

PITWM VERSE BY VERSE

AMOS

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AMOS 2:1-8

NEXT 5:1-27

HISTORY:

The book of Amos opens with this humble herdsman watching his sheep. God then gives him a vision of what was about to happen to the nation of Israel. God condemns all the nations who have sinned against him and harmed His people. The prophecy is Amos' great burden from Jehovah began with Damascus, Syria, Gaza, and Tyre—raw heathens, then progressing to Edom, Ammon, and Moab—partly heathen, yet blood relatives. Then God proceeds to Judah—the hated brother of the south, and finally to Israel—His target.

This Book of Amos is very relevant to our day and time. Amos, whose name means, "*Burden or Burden Bearer*" is called by God to leave his hometown of Tekoa, about 10 or so miles south of Jerusalem in the Southern Kingdom of Judah to preach and give a message of warning to the people of the Northern Kingdom of Israel in the City of Bethel. Before becoming a prophet, Amos was a sheep herder and a sycamore fig farmer. He didn't come from a family of prophets. Now, Israel was divided into two parts: the Northern section comprised of 10 tribes and the Southern section comprised of 2 tribes. After Solomon's reign, the tribes of Judah and Benjamin became the Southern Kingdom (Judah) under Solomon's son Rehoboam. The other ten tribes became the Northern Kingdom (Israel) and followed Jeroboam who had rebelled against Rehoboam. Both kings did evil in the sight of the Lord (Read 1 Kings 12-14). Amos speaks with brutal frankness in denouncing sin; breaking God's laws. Both Judah and Israel are subject to the same kind of treatment.

2:1-3 Moab was Ammon's neighbor to the south. Moab and Ammon were both descended from Lot through his daughters. However, the crime of Moab was that he burned the bones of the king of Edom into lime. They were not content with the death of the king of Edom, but had to vent their wrath upon the body, burning it into lime. This was done as an expression of their hatred and contempt. Verse 2 shows that God hates such an unreasoning and unreasonable display of wrath. As punishment, Amos says the Lord will send a fire upon Moab to destroy it, and devour the palaces of Kerioth. Kerioth is thought to have been the new capital of Moab and was composed of several different towns or burroughs. Moab was to go down in tumult as the warriors shout with the blast of the trumpet. Verse 3, the Lord will destroy their judge (*appointed to govern and minister justice*) or king, and slay all the leaders under him (*either by birth, or by office*).

2:4 Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:— Judah's sin is similar to Israel's. They have despised and rejected the law of God and have failed to keep His commandments, therefore, God will not hold back punishment upon them. The Law is God's instruction. ¹This instruction process implies a teacher-student relationship. When the Israelites rejected God's instruction contained in His law, they rejected the Instructor as well. Their relationship with Him quickly deteriorated and now they are breaking His commandments. They

¹ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/22384/eVerseID/22384>
<http://www.pitwm.net/pitwm-versebyverse.html>

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do not love God's truth enough to change. This was Judah's problem, and it could be ours if we are not careful.

2:5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. God is not partial in His judgment. Although Judah has been privileged above all peoples, they must likewise bear the judgment of God; in this case, fire. This judgment was actually realized in 586 B.C. when the palaces were destroyed by fire as Nebuchadnezzar's army captured the city.

2:6 Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;²The Israelites' immorality fell into three major areas:

- 1) Indifference to and oppression of the poor.
- 2) Covetousness displayed by placing primary importance on material possessions.
- 3) Unrestricted promotion of self-advantage—doing anything to anyone to get their way.

³This is speaking of the judges taking bribes and condemning the innocent. Sandals were very important in their land, and for a man to take your shoes, was cruel and unusual punishment. They sold the righteous for silver and the poor for a pair of shoes by proclaiming them guilty in the courts. The unrighteous judges were readily bribed even by so small amount as a pair of shoes. The main cause against Israel is that their unbridled greed and lust was permitted to run rampant in the land; failing to render righteous judgments in behalf of the poor. The fact that the poor are always a concern to God and are continuously scorned by Israel is seen in the fact that Israel is called to account for its sin of despising the poor several times throughout the course of this prophecy.

2:7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek;— To "*pant after*" means to hasten; eagerly thirst for it. These oppressors desired eagerly to see the poor (*helpless; impoverished*) crushed to the earth, so miserable as to scatter dust on their heads, thereby filling their heads and covering their faces with it; causing them to put their mouths in the dust, and be humble suppliants to them. They wanted to pervert their whole way; turn the needy out of the way.

2:7b ...and a man and his father will go in unto the same maid, to profane my holy name;— This is shown from the fact that both father and son seek the sexual favors of the same woman—probably one of the temple prostitutes such as those attached to temples of the idol goddess Astarte, thus dishonoring God—profaning His holy Name

2:8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god. The garments mentioned are the outer garments. The rich squeezed every penny out of the poor, even requiring them to relinquish overnight their outer garments, often used as a cover when sleeping. "*They drink the wine of the condemned in the house of their god*" meant their worship of false gods. They were a greedy self-indulgent society. They hated the authority of God.

SUMMARY:

Judah and Israel transgressed God. He sent Amos to prophesy that He will not hold back His punishment against them.

² <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/22386/eVerseID/22386>

³ <http://www.lovetheLord.com/books/amos/02.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

5:1-3 ⁴**A Call to Repentance:** Amos shocked his listeners by singing a funeral song for the northern kingdom of Israel (5:1-3). The Israelites believed that their wealth and religious ritual made them secure but they were doomed for an untimely destruction. Furthermore, those who attempted to protect Israel from this doom that awaited them would themselves be destroyed regardless of their might (5:3).

5:4-9 The Lord's people could find life only by seeking Him (5:4). They could not find it by performing prescribed rituals at traditional religious sites such as Bethel and Gilgal, for these cities had become center for idolatry (5:5-6). The courts of law should have been places of justice, but instead they had become places of greed and injustice (5:7). Pleiades and Orion are star constellations (Job 9:9). The stars were worshiped by many ancient peoples, but they are created objects, not gods (5:8-9).

5:10-13 The elders and judges of the city officially met "*at the gate*" where legal transactions took place. "*One who rebukes in the gate,*" refers to an honest judge. A society is in trouble when those who try to do right are hated for their commitment to justice. They would not benefit from any of their labors because they had denied justice to the poor, who could not pay the bribes.

5:14 **Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.** This constitutes another call to repentance. Israel had gone insane seeking evil in multitudinous forms. In true repentance they should seek the opposite, good, and the result will be life. The prophet recognizes, however, that in all probability Israel has gone too far, and her case is irreversible. A person does not need to seek God if He has already revealed Himself to Him. Thus, seek means "*to turn*" to Him in repentance, not necessarily "*to look for.*" "*Seek*" is a way of saying, "*Set aside your time and life for God.*" What ruins you, avoid it; and what helps you, cleave to it. Be good, flee evil, and live, and God would always be with them and ready to help them under any circumstances.

5:15 **Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.** If Israel swept away the corrupt system of false accusations, bribery, and corruption, and insisted that only just decisions be given, this would show their change of heart. The prescription for the avoidance of these terrible judgments is given here. Hate the evil, love the good, then work it out in the gate (openly and in the public square); justice in the place where "*causes*" are tried. God was gracious to Joseph, maybe He will be gracious to the remnant of Joseph who repents.

5:16-17 The prophet does not anticipate that Israel will take advantage of God's offer of life through their repentance, therefore in verses 16-17 he prophetically sets forth God's judgment—the sorrow that they will be theirs. ⁵Failure to honor the dead was considered horrible in Israel. So loud wailing was common at funerals. Paid mourners, usually women cried and mourned loudly. Amos said there would be so many funerals that there would be a shortage of professional mourners, so farmers would be called from the fields to help (v.16-17). It would be wailing even in the vineyards. The only one who will profit from this judgment will be the

⁴ <http://www.family-times.net/commentary/amos-51/>

⁵ <http://www.family-times.net/commentary/the-day-of-the-lord/http://www.pitwm.net/pitwm-versebyverse.html>

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professional mourners who would have a great demand for their services. All this will happen because Jehovah Himself will pass through the land in judgment as He has promised.

5:18 Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. "Woe" means deep sorrow, grief, misery, and trouble. When God declares "Woe" through His prophets, it is impending judgment before any prosperity and blessings to come—tear down to build up. It is true that "*the Day of the Lord*" will result in Israel's exaltation, but they do not realize that it will involve repentance and a preparation in which all evil will be judged and evil doers destroyed. Amos proclaims "*Woe unto you that desire the Day of the Lord*" and deals with those who, perhaps with insincere *reverence for God*, long for that day to come. Amos had already told them in 4:12 "...*prepare to meet your God, O Israel.*" It seems the Israelites were desiring God to appear on their behalf in a great day of vindication, bringing justice to the world. The Israelites surely don't want to ask for that day to come. They do this because they do not understand the true nature of that day. Here, "*the Day of the Lord*" means the imminent destruction by the Assyrian army. For those seeking the "*Day of the Lord*", it will be darkness and doom—no light. This foreshadows the future Day of the Lord's Judgment. This future Judgment would be worse than the judgment coming by the hands of the Assyrians.

5:19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. In this illustration, a man might seem to conceivably be spared of judgment in the "*Day of the Lord.*" Amos graphically illustrates as he pictures a man who successfully escapes from a lion and while doing so, meets a bear from which he also successfully escapes to the supposed safety of his house, only to be bitten and mortally wounded by a snake as in exhaustion he leans against the wall to recover from his escapade. He compared the people of Israel to a fugitive who runs away from one threat only to find another. Can't you see us today, if we're doing evil, we're in one calamity and then right into another? God is the only One who has our plan of escape, when He gets our attention.

5:20 Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?—⁶The people of Israel perceived the "*the Day of the Lord*" as a day of victory for themselves and a day of judgment for their enemies. Amos corrected their thinking by pointing out that the Day of the Lord would be a day of judgment. Amos asks this question to drive the point home. "*The Day of the Lord*" will offer no hope for evildoers, only certain doom!

5:21 I hate, I despise your feast days, and I will not smell in your solemn assemblies. The Israelites kept "*feast days,*" attended sacred assemblies. Here, God hates and despises Israel's religious feast days—their pretense—their hypocrisy of honoring God. They were unimportant and unnecessary in His sight. He won't even take part to receive to receive anything they presented, for it wasn't even a pleasing odor or flavor nor a sweet savor unto His nostrils in their solemn assemblies to Him.

5:22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. The Israelites offered "*burnt offerings*" but neglected justice and righteousness. God does not hate worship, but He hates false worship by people who do it out of pretense or for show. It reminds me of our past Sunday School Lesson in 1 Corinthians 13:1 "*Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass, or a tinkling cymbal.*"

⁶ <http://www.family-times.net/commentary/the-day-of-the-lord/>
<http://www.pitwm.net/pitwm-versebyverse.html>

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That's what their burnt offerings and their meat offerings felt like to God.

5:23 **Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.** ⁷Songs which were sung to God were a sweet, sweet sound in His ear. Music, both instrumental and vocal, was used in the temple worship—another way of praising God. The "viol" they used was like a lyre or small harp. Songs that didn't come from the heart, no matter how lovely they sound, was noise to the Lord—a tinkling cymbal. Their psalms and hymns of praise were mere noise in God's ear, and wearied Him.

5:24 **But let judgment run down as waters, and righteousness as a mighty stream.** Instead, God wants justice and righteousness from His people. Therefore, let judgement roll down like waters regarding the poor and needy, as well as righteousness; what is right in the sight of the Lord like a mighty stream regarding true temple worship. God's judgement will always be right.

5:25 **Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?**— Israel's problem is not new; they haven't changed. They were infected with idol worship from the very beginning when God brought them out of Egypt into the wilderness. Going back forty years in the desert they made and sacrificed unto God, the golden calf.

5:26 **But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.** They "*have borne the tabernacle*" means made and carried these images along with them in the wilderness; making shrines and booths for them. Moloch and Chiun were false heathen image gods; the star of their god; in which they were really interested in; which they made to themselves. Throughout its history, Israel made the mistake of thinking that both idols and Jehovah could be worshiped.

5:27 **Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.** This is what the Lord will do. He will cause them to go into captivity beyond Damascus. Beyond Damascus was complete exile from their homeland. It was their only remedy. Amos ends it with who sends this message—the Lord—The God of hosts.

SUMMARY:

Amos speaks to Israel on behalf of the Lord and gives the command to seek good and not evil, that they may live so the Lord will be with them. Secondly hate the evil, love the good, and establish judgment in the gate and maybe God will be gracious unto the remnant of Joseph (5:14-15).

⁸Woe unto those that desire the Day of the Lord's judgments, that wish for times of war and confusion; as some who long for changes, hoping to rise upon the ruins of their country! But this should be so great a desolation, that, nobody could gain by it. The Day of the Lord will be a dark, dismal, gloomy day to all impenitent sinners. When God makes a day dark, all the world cannot make it light. Those who are not reformed by the judgments of God, will be pursued by them; if they escape one, another stands ready to seize them. A pretense of piety is double iniquity, and so it will be found. The people of Israel copied the crimes of their forefathers. The law of worshipping the Lord our God, is, Him only we must serve (5:18-27).

⁷ <http://www.lovetheLord.com/books/amos/05.html>

⁸ http://www.ccel.org/ccel/henry/mhcc.v_1.html?scrBook=Amos&scrCh=5&scrV=7#v_1-p9.1
<http://www.pitwm.net/pitwm-versebyverse.html>

6:1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!—Here is another Woe, and it's leveled at those living in luxury. The mention of both Zion and Samaria lets us know that this fourth message of condemnation is addressed both Judah and Israel (*primarily to the latter*); for both suffer from the same ailment, i.e. spiritual insensitivity. Zion (Jerusalem), the capital of Judah, and Samaria, the capital of Israel were strong fortresses, easily defended. But pride and self-confidence are never fitting for God's cherished people. The people of Zion mistook God's favor for favoritism, feeling that God certainly would never punish them because they were His chosen. And the people of Samaria felt that even if judgment were to come, they would be delivered because of the mountains that surrounded them like a natural fortress. One trusted in the ease of their comfortable lifestyles and the other in the security of their mountains where the upper class (rulers) resided. It is only the chief place of the nation where justice is administered, depicting pride and a false peace. Great wealth and comfortable lifestyles may make people think they are secure, but God is not pleased if we isolate ourselves from other's needs.

6:2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?— All these are great cities; stronger cities than Jerusalem or Samaria that had already been destroyed because of their pride. Calneh—south-central Mesopotamia; Hamath—Syria to the north of Israel; Gath of the Philistines—city southeast of Israel. The question to Israel and Judah is: "*are you any better than these kingdoms, or their border greater than your border?*" Amos calls on the complacent (those who believe they have no cause for concern) to consider the other kingdoms (stronger than they) that had already fallen to Assyria. What happened to them would surely happen to Judah and Israel because their sin was just as great.

6:3 Ye that put far away the evil day, and cause the seat of violence to come near;— This is saying, they pushed away all thought of punishment awaiting them, however, by their deed, they brought the Day of Judgment near.

6:4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;— Ivory was an important luxury, rare and extremely expensive. Instead of mourning and grieving over their sins and those of their nation, the Israelites were treating themselves to the very best of life's pleasures. The "*cream of Israelite society*" laid upon beds of ivory; stretched out on their exquisite couches; and indulged in tender and costly lamb and veal, and mutton and beef.

6:5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;— They had the pleasant sounds of music emulating David with instruments of music with chanting sounds of the small harp—inventing their music and instruments that soothed them. In doing so, they displayed a genius and creativity similar to that of King David, but with one great difference, David's music was inspired by God and directed man's heart to praise Him; making man's heart sensitive to God. Their chanting sounds turned man's hearts away from God into their own lusts, making man's heart insensitive to God.

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6:6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. We're still talking about those living in luxury. Their addiction to wine became so great that instead of using glasses, they drink from bowls that were the same type as those used to catch the blood from a sacrificial victim and sprinkle it in worship services. They lavishly anointed themselves with perfume; the chief ointments, but they grieved not for the affliction of Joseph. All of this self-interest and self-indulgence make them spiritually insensitive to the needs of the nation.

These verses (4-6) remind me of people who say we're not going to have an earthquake here or a flood here; people that say it's not coming here or it's not going to be that bad. God wants us to pay attention and care. Can you imagine in your prosperity you're tested? God wants to see what you're doing for others? How we're assisting others or how we're squandering our prosperity for ourselves?

6:7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The only cure for the cancer that had eaten away at Israel's heart is radical surgery. Those who have had prominence in ease will have prominence in punishment. They led the way to debauchery; now they lead the way into captivity. The banqueters will pass off the scene.

6:8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein. The Lord God who has all power could swear by nobody greater, so He swore by Himself. God not only loathes Jacob's arrogance; but He also hates the palaces in which the people are living, a tangible testimony of their ill-gotten gains. God says *"will turn over this city and everything in it to her enemies."*

6:9 And it shall come to pass, if there remain ten men in one house, that they shall die. The word "if" - *"if there remain ten men in one house"*; meaning, whoever is living in the house will die by the pestilence that comes with war. If there is as few as ten of them left, and even one house, they too will perish for pestilence would catch up with them.

6:10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord. The NIV translation may be better understood: *And if the relative who comes to carry the bodies out of the house to burn them asks anyone who might be hiding there, "Is anyone else with you?" and he says, "No," then he will go on to say, "Hush! We must not mention the name of the LORD."* The nearest relative, a man's uncle to whom the right of inheritance belonged cared for the funeral. He took up the dead man, burned him (*because of pestilence*), and brought his bones out of the house. He calls out to the sides (corner) of the house to see if anyone else is hiding in the house (maybe the only one left of the ten), and they will answer "no", he will say "hush" for even during a time of grief the people hesitated to speak God's name, for they were not to mention God's name. They feared that they would attract His attention and He would become angrier and send more judgment, since they had broken the covenant and violated their relationship.

6:11 For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little

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house with clefts. Remember that everything that's keeping us from God will one day be destroyed. Whatever God commands, He does. The great house with breaches and the little house with clefts will be destroyed. The point of this verse is to show that the judgment of God will fall upon rich and poor alike. Their problem was not necessarily their economic status as they thought, but it was their spirituality.

6:12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:— The two questions are rhetorical and demand a negative answer. Horses don't run on rocks, else they will become lame, nor does one plow rocks with oxen, else the plow would be broken. Israel's exercise of justice was absurd as running horses on rocks or plowing rocks with oxen, and to violate the natural law is to reap the consequences of it. This is what Israel has done. They had turned judgment into gall and the fruit of righteousness into hemlock, which refers to Israel turning the Word of God, and all that it promised against themselves instead of for themselves, thereby violating God's justice and righteousness.

6:13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?— They make their boast; being jubilant in horns; trusting in idols which in reality are non-existent; a thing of nought; a non-thing, or a thing of non-existence. Their confidence and self-perceived strength (referring to military strength) is bound to be shattered because it is groundless.

6:14 But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness. God will bring up a nation (which from history we know to be Assyria) against them that will ravish the land from the extreme north of Israel (Hemath) to the extreme south (the river of Arabah).

SUMMARY:

God's response to those that laid upon beds of ivory, stretched out on couches eating the sumptuous foods, drinking wine out of bowls, anointing themselves with chief ointments, chanting sounds and inventing musical instruments like David, and thinking life is a party held just for them, they will be the first to be taken captive and be removed from their banquets. They will lead the way first. God hates the palaces and abhor the excellence of Jacob. God swore by none other greater than Himself, that He will turn over the city and everything in it to their enemies (**6:4-8**).

The judgment of God will fall upon the rich and poor alike as the Lord commands. Israel had turned judgment into gall and the fruit of righteousness into hemlock, which refers to Israel turning the Word of God, and all that it promised against themselves instead of for themselves, thereby violating God's justice and righteousness.⁹ They had rejoiced in the unimportant things of this world. They were not depending on God's strength, but upon their own strength. God raises a nation against the house of Israel and they will bitterly afflict and oppress them from their northern boundary to their southern tip; all the way from Hamath to the Brook of Arabah. The Assyrian conquest and oppression would cover the whole land, not just a few isolated cities (**6:11-14**).

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⁹ <http://www.lovetheLord.com/books/amos/06.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

Chapter 7:1-9 ¹⁰The Lord showed Amos a series of visions foretelling the destruction of Israel, Amos pleaded with God on Israel's behalf. In the first vision he saw a *swarm of locusts* ready to destroy the harvest (7:1). Instead of rejoicing because God's sinful people were getting what they deserved, Amos cried out in anguish and begged God to forgive (7:2). So, the Lord granted the prophet's request (7:3). The next vision Amos saw was "*judgment by fire*" to destroy the crops and dry up the underground water supply (7:4). Once again Amos pleaded with God to relent and judgment was delayed (7:5-6). After this, Amos is given the vision of a *straight wall* where the Lord is standing by it with a plumb line (7:7-9). Because Israel's conduct didn't "*square*" with God's laws, they experienced God's wrath.

7:10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. ¹¹An encounter between Amos and Amaziah occurred at Bethel, which is the king's sanctuary. Amaziah, the priest who officiated at Bethel, wanted to please his leaders. In an effort to sabotage Amos's ministry, Amaziah sent word to Jeroboam II accusing Amos of trying to overthrow him, which will lead to rebellion all across the land. Amos' message was not popularly received. He had prophesied against the religious and political corruption of the land. Therefore, Amaziah says the land would not be able to endure his words; he is upsetting what otherwise would be a peaceful land.

7:11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Amaziah further goes on to say that Amos prophesied that Jeroboam would be killed; he would die by the sword, and Israel will surely be sent far away from their own land into exile and slavery. Amaziah seeks to support his charge by manipulating Amos' message to suit his own purpose. His report is designed to motivate Jeroboam to take action against Amos. Amaziah story is only half true, for Amos did not say that Jeroboam would die by the sword. What Amos said was that God would bring the sword against the house of Jeroboam (7:9), and this prophecy was fulfilled. Zechariah, his son was assassinated by Shallum (II Kings 15:8-10).

7:12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:— Amaziah didn't like what he heard and tells Amos to flee into the land of Judah and eat bread meaning at least in Judah he would make a better living; they would feed him well. And he's told to prophesy there. Mind you, this is a priest telling God's prophet to get out. He called Amos a "*seer*", also meaning "*prophet*" and "*one who has visions*."

7:13 But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court. Amaziah continues from verse 12 and tells Amos don't bother prophesying again in Bethel where he's priest; don't even show his face again in the king's chapel (sanctuary) and king's court; the king's place of worship and residence, implying that the prophet is not worthy of being there. Somehow, Amaziah has an element of truth to his message, for Bethel is not God's place of worship. It is Jeroboam's, and it certainly isn't worthy of God's messenger.

¹⁰ <http://www.family-times.net/commentary/visions-of-judgment/>

¹¹ <http://www.family-times.net/commentary/visions-of-judgment/http://www.pitwm.net/pitwm-versebyverse.html>

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7:14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit:— Amos answers by giving a simple reference to who he was and how he came to be commissioned by God to prophesy to the people of Israel. He was no prophet nor was he a prophet's son. He was simply a herdsman, and a gatherer of sycamore fruit (a fruit picker).

7:15 And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. It was a sovereign act of God who took a most unlikely person from a most unlikely place and gave him the highest privilege to proclaim the message of God. Without any special preparation, education, or upbringing, Amos obeyed God's call. Obedience is the test of a faithful servant of God.

7:16 Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. God declares and reinforces His message because Amos had heard Amaziah say prophesy not, now this is what he has to say from the Lord. Amos says to Amaziah if he didn't hear it before: *"Now therefore hear thou the word of the Lord but, you say prophesy not against Israel and don't drop (drive) down upon the house of Isaac."* Since Amaziah had come down upon Amos, it's time for him to really hear the Word of the Lord. It doesn't matter what Amaziah has said, it's what he will hear next.

7:17 Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land. Then Amos delivers a prophecy against Amaziah's wife, who would be a harlot because Amaziah would no longer be able to provide for her. His sons and daughters would be slain by the sword. His land will be taken away from him and divided by measuring line. He himself would die in a polluted land, and Israel would go into captivity; led into Assyrian exile and would not return.

SUMMARY:

An encounter between Amos and Amaziah occurred at Bethel, the king's sanctuary. Amaziah, the priest who officiated at Bethel, wanted to please his leaders. In an effort to sabotage Amos's ministry, Amaziah sent word to Jeroboam II accusing Amos of trying to overthrow him, which will lead to rebellion all across the land. Amaziah then tells Amos to flee into the land of Judah and not to come again; not to show his face again prophesying in Bethel, for its king's chapel and king's court (7:10-13).

Amos revealed who he was before God called him. He was not a prophet, nor the son of a prophet. He was simply a herdsman, and a gatherer of sycamore fruit (a fruit picker). And the Lord took him away as he followed the flock. God said *"Go, prophesy unto my people Israel."* It was a sovereign act of God who took a most unlikely person from a most unlikely place and gave him the highest privileges to proclaim the message of God. (7:14-15).

Since Amaziah had come down upon Amos, it's time for him to really hear the Word of the Lord. Then Amos delivers a prophecy against Amaziah. Amaziah's wife would be a harlot, his sons and daughters would be slain, his land would be taken away from him, and he himself would die in a polluted land, and Israel would go into captivity; led into Assyrian exile (7:16-17).

[TOP](#)

8:1 Thus hath the Lord God shewed unto me: and behold a basket of summer fruit. The vision shown to Amos by God was of a basket of summer fruit. Workers put their fruit in baskets and this gathering of fruit was the last harvest of the year. As fruit was ripen by the summer's sun, so Israel was fully ripe for judgment. Therefore, the basket of summer fruit was Israel's final warning to repent.

8:2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more. The Lord asked Amos, what did he see, and Amos answered a basket of summer fruit. The Lord lets Amos know that the end will come very soon for the people of Israel; there is no more mercy. It was the end of the harvest and it was the end for Israel. God's long-suffering had run out. There had been no repentance by Israel!

8:3 And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence. The word "*temple*" refers both to a palace or a temple. Their songs will be turned into howlings and wailing because of the dead bodies that will be strewn about everywhere. In view of such death and devastation, the only fitting response will be mourning or silence. So deep will be their grief, that at this time, words will utterly fail; and those who are responsible of disposing the bodies, will go about their work in silence.

8:4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,— Amos speaks to those who become rich at the expense of others.

1. They that swallow up (rob and are dishonest to) the needy.
2. They that make the poor of the land to fail.

8:5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?— Amos continues:

3. They that kept the religious observances but not in spirit; not in sincerity, such as, the new moon and Sabbath observances. They couldn't wait for the holy days to be over so they could go back to making money; go back to selling corn; setting up their wheat to be sold.
4. They that defraud the poor by deflating the size of the measure, while at the same time inflating their prices; making the ephah (*unit of dry measure...*) small, and the shekel (*unit of measure...*) great.
5. They also used scales that do not weigh honestly.

8:6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?—

6. They enslave the poor by buying them for silver and the needy for a pair of shoes; and selling them for moldy wheat.

Rather than helping their poor neighbors, the rich and powerful were using their money and power to put the poor and needy people into slavery.

PITWM VERSE BY VERSE

8:7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. God swears by Himself will never forget Israel's deeds of the oppression of the poor.

8:8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. Amos used four illustrations to describe the terror coming to Israel.

1. Earthquake (v.8) 2. Darkness (v.9) 3. Funeral (v.10) 4. Famine (vv.11-14)

Jehovah will pour out judgment against the land, and it will be severe, that the land will shake and every dweller in it will mourn. The land will writhe under the impact of the judgment as though it were struck by an earthquake. All of it shall rise like the annual flooding of the Nile; covering everything and leaving destruction, sinking like the river of Egypt.

8:9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:— There will also be a phenomena in the heavens. The sun to go down at noon, and the earth will be darken at a time when normally it is broad daylight.

8:10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Their feasts will be turned into mourning; their festivals into funerals. They will be made to wear sackcloth and shave their heads. These will be the signs of deepest mourning, and the whole day will be one of bitterness and sorrow, including their songs. It will be like mourning one's only son; bitter will be that day. This is reminiscent of the darkness that covered the earth when God's only Son died for the sins of Israel and the whole world.

SUMMARY:

¹²Amos saw a basket of summer fruit gathered, and ready to be eaten; which signified, that the people were ripe for judgment, that the year of God's patience was drawing towards a conclusion (8:1-3). God had appointed a day of judgment for Samaria and when that day finally came, the sounds of worship in the temple would turn to wailing and bodies would be flung everywhere (8: 3).

The reason for this devastation is given (8:4-6). The rich and powerful were keeping the religious festivals, but not in spirit. They couldn't wait for the holy days to be over so they could go back to making money. They were so interested in becoming rich that they would cheat and short-change the quality, even selling chaff as wheat.

He will cause the sun to go down at noon, and will darken the earth in the broad daylight (8:9). All of this will take place when He turns their feasts into mourning and all their songs into lamenting (8:10).

[TOP](#)

¹² [http://www.family-times.net/commentary/the-vision-of-summer-fruit/
http://www.pitwm.net/pitwm-versebyverse.html](http://www.family-times.net/commentary/the-vision-of-summer-fruit/http://www.pitwm.net/pitwm-versebyverse.html)