

**Supplemental Notes:**

*The Books  
of  
Joel and Amos*

*Chuck Missler*

## Audio Listing

### Joel - Introduction and Chapter 1

The locust plague (and a review of the ten plagues of Egypt).

### Joel Chapter 2

The Day of the Lord and the call to repentance. The citation in Acts 2:17-21.

### Joel Chapter 3

The Day of the Lord; the Millennial Blessings.

### Amos - Introduction and Chapter 1

The geopolitical setting and the surrounding nations.

### Amos Chapters 2 - 3

Prophecies regarding Judah and Israel. They myth of the “Lost Ten Tribes.”

### Amos Chapters 4 - 5

Heresies, idols, and the coming judgment of Samaria (Northern Kingdom).

### Amos Chapters 6 - 7

The first three of six visions. The decline of a great nation. The identity of “Gog.”

### Amos Chapters 8 - 9

Famine of God’s Word and final visions.

## The Book of Joel

### Introduction

Why study the prophets? II Peter 1:19-21 states:

“We have also a more sure word of prophecy; whereunto *ye* do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Spirit.”

And also Acts 17:11 — “...they searched the Scriptures (OT) daily to prove whether those things be so.”

“Minor” vs. “Major” Prophets—Books like Joel and Amos are often referred to as the “minor” prophets. They aren’t any less important than Isaiah or Jeremiah; they are just smaller in the textual sense (the actual size of written material). They are measured “by the pound,” it seems.

### Why Joel?

The book of Joel is a neglected book among Bible scholars. It’s surprising how many people who study prophecy have never studied the book of Joel in depth.

It’s an important book because it records Israel’s place in God’s program: from Babylon all the way through the Millennium. Joel also has a lot to say about the Gentile nations and their collision course to Armageddon.

The primary theme in the book of Joel is *The Day of the Lord*. The name Joel means, “Yahweh is God.” There is no personal history available on the prophet Joel, but we do know he speaks to Judah from Jerusalem.

The Temple is mentioned four times, so it **was standing** when he wrote (Joel 1:9, 13, 14; 2:15). Joel is quoted in Amos 1:2 (Joel 3:16, 18), which means the book was already in existence when Amos wrote.

When was Joel written? Most scholars duck the issue of dating, but it could have been written around 838-756 B.C. There is no mention of either Assyrian (722 B.C.) or Babylonian (587 B.C.) invasions.

There is also no king mentioned. Could Joel have been written during the period where there was no king in Israel? In 2 Kgs 11-12 and 2 Chr 23-24 an interesting event occurs:

“Queen Athaliah had the royal seed of Judah murdered. After the death of King Ahaziah, the queen had all of her grandchildren put to death, but the baby Joash was spared (the only surviving royal seed). He was hidden by his aunt, Jehosheba, and Jehoiada the high priest in the Temple complex. Seven years later, Joash was crowned king of Judah (2 Kgs 11:12) and Queen Athaliah was slain by her own people (2 Kgs 11:16).”

The book of Joel could have been written just prior to Joash’s coronation in 835 B.C.

## Joel 1

1] “Old men”: There is value in traditions; elders who sat at the city gates were considered the best judges.

2] Joel is going to tell about a devastation...more awesome than you can imagine...

“Tell ye your children...” Moses had instructed Israel to rehearse the works of God to their children (Deut 4:9; 6:6-7). Why?

- to remind them of God’s *mercy and goodness*.
- to remind them that God *would judge sin* if they became disobedient (Lev 26; Deut 28).

4] “Locusts”: The worst plague they’d experienced since the plague in Egypt (Ex 10:14). Locusts have been called the “incarnation of hunger.”

Locusts are Orthopterans (along with cockroaches, mantises, grasshoppers, and crickets). There are 24,000 different species (282 in Arizona alone). Some can grow up to 10" in length! They multiply by parthenogenesis (if a male isn’t around the female can take care of it by herself). Larvae go through 4-13 stages; sometimes taking 6-7 years to fully mature. Scientists have found a single hormone that, when activated, causes locusts to swarm. They become aggressive and gregarious; the hormone causes changes in coloration, physiology, metabolism and behavior.

When they swarm, they eat not only the plants but the roots below ground (you can actually hear their munching sounds at night). They travel in a compact, military-like march; they make a wind-like noise in flight—they can even darken the sun! They can fly 17 hours at a time; swarms have been spotted 1200 miles out at sea! (In 1889, a swarm in the Red Sea was spotted that covered 2,000 square miles.) Density in a swarm can be 120 million locusts/square mile!

Each female locust can lay 250-300 pods; with 70-80 eggs/pod. In Cypress, 1881: 1300 tons of egg masses were dug up in an attempt to prevent a plague (Lev 1:22?).

- 1) Gnawing locust: *gazam*. Emerges from egg (in spring); has no wings.
- 2) Swarming locust: *arbeh*. Most common winged locust.
- 3) Licking locust: *yalah* (“caterpillar”) Jer 51:27. Third phase; old skin; small wings.
- 4) Consuming locust: *chasil* (“cankerworm”). 3" long; 1" antennae.

Devastation to the community: not only the loss of subsistence, but the spread of disease and loss of trade followed, with the inevitable inflation, etc. could literally wipe it out.

## Ten Plagues of Egypt: A Review

Judgment was against the gods they worshipped (Num 33:4, Jude 10:14). It was a public display of power (Ex 9:16) and a warning to other nations: Rahab, Josh 2:8-9; Philistines, 1 Sam 4:8; Gen 12:3.

### Exodus: Warning #1

1) 7:14-25 Waters turned to blood.

### Warning #2

2) 8:1-5 Frogs on land, homes.

### (No warning)

3) 8:10-19 Lice on persons (this prevented worship by their priests; 8:18). Magicians could not reproduce this one. Remember they did three other times: 1) rods into serpents 7:12 (2 Tim 3:8); 2) water into blood, 7:22; and 3) frogs, 8:12. Compare with miracles by enemies (Rev 16:14).

**Warning #3**  
4) 8:20-24 Flies on homes (Beelzebub = Fly God).

**Warning #4**  
5) 9:1-7 Disease on Cattle.

**(No warning)**  
6) 9:8-12 Boils, sores: man & beast.

**Warning #5**  
7) 9:18-35 Thunder, hail.

**Warning #6**  
8) 10:1-20 Locusts; Pharaoh: "I have sinned."

**(No warning)**  
9) 10:21-29 Darkness (3 days).

**Warning #7**  
10) 11, 12 Firstborn, Man and Beast.  
cf Ex 4:22, Israel = "firstborn."

## Other Patterns

- 1, 2, 3 Rod of Aaron
- 4, 5, 6 (No rod?)
- 7, 8, 9 Rod of Moses
  
- 5, 6 Cattle involved
- 4, 7 Goshen exempted (8:22; 9:26)
- 3, 8 Admission by enemies
- 2, 9 Darkness
- 1, 10 Death

## Prophetic

- 1) Jacob's trouble; affliction: Isa 60:14; Jer 30:5-8.
- 2) Cry to God; heard: Jer 31:18-20.
- 3) God will command oppressors; let them go: Isa 43:6.
- 4) Two witnesses, with miracles before enemies: Rev 11:3-6.
- 5) Enemies will also perform: Rev 13:14, 15.
- 6) Sore judgments from God: Jer 25: 15, 6.
- 7) God will protect His people: Rev 7:4; 12:6; 14-16.
- 8) Water turned to blood: Rev 8:8; 11:6; 16:4, 5.

- 9) Satanic frogs: Rev 16:13.
- 10) Plague of locusts: Rev 9:2-11.
- 11) Boils and blains: Rev 16:2.
- 12) Hailstones from heaven: Rev 8:7.
- 13) Darkness: Isa 60:2; Rev 16:10.
- 14) Hearts hardened: Rev 9:20, 21.
- 15) Death to multitudes: Rev 9:15.
- 16) Israel to be delivered: Zech 14:3, 4; Rom 11:26.

Judgment in "fours": Jer 15:3; Ezek 14:21.

On the one hand, Joel's plague of locusts was clearly literal: Joel 1:3 (why ten? cf. Ex 10:2-6; Deut 28:38-42). But there is also something else going on, something more sinister. See Prov 30:27; "locusts have no king." Compare with Rev 9:3-11; Amos 7:1 (see page---).

5] "Drunkards": Let's look at today's statistics:

20 million alcoholics  
1 million traffic accidents:  
28,000 deaths  
500,000 injuries  
55% highway deaths  
31% homicides  
36% suicides  
31% non-auto accidents  
75% all crimes  
  
1974: 1 in 8 families affected...  
1990: 1 in 4.

- 6] "A nation": Wait a minute—I thought we were talking about locusts?!  
"Teeth" — like a lion, lioness; cf Rev 9:7-8.
- 7] "My vine"; "my fig tree" = *God's own* (House of Israel, Judah are represented by the vine and fig tree—usually mentioned together.) Fig to rule over others? Jotham's parable (Judg 9:10-11).
- 8] "Young virgin": Betrothed; "married," (Deut 22:23 Mt 1:19) Bridegroom in death. An idiom for deep grief.
- 9] Why weeping? Offerings cut off; no remedy for sin.  
Where does Israel "offer" now? No altar today.

- 12] “Apple”: generic for fruit.
- 13] Lie all night in sackcloth (Ahab; 1 Kgs 21:27).
- 14] They are in desolation. Remember Nineveh. They were 40 days from “Ground 0.” Jonah was reluctant, but finally relayed God’s message and repentance saved the land. Read 2 Chr 7:14.
- 15] “Day of the Lord”: The Day of the Lord is at hand. “Destruction of the Almighty”: (wordplay: *Shod* = destruction; *Shaddai* = Almighty).

## Four “Days”

Man’s Day	1 Cor 4:3. (Dan 2: image of man) (“judgment” = “day”) The Day of Man started in Daniel 2.
Day of Christ	1 Cor 1:8; 5:5; 2 Cor 1:14; Phil 1:6, 10; 2:16. The Day of Christ climaxes at the Rapture: John 14:1-3.
Day of Yahweh	Day of the Lord. Joel 1:15; 2:1, 11, 31; 3:14. The Day of the Lord is also mentioned in the following books: Amos 5:18; Zeph 1:7, 14-2:2; Isa 2:1-21, and 13:9 (same?).
Day of God	2 Pet 3:12. The Day of God is the climax at the end of the Millennium.

16-20] Description of *their* predicament...how about ours?

- God is denied from our schools.
- Promiscuity and perversion the official policy of our nation’s administration.
- Teenage promiscuity promoted; tax-supported condoms.
- Murder of the unborn.
- 35,000 new VD cases each day.
- Sin-specific plagues: AIDS.

We now live in a time where there is no link between character and destiny.

## Joel 2

All OT prophets connect the Day of the Lord with military action (3:9-12).

Amos (6:14) predicted that a foreign army would invade the country, etc. Attacks are against Jerusalem (Dan 11:41; Zech 14:1-2, etc.).

In Joel, the Lord controls the locusts the same way He controls the armies...but he’s not limited to military incursions...

[Similarities with Chapter 1, yet Joel 2:1-27 is future to Chapter 1, but anterior to 2:28-3:21.]

Chapter 2:1-11 is set apart from 1:15-20 as the prophet deepens the sense of gloom by moving away from the literal comparison between the disaster and the Day of Lord to a set of figures of speech in which the locusts *become* the fearful army of Yahweh in the great day of His judgment.

Is there a way out? Verse 1:15 is near, but not yet present! For the wicked: Day of complete destruction. For the Lord’s own: Day of Deliverance!

- 1] “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand...”: This is a call for action. Awake! Weep! Wail! Put on sackcloth! Fast! Proclaim a solemn assembly! Blow a trumpet!

Blowing of shofar, cry for alarm: judgment from the Lord (Jer 4:19; Hos 5:8; cf Zeph 1:16). It was the duty of the priests to blow the trumpets: Num 10:1-9. Twice used (v); two trumpets of silver; to sound an alarm (1-14) and a call to assembly (15 to end).

Not a normal invasion: The Lord Himself is near, with the full fury of His judgment. A description of the ultimate judgment.

- 2] “A day of darkness and of gloominess”: Darkness (an idiom that should be familiar to us) also found in Isa 13:10; Amos 5:18, 20; Zeph 1:15. Obadiah: all nations, esp. Edom (15).

The Lord will judge sinners in an *unprecedented* manner.

Three terms: darkness, *hosek*; cloud, *anan*; thick darkness, *arapel*. These same terms describe His presence on Mt. Sinai (Deut 4:11).

“Dawn”? Sense of suddenness; appearing quickly.

- 3] “A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them”: A “scorched earth” policy? Fire: Ps 50:3; Zeph 1:18; Zech 11:1; 12:6; Mal 4:1; Joel 1:19. In front of the invasion it’s glorious; behind it, it’s desolate.

“Eden”: Joel’s “before/after” descriptive style.

- 4] “The appearance of them is as the appearance of horses; and as horsemen, so shall they run”: Head of locust is horse-like. Italian word for locust: *cavaletti*, little horse; German: *heupferde*, hay horses. [cf. locusts, Rev 9.] Here they’re also described as horse-like.
- 5] “Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.”

appearance → to motion → to sound.

[A law of Mohammed: “Ye shall not kill the locusts, for they are the army of God Almighty.”]

- 6] “Before their face the people shall be much pained: all faces shall gather blackness (cf. Isa 13:8)”: God is saying here that from the lesser learn the greater and will be warned.
- 7] “They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: [chiastic structure]
- 8] Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.” [Note structure.]
- 9] “They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.” Like locusts?

- 10] “The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining”: Upheavals in the sky are typical on the final Day of the Lord (Isa 13:10; Zeph 2:14-15; Rev 6).

- 11] Personal appearance of the Lord. Later (3:16), He will roar like a lion from the midst of Jerusalem in wrath against those nations; “His people” will find “refuge” in Him at that time. This is a period of unbearable stress (cf Jer. 30:4-7; Zeph 1:14-18).

## Call to Repentance

A call for national repentance. Can the Lord’s purposes be altered?

- 12] “Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning”: Even at this point, it is possible for the Lord to demonstrate His mercy (2 Chr 7:14!).
- 13] “And rend your heart, and not your garments, and turn unto the LORD your God”: God never commanded His people to rend their garments; but usually the action accompanied repentance (Gen 37:29,34; 1 Sam 4:12; 1 Kgs 21:27; 2 Kgs 22:11—when Josiah heard the law; Ezra 9:3, 5; Isa 37:2; Jer 36:24).

**Whole heart:** Deut 6:5. The Great Commandment—if you really love the Lord, it will show in your conduct. Obey His Commandments (“not 10 suggestions”), Deut 11:13-15 (cf. Joel 2:18-27).

[Joel 3:1-8, re: Deut 30:1] The call to repentance bears within the seeds of hope.

Our covenant-keeping God. Traditional language: Ex 34:6; Num 14:18; Ps 86:15; 103:8; 145:8; Neh 9:17. Jonah’s perplexity upon Assyria’s (Nineveh was just the capital) repentance, 4:2. The greatest miracle in the OT was their repentance. Jonah felt cheated.

Lovingkindness, *hesed*, needs to be understood as demonstrating the Lord’s loyalty or faithfulness to His covenant with His people (i.e., willingness to forgive when necessary: Ex 34:6; Num 14:18; Ps 86:15). He bound Himself with an oath to Abraham (Gen 22:16-17) to bless the nation. His people forget the covenant; He doesn’t.

“Evil” = calamity.

The judgment that will come with the Day of the Lord can be turned back! God is not anxious to bring it; He would much prefer to bring a blessing.

God is more ready  
to bless than to blast;  
to pardon than to punish;  
to win by love than to wound by lashing.  
This is the nature of God.

- 14] “Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?” [“Behind Him” contrasts with “behind them” in verse 3.]
- 15] “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly”: Joel is calling for national assembly; a national repentance.
- 16] “Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet”: An extreme sense of urgency; every single person—also preempting normal priority commitments. [Military duties normally exempt for a year after his wedding (Deut 24:5, etc.)]
- [A call to actually *leave* their computer terminals, FAX machines and cellular telephones...]
- 17] “Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD”: Priests to intercede...(where?! Notice where they intercede. Between the porch—point of choice—and the altar).
- Zech 1:3: “Return to me...that I may return to you.” The covenant relationship.
- 18] “Then will the LORD be jealous for his land, and pity his people”: [vv. 18, 19: verbs change (waw-consecutive with the “imperfect”) to the forms normally used for narrating events that *have already taken place in the past*. Talking about the future with such certainty as to refer to them almost in the past tense.

The structure of the book of Joel is built on a comparison between what happened in the past and what will happen in the future. If the Lord had not responded, who would be present to hear Joel’s charge to teach these events to their children and grandchildren (1:3)?

The fact that God did respond to His people in their crisis becomes the pledge that in the future Day of the Lord all who call upon His name will be saved. The promise should be seen **within the context of the covenant with Israel**: to Abraham, then to David, now through Joel...a promise of an everlasting relationship.

## What About Us?

Will God answer the repentant plea of a nation marked for judgment?  
The cynic says: “No!”  
The religionist says: “I hope so.”  
The believer, responding in faith: “God Will!”

Jeremiah to Judah: (Jer 18:8)

“If that nation, against whom I have pronounced, turn from their evil, I (God) will repent of the evil that I thought to do unto them.”

Amos to Israel: (Amos 5:4)

“Seek ye me (God) and ye shall live.”

Jonah to Nineveh: (Jon 3:10)

“God repented of the evil that he had said that he would do unto them, and he did it not.”

God to Solomon: (2 Chr 7:14)

“If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

- 19] “Grain, vine, tree”: Representative of the lost crops. Blessings from appeal found in vv. 24-27. The people contemporary with Joel must have responded, *but the invitation to call upon God and receive His grace remains open forever!*

- 20] “But I will remove far off from you the northern army....”

“Northerner”: Literal army? Foreign armies always invaded from the north, regardless of their origin. (Most locust plagues came from the south, from the desert.) [cf Antonia Fortress, etc. The north is their vulnerable side.] Isa 14:31; Jer 1:14-15; 4:6; 6:1, 22; Ezek 38:6, 15; 39:2; Zeph 2:13.

Military terms:

*panayw*, its vanguard, its face;  
*sopo*, its rear guard, its end.

This is not Ezekiel 38. What is in view here is Isa 10 and Dan 11. [vv. 19, 21-27: contrasts Chapter 1...a foretaste of Millennium Kingdom period.]

- 22] “Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.”

[Creation order: earth, beasts, man...]

- 23] “Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.”

Rain, *moreh*. (In isolation, it means “teacher.”) Bible scholars note that this is a strange, unexpected construction.

*Moreh* can mean “early rain.” *Gesem* is the more general word for rain. *Moreh* occurs in fall; *malqos*, “latter rain,” comes in the spring. [Remember the original Hebrew calendar!] These are all future blessings; they are in response to the appeals in vv. 18-19(?) Wordplay between teaching and rain: This wordplay can also be found in 1 Kgs 8:36; Isa 30:20-23; 45:8; Hos 6:3; 10:12.

- 25] “And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.” [Reversed order from 1:4. Looking back? Compare the animals of Rev 13:2 with Daniel 7.] “My great army”! Whose army? The Lord’s!

“Year(s)”...? Plural. When locusts strike, cities can be totally wiped out for years.

The renewal, restoration experience of those who repented:

Reminder of God’s people: His possession...

His protection (v. 20)

His prosperity (vv. 19, 23-24)

His presence...(v. 27)

How about *our* restoration experience?

- 27] “And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.”

[Remember, these verses are future to Chapter 1; but anterior to 2:28-3:2]

## [Hebrew Bible: Chapter 3:1-5]

Joel’s successful preaching in his own day foreshadowed a new era of fresh prophetic utterance.

This section deals with the spiritual and physical phenomena that will accompany the end times—looking through the broad sweep of history to the day when the Lord Himself will establish His new kingdom for His people upon the earth.

- 28] “And it shall come to pass afterward (after this), that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions”: Peter’s citation, (Acts 2:17) in Greek, “and it shall be in the last days” [end times—we’ll cover this later.]

“All flesh”: All Israelites? Num 18:15 (+ cattle); Jer 12:12; 45:5; Ezek 21:4,5; or all people on earth? Gen 6:12; Num 16:22; 27:16; Job 34:15; Ps 145:21; Zech 2:13.

Other OT verses, pouring out of the Spirit, esp. to Israel: Isa 32:15; 44:3-4; Ezek 36:27; 37:14; 39:29; Zech 12:10. One result: new prophetic revelation. The outpouring of the Holy Spirit results in:

- Justice, righteousness, and peace: Isa 32:15-16.
- Obedience; new heart: Ezek 36:25-27.
- Sorrow over previous rejection: Zech 12:10.

[All three involve the regathering in His Land.]



144,000? In Joel: ultimately the entire population.

29] “And also upon the servants and upon the handmaids in those days will I pour out my spirit.” Menservants and maidservants would include Gentiles (Deut 20:10-14; Gen 30:3, 9; 1 Chr 2:34-35). Women as well as men (cf Deborah, Judg 5; Miriam, Ex 15:20-21; Huldah to King Josiah, 2 Kgs 22:11-20; NT: Luke 2:36).

Pouring out irrespective of:

- age (young and old)
- sex (sons and daughters)
- position (servants and handmaids)

...no barriers nor hindrances to the gifts of the Spirit. Three modes: dreams, visions, prophecy (same as Num 12:6). Not the first mention of outpouring (Isa 32:15; 44:3,4; Ezek 36:27, 28; 37:14; 39:29; Zech 12:10).

30] “And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.” Has this happened yet?

“Time of Jacob’s Trouble” (Jer 30:4-9; Zech 12:2-9; 14:1-2).

Wonders, to inspire awe (cf Ex 4:21; 1 Kgs 13:3,5; 2 Chr 32:24; Zech 3:8; Rev 6:12-17).

31] “The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come”: Signs preceded the presence of the Lord Himself on the earth, and on the Day of Yahweh’s wrath proper.

32] “And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered”: None need perish in the Day of the Lord! Those who escape: Petra, Isa 16:1-4; Rev 12:14-17(?); Obad 17; Isa 37:31-32.

## Citation in Acts 2:17-21

### Similarities

Lord pours out the Holy Spirit on the community of regathered Israel. (Jews present from all over the Diaspora.)

Dreams and visions; speak in tongues. Both to *encourage* the listener... NT came into existence through a new burst of revelation. Unified around apostles teaching, Acts 2:42.

Prophetic sermons:

Peter, Acts 3; 10:34-43

Stephen, Acts 7

Visions:

Risen Christ, Acts 7:56; 9:3-7

Toward Cornelius, Acts 10:9-20

Others in Acts:

8:26-40; 12:7-10; 13:2,9-11; 16:6-10; 21:11

“Signs and wonders” (while different):

Peter stressed, 2:22;

Luke 23:44-45 (astronomical)

### Differences

Sun did not darken; moon did not turn to blood. Lord didn’t appear with wrath against the nations. Peter knew well that the Day of the Lord had not come yet: He says so in 2 Pet 3:10.

### “In the Last Days”

Gen 49:1 *be’aharit hayyamim*  
*ep eschaton ton hemeron*  
(Jacob’s future...)

Isa 2:2 *be’aharit hayyamim*  
*ep eschaton ton hemerais*  
(Millennium...)

Ezek 38:16 *be’aharit hayyamim*  
*ep eschaton ton hemeron*  
(Gog’s future battle...)

Heb 1:2 *ep eschaton ton chronon*

1 Pet 1:20 *ep eschaton ton hemeron*  
(Second Coming of Christ...)

### Role of the Gentiles?

It’s unlikely that Peter used the Joel passage in a Gentile context: Acts shows the early reluctance on this issue (for about 20 years!). Paul later explains the “grafting” of the wild branch into the cultivated olive tree (Rom 11:17).

God's purposes for Israel will yet be accomplished. Meantime, Gentiles enjoy the unique blessings of the age of grace. (All families... Gen 12:3)

## Summary

Pentecost: fulfillment in miniature; Joel saw the *end point* of the whole process; Peter focused on the *onset*. This is a guarantee that He would complete the entirety; an inauguration; firstfruits.

There is no reason to restrict his statement about the gifts of the Spirit to one particular occasion. If the Spirit was given at Pentecost, and Joel described it to include the final Day of the Lord, there is no basis to exclude the gifts *today*—*since we are certainly still between these two points of time!*

## Joel 3 [Hebrew Bible: 4:1-21]

No prophet of the Old Testament has a more important revelation of the end times than Joel in this third chapter. The Day of the Lord is a period of time from the Tribulation to the passing away of the heavens and earth (2 Pet 3:10).

Zech 12, 14, and Ps 2 contain key passages about the Day of the Lord; also Mt 25:31-46. Pre-millennial Judgment (Sheep & Goats) not to be confused with the Great White Throne Judgment of Rev 20 (Post-millennial).

Joel will be dealing with a time where for Gentiles it's a pouring out of His wrath; and for Israel it's a restitution to glory and blessing. Let's look at Israel from Joel to today:

## The Diaspora Jew

The torture of the Spanish Inquisition;  
the stench of the European ghettos;  
the sword of the Russian pogroms;  
the heel of the Nazi annihilation...

Israel was warned of these if they were disobedient: Lev 26; Deut 4:25-31; 28:15-68. Jacob's Trouble: Jer 30:7; Zech 14:2.

- 1] "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem...": The regathering of Israel is a prerequisite of the end times. Jer 23:1-8; Ezek 37:15-22.

2/3 of population killed: Zech 13:8

1/2 Jerusalem taken captive: Zech 14:2

- 2] "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for **my** people and for **my** heritage Israel, whom they have scattered among the nations, and parted **my** land."

Jehoshaphat—untranslated word meaning "Yahweh judges"—only mention in Scripture: (Targum: "plain of division"). Idiomatic, not literal, cf Zech 12:1-3, 9; 14:2-4; Isa 29:1-8.

Beracah Valley? W of Tekoa, E of the road to Hebron. Where God defeated the Ammonites, the Moabites, and the Edomites on behalf of Jehoshaphat, King of Judah (2 Chr 20).

Kidron Valley? Tradition only from Eusebius' time, 4th century A.D. Between the Temple Mount and the Mount of Olives. (Not necessarily near Jerusalem, despite 3:16; cf Amos 1:2, roaring ref. Mt. Carmel.) Zechariah mentions a "very large valley" when the Lord's feet touch the Mount of Olives (Zech 14:4).

Nations judged for the diaspora, et al. (cf Matt 25:31-46) "My brethren," also Mt 24:29-31. "Little do the nations realize how they incur the wrath of God when they lay violent hands upon His heritage and the plant of His choosing." (Feinberg)

Very personal relationship between The Lord and His people: "my" (3X); "Ammi" of Hos 2:23.

The Gentiles partition His Land? Cf. The Lord's partitioning, and the institution of the Year of Jubilee (Lev 25). The Lord apportioned each tribe their *nahala*, or portion. The Gentiles' heinous crime is their dividing it up for themselves.

- 3] "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink." Common atrocities in war (Obad 13-14; Zech 14:2).

Romans chose “the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds; and sent them to the Egyptian mines . . . those that were under seventeen years of age were sold for slaves.” Josephus, *Wars of the Jews*, VI. 9.2; *Antiquities*, XII, 7.3; also 1 Mac 3:41; 2 Mac 8:11, 25.

- 4] “Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine?” Palestine = Philistines (equivalent in Greek). The lands of the Phoenicians and Philistines were given to Israel as an inheritance (Josh 13:1-7). Instructed to drive these people from the land, but failed to do so (Judg 1:21-36); they’ve been a thorn in the side ever since (Judg 2:1-6).

Philistines warred against Israel from Samson’s day until the days of Joel. Last recorded invasion: against King Jehoram and his family; only Jehoahaz, the youngest son, survived (2 Chr 21:16-17). God is saying, “What are ye to me?” (“What do we have in common?”) All the grievances committed upon God’s people He considers as done to Himself. God is Jewish. [How about you and me? What do we have in common with Him?!]

- 5] “Because ye have taken **my** silver and **my** gold, and have carried into your temples **my** goodly pleasant things.” “My” occurs three times (cf Hos 2:8; Hag 2:8).

Treasures went to Babylon (2 Kgs 25:13-15); Persians gave them back; they are presently in the Vatican.

- 6] “The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.”

Ezek 27:13 highlights trade relations between Phoenicia and Greece (Javan), Meschech, and Tubal. Greece had acquired 1,330,000 slaves; it has been said that 10,000 slaves per day were sold at Delos.

Prohibited by the “brotherly covenant” between Solomon and Tyre’s King Hiram (Amos 1:6, 9).

In their own exaggerated sense of importance they appear to have thought to defy Him and get away with it. (cf Deut 32:6). Boomerang time.

Tyre’s destruction: Ezek 26-28. It took Nebuchadnezzar 13 years (585-573) to besiege Tyre. He completely destroyed and enslaved this people (Ezek 26:7-14). (A remnant of Tyre escaped to a small island offshore. For 240 years they survived, until Alexander the Great laid siege for seven months and ultimately built his famous causeway to it from the mainland in 332 B.C. Ezekiel’s prophecy was fulfilled (Ezek 27:32). Rebuilt (Mt 15:21-28; Acts 21:3-6); it was ultimately destroyed by the Muslims in 1291. Sidon, the sister city (Ezek 28:21-28), and Philistine (Isa 14:28-31; Ezek 25:15-17) suffered the same fate as Tyre.

- 7] “Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head”: Destroyed and sold into slavery by Alexander the Great (Greek).

- 8] “And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.” The reversal of the role of the Phoenicians and the Philistines (who sold Judah and Jerusalem to the Sabeans).

Sabeans: (Sheba) SW Arabia, near Yemen? Three: Ham: Son of Raamah, son of Cush; Shem: Sheba, son Joktan; Sabeans? Abraham + Keturah: Bedouins; Sabeans?

Jer 6:20; Ezek 27:22; 38:13. Do “Philistia and Phoenicia” prefigure Israel’s enemies collectively? (As do Moab in Isa 25:10-12 and Edom in Obadiah). At that time, God’s people will gain ascendancy over their foes (cf Isa 41:11-12; Amos 9:12; Obad 15-21; Mic 7:16-17; Zeph 2:6-7).

Phoenicia = Lebanon (Syria)?

Philistia = Palestine (PLO, UN, et al)?

Joel 3:4-8 is viewed by some as a “peak episode,” characterized by “rhetorical underlining,” “heightened vividness,” etc. It concentrates on the specific participants, in courtroom-like atmosphere, speaking *to* (rather than *about*) the nations, etc.

## Vengeance

A negative notion in Western thought, but a theme that runs throughout Scripture.

OT Ps 137:7-9; controlling idea in Obadiah and Nahum.  
NT Rev 6:9-10

The justice of God demands that the injustice of men and nations toward each other be redressed. However, vengeance belongs to God: Deut 32:35; Rom 12:19; Gen 12:1-3. “Apple of His eye,” Zech 2:8.

- 9] “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up...” A dare: a call to arms (cf. Obad 1; Hag 2:21).

This parallels the summoning of the people of Judah to the Temple (1:13-14; 2:15-16). The destruction of the locusts led to a general call to come for fasting and prayer. When heeded, the Lord relented and healed the land. The Judeans came together for repentance and are delivered. The nations come together for war (with God) and are destroyed.

A war to the finish.

- 10] “Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong”: Contrast with Isa 2:4 and Mic 4:3: “Swords into plowshares...” (Hos 2:18). Hosea is *after* God’s Kingdom is set up; Joel, before. In order that no man lack proper weapons, let every tool used for peaceful pursuits....

- 11] “Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.”: *Gibborim*, “warriors” must refer to the angelic hosts who will assist God in the judgment (cf Ps 103:20; Zech 14:5). Same “warriors” as in verse 9 (Ps 2:1-3). My bet is on His. Where is yours?

- 12] “Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.”

Megiddo? Rev 16:16. *Megiddo*—crush, kill, strike, massacre. Megiddo is a real place. It sits on a tel (hill); 70 ft. high now as a result of being the site of 20 different cities over a 3000 year period. Megiddo sits at the SW end of the Carmel mountain range, bordering the Jezreel Valley, stretching 22 miles long, 16 miles wide.

It’s at the crossroads of the Middle East, N & S: The two trade routes meet there—at the King’s Highway and Via Maris. Egyptians, Persians, Crusaders, Druses, Turks, and Arabs have fought there. Deborah and Barak defeated the Canaanites (Judg 4, 5); Gideon defeated the Midianites (Judg 7); Ahaziah slew Jehu (2 Kgs 9:27); Josiah was killed by Pharaoh Neco of Egypt (2 Kgs 23:29-30).

Also, Edom: Isa 34:6; 63:1-6; and Judah: Zech 12:2-11; 14:2. Holding court; cf. Dan 7:9-14; Mt 25:31-46 (Mt 24:29-31). “Harvest” of Rev 14:14-20.

- 13] “Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great”: Idioms change from war to harvest (cf Jer 51:33; Hos 6:11; Amos 8:1; Isa 63:1; Rev 14:14-20). The commands are in the plural, given to the “warriors” in v. 11.

Agricultural imagery is unmistakable: locusts and drought prevented any harvesting; renewed harvest of plenty after repentance. For the nations, harvest time means that they are ripe for judgment....

Wickedness great; cf. Gen 15:16, Amorites “full.”

“Sickle”: cf. Rev 14:14-16, 19, 20. Ripe...Blood will splash to the horses’ bridles (five feet high?) for over 200 miles. [Zech 14:12 = neutron bomb?]

- 14] “Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision”: Multitudes: *hama*, to make a loud noise, tumult. “Crowds on crowds”...Is this a scenario of Dan 11? Drawn by demonic spirits; Rev 16:13-14? Satan’s final shot. Rev 12...

Widely misunderstood and misused allusion: “The Valley of Decision.” It is the Lord’s time to “decide” not theirs!

*Harus*, “decision”; “sharpen or cut,” “render a judgment” (1 Kgs 20:40). Also, “threshing,” “winnowing,” “separation.” Isa 41:15 (cf Ruth 3!). Wordplay: Noun can also mean that which is dug out or excavated (“moat” in Dan 9:25); thus, “a deep valley.” A fulfillment of Gen 12:1-3.

- 15] “The sun and the moon shall be darkened, and the stars shall withdraw their shining.” The same cosmic signs that accompanied the locusts (now on a more universal scale). Mt 24:29; Mk 13:24-25; Rev 6:12-13.

This judgment to be distinguished from that held before “the great white throne,” which will take place *after* the Millennium (Rev 20:4-15).

- 16] “The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel”: Cf.

Amos 1:2. The Lion of the Tribe of Judah (Rev 5:5). Earthquake follows: shakes the whole earth to its foundations and even sets the heavens tottering (Zech 14:4-5).

- 17] “So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.” (Zech 12:10)

For thousands of years the Jews have heard the tramping of foreign boots through their holy city. Babylonians, Greeks, Romans, Arabs, Crusaders... the UN, et al. What a welcome sound: no more foreigners!

## Foreigners vs. Strangers

*Zar* has a stronger meaning than “stranger”; for *ger* are always welcome because Israelites were strangers in Egypt (Lev 19:34). A stranger could participate in the blessings of the Sabbath, etc. vs. “foreigners,” who sought to wrest the land from God’s people and enjoy its benefits for themselves (Isa 1:7; Ezek 7:21; Hos 7:9; Amos 5:11). It was even possible for the Israelites themselves to become “aliens” (*zarim*) within their own nation by following after pagan cults (Hos 5:7).

Non-Americans in the highest offices of the land (cf. Clintonista’s America...) God hates wickedness.

“Holy City”: not until God dwells in her midst (Zech 14:20-21). The “Canaanite/merchant” will be excluded...as in the Temple precincts.

## Unprecedented Millennial Blessings

- 18] “And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.” ...exceeding the splendor of David and Solomon...

Borders: Read Gen 15:18; West Bank *of which river?* Land redivided (Ezek 48:1-7; 23-27); 34 sq. mile middle section set aside for the priests, Levites, Temple, etc., (Ezek 48:8-22).

Mt. Olives split (Zech 14:4-5; like the “Arabah” (14:10) the rift from Sea of Galilee to the Dead Sea. Site of the fourth (Millennial) Temple (Ezek 40-43) and His Throne: Jer 3:17; Ezek 43:7.

The Shekinah departed (Ezek 10:3-5, 18-19; 11:23) and will now descend through the East Gate (Ezek 43:1-5).

Why sacrifices? (Heb 9:12). None were directly efficacious (Heb 10:4) but representative, prophetic. These are assumed to be memorial, instructive. The covenant with Israel includes the promises regarding the land; re: Jacob’s blessing for Judah (Gen 49:11-12). Water from the house of God in Jerusalem (Ezek 47:1-12; Zech 14:8).

Feast of Tabernacles worshipped globally: Zech 14:16-18. Church leadership over Gentile cities? Lk 19:17-19; Apostles over 12 tribes: Mt 19:28; Lk 22:28-30.

*Shittim*, Hebrew term for acacia trees; re: the burning bush; tabernacle, etc. (Ezek 47:1-12; Zech 14:8; Ps 46:4).

Valley of Shittim is on the border between Moab and Israel beyond the Jordan; last place Israel camped east of Jordan, before entering the land of Canaan (Num 25:1; Josh 3:1). Known for its dryness, it will be well watered (Isa 30:23; Ezek 34:26; Isa 35:1).

Curse is lifted for every creature except the serpent (Isa 11:6-9; 65:25; Gen 3:14).

- 19] “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.”

By way of contrast to verse 18.

## Egypt

From Jacob’s descent into Goshen until today, Egypt has cast a long shadow over Israel’s history.

Egypt: Pharaoh Neco killed King Josiah at Megiddo (2 Kgs 23:29); invaded Judah (1 Kgs 14:25-26) or proved a false ally (Isa 36:6; Jer 2:36; Ezek 29:6-7). Egypt will be downtrodden and subdued by the Antichrist: Dan 11:43.

Yet she will experience restoration: Five major cities will speak the language of Canaan and be committed to the Lord of Hosts (Isa 19:18).

Egypt will be called “my people”; Assyria, “the work of my hands”; while Israel is declared the “inheritance” of the Lord (Isa 19:23-25).

Egypt will suffer drought if they refuse to go to Jerusalem in celebration of Succoth (Zech 14:18-19).

## Edom

The land SE of Judah, extending from the Dead Sea to the Gulf of Aqaba, bordered on the W by the valley of Arabah, on the E by a large mountain range, on the N by Moab.

Best known for Petra, hewn from solid rock, tucked away for centuries in the center of the land, on a direct line between Egypt and Babylon, which became a major trade route called the King’s Highway. At one time it was a very cultivated area enjoying the “fatness of the earth, and the dew of heaven” (Gen 27:39; cf Num 20:17).

Edomites descended from Esau. There should have been a close feeling between the two; instead, perpetual enmity (Ex 15:15; Num 20:14-22; Ps 83:6; Amos 1:11-12; Obad 10).

Defeated by Saul, David, and Joab, who almost destroyed all the male population (1 Kgs 11:15-16). Jehoshaphat defeated them in the valley of Beracah (2 Chr 20:22). Although Amaziah captured Petra (2 Kgs 14:7; 2 Chr 25:11-12), Israel was never able to completely subdue Edom (2 Chr 28:17).

Edomites committed their worst crime against Judah when they betrayed their brother-nation during the Babylonian conquest (cf Ps 137:7; Obad 10-14). Prophets pronounced horrible judgments which would befall her (Isa 34:5-8; 63:1-4; Jer 49:17; Lam 4:21; Ezek 25:13-14).

Today: a desolate wilderness and will remain so (Obad 15-21). Representative of all Israel’s enemies (re: “all” of verses 2, 11, 12). Note the Jewishness of the End Time Prophecy.

Israel has become a proverb among the nations...but the Day (of the Lord) will come when He says, “Enough.”

20] “But Judah shall dwell for ever, and Jerusalem from generation to generation.” Zech 12:10; Rom 11:26 (after 25).

When God establishes His kingdom, none will ever destroy it (Dan 7:27). At that time the Lord Jesus Christ will sit on His throne to fulfill the promise to David of an everlasting dynasty (Ps 2:6; 2 Sam 7:13,16; Isa 9:7; Rev 20:4; Lk 1:32-33).

His rule will be:

Global;  
Absolute (“rod of iron”), Ps 2:8, Rev 12:5, 19:15;  
Righteous & Just, Isa 11:3-4 and Truth, Isa 25:2;  
Holiness, Ezek 36:20-23;  
Universal Peace, Isa 2:3-4, 65:18-19.

21] “For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.”

The Lord will wipe away the blood-guilt of the nations in their persecution of God’s people.

[Niphal, or passive pattern? To be free from an oath or obligation (Gen 24:8, 41): “And after I have judged the nations I will be free from my obligation concerning the blood of Judah,” Ps 132:13-14; Zech 8:20-23.]

Yahweh dwells in Zion; the eternal covenant between Israel and the Lord (Rev 21).

## So What Do We Do?

Watch and wait; be spiritually ready.

“Occupy”: Lk 19:11-27. He will call His servants to give an account. Exploit every spiritual opportunity (1 Cor 4:2).

\* \* \*

## The Book of Amos

### Introduction

“How long will judgment tarry?” (cf Ps 79:5-7; 2 Pet 3:9; Gen 15:16). Amos is sent to Israel at a time when the nation feels militarily secure and prosperous, yet is turning to idolatry and abandoning their heritage. Sounds familiar, doesn’t it!

## The Southern Kingdom (Judah)

King Uzziah (767-739 B.C.) reigned in Judah:  
Righteous king, enjoyed the Lord's blessing;  
Subdued Philistines to the SW (2 Chr 26);  
Ammonites paid him tribute;  
Conquered Arabians (Edomites?) to the S;  
"...fame spread to borders of Egypt" (2 Chr 26:8);  
Large standing army, etc. (2 Chr 26:11-15).

Amos came from the Southern Kingdom—Judah; a contemporary with Hosea. But he is sent to the Northern Kingdom—Israel.

## The Northern Kingdom (Israel)

Jeroboam II (793-753 B.C.), 4th king of the Jehu dynasty: Ruled in Samaria, the capital of Israel, which was experiencing a boom of prosperity from his father Joash (Jehoash); re 2 Kgs 13:25; 14:11-15. Had a reign of 41 years (2 Kgs 14:23); cf pp 108-110, Finley.

Boundaries of the northern kingdom: W: Lebanon coastal plain retaken from Syria; N: Damascus itself subjugated; SE: Controlled pagan Moab; S: Jeroboam II's father, Jehoash (Joash) had defeated Judah in war; Jeroboam II retained strength over the Southern Kingdom (2 Kgs 14:11-14, 23-28). Uzziah kept Ammon under control to the E; Edom to S; Philistia to the SW.

## Summary

Ironclad military strength; ironclad defensive configuration: Syria a buffer against Assyria to the E, and the impassable Golan mountains to the E. Judah the buffer against Egypt to the S; Mediterranean to the W.

## Samaria's Prosperity

Peace and the power of conquest for over 41 years. New markets, trade in every direction. Growing wealthy class...summer and winter homes... BMW in every garage...

## Idolatry

Jeroboam I (931-910 B.C.) had instituted idolatry 150 years earlier at Dan and Bethel (1 Kgs 12:26-33); cf. Aaron's golden calf 700 years earlier.

They did not welcome the uninvited prophet from the south; Amos' message was that Israel was experiencing mercy before the storm—God's impending judgment.

## USA Today

Militarily secure? We're closing down 535 bases when there's world-wide nuclear proliferation.

Prosperous? Materialism reigns, but our debt service is so large that the cash flow of the US can't pay the interest on the existing debt. Godly foundations are abandoned (prayer, God in schools, etc.). Teenage condoms...sexual perversion promoted.

Grace before judgment? Remember, God will judge sin.

## Amos, the Man

*Amas*, an infrequently used verb, "to load a burden upon an animal"; noun, "a burden." [Nicknamed by his adversaries?]

A shepherd from Tekoa (1:1); a grower of sycamore figs (7:14); berry figs: *shiqmim*. Amos was not necessarily poor; he may have been wealthy.

**Tekoa:** 6 mi S of Bethlehem; 12 mi SE of Jerusalem. Fortified by Rehoboam as an outpost to delay attack from the south (Jer 6:1). "Wise woman" sent by Joab to persuade David to permit his murderer son to return to his patrimony (2 Sam 14:2). Tekoa is also the birthplace of Ira, son of Ikkesh, one of David's 30 mighty men (2 Sam 23:26).

Zeal of men of Tekoa oft spoken of; nobles reproved (Neh 3:5, 27):

- simple occupation
- no formal religious credentials
- foreigner to the Northern Kingdom

Sent to rebuke Samaria; the royalty, pomp, and false priestcraft; cf. “losers circle” - benefits, lessons? Moses, backside of desert; Gideon, on the threshing floor; David, few sheep out on hillside; Daniel, refusing to eat king’s meat; John the Baptist in the desert; Peter in his fishing boat; Paul in Arabia. [There are many *self*-made ministers whose inner lives are in sad contrast to their ministry...]

## Style

Amos’ style is set off as poetry; vivid (easier to memorize). Balanced line of three thought units per half-line (3+3, 1:2); uneven rhythm, *qinah*, (3+2, 5:2) after Hebrew term for “lament.” X and X+1 = completeness of iniquity stressed.

Techniques: rhetorical questions, 3:3-8  
 imperatives for rhetorical effect, 3:9  
 irony, 4:4-5  
 humor, 5:19-20;  
 personification, 5:2-3  
 climactic tension, 1:3-2:6  
 hyperbole, 5:21-23;  
 courtroom-type scene, 4:  
 repetitious phrases, sermonic exhortations,  
 hymnic phrases (4:13; 5:8-9; 9:5-6)

## Outline

Author & Theme 1:1-2  
 Judgment against the Heathen 1:3-2:16  
 Syria 1:3-5  
 Philistia 1:6-8  
 Tyre 1:9-10  
 Edom 1:11-12  
 Ammon 1:13-15  
 Moab 2:1-3

## Amos 1

- 1] “Two years before the earthquake” (250 years later, it is referred to in Zech 14:5). That’s a big earthquake!

Earthquake two years *after* Amos’ visions. Divine portent; Recent excavations at Hazor, by Yigael Yadin, show evidence of a massive trembler dated between 765-760 B.C.

[Mars’ passby? Oct 756 B.C.? Patten, Hatch, Steinhauer; see *Signs in the Heavens*.] If seen in 762 B.C., it occurred exactly 40 years before the Assyrian invasion (a warning?). Earthquakes often precede God’s involvements: at Sinai (Ex 19:18) as well as in Rev 6:12; 8:5; 11:13, 19; 16:18-20.]

- 2] “...roars from Zion.” A lion roars before seizing its prey. “Grassy lowlands to Mt. Carmel,” (1,677 ft); literally fulfilled by the Assyrians in 722 B.C. *Opposite* sense of Joel 3:16, 60 years before. The next several verses portray the judgments against the six heathen nations.

## Judgment Against Six Heathen Nations (Please refer to map on page 32)

**Syria**, v.1-5: 3..f: Prov 6:16. Plenty; if those aren’t enough, here’s another. X; X+1 “three, ...and four...” Lists seven condemnations; the previous seven spread among the various others.

**Damascus**: 2000 B.C.: World’s oldest continuously inhabited city on Planet Earth. re: Syria’s conquest of Gilead 50 years before (820-790 B.C.); Gilead = Golani, (Jordan) W of Jordan, S of Sea of Galilee, N of Dead Sea.

Hazael and Beh-hadad destroyed Israelite army; threshed conquered prisoners with metal threshing sleds.

- 4] “...fire”: Ben-hadad I (890-841), Hazael (841-801 B.C.) who murdered Beh-hadad I; and Ben-hadad II (801-785 B.C.).

Tiglath-pileser III of Assyria would descend on Syria from NE 743-738 B.C. (2 Kgs 16:9). Fifty years later, Isaiah labeled her “the rod of My God’s anger,” Isa 10:5-6.

- 5] *Shavar* = “break the door,” Gen 19:9 (Sodom). God breaks human security.

Valley of Aven: from Beth-eden; Syrian valley, 30 mi NW of Damascus. The heathen center of idolatry: Baalbek, Heliopolis. Beth-eden, (near Haran) was the summer residence of Syrian kings.





Kir: Assyrian province on the banks of the river of the same name. Aram is the ancient name for mountainous Syria (2 Kgs 16:9). Literally fulfilled when Syrians are exiled to Kir in 732 B.C., when Tiglath-pileser III killed Rezin, King of Syria.

**Philistines, v.6-8:** Gaza, Ashdod, Ashkelon, and Ekron (Gath?). Lands of the Phoenicians and Philistines given to Israel as an inheritance (Josh 13:1-7). Instructed to drive these people from the land, but failed to do so (Judg 1:21-36); thorn in the side ever since (Judg 2:1-6).

Philistines warred against Israel from Samson's day until the days of Joel. Last recorded invasion: against King Jehoram and his family; only Jehoahaz, the youngest son, survives (2 Chr 21:16-17).

In Joel 3:2-8, Jehoram (853-841 B.C.), the wicked king of Judah, sold captives to the Phoenicians (and thus to Greeks) and to the Edomites including Jehoram's sons (all but one) and wives. Edomites (Idumeans) continually fought against Judah and Israel. Satanic hatred: Rev 12, etc.

**Tyre, v.9-10:** cf Joel 3:4-6, slave trade; Greeks (Ezek 27:13) highlight trade relations between Phoenicia and Greece (Javan), Meschech, and Tubal. Greece had acquired 1,330,000 slaves; it has been said that 10,000 slaves per day were sold at Delos.

Prohibited by the "brotherly covenant" between Solomon and Tyre's King Hiram; active with David, Solomon, and the Temple (2 Sam 5:11; 1 Kgs 5:1-8, 15-18; 9:11-14). In their own exaggerated sense of importance, they appear to have thought to defy Him and get away with it (cf. Deut 32:6).

Tyre's destruction: Ezek 26-28. It took Nebuchadnezzar 13 years (585-573) to besiege Tyre, he then completely destroyed and enslaved this people (Ezek 26:7-14).

A remnant of Tyre escaped to a small island offshore. For 240 years they survived until Alexander the Great laid siege for seven months, and ultimately built his famous causeway to it from the mainland in 332 B.C. Ezekiel's prophecy was fulfilled (27:32). They were destroyed and sold into slavery by Alexander the Great (Greek).

Rebuilt (Mt 15:21-28; Acts 21:3-6); it was ultimately destroyed by the Muslims in 1291. Sidon, the sister city (Ezek 28:21-28) and Philistines (Isa 14:28-31; Ez 25:15-17) suffered the same fate as Tyre.

**Edom, v.11-12:** The land SE of Judah, extending from the Dead Sea to the Gulf of Aqaba, bordered on the W by the valley of Arabah, on the E by a large mountain range, and on the N by Moab. At one time it was a very cultivated area enjoying the “fatness of the earth, and the dew of heaven” (Gen 27:39; cf Num 20:17).

Edomites descended from Esau. There should have been a close feeling between the two; instead, perpetual enmity. (Ex 15:15; Num 20:14-22; 2 Sam 8:14; 2 Kgs 8:20; 14:7; Ps 83:6; Amos 1:11-12; Obad 10).

Defeated by Saul, David, and Joab, who almost destroyed all the male population (1 Kgs 11:15-16). Jehoshaphat defeated them in the valley of Beracah (2 Chr 20:22). Although Amaziah captured Petra (2 Kgs 14:7; 2 Chr 25:11-12), Israel was never able to completely subdue Edom (2 Chr 28:17).

Edomites committed their worst crime against Judah when they betrayed their brother-nation during the Babylonian conquest (cf Ps 137:7; Obad 10-14). Prophets pronounced horrible judgments that would befall her (Isa 34:5-8; 63:1-4; Jer 49:17; Lam 4:21; Ezek 25:13-14).

12] “...send fire”: The chief city of southern Edom was Teman (Jer 49:7; Ezek 25:13; Hab 3:3). The chief city of northern Edom was Bozrah (Isa 34:6; 63:1; Jer 49:13, 22), famed for dyed garments?! Today: a desolate wilderness and will remain so. (Obad 15-21).

**Ammon, v.13-15:** Moab and Ammon were descendants of Lot (Gen 19:29-38). A lust for land 325 years earlier (1085 B.C.): Ammonites confronted Jephthah with a claim on Gilead which had “belonged to them before Israel had entered the land” (Judg 11:12-30). Ammonites justified terrorism on pregnant women; God took away the royal family of Ammon. They attacked Jabesh-Gilead under Nahash (cf 1 Sam 11:10); joined the Chaldeans in their invasion for plunder: 2 Kgs 24:2.

Rabbah (Deut 3:11) was the capital, now known as Amman (Jer 49:3). Ezek 35:5 and Zeph 2:9 prophetically pronounce desolation on Ammon. *Today, no Ammonite exists on the face of the earth. The prophecy was fulfilled!*

**Moab, 2:1-3:** “Burned bones...” 2 Kgs 3, (90 years earlier). Moab was a tributary to Israel; after Israel’s King Ahab died, Moab rebelled. Ahab’s son Joram secured assistance of Jehoshaphat of Judah and King of Edom (friendly at that time). Moab’s king and army were trapped;

Edom held. In desperation, King of Moab sacrificed his own eldest son and heir on a high wall to Chemosh, the Moabite national deity. The act so sickened everyone that the war was abandoned (2 Kgs 3:26-27).

Conjecture: Moab’s hatred against Edom culminated by burning the bones of the dead king of Edom. Kerioth may have been the capital (Isa 15:1; Jer 48:24, 41, 45).

Result: Gaza, Tyre, Edom, Ammon, and Moab are now but *names*...

*Having dealt with the neighboring Gentile nations, Amos now turns to Judah and Israel...*

Judgment against God’s Chosen People (2:4-16)

Against Judah, 2:4-5

Against Israel, 2:6-16

Sermons Against Israel (3:1-6:14)

## Amos 2

Review: Background, Chapter 1; Kingdom split into Israel and Judah. In Amos Chapter One, he announces judgment against six Gentile neighbors.

### Against Judah (2:4-5)

Uzziah was the king of Judah. “Did right...” (2 Kgs 15:3); however, did not remove the “high places.” Pride led to his usurping the authority of the priests: he entered the Temple and burned incense on the altar (2 Chr 26:16).

Uzziah followed by Jotham “who did right,” but also did not remove the high places (2 Kgs 15:34-35).

Jotham succeeded by Ahaz (bad news: 2 Kgs 6:2); who in turn was followed by Hezekiah, who *did* remove the high places, and broke up the bronze serpent (2 Kgs 18:1-4).

Reforms were short-lived: Manasseh followed (2 Kgs 21:2). Josiah affected another reform more far-reaching than Hezekiah’s (2 Kgs 22-23; 2 Chr 34-35); but still no deep and lasting results affected.

- 4] *Ma'as*, “to reject, to despise, to have an aversion for, to condemn, to have contempt for.”

*Torah Yahweh* (“Law of the Lord”): Judah actively repudiated God’s Law and passively despised it by not keeping it. Consequences if rejected (Lev 26:14-16). Three consequences if rejected (Rom 2:11-13, 17-29).

### Three Charges

- 1) Despising of His holy and life-giving Law;
- 2) Consequent breaking of His commandments and regulations concerning worship and life;
- 3) Consequent self-deception that ignoring God’s regulations did not matter much in daily living.

These brought divine wrath upon Judah.

- 5] *Armon*, “high tower, fortress, the strongest point in a palace or castle” (Gesenius). The citadels of Jerusalem were destroyed in the Babylonian invasions under Nebuchadnezzar in 606 B.C., 597 B.C., and 586 B.C.

In 586 (?) B.C., on the Ninth of Av (*Tisha B’av*). The Temple of Solomon was looted, torn down, burned, and the city itself razed, with all its towers pulled down by Babylonian ropes (2 Chr 36:11-20).

About this time, King Uzziah’s intrusion into the office of priest; attempting to offer incense in the Temple, struck with leprosy (only a Levite allowed). His son Jotham had to take over his duties as king (2 Chr 26:16-23).

Hezekiah, 701 B.C.: confronted by Sennacherib’s 185,000 Assyrian army and prays (Isa 37); Angel intervenes; God postpones judgment of Judah for over a century (Jas 5:16-18). [In 701 all calendars seem to change. See *Signs in the Heavens* briefing package for more information.]

### Against Israel (2:6-16)

Amos’ approach: Gentiles first, then Judah, now Israel. They are more guilty, with greater ingratitude...can you imagine the pained expressions...?

Commerce was of more value than the cause of the poor. He who oppresses the poor reproaches His Maker (Prov 14:31; 17:5). Frequent theme of Amos (2:6, 7; 4:1; 5:11; 8:6).

- 6] X; X+1 “three, ...and four...” He lists seven condemnations; the previous seven spread among the various others.

“Righteous”: *Tsadikim* (Greek, Sadducees, “righteous ones”). Bribing judges, enslavement for debt (Lev 25:39; 2 Kgs 4:1; Mt 18:23-35).

Every class of sin:  
theological errors 3:14  
cruelty 1:13  
breaking moral law, 2:7  
social evils, oppressing the poor, 2:6

- 7] Pant: “to sniff the ground as an animal in chase of prey”; as the wicked in pursuit of helpless victims. Unrelenting cruelty toward the poor.

Son, father: same girl. Not an isolated case, but *open* immorality...violating rights for gratification of forbidden lusts (Ex 21:7-11).

Rights of all to legal redress before God (Deut 10:17-18). *In order to* profane my holy name: preposition *li-ma’an*, express purpose and intention.

- 8] House of *their* god (altars at Bethel and Dan) used to sanction oppression of the poor (Ex 22:25; Deut 24:12-13). Mosaic prohibition against keeping a garment taken in pledge after the sun goes down (Ex 22:25-27; Deut 24:12-13).

[God had to go to the south, to Tekoa, to find a righteous man to rebuke them: cf Ezek 34:1-10; Mt 23:4, 14, 27; Lk 10:13-16; 11:46; 14:3-6]

“Punitive damages” should have gone to the victims as restitution, not to the jurists (Ex 21:22; Deut 22:19).

### God’s Past Blessings on Israel (2:9-11)

- 9] Supreme ingratitude:  
destruction of the Amorite armies (verse 9);  
deliverance from Egyptian slavery (verse 10);

provision in wilderness migration (verse 10);  
bringing them into the promised land;  
manifestations of His presence and guidance, as no other nation  
experienced (verse 11).

“Amorite”: used denotatively, Gen 10:16; Ex 3:8; and connotatively, Gen 15:16; Josh 24:15. [Description: cf spies’ report, Num 13:22,32-33.]

- 11] “I raised up...” called by Him. Prophets by His initiative to woo them back (7:14-15; Ex 3:4, 10-12; Jer 1:4-10; Acts 26:16; 2 Pet 1:21).

### Israel’s Perfidy (2:12-13)

- 12] Nazarite background: Num 6:1-21 (Samson, Judg 13:7; and Samuel, 1 Sam 1:11). [Unbelieving liberals do the same thing by defiling the preachers...cf. Judg 16:16-22; Lk 1:15.]

Message refused. Commanded to be silent (Mt 23:13, 29-29). Amos experienced this very thing: 7:12-14. [Thus, Famine of the Word of God: Amos 8:11-12.]

- 13] Strained to the breaking point (cf Mt 23:35-36; 1 Cor 11:30; Eph 4:30).

### Israel’s Judgment Certain (2:14-16)

Defeats will replace victory. [Lord had fought on their behalf: Josh 5, 6; Judg 5:20; 7:22; 2 Kgs 3:22.]

Remedy: 1 John 1:9 (cf Deut 28:15-68; Josh 7:3-13; Judg 16:20-22; Mt 22:1-7). Final three verses: *escape will be impossible*.

- 14] Neither speed, bravery (“stalwart”) nor strength will save a man.
- 15] Neither weapons (“bow”), speed of retreat, nor having a horse will enable escape. Within 40 years, Assyrians take them into captivity.

Even the strongest nations, when they abandon God, fall swiftly and totally; the ingratitude of a uniquely blessed people causes pain and frustration. No turning back the judgment of God after His repeated offers of grace and blessing are spurned or refused. This is true even today. **Judgment is announced to Israel (Amos 3:1-8)**

## Amos 3

### The Betrothal of Israel to God (3:1-2)

- 1] Deliverance from Egyptian slavery cited as a foundation of His relationship with the nation Israel (Ex 20:2; Deut 5:6; Ps 78:12-16). He redeemed them; they belong to Him. Special privileges made them more responsible than their ignorant heathen neighbors. Addresses the entire family.

Israel chosen: Ex 19:5; Deut 4:20; 7:6; Ps 147:19-20. Responsibility flows from relationship. So does ours. We have been purchased by His blood. Cf. Hosea 2:2: “wife of YHWH; Church = Bride of Christ on ground of substitutionary redemption. We, therefore, owe Him love and faithfulness (2 Cor 11:2; Rev 19:7-9).

- 2] “Know”: Didn’t He “know” others? Ps 1:6; 144:3; John 10:14. Yada’ = intimately acquainted (Gen 4:1; Ezek 6:7) Only Israel “in fellowship and intimacy...”

#### God personally:

gave Israel the Ten Commandments;  
appeared to her prophets;  
spoke to Abraham and Moses;  
dwelt in her Tabernacle, etc.

Mt 7:21-23: “Depart from me...I never *knew* you.”

Israel was not the only nation established by God. Lord also “brought up” the Cushites, Philistines, and Arameans (Amos 9:7). Israel’s uniqueness is due to His covenant relationship.

*Yada’*: choose, know: in international treaties, “recognize by covenant.” Mysterious election (Deut 7:6-8).

“Election syndrome”: the believer (or one who thinks he’s a believer) begins to assume that what he (or she) does makes no difference; since salvation is “once and for all,” God will overlook disobedience. NT warns against this attitude (Rom 6:1-7; Heb 6:4-8; Jas 2:14-26).

- 3] Seven questions: imply causality, certainty. Nothing by chance. The Lord had spoken His (frightening) Word...

*No-ad*, to meet by appointment (Heb 6:2, 10; Job 2:11) “Do they walk two together, except if they have made an agreement to meet” (cf Gen 22 “in agreement”) in communion together; in *koinonia*...

He can no longer walk with Israel because they are no longer in agreement in where, or in which direction, to walk.

### Bemoaning the Separation (3:4-8)

- 4] *Aryeh*, adult lion, triumphant roar before he pounces upon a prey; *kafir*, growls when the prey is already his (Isa 5:29; Hos 11:10). [Israel’s small jet fighter = *Kafir*, young lion.]

Lions inhabited the land until about 80 A.D. when the Romans removed them for gladiatorial shows and persecution, culminating in the dedication ceremonies of the Roman Colosseum in that year (Jud 14:5-6; 1 Sam 17:34-35).

- 5] “...trap”: Israel already in His grasp for judgment.
- 6] Israel ought to tremble and repent. “Evil” = calamity. (Gen 19:19; 44:34; Ex 32:14; Isa 45:7; Ezek 7:5). The calamity will be from the Lord Himself.
- 7] Greek *pro-phami*, “for to speak, one who speaks on behalf of another.” Man of God (2 Tim 3:16; 2 Pet 1:21). In Exodus 7:1, Aaron is Moses’ prophet (cf Ex 4:15-16). The Hebrew word is *navi*, from verb root *nava*, “to cause to bubble, to pour forth with words, hence to speak prophetically.”

[Like my business cards: “Have Bible; Will Babble!”]

“His servants”: inspired of God, not self-appointed (2 Pet 1:20-21). Jesus in John 14:24; 17:8.

“Does nothing *unless*... reveals”; Heb. *gala*, to uncover, reveal. *Sod*: Secret counsel; “couch or cushion,” a secret told by whispering to another while sitting close together. **Examples:** Noah, Gen 6-9; Abraham, Gen 18; Joseph, Gen 41; Samuel, 1 Sam 3; Elisha, 2 Kgs 8:7-15; (also, 2 Kgs 9:7; 17:13, 23; 21:10; 24:2; Jer 7:25; 25:4; 26:5, 19; 35:15; 44:4; Dan 9:10; Zech 1:6). Jesus, Desolation of Jerusalem (Lk 21:20-24; Mt 24).

- 8] *Aryeh*, adult lion; about to rush toward his prey (Jer 20:9). We, too, must warn and declare...silence is not an option.

### Samaria’s Coming Doom (3:9-15)

- 9] Amos personifies Israel’s enemies. Great tumults; *mehumot*, disturbances, wild living (as Prov 15:16). The whole world to take note (cf Rev 18:4-8).

Ashdod and Egypt: two witnesses required (Num 35:30; Deut 17:6; 19:5; Rev 11) Scribes confuse *daleth* and *resh*? Ashdod vs Assyria? More parallels...

- 10] “What is right”: *nachoach*, to go straight. They had corrupted the message of God (2:8, 11-12).

Prophets to the Northern Kingdom:

Elijah (850 B.C.);  
Elisha (840);  
Jonah (780);  
Amos (760);  
Hosea (752-722).

One is not a horse thief because he steals a horse; he steals a horse because he is a horse thief.

Not just technical “slips”: *atzar*, “store up, heap up, pile up in a safe place” (cf Prov 10:12; Isa 33:5-6; Lk 12:21; Jas 5:3). They no longer knew (*yada*, as in 3:2) what was right in the sight of God (Rom 3:9-18).

### Punishment Described: Banishment (3:11-15)

- 11] 724 B.C. Shalmaneser V besieged Samaria for three years. King Hoshea of Israel attempted to revolt against paying Assyrians annual tribute money; a treaty with Pharaoh of Egypt did not help (2 Kgs 18:21).

Samaria fell in 722 B.C.; Sargon II seized power in 721 B.C. Assyrians pulled down towers, took 27,290 captive; placed an Assyrian ruler over the city; looted it of 50 royal chariots, and other items, etc. (*The Inscriptions of Sargon II, Part I, Then Annals* (Paris, 1929), quoted in J. B. Pritchard, Ed., *The Ancient Near East*, Princeton University Press, 1958.)

The “invincible” nation of Amos’ time ceased within 40 years (3:8). The lion has roared! who shall not fear?

## Lost 10 Tribes?

Sargon implemented the infamous policy of mixing conquered peoples to keep them from organizing a revolt. Israel mixed with Persians and others; strangers from far-off lands were resettled in Samaria. (Eventually mixed, quasi-Jewish populations results in “Samaritans,” John 4:20-22. Fall detailed in 2 Kgs 17.)

The “invincible nation” ceased to exist (2 Chr 11:14-17). Tribes mix: Faithful to the south; Idolaters to the north.

Myth of the “Lost 10 Tribes”: (“British Israelism”; etc.) Resettled about 800 A.D. in Britain, NW Europe, Scandinavia, etc. OT promises devolve on Britain, America, etc. Highly anti-Semitic. Jews became mixed with the Khazars (ancient Turkish people, N of Black Sea); fell in 10th century A.D. Manasseh ben Israel (1604-1657) used the legend of the lost tribes in pleading successfully for admission of Jews into England during Cromwell’s regime. There is no real evidence and the myth is not taken seriously by competent scholars.

[“Tribes”: distinguish between *territories* and the *people* themselves.]

Rev 2:9; 3:9: “Synagogue of Satan.” John 11:52? cf. James 1:1; (Peter’s epistles, Diaspora).

12] “Pulled into pieces; spread around Asia, Europe, and Africa (Deut 28:49-51, 63-68); cf evidence required of a shepherd to prove that an animal had fallen prey to a wild beast: Ex 22:10-13. (Amos 6:4: costly ivory ornaments, etc.) “Cover of a couch”: fancy woven quilts, pillows imported from Damascus. “Cover” = *Damasc* in Hebrew.

13] *Adonai YHWH elhe hasssebaot*: “Lord Yahweh, God of Hosts.” YHWH, 1:8; YHWH God of Hosts, 4:13; YHWH the God of Hosts, the Lord, 5:16; YHWH whose name is the God of Hosts, 5:27; Lord YHWH of Hosts, 9:5; YHWH, your God, 9:15; Seven variants.

“House of Jacob” = all 12 Tribes...

14] Bethel & Dan: Jeroboam I, 150 years earlier, had set up the golden calves (1 Kgs 12:26-33). Even with both Elijah and Elisha rebuking them, they still stand. It took violence to get the two altars to come down.

“Punish” (2X): *pakad*, “to convey movement toward something,” hence, strike or visit. The altars of Bethel were clearly something God hated, and from which his Blessed presence was absent (1 Kgs 12:27-13:5).

Horns of altar (1 Kgs 1:50; 2:28). Moses designated the altar as a place of asylum, but not for sheltering a murderer (Ex 21:13-14). His longsuffering will expire.

Isa 28:11: 150 years later, it was Judah that didn’t “get the message” until God spoke through Babylon (1 Cor 14:21).

USA: bastion for freedom; what is right; sending of missionaries, etc. has reached its two-century mark (2 Chr 7:14).

15] Winter...summer house: cf Herod’s summer place; Masada, 1450 ft high (Jer 36:22). [Israel Air Force: only air force that flies below sea level!]

Ivory plaques and fragments from 8th century B.C. found in Samaria. (Avigad, N., “Samaria,” *Encyclopedia of Archaeological Excavations in the Holy Land*, 4 vols., ed. Michael Avi-Yonah, Prentice Hall, Englewood Cliffs, NJ, 1975.)

## Amos 4

### Samaria’s Failure to Heed God’s Chastening (4:1-13)

Five times (grace?) the Lord recites His call to return to Him (vv. 6, 8, 9, 10, 11). God does not judge a nation without warnings. Parallels with the United States? Feminists note: Chapter 3 was to the “Sons of Israel”; Chapter 4 is to the *women* of Samaria.

1] “Cows of Bashan”: spoiled women of luxury. Hebrew, *parot*, feminine plural of *parah*, “cow.”

Bashan, E of Jordan, stretched E, SE, for 75 miles. It was famous for luxuriant pastures, well-fed, fat cattle. Well-watered mountains, which rise more than 5,000 ft. protect the tableland from the desert (Nu 32:1-5, 16, 26, 33). Reuben, Gad (and later 1/2 tribe of Manasseh) asked for that territory and Gilead because it was so ideal for raising cattle. Bashan was part of the Northern Kingdom.

These women oppressed the poor by making excessive demands on their husbands...

- 2] “Hooks”: captives were led away by their conquerors by a hook through the nose (2 Kgs 19:28; 2 Chr 33:11; and also Jer 16:16; Ezek 29:4; Hab 1:15).
- 3] “Breaches”: Hebrew, *parotzim*, break in the wall; sounds like *parot*, “cows.” [cf. Josh 6:20: breaches to allow holy judges *in*. Similar use of language (Joshua and Amos) by the Holy Spirit is suggestive.]

[Harmon = ? Greek linguists: *hapax legomena* = “once said.” unknown. Ancient Targums and Symmachus: “Armenia.”]

## Ceremonies Will Cease (4:4-5)

**Bethel:** Abraham pitched his tent between Bethel and Ai, built an altar (“the altared life”) and “called upon the name of YHWH.” This is where Jacob dreamed and gave it its name (Gen 28:10-22); also part of Samuel’s yearly circuit and now the site of Jeroboam I’s two altars to idols.

**Gilgal:** First Israelite encampment (Josh 4:19-20); Set up 12 stones; males circumcised; base of operations during the conquest (Josh 10:6, 7, 9, 15, 43; 14:6). Samuel judged the nation, (1 Sam 7:16); Saul affirmed as king there (1 Sam 11:14-15). Unlikely that Jeroboam I would have tried to unify his country by getting the people to abandon the worship of YHWH entirely. (Many of the Israelite kings have names compounded with a form of YHWH: Joram/Jehoram, Jehu, Jehoahaz, Jehoash, Zechariah, Pekahiah, Hoshea). Many of the Israelites failed to understand the finer distinction; the author of Kings and the prophet Hosea rightly regarded the worship of these calves as idolatry (2 Kgs 17:16; Hos 8:5-6; 10:5).

The worshippers at Bethel considered themselves tied to YHWH by the covenant. [“In God We Trust”?]

“No,” says Amos, “You have severed yourselves from the covenant because you do not keep its provisions.”

- 4] “Transgress,” *pasha’*, to break a covenant (2 Kgs 1:1). [Sarcastic use.] Ex 20:4-5; Mt 23:3-4, 14, 23. Easier to donate, attend, bow...than to search our hearts. Form over substance. Misplaced zeal: Rom 10:1-13. Zealous but unbiblical cults.

- 5] “Thanksgiving with leaven”: Lev 7:13, leaven accompanied the sacrifice of thanksgiving offering as the offeror’s acknowledgment of his own personal unworthiness.

But a thanksgiving offering was only in place when people were in a right state before God. Here we have irony, as after Elijah’s taunts to the priests of Baal (cf 5:5).

## Speaking to Non-Listening Israel (4:6-11)

Seven punishments: famine, drought, blight, locusts, plague, war, complete destruction. Partitioning phrase: “Still you have not returned to Me,” declares YHWH (cf Lev 26:14-39; Deut 28:15-68)—Seven times. “Sword” (war) often directed by the Lord (cf Deut 32:42; Judg 7:20; Jer 12:12): War and plagues were promised as punishments for not keeping the covenant (Lev 26:25; Deut 28:21,25).

- 6] “Cleanness of teeth”: famine, crop failures.
- 7] Withholding rain, three months before harvest; (March or April): A century earlier, Elijah pronounced no rain on the Northern Kingdom (3 1/2 years!?) in 1 Kgs 17:1. [Mentioned by both Jesus (Lk 4:25) and James (Jas 5:17). By two witnesses...cf. Rev 11....]
- 9] Blasting: desert east wind; (“Santa Ana”?) *Yerek-on*, greenish; pale green = diseased, mildewed plant. predicted in Deut 28:22 (cf Rev 6:8, *chloros*).

*Gazam*, “cutting-off insect,” the most voracious form of locust in Joel 1:4; 2:25 (cf Amos 7:1).

Plagues of Deut 28:22, 39-40, 42. Goshen of Ex 8:22, 9:26 now *reversed*...cf. Rev 16:21 [cf. also America].

Personal: Are there events in your life through which God is taking away material necessities to focus on the spiritualities?

- 11] Successive defeats: Syrians under Hazael. Jehoram (841 B.C., 2 Kgs 8:28-29); Jehu (820 B.C., 2 Kgs 10:32-33); Jehoahaz (810 B.C., 2 Kgs 13:3-7, 22). The victories God gave Jeroboam II to save Israel during Amos’ day: 2 Kgs 14:23-27. Various disasters of limited scope were sent in hopes of bringing repentance.

“Sodom and Gomorrah”: not manner, but thoroughness.

A piece of firewood in a blaze cannot survive unless someone yanks it out. (Zechariah applied this phrase to the rescue of Judah from the Babylonian captivity; Zech 3:2.)

## Your Creator Is Coming (4:12-13)

God is not fooled by feigned piety. He will deal personally with this nation which was too rich, too preoccupied, and too callous to listen to His Word.

13] Beautifully crafted hymn: Also 5:8-9; 9:5-6.

“They will not return to Him, so He will come to them in a terrifying historical theophany so inexorable that no Israelite can avoid it (9:1-4); and so awesome that none can mistake it (2:13-16). Not in a sanctuary, but in history. Not for covenant-making but for judgment.” (Mays, *Amos*, p.82)

“Lord of Hosts”: Used 282X in OT. Leader of Israelite army (1 Sam 17:45; Josh 5:13-14). “God of battle,” *Elohim* (cf Rev 19:11,16).

Israel Defense Force, (IDF): TZAHAL, acronym, **Tz**avaot **H**aganah **le**-Yisrael, “The Host of Defense for Israel.” Hosts = armies.

## Amos 5

“Hear this word”: Partitioning phrase: 3:1; 4:1; 5:1.

Three issues: accusation, judgment, and appeal.

## False Religion Condemned (5:1-17)

1] Dirge: *Qinah*, “a mournful song; a lamentation.” The call for lamentation treats the nation as if it’s already dead. (Diagnosing a fatal disease can cause the sufferer to evaluate his or her life. This is an appeal to the people to evaluate their view of reality. Shouldn’t we? ...from the Lord’s point of view!)

The nation is about to die. Judgment is inevitable.

2] “A fallen woman.” She fell in 722 B.C., never to rise as a nation again. Does not deny ultimate restoration (Isa 27:6). In the Millennium, one new Israel (Northern + Southern) will be united through Judah and the line of David (cf Amos 9:11; Jer 31:4-6; Eze 37:15-28).

3] Decimated through forced exodus and resettlements. Their national existence ended. God meant it in Deut 28 (cf Deut 28:62 with 5:3).

4] “Seek,” *darash*, to seek, to search after, to apply oneself to study or follow someone or something. *Midrash*, seeking: vv 6, 14; Jn 10:7, 9.

5] Bethel: fallen to abominations; it is described as the hold of demons...

Beersheva, 25 mi S of Hebron: also had an illustrious history to inspire religious attachments. God’s promises to Hagar (Gen 21:14-19); Abraham planted a tamarisk tree there and “Called upon the name of YHWH” (Gen 21:33); Isaac built an altar there (Gen 26:23-25); Elijah encountered an angel “a day’s journey into the desert” from there (1 Kgs 19:3-7). Josiah desecrated the high places from “Geba to Beersheva” (2 Kgs 23:8). Pilgrimages for worship of idols (cf 8:14).

[Gilgal forms a pun on the term “go into captivity” (*galoh yigleh*); and Bethel will become “empty place” (*awen*), he imitates another name for Bethel as “Beth-Aven” (Hos 4:15; 5:8; 10:5).

6] House of Joseph (Ephraim and Manasseh) = Northern Kingdom (Obad 18; Zech 10:6).

Wormwood, *la-enah*, a bitter tasting and poisonous root (Deut 29:18; Jer 9:15; Rev 8:10-11).

[Verses 7-9: The loftiest of inspired poetry...]

8] Lord, YHWH; “He is.” Israelites also worshipped the stars (5:26).

*Kimah*, Pleiades, in Taurus (the Bull). “Seven Sisters”: Job 9:9; 38:31). *Kesil*, Orion, chief constellation in the winter sky (Ps 19:1); Glory = redemption? [See also the briefing package, *Signs in the Heavens*.]

His power should make us respect and serve Him. As valid today as it was 2700 years ago (Deut 10:12; Josh 4:24; Mt 10:28).



Amos now rebukes Israel for their mistreatment of the poor, aiming especially at dishonest business practices and the perversion of justice. [Sound familiar?] The Lord Himself will apply the justice that is lacking from their courts.

- 10] Correction rebuffed. Reproves, *yakach*, to be straight. He who would stand for God must expect the opposition and evil-speaking of the unspiritual and worldly minded. The servant is not greater than the Master.

Amos hopes that some of his present audience might form part of “the remnant of Joseph” and escape the coming judgment. Amos was not seeking popularity with the multitude.

- 11] Judgments to fit the crime. Bribes explicitly forbidden (Ex 23:6-9; Num 35:31; Deut 16:18-20).

Land belonged to the Lord, but assigned to various families (tribes). They were not to be bought or sold permanently; the year of Jubilee was intended to restore the land to its rightful condition (Lev 25:23-28). The rich were, in fact, forcing the poor into a status of tenant farmers.

Will not enjoy their fine homes (Deut 28:30, 39). In the restoration, the reverse will be true (Isa 65:21-22). Their prosperity was only temporary. Judgment patterned after the curses in Deut 28:30, 39; Mic 6:15, and Zeph 1:13.

- 13] Amos not condoning silence in the face of evil; simply describing the evil times. (Amos also had to face the consequences for his outspokenness when Amaziah the priest of Bethel confronted him (7:10-17).

- 14] Repentance solicited. The need to be “born again.”

- 15] Perhaps...holds out hope for late repentance:

Ahab, 1 Kgs 21:20-29;

Hezekiah, Isa 38:1-5;

Levi, sin with Simeon, Gen 34:25-31.

[Scattering a blessing: Num 7:5; Josh 21.]

Remnant of Joseph: Sixty years earlier (820 B.C.), Hazael and Benhadad of Syria conquered much of N. Kingdom (2 Kgs 10:32-33; 13:3,7). In time of Joash/Jeroboam II, all the conquered territory had been retaken (2 Kgs 13:23-25; 14:26-28).

The threat to the nation is certain. Potential survivors in Amos’ day = “remnant” [Remnant from Judah: Isa 6:13; cf Isa 1:16,17]

- 16] Accumulation of titles; the climax: judgment from which there is no appeal (Jamieson).

- 17] “Pass through” as in Egypt (Ex 12:12). A challenge to their view of reality: The Lord has rejected their perspective on what pleases Him (5:21-25) and what they are relying on for their security (6:8).

Deceiving themselves:

- 1) The truth about the day of the Lord (18-20);
- 2) The truth about what God requires from His people (21-26); [“agnostic Jew” =?!]
- 3) The truth about what God will do to the people because of their sins (27).

- 18] “Those Who Long for It (the Day of the Lord).” Reply to the cynics and self-deceived hypocrites who had ridiculed him. [Knew prophecy of Joel Chapter 3, 60 years before?] Those who desired deliverance had to call upon the Lord in repentance (Joel 2:32); cf Hos 5:15! (Fruchtenbaum)

Wicked always blinded to the light of truth and refuse to look at it. Mt 7:1-5. [Our “Day” can come at any time...]

- 19] From bad to worse; inescapable.

- 21] Sacerdotalism: doctrine that ceremonies themselves can grant righteousness to the participant. False religion.

“Hate” (3X: 5:10; 5:15; 5:21). They refuse to hate evil. Do we?

True faith is necessary (Rom 4:1-9). It is evidenced by works (Jas 2:17). “Justice and righteousness” sorely needed (1 Sam 15:22; Ps 66:18; Hos 6:6; Mic 6:8).

Liberal heresy: That the OT ceremonies and offerings were an invention of priestcraft. This view sees this section of Amos as the high water mark of OT ethical and religious thought: goodness, fair play, kindness make up true religion...

Biblical revelation: sacrificial system foreshadowed the substitutionary death of the Messiah (Heb 9:12).

Conversion demanded, not amendments. Outward appearances of devotion did not prevent perversion of the intent of the sacrifices...

- 22] Burnt offering (‘ola), the grain offering (minha), and peace offering (selem) are each described in Leviticus as “a soothing aroma to YHWH” (Lev 1:13; 2:9; 3:16); thus this suggests the very sacrifices that were thought of as pleasing to God.
- 24] Justice and righteousness were missing. This is not to suggest that “social justice” is the total of all that God requires.
- 25] (Some important manuscripts of LXX omit “in the wilderness.”)
- 26] *Sikkuth...Kiyyun*, your images, the star...KJV “the tabernacle of your Moloch” follows LXX but attaches a pronoun to the proper noun, an impossibility for Hebrew (Finley).

*Sikkuth*, booth of your king; *kiyyun*, pedestal of your images...identified with Babylonian name for Saturn.

*Siccuth: Daath Mikra*; god *Succoth* (2 Kgs 17:30). Cuneiform: *Sakkut*. (Misunderstood by LXX as tent or tabernacle, and by Vulgate as *tabernaculum*.) *Sakkuth* was a name of Adar, Assyrian god of war. *Sakkuth* is called a king because the name means “king of decision” or “chief arbiter” in war. (Your king is misunderstood in LXX as Molech). Molech, national god of Ammon, was worshipped by rebellious Judeans (1 Kgs 11:7; 2 Kgs 23:10; Jer 32:35).

*Chiun* (Arabic & Persian: *Kaiwan*; Assyrian *ka-ai-va-nu*): Babylonian name for planet Saturn. Egyptian god *Seb* (Saturn) in Num 33:52; 2 Kgs 11:18; and, Ezek 7:20.

Raiphah, *Rompha*, a form of *Kiyyun*. Older script reading *resh* for *kaph* and *pe* for *waw*. Stephen quotes from the LXX in Acts 7:42.

Rephaim, inhabitants of the “netherworld” (Ps 88:10; Prov 2:18; Isa 26:14); in *sheol*, Prov 9:18; Isa 14:9; a “place of hopelessness,” Isa 26:14.

[Valley of Rephaim, Valley of Giants, (Josh 15:8; 18:16). LXX & Josephus (Antiq. VII. iv. 1); cf Anak, Nephilim...??]

**Nephilim** = “fallen ones” Progeny were monstrous. Naphal = to fall; LXX: “Gigantes” = “earth-born” [NOT giants!] Ancient mythology also records similar events. Fallen Angels and the Heroes of Mythology, by John Fleming

**Titans**: origin = partly terrestrial, partly celestial. Rebelled against their father Uranus (heaven) after prolonged contest were defeated by Zeus and condemned into Tartarus. Titan (Greek) = Sheitan (Chaldean) = Satan (Hebrew)

**Anakim** “...and also after that...” Numbers 13:33. Bedstead of one of them = 13 ft long (Deut. 3:11). Men of Israel “as grasshoppers” (Num 13:33; Amos 2:9). [Why does Israel refer to their 2nd appearance as Nephilim (= “fallen ones”) ?] Goliath + 4 brothers: 2 Sam 21:15-22.

Hebrews infected with Sabeanism, the worship of Saba, or starry hosts, vs. YHWH, the “God of hosts.” [For further insights, see our briefing packages: *Flood of Noah, Monuments: Sacred or Profane?* and *Signs in the Heavens*]

Worship of demons (Deut 32:16-17; 1 Cor 10:20) You become like the gods you worship (Ps 135:18).

- 27] Quoted from LXX (with interpretive paraphrase) by Stephen in Acts 7:42-43. Babylon substituted for Damascus, because he was speaking after the Northern Kingdom had been scattered beyond Damascus by the Assyrians in 721 B.C., and after Judah had been carried beyond Babylon in 586 B.C.

Both were fulfilled. People of the Northern Kingdom were carried even beyond Babylon to the far corners of the globe...

“Sakkuth your king” → “the tabernacle of Moloch”

“Kiyyun your divine image, your star-gods” → “the star of the god Rompha.”

## Amos 6

Misplaced confidence; false sense of security; abandoned the greatness of their nation...

## Israel's Ease to Turn to Suffering

Amos' focus is on the wealthy classes.

- 1] *Hoi*, woe: admonition and lamentation

“Secure”: *betach*, trusting in (cf Ez 38): 162X in OT; 130X in the sense of false confidence, not true confidence.

- 2] **Calneh**: Babylonian and Assyrian capital city, filled with temples, on E bank of Tigris River. Nimrod's Calneh in the Land of Shinar, Gen 10:10. (Capital of the North Aramean kingdom of Patin or Unqi.) Conquered in 738 B.C. by the Assyrian Tiglath-pileser III.

**Hamath**, capital of the Syrian state of same name, was located on the banks of the Orontes River in Aram. It was the center of a powerful kingdom with a history back to at least the 14th century B.C. Shalmaneser III or Assyria conquered the city in the mid-ninth century B.C.; it was later forced into submission by Tiglath-pileser III in 730 B.C. and then by Sargon II in 720 B.C.

**Gath**, one of five capitals of the Philistines; by this time had lost its grandeur (Josh 11:22; 1 Sam 17:52; 21:12; 2 Sam 1:20). Hazeal, king of Aram, captured Gath and was so impressed with himself that he laid siege to Jerusalem (2 Kgs 12:17). Later, Uzziah of Judah “broke down the wall of Gath” during a campaign against the Philistines (2 Chr 26:6). After Sargon II of Assyria captured it, the city drops out of known history.

All three: once great, unable to withstand assault and diminution of their territories, now fallen into decay.

- 3] *Nadah*, “push away” day of reckoning, while *Nagash*, “pulling close” sinful, violent lives.

[*Nadah*: “put off,” to remove or cast out someone or something. Talmud: designates excommunication. “Do you think you can eliminate God's coming day of judgment by excommunicating it from your lives and thoughts?"]

*Yom ra*, “day of evil”

*Chamas*: “violence,” sinful oppression.

- 4] J.W. Crowfoot excavation of Samaria, 1931: Ivory plaques, sculptured panels, inlaid pieces, furniture dowels found with bas-reliefs on them of “lotus, lilies, papyrus, lions, bulls, deer, winged figures in human form, sphinxes, and figures of Egyptian gods Isis and Horus.” (Joseph P. Free, *Archeology and Bible History*, Scripture Press, Wheaton, IL, 1956, pp 193-4.) “The Good life”? Lk 12:15, 16-21; 1 Jn 2:15.

Banquets not necessarily sinful; Jesus frequented such occasions. These were in mockery of God (Esther 1:1-12; Isa 28:1-3; Dan 5).

- 6] *Mizraq*, “sacrificial bowls” intended as holy basins of the altar (Num 7:13; 1 Kgs 7:50; Ex 38:3); used in drunken celebrations (cf Dan 5).

“Finest of oils” intended to anoint people for God's service (Lev 8:12); used in massages...Prov 21:17.

No grieving over sin; no weeping or prayer for nation.

- 7] God could have delivered them from the hands of the Assyrians. The Egyptian gods Isis and Horus couldn't “lift a wing to help them.” [Do they need a course in improving their “self-esteem”?]

“Those who have made themselves conspicuous by their extravagance will soon be conspicuous by their absence.”

- 8] “I loathe the arrogance of Jacob and his citadels I hate.” Did Amos' chariot have a bumper sticker proclaiming “Smile, God loves you”? [Difference from LXX; Masoretic difficult... cf 7:1.]

- 10] Even praise will be inappropriate. “Undertaker” = *mi-seraph*, a burner. Cremation? Unusual: Josh 7:25; 1 Sam 31:12.

- 12] Futility of two inequalities.

- 13] *Lo-debar*, no word = idiom for nothing. “It doesn't matter; forget it.” City of Lo-debar located in Gilead? (2 Sam 9:4-5; 17:27) possibly near Mahanaim. Wordplay? Karnaim located E of the Sea of Galilee. Also, *karnaim*, “horns”: power, glory, of an animal [cf *betach*.]

- 14] *Lebo-hamath* =? Lebweh, located north of Baalbek in Syria (Lebanon).

Afflict: *lachat*, “to press or squeeze.” This is the same word used of Balaam's donkey being squeezed against the wall (Num 22:25) or a man

being pushed outside against the door (2 Kgs 6:32). God is about to push and squeeze Israel out of Samaria.

Hamath marked one of the northern boundaries of Israel.

Brook of Arabah? Arabah is the dry southland desert between the Dead Sea and the Gulf of Eilat (Aqaba). Some identify it with the Kidron, E of Jerusalem; others with the Nile. Implies beyond the Northern Kingdom's borders...

Jeroboam II gained control of a broad territory E of the Jordan, extending from Lebo in Beqa Valley of Lebanon on the border with Hamath to the Dead Sea. He dominated the entire length of the King's Highway in Transjordan from the border of Edom to that of Hamath. (Only because the Lord permitted it: 2 Kgs 14:25.)

Assyria fulfills prophecies (Hos 11:5-6; Mic 7:12; 2 Kgs 15-20).

Chapter 6: Misplaced confidence—what is YOUR confidence based on? America? Our government? Our banks? Our economy?... What?

To get out of shape (deteriorate) all you have to do is... nothing. Likewise:

- 1) Financially,
- 2) Spiritually,
- 3) Maritally...

Think about it. Are you *working* on all three?

## Amos 7

The first of six visions: 7:1-3; 7:4-6; 7:7-9; 8:1-3; 9:1-4; the destruction of Northern Kingdom (9:11-15 future blessings). The first two visions make a tight unit.

Hebrew word *gov* = large grasshopper, locust. (*Govah* = come from the earth) cf Ex 10:4; Deut 28:38; Ps 105:34; Prov 30:27; Nah 3:17; Rev 9:3,7... (7X) Locusts devour every green thing; prized for food: Lev 11:22; Mt 3:4.

- 1] Puzzling. Have no idea what it means—translation problems? A swarm of locusts will completely overwhelm “Jacob...”

Abrupt participle...”Behold.” Spring or latter rains of March and April known as *malqosh. Gaz*, mowing, shearing. Earlier text, LXX: “The Lord hath shown me, and, Behold, a swarm of locusts were coming, and behold, one of the young devastating locusts was Gog the King.”

## Gog/Magog Summary

Magog = Scythians = Russians

Hesiod, 7th century B.C.

Herodotus

Josephus

Philo

Wall of China = Sud Yagog et Magog, Ramparts of Gog and Magog

Caucasus = “God’s Fort”

Who is “Gog”

Not Gyges, et al

Summarian *gug* = “darkness”

How can he show up after the Millennium?

**Why significant?** God intervenes on behalf of Israel; describes the use of nuclear weapons (energy for seven years, clean-up of battle).

Lesson for today: Hal Lindsey: fulfillment of Dan 12:4.

The stage is set. “Film at 11.”

- 2] Destroyed by demon king (cf worship?); Prince of Persia; moon-god, et al; (Joel 2; Rev 9:1-11). Amos intercedes, like Moses in Num 14:11-21. No argument on merits; only grace (cf Rom 5:6). Event never happens. [Prophets often interceded. Jeremiah was told **not** to intercede: Jer 7:16; 11:14; 14:11.] Why is this event in Scripture (Holy Spirit includes it to identify Gog)?
- 4] “Vision of fire”; cf Sodom and Gomorrah (Gen 19; Rev 18:8-10). “Great deep”: *Tahom*, the deep, as in Gen 7:11, subterranean flood waters. Amos prays for mercy: vision of fire also halted!
- 7] “Vision of the Plumb line.” Latin: *plumbum*, lead? (Doubted by Finley; ‘*anak* only here. Syriac lexicon: tin. Akkadian *anaku*: tin. Thus, “wall of tin”? Another puzzle. [Could it also mean, “partition of Britain”?!]

LXX: “man standing...” Measured for punishment...spared Northern Kingdom for 170 years, from Jeroboam I to Jeroboam II (931-761 B.C.).

- 8] America: two centuries, vs. “my people.” The Northern Kingdom was in their 210th year.
- 9] Removal of false religious system (“Isaac” = Israel). “Sanctuaries,” *miqdashim*, holy places; (as for tabernacle, Ex 25:8). Amos did not pray to stop this judgment...

### Historical Interlude: Opposition at Bethel (7:10-17)

- 10] Amaziah, (high?) priest of Bethel, attempts to have God’s spokesman condemned by authorities (cf Luke 23:1, 2; Priests, Pilate, etc. Also cf. 1 Kgs 18:17; Ahab; Elijah).

Endure, Hebrew “*kul*.” “The land is not able to stay cool at all his words (cf Mt 10:22-25).

Jeroboam II died natural death (2 Kgs 14:29). Son Zechariah assassinated; house replaced by another family (2 Kgs 15:10). Amos prophesied the exile of the nation; cf. Jeremiah, imprisoned for “treason...”

- 11] Failed to credit two occasions of interceding for the people.
- 12] Amaziah (*Ometz-Yah*) “Strong is Yahweh.”
- 13] *Bayit*, house; also temple: Judg 9:4; 1 Kgs 7:12; 2 Kgs 10:21; Hag 1:8; Zech 3:7.
- 14] Amos’ reply: not a traveling minstrel working for cash...his aim is not to make a living but to deliver a message. He was a livestock dealer, and also grew sycamore figs (at lower elevations: must have owned substantial properties).
- 16] Amaziah’s reward
- 17] Wife...harlot. Disruption of smooth, royal high society. Pseudo-sophistication, immorality...paganism will bring its own upon them.

“Polluted land”; priestly concern for ritual purity: to be interred in pagan ground.

## Amos 8

The vision of summer fruit, 8:1-14 (4th vision). Vivid language, but uses allusions that may escape us. Visualize a bowl of fruit that is ripe or even over-ripe. His concern is the sinful condition of Israel (8:1-6).

Double year:

religious year: Nisan (Aviv) to Adar (ex 12:2);  
civil year: Tishri to Elul.

- 1] Summer fruit: *ka-yi-tz*, “end of the year” fruit (figs? Jer 24; 40:10,12). It sounds like *getz*, “the end” the end has come for my people Israel; the time for plucking.) The year-end was the time for plucking; cf Jesus only cursed the fig tree?
- 2] God will no longer “Joseph” them: *yasaf*, “not I shall add”; add, or increase (Gen 30:24); Northern Kingdom, House of Joseph, greatest recipient of God’s blessing.
- ‘*eber* =”to cross over, to pass over (a river?).” He would no longer Hebrew the Northern Kingdom. I will no longer “Joseph” or “Hebrew” them...
- 3] The wicked can sing their songs of scorn in God’s face for only so long; (Ps 95:8-11; Heb 2:3; 3:12; 2 Pet 3:9).

### Israel Ripe for Judgment (8:4-6)

Harmful and dishonest business practices. Trampled the needy; *sha’af*: “to pant after, to breathe hard in racing after the prey” (Isa 59:7).

Sabbath:

v.4: wicked caused the poor to cease—to be sabbathed;  
v.5: people who loathe the sabbath; did not want their souls and spirits turned to God which would make them feel guilty about their sins.

(Pharisees turned God’s day of blessing into an occasion to catch people in violation of their own man-made ordinances.)

6] Allowed persons to be sold into slavery in order to secure from them such items as a pair of shoes (cf Mic 3:11; Mt 21:12-13; 1 Tim 6:10). Sold refuse as if it were a genuine commodity; Satan's counterfeit dealings in this world...his merchandise always turns out to be refuse (Gen 3:4-7; 2 Cor 11:14; Rev 18:10-11).

7] "Pride of Jacob"? God Himself, as in John 5:5, 7:10? The Temple? Arrogance of Northern Kingdom? *Gaon* ("pride") can connote glory, splendor, as in Isa 4:2; 60:15; or pride and arrogance, as in Prov 16:18.

The Lord does not forget or pass over the sins of the unrepentant (Ps 103:12; 1 Jn 1:9).

8] "Quake..." (re: quake in 1:1?) Natural disasters can be the result of God's disapproval of a nation.

Noah's Flood. Sodom & Gomorrah (Rhodom and Gomorrah?) Floods... hurricanes... riots.... fires... excessive winter cold... earthquakes... (Sound familiar?)

"Nile": Flows north from the Sudan, where the White and Blue Niles meet at Khartoum. In June the water turns green from the microorganisms; in July the color becomes red as those organisms die. From August to October the waters rise 21-25 feet in good years. If it's less than 21 feet, lateral flooding is insufficient for growing crops. If it's more than 28 feet, towns become flooded. The "life of Egypt" river ("*El Nil*") both irrigates and also leaves a thin red-brown layer of natural fertilizer that annually renews the land.

Metaphorically refers to the Assyrians: violent shaking, flooding, tossing...and the subsiding.

9] "Sun...noon" Nation past its zenith, to be cut off. Darkness is often used to signify calamity and God's displeasure (cf Jer 15:9; Ezek 32:7-10; Mk 15:33).

10] Refusing to remove the offensive calf-worshipping festivals, God will deal with it. (cf Deut 27:11-28:68; 30:19; Zech 12:10).

Bitter: *mar* (cf *marah*, Ex 15:23)

Bitter drink, cup: (Zech 12:2; Lk 22:42; Rev 17:4)

## Famine of God's Word (8:11-14)

11] If they do not wish to hear God's word, they will get their wish; (Rom 1:24, 26, 28). A famine of God's Word.

Famine:

- 1) Lack of food
- 2) Gnawing desire

Woman at the well; Samaritans in Christ's time: John 4:9

The survivors of God's judgment will now crave what their fathers had despised and refused.

Gaps in the prophet's ministry: After Isaiah, 690-650 B.C.; and from Malachi (420 B.C.) to John the Baptist...the silent years.

Son of God: Mt 5:6 "Blessed are they who hunger and thirst after righteousness for they shall be satisfied." Bread of Life: John 4:10; 6:48; 7:37-38.

14] Guilt of Samaria: the calf altars at Dan and Bethel (cf Isa 4:30-31) are in view here.

Beersheba (southernmost city of ancient (united) Israel. Pilgrimages to the city of Abraham and Isaac still common (Gen 212:31; 26:33). Heritage was missing true significance. House of Israel to fall and not rise again.

## Amos 9

1] The Fifth Vision: The Lord standing beside the Altar. The destruction of the Temple.

Cyril, Ewald, Hitzig, Hofmann, Baur, Jamieson: Israel's altar and temple, with golden calf, at Bethel.

Calvin, Fairbairn, Keil: altar and temple at Jerusalem.

Both views fit history. Samaria and Bethel fell in 722 B.C.; Jerusalem in 586 B.C.

Only persons from the Northern Kingdom could hide atop Mt. Carmel. (Starting at v.7, the restoration of the entire nation is in view.)

No fugitives (one who flees the force of the calamity); and no refugees (one who finds refuge or safety after a calamity).

[Idiot vs. maniac: idiot—the one driving too slow in front of you; maniac—the one who passes you.]

2] There is no escape from the judgment of God. You must repent and come to the true altar of YHWH (Heb 2:3); cf Deut 30:12, and Paul's quote of it in Rom 10:6,7. Salvation is available through obedience and faith. Read Psalm 139.

3] Mt. Carmel: 60 square miles at the summit, with about 30 sq. miles available for hiding...Hebrew parallelism for heaven and sheol in verse two.

4] Contrast: Joseph, as Potiphar's slave, was safe from brothers; hatred: good job, etc. (Gen 39:1-6).

Evil and not for good: Deut 28:63; Deut 27:11-28:68.

5] Holy Person: *Adonai YHWH Tziva'oth*, Lord YHWH of hosts; Rising and falling of the Nile: excavations in Samaria discovered images of Isis and Horus, the wife and son of Osiris, the Nile god. They had a fascination with Egyptian practices...

6] Lord YHWH is His name. *Agudah*: "troop in the earth"? A knot, bundle, as of hyssop (Ex 12:22); a troop of men, bundled or knotted together (2 Sam 2:25); the arch of heaven, knotted together. (William Gesenius, *Hebrew and Chaldee Lexicon*, ed. S. P. Tregelles, Eerdmans, Grand Rapids, MI, 1957, p.10.)

NASB: "vaulted dome."

Amos: God created His "bundle" over the earth (sky, air, clouds, stars, et al). It is a bundle that is "knotted together" by the hand of the Creator. Superstrings? For further insights, see our briefing package, *Beyond Perception*.]

## Future Restoration of the Righteous Kingdom

How could God remove Israel in light of Ex 12:23 and 20:2? Israel repeatedly broke His covenant and her repeated sinfulness suspended the bond of special ownership and privilege{?}

8] Not totally, however: a remnant is retained. "House of Jacob" includes both the Northern and Southern Kingdoms.

For the sake of their fathers: Rom 11:28; Jer 30:11; Rom 11:11-36.

9] Sieve is a device to separate and aerate the grain, removing the bad kernels and other impurities. Northern Kingdom drew out the false worshippers, and drew the true worshippers south (for a while). God would not let one repentant person to perish (Deut 30:1-4). cf Rev 7:1-8 with 14:1-3; not one of 144,000 fails to make it.

11] Fallen *sukkah* (booth or tabernacle) of David. Plural *sukkoth* used in Lev 23:34; Deut 16:13 for Feast of Booths. Temporary dwelling, not to be confused with the Tent of Witness or the Tabernacle of the wilderness.

Gesenius: used "contemptuously of a small ruined house."

"In that day..." refers to end-time restoration of the nation Israel; never fulfilled in the regatherings under Zerubbabel (536 B.C.); Ezra (458 B.C.); or Nehemiah (445 B.C.).

God will:

- 1) Raise up David's fallen house and rule;
- 2) "Wall up its breaches," the walls about Jerusalem;
- 3) "Raise up its ruins," restore the land physically and spiritually; (Isa 65:17-25; Jer 31:31-40; Ezek 37:1-14; Zech 12-14; Rom 9-11). Amillennialism must allegorize the clear statements of YHWH in Scripture concerning Israel's restoration.
- 4) Restore the nation to its grandeur and glory as in the days of David and Solomon (2 Sam 7:10-16; Zech 14:16-21).

Boundaries will extend to the borders that she held under Solomon: includes Edom and many surrounding lands. Awaits millennial fulfillment: Isaiah 1:4-13; Zech 14:16-21; Rev 20:1-6.

- 12] So let it be written, so let it be done. These are immense prophecies which transcend history. Read Acts 15.
- 13] They will hardly be able to keep up with the prolific bounty...opposite to 4:6-8 (Lev 26:5; Rom 11:26-2). Post-rapture (Rom 11:25).

\* \* \*

## Bibliography

- Cohen, Gary, *Amos*, Moody Press, Chicago, IL, 1981.
- Feinberg, Charles L., *The Minor Prophets*, Moody Press, Chicago, IL, 1948.
- Finley, Thomas J., *Joel, Amos, Obadiah, The Wycliffe Exegetical Commentary*, Moody Press, Chicago, IL, 1990.
- Gesenius, William *Hebrew and Chaldee Lexicon*, ed. S. P. Tregelles, Eerdmans, Grand Rapids, MI, 1957.
- Ironside, H.A., *Notes on the Minor Prophets*, Loizeaux Brothers, New Jersey, 1909.
- Josephus, *Wars of the Jews*, VI.9.2; *Antiquities*, XII, 7.3; also 1 Mac 3:41; 2 Mac 8:11, 25.
- Jamieson, Robert, Faucett, A.R., & Brown, David, *Commentary of the Old and New Testaments*, 6 vols., Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, 1948.
- Keil, C.F., & Delitsch, F., *Commentary on the Old Testament*, 10 vols., trans. from the German, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, 1976.
- McComiskey, Thomas E., *The Minor Prophets, Vol 1.*, Baker Book House, Grand Rapids, MI, 1992.
- Midrash Ribbah*, 10 vols., Soncino Press, Ltd., London, 1983.
- Pusey, E. B., *The Minor Prophets*, Baker Book House, Grand Rapids, MI, 1950.
- The Babylonian Talmud*, 30 vols., Soncino Press, Ltd., London, 1990.



# About The Cover Design

*(on the tape cassette volumes)*

## The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

## The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

## The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



**Koinonia House**

P.O. Box D

Coeur d'Alene Idaho

83816-0347

(208) 773-6310

[www.khouse.org](http://www.khouse.org)

ISBN 1-880532-11-5