cause: Yahweh's causing it
- D 4 The prophecy of God's certain judgment 3:7-8

- E 1 The prophetic certainty: God does nothing without revealing His secret to His servants the prophets 3:7
- E 2 Amos' certain obligation to speak the Divine message revealed to him 3:8
 - G 1 As when a lion roars, fear is inevitable
 - G 2 So when Yahweh Elohim has spoken, the hearer [in this case, Amos] must inevitably prophesy
- C 2 The public knowledge of God's judgment against Israel: The leaders of Ashdod and Egypt invited to see and testify against Israel's wickedness 3:9-15
 - D 1 The call to assemble and observe 3:9-10
 - E 1 The recipients of the call -- The leaders in their fortified residences in Ashdod and Philistia: Proclaim on the citadels in Ashdod and on the citadels in the land of Egypt and say, 3:9
 - E 2 The task of those called -- To assemble on the mountains of Samaria and view the chaos and oppression [caused by Israel's leaders]: "Assemble yourselves on the mountains of Samaria and see the great tumults within her and the oppressions in her midst." 3:9
 - E 3 The verdict of Yahweh 3:10
 - G 1 His decree: "But they do not know how to do right," declares the Lord,
 - G 2 His characterization: "these who hoard [the plunder from] violence and devastation in their citadels."
 - D 2 The resolve of Adonai Yahweh to judge: Therefore, thus says the Lord GOD, 3:11-12
 - E 1 The nature of the judgment 3:11
 - G 1 An enemy will surround: "An enemy, even one surrounding the land,
 - G 2 He will destroy and loot your citadels: "will pull down your strength from you and your citadels will be looted."
 - E 2 The severity of the judgment 3:12
 - G 1 So complete that the survivors will be as the legs of a lamb pried away from a lion's mouth: Thus says the LORD, "Just as the shepherd snatches from the lion's

mouth a couple of legs or a piece of an ear,

G 2 So inclusive that

H 1 The "...sons of Israel dwelling in Samaria will be snatched away"

H 2 The rulers in their sumptuous palaces will be among them: "with the corner of a bed and the cover of a couch!"

D 3 The call to testify against the house of Jacob in the sentence of judgment 3:13-15

E 1 The recipients of the call -- [presumably] the leaders of Ashdod and Egypt [indicated in v. 9] 3:13

E 2 The substance of the call: To "Hear and testify against the house of Jacob"

E 3 The issuer of the call: "Adonai Yahweh, God of the Troops": declares the Lord God, the GOD of hosts.

E 4 The result of their testimony and God's decision: Yahweh will 3:14-15

G 1 "For on the day that I punish Israel's transgressions" (sins, NIV) 3:14

G 2 "I will also punish the altars of Bethel" [the center of idolatrous worship]

H 1 "The horns of the altar will be cut off"

H 2 "And they will fall to the ground"

G 3 Destroy the houses of Israel 3:15

H 1 The winter house: "I will also smite the winter house

H 2 The summer house: "together with the summer house;

H 3 The houses of ivory: "the houses of ivory will also perish

H 4 The great houses (mansions, NIV): "and the great houses will come to an end," declares the LORD.

B 2 The Address to Samaria 4

- C 1 The sensual and religious sin of Israel 4:1-5
 - D 1 The judgment against the women of Samaria 4:1-3
 - E 1 The depiction of the women -- as cows of Bashan: Hear this word, you cows of Bashan ⁶ who are on the mountain of Samaria, 4:1
 - E 2 The sins of the women
 - G 1 Oppression of the poor: "who oppress the poor,
 - G 2 Crushing the needy: "who crush the needy,
 - G 3 While personally languishing in ease and indolence: "who say to your husbands, 'Bring now, that we may drink!'"
 - E 3 The judgment upon the women 4:2-3
 - G 1 Their being herded like cattle into slavery: The Lord GOD has sworn by His holiness, "Behold, the days are coming upon you when they will take you away with meat hooks, and the last of you with fish hooks. 4:2
 - G 2 Their deportation from a destroyed city: "You will go out through breaches in the walls, each one straight before her, and you will be cast to Harmon, declares the LORD. 4:3
 - D 2 The scathing denunciation of the idolatrous worship of the sons of Israel [A "sarcastic call to false worship" (RSB)] 4:4-5
 - E 1 The call to come to the centers of false worship 4:4
 - G 1 At Bethel: "Enter Bethel and transgress;
 - G 2 At Gilgal: in Gilgal multiply transgression!
 - E 2 The call to participate sinfully, bringing 4:4-5
 - G 1 Morning sacrifices: "Bring your sacrifices every morning, 4:4
 - G 2 Tithes every three days: "your tithes every three days.

⁶ 4:1 - cows of Bashan: There is some disagreement over whether the "cows of Bashan" refer to the "leading ladies" of the nation alone (*K&D* X,267) or whether they refer also to "effeminate, oppressive male leaders" of Israel (Pusey, I,280), since there are both masculine and feminine pronouns mixed throughout 4:1-3. It seems most certain that at least women are referred to; no one debates that. It may mean more, but it cannot mean less.

- G 3 Thank offering: "Offer a thank offering also from that which is leavened, 4:5
- G 4 Freewill offerings: "and proclaim freewill offerings, make them known.
- E 3 The analysis: "For so you love to do, you sons of Israel," declares the Lord GOD. 4:5
- C 2 God's unheeded punishments 4:6-13
 - D 1 Famine 4:6
 - E 1 "Cleanness of teeth": "But I gave you also cleanness of teeth in all your cities
 - E 2 "Lack of bread": "and lack of bread in all your places,
 - E 3 Result: Their failure to return to Him: "yet you have not returned to Me," declares the LORD.
 - D 2 Drought 4:7-8
 - E 1 Yahweh's withholding of rain: "And furthermore, I withheld the rain from you 4:7-8
 - G 1 The timing: "while there were still three months until harvest. 4:7
 - G 2 The irregularity: rain on one city but not another: "Then I would send rain on one city and on another city I would not send rain; one part would be rained on, while the part not rained on would dry up." 4:7
 - G 3 The result: "So two or three cities would stagger to another city to drink water, but would not be satisfied; 4:8
 - E 2 The peoples' failure to return to Yahweh: "yet you have not returned to Me," declares the LORD. 4:8
 - D 3 Agricultural disasters 4:9
 - E 1 Scorching wind: "I smote you with scorching wind
 - E 2 Mildew: "and mildew;
 - E 3 Caterpillar, devouring: "and the caterpillar was devouring your many gardens and vineyards, fig trees and olive trees;
 - G 1 Gardens
 - G 2 Vineyards

- G 3 Fig trees
- G 4 Olive trees
- E 4 Result: The peoples' failure to return to Yahweh: "yet you have not returned to Me," declares the LORD.
- D 4 Military disasters 4:10
 - E 1 Plague: "I sent a plague ⁷ among you after the manner of Egypt;
 - E 2 Dead soldiers: "I slew your young men by the sword
 - E 3 Dead horses: "along with your captured horses,
 - E 4 Stench [Sunukjian,TBKC,I,1437: of decomposing corpses] fouling military camps: "and I made the stench of your camp rise up in your nostrils;
 - E 5 Result: The peoples' failure to return to Yahweh: "yet you have not returned to Me," declares the LORD.
- D 5 Overthrowing of the nation 4:11
 - E 1 The comparison: As God overthrew Sodom and Gomorrah: "I overthrew you as God overthrew Sodom and Gomorrah,
 - E 2 The extent: and you were like a firebrand snatched from the blaze;
 - E 3 Result: The peoples' failure to return to Yahweh: "yet you have not returned to Me," declares the LORD.
- C 3 God's resolve 4:12-13
 - D 1 His resolve to do something: "Therefore, thus I will do to you, O Israel; 4:12
 - D 2 Their need to prepare to meet their God: "because I shall do this to you, prepare to meet your God, O Israel." 4:12
 - E 1 "For behold, He who forms the mountains 4:13
 - E 2 "and creates the wind
 - E 3 "and declares to man what are His thoughts,
 - E 4 "He who makes dawn into darkness

⁷ 4:10 - plague: Sunukjian,TBKC,I,1437: epidemic spreading through crowded military camps and cities under siege.

E 5 "and treads on the high places of the earth

E 6 He whose name is Yahweh Elohim of Troops: "the LORD GOD of hosts is His name."

B 3 The Lament⁸ to Israel 5:1-17

C 1 The lament (funeral dirge) over the house of Israel 5:1-3

D 1 The announcement of the dirge 5:1

D 2 The singing of the dirge 5:2

E 1 Israel has fallen

E 2 She will not rise again

E 3 There is none to raise her up

D 3 The reason for the dirge 5:3

E 1 The city of a thousand (warriors) will have but a hundred

E 2 The city of a hundred (warriors) will have but ten

C 2 The call to seek God and live, escaping judgment 5:4-9

D 1 Yahweh's call to the house of Israel to seek Him that they may live 5:4

D 2 His warning not to seek Him at the centers of false worship 5:5

D 3 His call to seek Him that they may live 5:6-9

E 1 Lest He break forth in fiery judgment 5:6

E 2 The targets of the judgment 5:6-7

G 1 The house of Joseph 5:6

G 2 Those who turn justice into wormwood [dishonest judges, etc.] 5:7

G 3 Those who cast righteousness down to the earth

E 3 The sovereignty of the Judge 5:8-9

G 1 He who made the constellations 5:8

⁸ 5:1-17 Title - Lament: The actual lament, or dirge occurs only in 5:2. I have linked 5:1-17 together because vv. 16-17 call for mourning, appropriate to a funeral dirge.

- G 2 He who controls day and night
- G 3 He who cycles water from the seas to the continents
- G 4 He whose name is Yahweh ("I AM")
- G 5 He who destroys military fortresses 5:9
- E 4 The sins bringing judgment 5:10-13
 - G 1 Their hating honest judges 5:10
 - G 2 Their financial oppression of the poor 5:11
 - H 1 Heavy rents
 - H 2 Excessive grain share-cropping
 - G 3 Their appropriate punishment 5:11
 - H 1 Being driven from their upper class homes
 - H 2 Being forced to abandon their manicured vineyards
 - G 4 Their multiplication of evil 5:12
 - H 1 "Many transgressions"
 - H 2 "Great sins"
 - G 5 Their corruption of the judicial process 5:12-13
 - H 1 Distressing the righteous 5:12
 - H 2 Accepting bribes
 - H 3 Cheating the poor in the city courts
 - H 4 Intimidating the common man so he must keep quiet to avoid further evil 5:13
- C 3 The call to seek good, not evil, and live 5:14-15
 - D 1 The call issued: "Seek good and not evil" 5:14
 - D 2 The results
 - E 1 You may live
 - E 2 Yahweh Elohim of Troops will be with you (as you claim)
 - D 3 The call reissued: "Hate evil and love good" 5:15

- E 1 The specific: Establish justice in the courts
- E 2 The results: Perhaps Yahweh Elohim of Troops will be gracious to the remnant of Joseph
- C 4 The prophesied reaction to the funeral dirge: Mourning and wailing 5:16-17
 - D 1 The predictor: Yahweh Elohim of Troops, Adonai 5:16
 - D 2 The prediction 5:16-17
 - E 1 Wailing in all the plazas
 - E 2 "Woe, woe" in all the streets
 - E 3 The farmers called to mourning
 - E 4 Professional mourners called to lament
 - E 5 Wailing in all the vineyards 5:17
 - D 3 The reason: "Because I shall pass through you [in judgment] 5:17
- B 4 The Rebuke of the Religious (RSB) 5:18-27**
 - C 1 Woe to those longing for the Day of Yahweh 5:18-20
 - D 1 The announcement of the woe 5:18
 - D 2 Their misconception of the Day of the Lord as beneficial to them
 - D 3 The real character of the Day of the Lord 5:18-20
 - E 1 Darkness and not light 5:18
 - E 2 Inescapable terror 5:19
 - G 1 As when a man flees from a lion only to meet a bear
 - G 2 As when a man [escapes] home only to be bitten by a snake within
 - E 3 Darkness instead of light 5:20
 - E 4 Gloom without brightness
 - C 2 God's hatred of their [hypocritical] worship 5:21-24
 - D 1 God's distaste, hatred and rejection 5:21-23
 - E 1 Of their festivals

- E 2 Of their solemn assemblies
- E 3 Of their burnt offerings 5:22
- E 4 Of their grain offerings
- E 5 Of their peace offerings of fatlings
- E 6 Of their noisy songs 5:23
- E 7 Of the sound of their harps
- D 2 God's plea for righteous living 5:24
 - E 1 Let justice roll down like waters
 - E 2 Let righteousness flow in an unending stream
- C 3 God's historical and prophetic connection of Israel's idolatry 5:25-27
 - D 1 His historical exposé of Israel's **past** idolatry even during her 40 year wilderness wandering 5:25-26
 - E 1 The question of sincerity: "Was it *to Me* you presented sacrifices and grain offerings in the wilderness for forty year?" 5:25
 - E 2 The accusation of idolatry: "You carried along"⁹ (NAS) 5:26
 - G 1 "The shrine of your king
 - G 2 The pedestal of your idols
 - G 3 The star of your god--which you made for yourselves" (NIV)
 - D 2 His prophecy of Israel's **coming** exile for **present** idolatry 5:27
 - E 1 The prediction: "I will make you go into exile beyond Damascus"
 - E 2 The predictor: "Yahweh, whose name is 'The God of Troops'"

B 5 Woe to the Wicked Wealthy 6

- C 1 The Woe Announced 6:1-3

⁹ 5:26 - carried along: In this difficult passage, the largest question is the tense of v. 26. Is Amos' reference to idolatry historical (during the 40 years' wandering) or contemporary? I have opted for the former, along with NAS, NKJ, Pusey, K&D, and against NIV, RSB. I accept the rendering of NIV, K&D in v. 26 re: the hapax legomena.

- D 1 The recipients of the woe 6:1
 - E 1 Those who are at ease in Zion
 - E 2 Those who feel secure in the mountain of Samaria
 - E 3 The notable leaders of the house of Israel
- D 2 The call to compare 6:2
 - E 1 The cities of comparison
 - G 1 Calneh ¹⁰
 - G 2 Hamath
 - G 3 Gath of Philistia
 - E 2 The point of comparison
 - G 1 Is Israel better than these kingdoms?
 - G 2 Is their territory greater than yours?
 - G 3 Will Israel, unlike they, be able to postpone for themselves
 - H 1 The day of calamity?
 - H 2 The reign of terror (NIV)?
- C 2 The Characterization of the Wealthy 6:4-7
 - D 1 Their excesses: They who 6:4-6
 - E 1 Recline in luxury 6:4
 - E 2 Eat quantities of their own meat
 - E 3 Improvise music for themselves 6:5
 - E 4 Indulge in liquids 6:6
 - G 1 Drinking quantities of wine in vessels meant for sacrifice
 - G 2 Anointing themselves with the finest lotions

¹⁰ 6:2 - Calnet, Hamath, Gath: According to *RSB*, Gath had fallen to Uzziah in 760 B. C. (2 Chron. 26:6) and since Calneh and Hamath would soon be captured by Assyria (Isa. 10:9), how could Israel expect to escape the coming judgment?

- D 2 Their omission: They have not grieved over the ruin of Joseph 6:6
- D 3 Their doom 6:7
 - E 1 To be the first into exile
 - E 2 To see their banqueting cease
- C 3 The oath of God 6:8-11
 - D 1 The swearer of the oath 6:8
 - E 1 Adonai Yahweh has sworn by Himself
 - E 2 Yahweh Elohim of Troops has declared
 - D 2 The fierceness of God's oath
 - E 1 "I loathe the arrogance of Jacob"
 - E 2 "I detest his fortresses"
 - D 3 The decree of God's oath 6:8-11
 - E 1 To deliver up the city [to judgment]
 - E 2 The completeness of the destruction 6:8-11
 - G 1 The city and all it contains 6:8
 - G 2 Ten men left in a house would die [from pestilence, RSB] 6:9
 - G 3 The necessity of cremation [unusual in Israel; made necessary by the huge number of corpses and the threat of pestilence] 6:10
 - G 4 The survivors' fear of mentioning Yahweh's name [lest further judgment come]
 - E 3 The command of destruction 6:11
 - G 1 To smash the great house
 - G 2 And the small
- C 4 The metaphor of God 6:12-14
 - D 1 The statement of the metaphor [the following are absurd] 6:12
 - E 1 Horses don't run on rocks 6:12
 - E 2 Oxen don't plow rocks

- D 2 The point of the metaphor [they have done the absurd] 6:12
 - E 1 Yet you have turned justice into poison
 - E 2 And you have turned the fruit of righteousness into wormwood
- D 3 Their further description 6:13
 - E 1 They rejoice in "Nothing"
 - E 2 They claim to have made themselves strong ["Karnaim" = horns = military strength]
- D 4 The determination of Yahweh Elohim of Troops 6:14
 - E 1 "I will raise up against you, House of Israel, a nation [Assyria]"
 - E 2 They will afflict you from Hamath [northern border] to the brook of the Arabah" [i.e. south, separating Moab from Edom; southern boundary of Jeroboam II's kingdom, RSB]

A 3 JUDGMENTS THROUGH VISIONS 7:1 - 9:10

B 1 The Vision of Locusts 7:1-3

- C 1 Adonai Yahweh's preparation of a swarm of locusts 7:1-2
 - D 1 The time: The spring crop, after the king's mowing [i.e., ready to devastate the peoples' crop].
 - E 1 The doom: Thus the Lord GOD showed me, and behold, He was forming a locust-swarm
 - E 2 The time: when the spring crop began to sprout.
 - E 3 The significance: And behold, the spring crop was after the king's mowing.
 - D 2 The devastation: They completed eating the vegetation of the land 7:2
- C 2 The prophet's reaction 7:2
 - D 1 His plea for pardon: And it came about, when it had finished eating the vegetation of the land, that I said, "Lord GOD, please pardon!"
 - D 2 His concern that Jacob could not withstand this plague because of his small size: "How can Jacob stand, for he is small?"
- C 3 God's change of mind about sending the plague: "The LORD changed His mind about this. "It shall not be," said the LORD. 7:3

B 2 The Vision of Fire 7:4-6

- C 1 Adonai Yahweh's calling up a great fire 7:4
 - D 1 His purpose: to contend with Israel: Thus the Lord GOD showed me, and behold, the Lord God was calling to contend with them by fire,
 - D 2 Its severity
 - E 1 Its consuming of "the great deep" [subterranean water]: and it consumed the great deep
 - E 2 Its consuming of the farm land: and began to consume the farm land.
- C 2 The prophet's protest 7:5
 - D 1 His plea for God to stop: Then I said, "Lord GOD, please stop!
 - D 2 His concern that Jacob could not withstand the fire because of his small size: How can Jacob stand, for he is small?"
- C 3 God's change of mind about sending the plague: The LORD changed His mind about this. "This too shall not be." 7:6

B 3 The Vision of a Plumb line 7:7-17

- C 1 The substance of the vision 7:7-9
 - D 1 Adonai's showing 7:7
 - E 1 His standing by a vertical wall: Thus He showed me,
 - E 2 The plumb line in his hand: and behold, the Lord was standing by a vertical wall, with a plumb line in His hand.
 - D 2 Yahweh's question 7:8
 - E 1 Question: And the Lord said to me, "What do you see, Amos?"
 - E 2 Answer: And I said, "A plumb line"
 - D 3 Yahweh's commentary 7:8-9
 - E 1 His determination to set a plumb line (a standard of measuring their holiness, or lack thereof) amid Israel: Then the Lord said, "Behold I am about to put a plumb line in the midst of My people Israel. 7:8
 - E 2 The results of the plumb line 7:8-9

- G 1 He would spare Israel no longer: “I will spare them no longer. 7:8
 - G 2 The high places (illegal centers of idolatrous worship) would be destroyed: “The high places of Isaac will be desolated 7:9
 - G 3 The sanctuaries of Israel (all illegal) would be razed: “and the sanctuaries of Israel laid waste.
 - G 4 He would rise against the line of Jeroboam II with the sword: “Then shall I rise up against the house of Jeroboam with the sword.”
- C 2 The reaction to the vision 7:10-17
- D 1 The opposition of Amaziah, Priest of Bethel 7:10-13
 - E 1 His accusation to King Jeroboam 7:10-11
 - G 1 Amos' conspiracy against the King: Then Amaziah, the priest of Bethel, sent word to Jeroboam, king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel; 7:10
 - G 2 The inability of the country to endure his words: “the land is unable to endure all his words.
 - G 3 His version of Amos' message 7:11
 - H 1 Jeroboam's death by the sword [this was an inaccurate report - see 7:9]: “For thus Amos says, ‘Jeroboam will die by the sword
 - H 2 Israel's impending exile [Amos confirmed this - 7:17; see also 4:2-3; 5:5,27; 6:7]: “and Israel will certainly go from its land into exile.”
 - E 2 His intimidation of Amos 7:12-13
 - G 1 His command to flee to Judah to prophesy 7:12
 - H 1 His label of "seer": Then Amaziah said to Amos, “Go, you seer, flee away to the land of Judah,
 - H 2 His implication of Amos as a mercenary storyteller: “and there eat bread and there do your prophesying!
 - G 2 His forbidding Amos to prophesy at Bethel: “But no

- longer prophesy at Bethel, ¹¹ 7:13
 - H 1 “for it is the sanctuary of the king
 - H 2 “and a royal residence.”
- D 2 The response of Amos 7:14-17
 - E 1 His self-defense 7:14-15
 - G 1 His protest at being called a prophet 7:14
 - H 1 Then Amos answered and said to Amaziah, “I am not a prophet, nor the son of a prophet
 - H 2 His vocation
 - J 1 “for I am a herdsman
 - J 2 “and a grower of sycamore figs.
 - G 2 His call from God 7:15
 - H 1 “But the LORD took me from following the flock
 - H 2 “and the LORD said to me, ‘Go prophesy to My people Israel.’
 - E 2 His prophecy of judgment: “And now hear the word of the Lord: 7:16-17
 - G 1 The repetition of Amaziah's threats 7:16
 - H 1 “you are saying, ‘You shall not prophesy against Israel
 - H 2 ‘nor shall you speak against the house of Isaac.’
 - G 2 The message from Yahweh: “Therefore, thus says the LORD, 7:17
 - H 1 ‘Your wife will become a harlot in the city

¹¹ 7:13 - Bethel: "In Amos' day the shrine at Bethel was **the king's sanctuary and the temple** (lit., 'house,' but frequently used as a synonym for 'temple'; cf. 1 Kings 6; 8:6-66; 2 Chron. 2:1 **of the kingdom** (Amos 7:13). Besides being the site where Jeroboam II worshiped, it was, more importantly, the religious symbol which rallied political commitment to the kingdom;. As the temple in Jerusalem drew devotion to the lineage of David, so the existence of Bethel implied God's sanction and support of the Northern monarch. To denounce Bethel and its system of worship (cf. 3:14; 4:4-5; 5:5-6,21-26; also note 7:9; 9:1) was to attack the very foundation of the kingdom." (Donald R. Sunukjian, *TBKC*, I, 1446.)

- H 2 'your sons and your daughters will fall by the sword
- H 3 'your land will be parceled up by a measuring line, [its conquerors?]
- H 4 'and you yourself will die upon unclean [foreign] soil.
- H 5 'Moreover, Israel will certainly go from its land into exile.'"

B 4 The Vision of a Basket of Ripe Fruit 8

- C 1 The substance of the vision 8:1-3
 - D 1 The object displayed by Adonai Yahweh: A basket of summer [ripe] fruit 8:1
 - D 2 The interchange 8:2
 - E 1 God's question: "What do you see?"
 - E 2 Amos' answer: "A basket of summer fruit"
 - D 3 Yahweh's commentary: The time has come 8:2-3
 - E 1 For the beginning of judgment; the end of mercy 8:2
 - E 2 The onslaught of wailing and death 8:3
- C 2 The impact of the vision 8:4-14
 - D 1 The need for judgment: The wealthy oppression of the poor 8:4-6
 - E 1 The characterization of the businessmen 8:4
 - G 1 "Trampling the needy"
 - G 2 "Doing away with the humble of the land"
 - E 2 The specific sins of the businessmen 8:5-6
 - G 1 Irreligious, mercenary greed 8:5
 - H 1 "When will the new moon [feast] be over - so we can buy grain?"
 - H 2 "When will the sabbath be over - so we can open the wheat market?"
 - G 2 Unethical trade practices

- H 1 Making the bushel smaller [when selling commodities]
- H 2 Making the shekel [weight on the scale] bigger [for the customer]
- H 3 Cheating with dishonest scales
- G 3 Oppression of the poor 8:6
 - H 1 Buying the helpless for money
 - H 2 Buying the needy for a pair of sandals [i.e. forcing the destitute into slavery for insignificant sums (Sunukjian, *TBKC*, I, 1448)]
 - H 3 Mixing in substandard wheat
- D 2 The nature of the judgment 8:7-14
 - E 1 The calamities from God 8:7-10
 - G 1 The vehemence of God's feelings: Yahweh's oath 8:7
 - G 2 The inevitability of His judgment: "I will never forget any of their deeds"
 - G 3 The nature of the calamities 8:8-9
 - H 1 Earthquake: {8} "Because of this will not the land quake¹² 8:8
 - J 1 Causing the inhabitants to mourn: And everyone who dwells in it mourn?
 - J 2 Tossing the ground up and down like the Nile (River's rising and falling):
 - K1 Indeed, all of it will rise up like the Nile,
 - K2 And it will be tossed about
 - K3 And subside like the Nile of Egypt.

¹² 8:8 - land quake: *K&D* (X, 316) take this as a metaphorical trembling of the entire earth under the approaching steps of judgment of an aroused God. I presently opt for a literal quake, along with Sunukjian (*TBKC*, I, 1448).

- H 2 Eclipse: {9} "It will come about in that day," declares the Lord GOD, 8:9
 - J 1 Yahweh's action upon the sun: "That I₁₃ will make the sun go down at noon
 - J 2 The effect upon the earth: And make the earth dark in broad daylight.
- G 4 The reaction to the calamities: God will bring about 8:10
 - H 1 Festivals become mourning
 - H 2 Songs become lamentation
 - H 3 Sackcloth around every waist
 - H 4 Baldness on every head
 - H 5 Mourning as if for an only son
 - H 6 The end of it as a bitter day
- E 2 The spiritual famine from God 8:11-14
 - G 1 The time: "Days are coming" 8:11
 - G 2 The declarer: Adonai Yahweh
 - G 3 God's action: Sending a famine on the land
 - H 1 Not a famine of bread and water
 - H 2 But a famine for hearing the words of the Yahweh
 - G 4 The peoples' reactions 8:12-14
 - H 1 The fruitless search for God's word 8:12
 - J 1 People staggering from sea to sea
 - J 2 (People staggering) from north to east
 - J 3 Their going to and fro
 - J 4 Their search for Yahweh's word

¹³ 8:9 - sun go down at noon: A total eclipse occurred in Asia Minor in June 763 (RSB)

- J 5 Their inability to find it
- H 2 The fainting from thirst [for a word from God, see Sunukjian (*TBKC*, I, 1449)] 8:13
- J 1 By the beautiful virgins
- J 2 And the young men
- H 3 The falling never to rise again 8:14
- J 1 Of those who swear by the guilt of Samaria
- J 2 Who say, "As your god lives, Dan"
- J 3 Who say, "As the way of Beersheba lives"

B 5 The Vision of God Standing in Judgment by the Altar [of Bethel] 9:1-10

- C 1 The posture of Yahweh -- Standing beside the altar: I saw the Lord standing beside the altar, 9:1
- C 2 The sovereign command of Yahweh: and he said, 9:1
 - D 1 "Smash the tops of the pillars so the thresholds shake: "Smite the capitals so that the thresholds will shake,
 - D 2 "and break them on the heads of them all!" [so the pagan temple comes crashing down on the false worshipers (Sunukjian, *TBKC*, I, 1449) and others]
- C 3 The sovereign execution by Yahweh 9:1
 - D 1 "Then I will slay the rest of them (who happened to escape the temple) with the sword;
 - D 2 "They will not have a fugitive who will flee (successfully)
 - D 3 "or a refugee who will escape"
- C 4 The sovereign pursuit by **omnipresent** Yahweh: The impossibility of anyone's escape, though they 9:2-4
 - D 1 Dig to Sheol:
 - E 1 "Though they dig into Sheol, 9:2
 - E 2 "--My hand will take them from there": "from there shall My hand take them;
 - D 2 Ascend to heaven:

- E 1 “and though they ascend to heaven, 9:2
- E 2 "--I will bring them down from there": “ from there will I bring them down.”
- D 3 Hide on the summit of Carmel:
 - E 1 “And though they hide on the summit of Carmel, 9:3
 - E 2 "I will search them out and take them from there"
- D 4 Conceal themselves on the floor of the sea:
 - E 1 and though they conceal themselves from My sight on the floor of the sea, 9:3
 - E 2 "from there I will command the serpent and it will bite them"
- D 5 Be led into captivity by their enemies:
 - E 1 “And though they go into captivity before their enemies, 9:4
 - E 2 Inevitable death: "from there I will command the sword that it slay them
 - E 3 Adonai’s opposition: "and I will set My eyes against them for evil and not for good."
- C 5 The **omnipotent** sovereignty of Yahweh over the universe 9:5-6
 - D 1 His name -- Adonai Yahweh of Troops: And the Lord God of hosts, 9:5
 - D 2 His sovereignty over the land: The One who touches the land 9:5
 - E 1 so that it melts,¹⁴
 - E 2 and all those who dwell in it mourn,
 - E 3 and all of it rises up like the Nile¹⁵
 - E 4 and subsides like the Nile of Egypt;
 - D 3 His sovereignty over the heavens 9:6
 - E 1 The One who builds His upper chambers in the heavens 9:6
 - E 2 and has founded His vaulted dome over the earth 9:6

¹⁴ 9:5 melts: Is this a reference to a volcano?

¹⁵ 9:5 - rises up like the Nile: This is likely an earthquake. Amos used nearly identical language in 8:8.

- E 3 The One running the water cycle 9:6
 - G 1 he who calls for the waters of the sea
 - G 2 and pours them out on the face of the earth,
- D 4 His name -- Yahweh: the LORD is His name. 9:6
- C 6 The sovereignty of Yahweh over Israel 9:7-10
 - D 1 His sovereign control over all nations 9:7
 - E 1 The equality of Israel with Ethiopia in this respect: “Are you not as the sons of Ethiopia to Me, o sons of Israel?” declares the LORD.
 - E 2 His equal control in respect to national movements
 - G 1 In bringing up Israel from Egypt: “Have I not brought up Israel from the land of Egypt,
 - G 2 In bringing up the Philistines from Caphtor: “and the Philistines from Caphtor
 - G 3 In bringing up the Arameans from Kir: “and the Arameans from Kir?”
 - D 2 His sovereign control over Israel among the nations 9:8-10
 - E 1 His determination to judge the sinful (northern) kingdom 9:8
 - G 1 The eyes of Adonai Yahweh are on the sinful kingdom: “Behold, the eyes of the LORD GOD are on the sinful kingdom,
 - G 2 He will destroy it from the face of the earth: “and I will destroy it from the face of the earth;
 - E 2 His determination not to destroy completely the **people** of Jacob (i.e. the Jewish people): “nevertheless, I will not totally destroy the house of Jacob,” declares the LORD. 9:8
 - E 3 His determination to winnow Israelites back and forth among the nations of the world: “For behold, I am commanding, and I will shake the house of Israel among all nations 9:9
 - G 1 The comparison: “as grain is shaken in a sieve
 - G 2 The preservation: “but not a kernel will fall to the ground.” [i.e. God would preserve the righteous, contrasting with 9:10]

- E 4 His determination to execute the sinners 9:10
- G 1 The extent of judgment: "All the sinners of My people
- G 2 The method of judgment: "will die by the sword.
- G 3 The identification of the sinners: "Those who say, 'The calamity will not overtake or confront us.'"

A 4 RESTORATION TO FAVOR 9:11-15

B 1 The Restoration of the House of David 9:11-12

- C 1 The statement of the restoration 9:11
 - D 1 The time of the restoration: "In that day" ¹⁶
 - D 2 The target of the restoration: "the fallen booth of David," [i.e. the physical descent of David.] ¹⁷
 - D 3 The terms used of the restoration
 - E 1 "I will raise up the fallen booth ¹⁸ of David,
 - E 2 "And wall up its breaches
 - E 3 "I will also raise up its ruins
 - E 4 "And rebuild it as in the days of old;"
- C 2 The result of the restoration: Ruling over other nations 9:12
 - D 1 "That they may possess the remnant of Edom

¹⁶ 9:11 - in that day: "The aspect of the Day of the Lord known as the Millennium" (*RSB*). I agree with Ryrie that the term "that day" here refers to the [Millennium](#). But it is best not to call it "The Day of the LORD," for the Day of the LORD speaks of God's judgment upon the earth. The [Millennium](#) is a time of prodigious blessing for Israel and for the nations who subject themselves to her and her King. See the glossary entry on "[Day of the LORD](#)."

¹⁷ 9:11 - raise up the fallen booth of David: This ultimately means that Jesus of Nazareth will sit as King in Jerusalem, though the language in Amos only requires a descendant of David. To my knowledge, since the return from the exile, no descendant of David has ever reigned as king over Israel. The prophecy remains unfulfilled, as do the prophecies in 9:12,13,15. I believe God, since 1948, has *begun* to fulfill 9:14.

¹⁸ 9:11 - booth: Booth means tent or canopy or awning to protect. David had served as a protection over the whole house of Israel in the United Kingdom. Now a Descendant of His would once again reign as a protection over the whole united kingdom!

D 2 "And all the nations who are called by My name" ¹⁹

C 3 The guarantor of the restoration: "Declares the LORD who does this!" 9:12

B 2 The Agricultural Plenty 9:13

C 1 The time of the plenty: "Behold, days are coming,"

C 2 The guarantor of the plenty: "Declares the LORD,"

C 3 The description of the plenty

D 1 "When the plowman will overtake the reaper

D 2 "and the treader of grapes (will overtake) him who sows seed;

D 3 "when the mountains will drip sweet wine,

D 4 "and all the hills will be dissolved."

B 3 The Restoration of Israel to Her Land 9:14-15

C 1 Restoration: "Also I will restore the captivity of My people Israel," 9:14

C 2 Possession 9:14

D 1 Their rebuilding of and living in ruined cities: And they will rebuild the ruined cities and live in them,

D 2 Their planting and usage of vineyards and gardens

E 1 They will also plant vineyards and drink their wine,

E 2 and make gardens and eat their fruit.

C 3 Permanency 9:15

D 1 The promise

E 1 "I will also plant them on their land,

E 2 "and they will not again be rooted out from their land"

D 2 The reason: "which I have given to them"

¹⁹ 9:12 - called by My name: This prophecy suggests that one day

1. Israel will be a sovereign state.
2. Israel will be not only sovereign, but powerful enough to be Imperial, ruling over other nations without contest.
3. There will be a plurality of nations who are so thoroughly submissive to God and the State of Israel that they permit themselves to be called by Yahweh's Name!
4. Israel will rule over *all* these Messiah-supporting nations!

D 3 The guarantor: "Says the LORD your God."

EXPANDED ANALYSIS OF AMOS

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