

Amos

Introduction

1:1 The messages of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam, son of Joash, king of Israel, two years before the earthquake.¹

1:2 And he said, Yahweh roars from Zion, and from Jerusalem He sets forth His voice. The pastures of the shepherds will mourn, and the head of Carmel will dry up.²

Indictment and Judgment on Surrounding Gentile Nations and Judah & Israel

1:3 Thus says Yahweh, On account of three criminal actions of Damascus, and on account of four, I will not turn from it on account of their threshing Gilead with the threshing sledge of iron.³ **1:4** I will send fire on the house of Hazeel, and it will eat the palace of the son of Hadad.⁴ **1:5** And I will break the bar of Damascus, and I will cause the one who dwells to be cut off from the Valley of Evil, and the one who holds the scepter from the house of Eden. And the people of Aram will go into exile in Qir, says Yahweh.⁵

1:6 Thus says Yahweh, On account of three criminal actions of Gaza, and on account of four, I will not turn from it on account of their causing the whole captivity to go into exile in Edom.⁶ **1:7** I will send fire on the wall of Gaza, and it will eat her palaces.⁷ **1:8** And I will cause to be cut off the one who dwells from Ashdod, and the one who holds the scepter from Ashkelon. I will cause My hand to turn on Ekron, and the remnant of the Philistines will die, says Adonai Yahweh.⁸

1:9 Thus says Yahweh, On account of three criminal actions of Tyre, and on account of four, I will not turn from it on account of their imprisoning the whole captivity in Edom. And they did not remember the covenant of brothers.⁹ **1:10** I will send fire on the wall of Tyre, and it will eat their palaces.¹⁰

1:11 Thus says Yahweh, On account of three criminal actions of Edom, and on account of four, I will not turn from it on account of his pursuit of his brother with the sword. He destroyed his compassion. His anger tore perpetually. And he kept his wrath without stopping.¹¹ **1:12** I will send fire on Teman, and it will eat the palaces of Bozrah.¹²

1:13 Thus says Yahweh, On account of three criminal actions of the sons of Ammon, and on account of four, I will not turn from it on account of their splitting open the pregnant women of Gilead in order to enlarge their borders.¹³ **1:14** I will burn fire on the wall of Rabbah, and it will eat her palaces in the midst of shouting in the day of war, in the midst of a storm in the day of the whirlwind.¹⁴ **1:15** Their king will go into captivity, he and his princes together, says Yahweh.

2:1 Thus says Yahweh, On account of three criminal actions of Moab, and on account of four, I will not turn from it on account of their burning the bones of the king of Edom until they were white.¹⁵ **2:2** I will send fire on Moab, and it will eat the palaces of Kerioth. Moab will die in the midst of the noise, in the midst of the shouting along with the sound of the *shophar*.¹⁶ **2:3** And I will cut off from her midst the one who judges, and I will kill all her princes with him, says Yahweh.¹⁷

2:4 Thus says Yahweh, On account of three criminal actions of Judah, and on account of four, I will not turn from it on account of their rejecting the Torah of Yahweh, and they

have not kept His statutes. Their lies, after which their fathers walked, have caused them to err.¹⁸ 2:5 I will send fire on Judah, and it will eat the palaces of Jerusalem.¹⁹

2:6 Thus says Yahweh, On account of three criminal actions of Israel, and on account of four, I will not turn from it on account of their selling the righteous person for silver and the poor person for a pair of sandals.²⁰ 2:7 The ones who trample on the dust of the land with the head of the poor, and they cause the way of the humble to twist. A man and his father go after the same girl, so that they disrespect My sacred name.²¹ 2:8 On garments taken as pledges they stretch out beside every altar. And in the house of God they drink the wines of those who have been fined.²²

Identity, Indictment, and Judgment

2:9 Indeed, it was I who destroyed before them the Amorite, whose height was like that of the cedar, and he was as strong as the oaks. I destroyed his fruit from above and his roots from below.²³ 2:10 Indeed, it was I who caused you to go up from the land of Egypt, and I caused you to walk in the desert for forty years with the purpose of your possessing the land of the Amorite.²⁴ 2:11 And I caused prophets to arise from your sons and Nazirites from your young men. This is true, is it not, sons of Israel, declares Yahweh?²⁵

2:12 But you made the Nazirites drink wine, and you commanded the prophets, saying, You shall not prophesy.²⁶

2:13 Behold, I am going to crush you, just as a cart full of grain stalks crushes.²⁷ 2:14 A place of safety will perish from the swift. The strong will not strengthen his strength. The mighty will not save his life.²⁸ 2:15 The one who grasps his bow will not stand. The swift of foot will not escape. The one who rides a horse will not save his life.²⁹ 2:16 The strong of heart in the midst of the mighty will flee naked in that day, declares Yahweh.³⁰

3:1 Hear this message which Yahweh is speaking to you, sons of Israel, on account of all the families which I caused to go up from the land of Egypt, saying,³¹ 3:2 I have known only you out of all the families of the ground. Therefore, I will visit on you all your immoral actions.³²

3:3 Do two men walk together unless they are designated?³³ 3:4 Does a lion roar in the forest, and there is no prey for it? Does a young lion express his voice from his den unless he has captured something?³⁴ 3:5 Does a bird fall into a trap on the ground, and there is no bait in it? Does a trap spring from the ground, and it captures no prey?³⁵ 3:6 If the *shophar* is blown in the city, will the people not tremble? If there is a disaster in the city, has not Yahweh done it,³⁶ 3:7 because Adonai Yahweh does not do something unless He reveals His plans to His servants the prophets?³⁷ 3:8 A lion is roaring. Who will not be afraid? Adonai Yahweh is speaking. Who will not prophesy?³⁸

Exhortation to Foreign Nations to Observe God's Judgment on Israel

3:9 Cause it to be heard in the palaces in Ashdod and in the palaces of Egypt, and say, Be gathered on the mountains of Samaria, and see the great consternations in her midst and the oppressions in her midst.³⁹

Indictment and Judgment

3:10 Indeed, they do not know correct behavior, declares Yahweh, those who store violence and destruction in their palaces.⁴⁰ **3:11** Therefore, says Adonai Yahweh, An enemy, and one who surrounds the land, will cause your strength to decrease, and your palaces will be looted.⁴¹

3:12 Thus says Yahweh, Just as the shepherd takes from the lion's mouth two legs or a piece of an ear, so also the sons of Israel, those who are dwelling in Samaria in the splendor of their bed and the fine silk of their couch, will be taken away. **3:13** Listen and warn in the house of Jacob, declares Yahweh, the God of the armies, **3:14** because on the day that I visit the criminal actions of Israel on them, I will also visit the altars of the house of *EI*. The horns of the altar will be cut off, and they will fall to the ground.⁴² **3:15** And I will strike with a firm blow the house of winter on account of the house of summer. And the houses of ivory will perish, and the great houses will dwindle away, declares Yahweh.⁴³

4:1 Hear this message, cows of Bashan, who on the mountain of Samaria are the ones oppressing the poor, crushing the needy, saying to their husbands, Come and let us drink.⁴⁴ **4:2** Adonai Yahweh has sworn by His sacredness, Behold, days are coming upon you, and they will lift you up with meat hooks, and the last of you with fish hooks.⁴⁵ **4:3** And you will go out the breaches, a woman in front of her, and you will be thrown towards the mountain of Rimmon, declares Yahweh.⁴⁶

4:4 Enter the house of *EI*, and commit a criminal action. Commit many criminal actions in Gilgal. Bring your sacrifices in the morning, for three days your tithes.⁴⁷ **4:5** Make a burnt offering of thanksgiving from the leaven, and proclaim freewill offerings. Cause it to be heard, because thus you love, sons of Israel, declares Adonai Yahweh.⁴⁸

Indictment After Judgment and Promise of Future Judgment with Identity

4:6 I also gave you whiteness of teeth in all your cities and lack of bread in all your places. But you have not returned to Me, declares Yahweh.⁴⁹ **4:7** In addition, I withheld from you the rain while there were still three months to the harvest. And I caused it to rain on one city, and on another city I did not cause it to rain. One part would be rained on, while another portion where it did not rain would dry up.⁵⁰ **4:8** Two or three cities trembled to another city to drink water, but they were not satisfied. Yet you have not returned to Me, declares Yahweh.⁵¹ **4:9** I struck you with mildew and mildew. The locust (*gazam*, גַּזָּמִים) ate your many gardens, your vineyards, your fig trees, and your olive trees. And you did not return to Me, declares Yahweh.⁵² **4:10** I sent a plague on you in the manner of Egypt. I killed your young men with the sword, along with your captured horses. I caused the stench of your camp to rise up, even in your own nostrils. And you did not return to Me, declares Yahweh.⁵³ **4:11** I overthrew you as God overthrew Sodom and Gomorrah, and you were like a piece of burning wood delivered from burning. Yet, you did not return to Me, declares Yahweh.⁵⁴

4:12 Therefore, thus will I do to you, Israel. Because this is what I will do to you, prepare to meet your God, Israel.⁵⁵ **4:13** For behold, He who forms the thunder and creates the hurricanes, He who declares to man what are His thoughts, who makes the dawn darkness, who tramples on the high places of the land—Yahweh, the God of Armies is His name.⁵⁶

5:1 Hear this message which I am lifting up on account of you, house of Israel—a lamentation: **5:2** She has fallen. She will not rise again, the virgin of Israel. She was abandoned on her land. There is nothing causing her to rise up.⁵⁷ **5:3** Because thus says Adonai Yahweh, The city which goes forth as a thousand will have a hundred left. And the one which goes forth as a hundred will have ten left in the house of Israel.⁵⁸

Exhortation for Avoiding Judgment with Identity

5:4 Now thus says Yahweh to the house of Israel, Seek Me and live.⁵⁹ **5:5** But do not seek the house of *EI*, do not come to Gilgal, and do not pass through Beersheva, because Gilgal will certainly go into exile, and the house of *EI* will be for evil.⁶⁰ **5:6** Seek Yahweh, and live. Otherwise, He will succeed like fire, house of Joseph. It will consume, and there will be no one to quench it for the house of *EI*,⁶¹ **5:7** those who turn justice into wormwood, and cause righteousness to rest in the land. [LXX – Yahweh makes justice occur to the highest, and He establishes righteousness on the earth.]⁶²

5:8 The One who makes Pleiades and Orion, the One who turns the deep darkness into the morning, the One who causes the day to become dark at night, the One who calls for the waters of the sea, and He pours them out on the surface of the land, Yahweh is His name,⁶³ **5:9** the One who causes violent destruction to shine brightly on the strong, and violent destruction comes upon the fortress.⁶⁴

Indictment and Judgment

5:10 They hate the one who causes decision at the gate, and they abhor the one who speaks with integrity.⁶⁵ **5:11** Therefore, because of your trampling on the poor, and you take a portion of grain from them, you have built houses of cut stone, but you will not live in them. You have planted desirable vineyards, but you will not drink their wine,⁶⁶ **5:12** because I know your rebellious actions are many, and your immoral actions are great, those who are hostile towards the righteous, those who accept a bribe, and they turn aside the needy at the gate.⁶⁷ **5:13** Therefore, during this time the wise keep silent, because the time is evil.⁶⁸

Exhortation for Avoiding Judgment

5:14 Seek goodness and not evil, so that you may live. And thus may Yahweh, the God of the armies, be with you, just as you have said.⁶⁹ **5:15** Hate evil, and love goodness. Cause justice to be established at the gate. Perhaps, Yahweh, the God of the armies, will be gracious to the remnant of Joseph.⁷⁰

Judgment, Indictment, and Exhortation

5:16 Therefore, thus says Yahweh, the God of the armies, Adonai, There will be wailing in the streets, and in all the outside places they will say, Oh no, Oh no! And they will call the farmer to mourning and wailing to the knowers of wailing.⁷¹ **5:17** There will be wailing in all the vineyards, because I am passing through in your midst, says Yahweh.⁷²

5:18 Woe to the ones who desire for themselves the Day of Yahweh. For what purpose will the Day of Yahweh be for you? It will be darkness and not light,⁷³ **5:19** just as a man flees from a lion, and a bear meets him, and he goes home and leans his hand on the wall, and a snake bites him.⁷⁴ **5:20** Is not the Day of Yahweh darkness and not light? Is there not gloom instead of brightness in it?⁷⁵

5:21 I hate, I reject your feasts. And I do not smell your assemblies, **5:22** even though you offer up to Me a burnt offering and your offerings. I do not accept them, and I will not

look at the peace offerings of our fat. **5:23** Turn away from Me the sound of your songs. I do not listen to the melody of your harps.⁷⁶

5:24 Let justice roll down like water, and righteousness like a strong brook.⁷⁷

5:25 Did you present your sacrifices and offerings to Me in the wilderness for forty years, house of Israel? **5:26** You carried Sikkuth, your king, and Kiyyun, your images, the star of your gods, which you made for yourselves.⁷⁸

5:27 I will cause you to go into exile beyond Damascus, says Yahweh, the God of the armies, which is His name.⁷⁹

6:1 Damn those who are undisturbed by Zion and those who trust in the mountain of Samaria, the remarkable ones at the head of the nations, and the house of Israel flocks to them.⁸⁰ **6:2** Pass through Calneh, and observe, and walk from there to Hamath the great. Go down to Gath of the Philistines. Are you better than these kingdoms, if it is that their border is greater than your border?⁸¹

6:3 Those who are hoping to put off the day of evil, but they are causing a violent termination to approach.⁸² **6:4** Those who lie down on the beds of ivory, and they stretch out on their couches, and they eat lambs from the flock, and calves from the midst of the stall, **6:5** those who strum on the face of a harp like David; they think for themselves the utensils of a song. **6:6** Those who drink from the ceremonial bowls of wine, and they anoint themselves with the first of the oils. However, they have not been sick over the brokenness of Joseph.⁸³ **6:7** Therefore, now, they will go into exile at the head of those who are going into exile, and the banquet of those who are stretching out will turn away.⁸⁴

6:8 Adonai Yahweh has sworn on His life, declares Yahweh, God of the armies. I abhor the pride of Jacob, and I hate his palaces. I will close the city and its fullness.⁸⁵ **6:9** It will be that if ten men remain in one house, they will die. **6:10** Their uncle and their burner of incense will lift them up in order to carry out their bones from the house. And he will say to the one who is in the innermost parts of the house, Is there still anyone with you? And he will say, It is the end. And he will say, Hush, because there is no cause to remember the name of Yahweh.⁸⁶ **6:11** For behold, Yahweh commands, and He is causing the great house to be smashed into pieces and the small house smashed into rubble.⁸⁷

6:12 Do horses run on rocks, or does he plow them with cattle? But you have turned justice into poison and the fruit of righteousness into wormwood,⁸⁸ **6:13** the ones who rejoice in "Lodebar," the ones who say, "Have we not taken Qarnaim for ourselves by our strength?"⁸⁹ **6:14** For behold, I am causing to arise over you, house of Israel, declares Yahweh, God of the armies, a nation, and they will oppress you from the entrance of Hamath all the way to the brook of the desert plain.⁹⁰

Yahweh's Interaction with Amos

7:1 Thus Adonai Yahweh caused me to see, and, behold, He was planning a locust-swarm at the beginning of the sprouting of the spring crop. And, behold, the spring crop was after the mowing of the king.⁹¹ **7:2** And it happened that when it finished eating the vegetation of the land, I said, Adonai, Yahweh, please forgive! Who of Jacob will stand, because he is small?⁹² **7:3** Yahweh relented concerning this. It shall not be, said Yahweh.⁹³

7:4 Thus, Adonai Yahweh caused me to see, and behold, Adonai Yahweh was calling to contend with fire, and it consumed the great deep, and it consumed the portion.⁹⁴ 7:5 And I said, Adonai Yahweh, please stop. Who of Jacob will stand, because he is small?⁹⁵ 7:6 Yahweh relented concerning this. This also shall not be, said Adonai Yahweh.

7:7 Thus He caused me to see, and behold, Adonai was standing on a wall of hardened metal, and in His hand was hardened metal.⁹⁶ 7:8 And Yahweh said to me, What do you see, Amos? And I said, Hardened metal. And Adonai said, I am putting hardened metal in the midst of My people Israel. I will not again pass by them.⁹⁷ 7:9 The laughable high places will be abandoned, and the sacred places of Israel will be laid waste. And I will rise up against the house of Jeroboam with a sword.⁹⁸

Historical Dialogue

7:10 Then Amaziah, the priest of the house of *EI*, sent to Jeroboam, the king of Israel, saying, Amos has conspired against you in the midst of the house of Israel. The land will not be able to hold his words.⁹⁹ 7:11 For thus says Amos, Jeroboam will die by the sword, and Israel will definitely go into exile from its land.¹⁰⁰

7:12 And Amaziah said to Amos, Soothsayer, go, flee to the land of Judah, and eat bread there, and there do your prophesying. 7:13 But no longer prophesy at the house of *EI*, because it is the sacred place of the king, and it is the house of the kingdom.¹⁰¹

7:14 Amos replied and said to Amaziah, I am not a prophet, nor am I the son of a prophet, because I am a herdsman, and a scarrer of sycamore figs.¹⁰² 7:15 But Yahweh took me from going after my flock, and Yahweh said to me, Go, prophesy to My people Israel.¹⁰³ 7:16 Now, hear the message of Yahweh. You are saying, Do not prophesy against Israel, and do not cause to drip on the house of Isaac.¹⁰⁴ 7:17 Therefore, thus says Yahweh, Your wife will become a prostitute in the city. Your sons and daughters will fall by the sword. Your land will be divided with a rope. You will die on unclean ground, and Israel will definitely go into exile from their land.¹⁰⁵

Yahweh's Interaction with Amos

8:1 Thus Adonai Yahweh caused me to see, and, behold, there was a summer basket.¹⁰⁶ 8:2 And He said, What do you see, Amos? And I said, A summer basket. And Yahweh said to me, The end has come to My people. I will not add again pass by them.¹⁰⁷ 8:3 The palace songs will turn to wailing in that day, declares Adonai Yahweh. The corpses will be many. They will throw them in silence in every place.¹⁰⁸

Indictment and Judgment

8:4 Hear this, those who trample the needy in order to cause the humble of the land to cease,¹⁰⁹ 8:5 saying, When will the new moon pass, so that we may sell grain, and the sabbath, so that we may open the grain market, to cause the ephah to be smaller and the shekel larger, to deceive with false scales,¹¹⁰ 8:6 to buy the poor with silver and the needy for a pair of sandals, and so that we may sell the chaff of the grain?¹¹¹

8:7 Yahweh has sworn according to the pride of Jacob, I will never forget all their actions.¹¹² 8:8 Because of this, will not the land quake, and will not all those who dwell on it mourn? All of it will rise up like the Nile, and it will be tossed about and sink like the Nile of Egypt.¹¹³ 8:9 And it will happen in that day, declares Adonai Yahweh, I will cause the sun to go down at noon, and I will cause it to be dark on the land in the day of

light.¹¹⁴ **8:10** I will turn your feasts into mourning and all your songs into lamentations. And I will cause sackcloth on everyone's loins and baldness on every head. I will establish it like mourning for an only son, and its end will be like a bitter day.¹¹⁵

8:11 Behold, days are coming, declares Adonai Yahweh, and I will send hunger on the land—not a hunger for bread and not a thirst for water, but for hearing the message of Yahweh.¹¹⁶ **8:12** They will tremble from sea to sea, and from the north to the east. They will roam to and fro to seek the message of Yahweh, but they will not find it. **8:13** In that day, the beautiful virgins and the young men will faint from thirst. **8:14** Those who swear by the guilt of Samaria, and they say, As your god lives, Dan, and As the way of Beersheva lives, indeed, they will fall and not rise up again.¹¹⁷

Yahweh's Interaction with Amos Leading to Judgment

9:1 I saw Adonai, standing by the altar, and He said, Strike with a firm blow the head of the pillars, and the thresholds will shake. Shatter them on the heads of all of them, and I will kill the rest of them with the sword. The one who flees among them will not flee. The fugitive among them will not escape.¹¹⁸ **9:2** If they dig into Sheol, My hand will take them from there. If they ascend up into the heavens, I will bring them down from there.¹¹⁹ **9:3** If they hide on the top of Carmel, I will search for them and take them from there. If they hide themselves on the floor of the sea, from there I will command the serpent, and it will bite them.¹²⁰ **9:4** If they go into captivity before their enemies, from there I will command the sword, and it will kill them. And I will set My eyes on them for evil and not for good.¹²¹

Identity

9:5 Adonai Yahweh of the armies, the One who strikes the land, so that it melts, and all those who dwell on it mourn, and all of it rises up like the Nile, and it sinks like the Nile of Egypt,¹²² **9:6** the One who builds His upper regions in the heavens, and He has established His vaults of the heavens above the earth, the One who calls for the waters of the sea, and He pours them out on the surface of the earth, Yahweh is His name.¹²³

Judgment with Hope Regarding the Entire Nation of Israel

9:7 Are you not like the sons of the Ethiopians to Me, sons of Israel? declares Yahweh. Did I not cause you to go up, Israel, from the land of Egypt, and the Philistines from Kapthor, and the Arameans from Qir?¹²⁴ **9:8** Behold, the eyes of Adonai Yahweh are on the evil kingdom, and I will destroy it from the face of the earth. Nevertheless, I will not completely destroy the house of Jacob, declares Yahweh.¹²⁵ **9:9** For behold, I am commanding, and I will shake the house of Israel in the midst of all the Gentiles, as if it is shaken in a sieve, and a pebble does not fall to the ground.¹²⁶ **9:10** All the evil ones of My people will die by the sword, the ones who say, Evil will neither approach nor come upon us.¹²⁷

9:11 In that day, I will raise up the fallen hut of David, and I will wall up its breaches. I will also raise up its ruins, and I will rebuild it as in the days of old (כִּינֵי עוֹלָם),¹²⁸ **9:12** so that they may possess the remnant of Edom and all the Gentiles who are called by My name among them, declares Yahweh, who is doing this.¹²⁹

9:13 Behold, days are coming, declares Yahweh, when the one plowing will approach the one reaping, and the one treading grapes will approach the one sowing seeds. The mountains will cause to drop sweet wine, and all the hills will melt.¹³⁰ **9:14** I will restore the captivity of My people Israel, and they will rebuild the desolate cities and dwell in them. They will plant vineyards and drink wine. They will make gardens and eat their

fruit.¹³¹ 9:15 And I will plant them on their land, and they will never be uprooted again from their land, which I have given them, says Yahweh your God.¹³²



¹ Amos is 'Amos (אַמּוֹס) = the one who is supported (עֲמֻסָּה = the one who is supported by Yahweh; not used in the Bible). Uzziah is 'Uzziyah (עֲזַיָּה) = Yahweh is my strength. Jeroboam is *Yarav'am* (יָרָבֻעַם) = the people become numerous. Joash is *Yo'ash* (יֹאָשָׁה).

This book is a laying out of “the messages of Amos” (דְּבַרְיָ אֵמֹס) which pertain to the whole nation of Israel, all the Jews of Amos day in both the northern and southern kingdoms. While the first use of “Israel” in this verse refers to all the Jews, the rest of the book of Amos indicates that his intended audience was mainly the northern Kingdom of Israel prior to its demise at the hands of the Assyrians in 722 B.C. These are the messages which Amos “saw,” i.e., which became known to him through a prophetic experience with God. The earthquake probably took place around 750 B.C. +/- 30 years.

Tekoa is about 8 km south of Bethlehem. Uzziah ruled Judah from 792-740 B.C. (cf. 2 Kings 15:1-7 (Azariah); 2 Chronicles 26:1-23). Jeroboam ruled Israel from 782-753 B.C. (2 Kings 14:16,23-29). The story of the division of Israel into the northern and southern kingdoms is in 1 Kings 11-12, where Jeroboam I establishes Bethel and Dan as places of worship for his people, along with festivals which coincide with those in Jerusalem, so that his subjects do not have to go to Jerusalem to perform their religious practices.

Zechariah 14:5, “And you will flee the valley of My mountains, because the valley of the mountains will strike 'Azul. And you will flee just as you fled from before the earthquake in the days of 'Uzziyah, king of Judah. And Yahweh my God will come—all the set apart ones with Him.” Cf. <http://www.icr.org/article/scientific-scriptural-impact-amos-earthquake/> - archaeological evidence indicates an earthquake of 8.2 magnitude occurred around 750 B.C. with an epicenter approximately 25 miles northwest of Damascus.

² This is an introductory statement by Amos to his messages to mostly the northern Kingdom of Israel. God is basically speaking not from heaven, His transcendent dwelling place, but from Jerusalem, His chosen location of dwelling among His people the Israelites. The fact that God is speaking from Jerusalem emphasizes that it is the only place where it is appropriate for the Jews to worship Him with their offerings and during the festivals, as opposed to what happened in the northern Kingdom of Israel where Jeroboam I established Bethel and Dan as places where his subjects could worship God. And Amos is telling the Israelites that God is going to destroy all of Israel, wherever shepherds cause their flocks to graze, including Mt. Carmel in northern Israel. This is his basic message, although chapter 9 will offer the hope of the fulfillment of the Abrahamic Covenant (“a great nation”) and the Davidic Covenant to the Jews. Carmel is the area southeast of Haifa and northwest of Megiddo and is a symbol of Israel’s prosperity according to this verse along with Jeremiah 50:19 and Nahum 1:4 below. God is declaring judgment on Israel, whereas His “roaring from Zion” and “putting forth His voice from Jerusalem” in Joel 3:16 resulted in Israel’s salvation and will here also as Amos foretells in 9:11-14. Thus, this all concerns the **Day of Yahweh** and His finally turning the nation of Israel into the greatest of all human history after bringing judgment on them through the military operations of the Man of Lawlessness of 2 Thessalonians 2.

Carmel is כַּרְמֵל = orchard (כַּרְמֵם = vineyard)

1 Kings 18:14, “And Ahab went up to eat and drink. And Elijah went up to the top of Carmel (כַּרְמֵל), and he crouched down to the earth, and he put his face between his knees.”

Jeremiah 50:19, “And I will bring Israel back to his pasture, and he will graze on Carmel and Bashan, and his person will be satisfied in the hill country of Ephraim and Gilead.”

Nahum 1:4, “He rebukes the sea and makes it dry. And he dries up all the rivers. Bashan and Carmel languish. The flowers of Lebanon languish.”

Joel 3:16, “As for Yahweh, from Zion He will roar, and from Jerusalem He will give His voice. And the heavens and the earth will tremble. But Yahweh is a refuge for His people and a stronghold for the sons of Israel.”

³ Here begins a series of indictments and pronouncements of judgment and punishment to various ANE people who have associated with the nation of Israel in a negative way, or who are the nation of Israel and have rebelled against God, thus incurring His temporal condemnation. These indictments extend from 1:3-2:9 and are spoken to no one in particular because they always refer to the people in the in the third person, “they” and “them.” In 2:10 the message will shift to using the second person plural “you,” so that it will be clear that God is addressing the Jews personally. The flow of these descriptions of God’s dealing with various nations, except for Judah and Israel, indicates that the criminal action which God mentions in each indictment is the fourth which basically puts Him over the edge and moves Him to bring judgment on them. When He talks about Judah and Israel, He lists at least four of their acts of rebellion against Him, thus highlighting the central significance in history of the Jews.

Damascus is first mentioned in 2 Samuel 8:3-8 when Arameans from the city come to help Hadadezer of Zobah against David, who kills 22,000 of them.

כַּרְמֵשֶׁךְ is possibly figured fabric of silk, wool, linen, etc.

Gilead (גִּלְעָד) is on the eastern side of the Jordan River and first received its name when Laban and Jacob made a covenant with one another (cf. Genesis 31:48; Gilead = Galeed = גִּלְעָד = witness mound of stones). See next endnote, where the data shows that Gilead is being used to refer to the area of the three Jewish tribes of Gad, Reuben, and

Manasseh. One of Manasseh's grandsons was named Gilead. So God's indictment of Hazael is his mistreatment of the Israelites, specifically certain tribes of the northern Kingdom of Israel (see next endnote).

⁴ God is saying that He will destroy a certain group of people, the family of Hadad, who have mistreated the Jews, an event which has taken place in the past.

Cf. 1 Kings 19:15-17; 2 Kings 8:7-15; 10:32-34; 13:1-9

לָּאֵלֹהִים = God has seen; cf. above in v. 1, רָאָה = he saw

Hazael is first mentioned in 1 Kings 19:15-17 where Elijah is commanded by God to anoint him king of Aram. However, he does not actually become king until during Elisha's ministry in 2 Kings 8:15 when he succeeds Ben-Hadad, who is probably Ben-Hadad II. Hazael ruled Syria from around 840-800 B.C. In 2 Kings 8:12, Elisha communicates to Hazael the level of violence that he is going to perpetrate against the Jews—setting their cities on fire, killing their young men and children, and ripping open their pregnant women. In Amos God zeroes in on these actions towards the

In 2 Kings 10:32, Hazael is described as defeating the northern tribes of Gad, Reuben, and Manasseh who occupy the area of Gilead east of the Jordan River.

In 2 Kings 12:17, Hazael invades the land of Israel as far south as Gath, which is in the territory of Judah, and he intends to lay siege to Jerusalem. But he chooses not to after receiving gold and sacred items from the temple from Jehoash, king of Judah.

In 2 Kings 13:1-9, Ben-Hadad (thus, Ben-Hadad III), son of Hazael, is mentioned as succeeding his father as king of Aram. Rezin succeeds him (cf. 2 Kings 15:37).

Son of Hadad (Ben-Hadad) is probably a dynastic name referring to the kings of Syria/Aram who oppressed the Jews of the northern Kingdom of Israel.

רָעַד = crashing sound of thunder and the name of the Aramean storm god.

⁵ “Bar of Damascus” = gate of Damascus. Valley of Aven = Beqaa Valley (?), where Baalbek is located.

For the clause לְבָרֵךְ אֶת־הָאָדָם the LXX first inserts the implied verb κατακόψω for רָעַד in the previous clause (which the LXX translates with ἐξολεθρεύσω = I will completely destroy) and then translates the clause with φυλὴν (= tribe, people who have a blood relationship with one another) indicating that the translators interpret “he who holds the scepter” as a metonymy for the people who are under his authority. Therefore, it is most likely an idiomatic expression for the whole group of people, and they will but cut off from עֵינֵי הַבְּרָכָה = the house of bliss.

Aram is mentioned in Judges 10:6 when the Israelites “served Baal and Ashtaroth, the gods of Aram.” Balaam was from Aram (cf. Numbers 23:7). Kir may be the desert of northern Saudi Arabia, southern Jordan and is mentioned in only 2 Kings 16:9 in the historical books. Or it could be southern Babylonia in the vicinity of Elam (cf. Isaiah 22:6). Or it could be Asshur in on Tigris River south of Nineveh. Cf. Isaiah 15:1.

In 2 Kings 16:1-9 and around 730 B.C., Ahaz, king of Judah, appeals to Tiglath-pileser, king of Assyria during 747-727 B.C., for help against Rezin, king of Aram, and Pekah, king of Israel. Tiglath-Pileser captures Damascus, sends the people of Aram into exile to Qir, and kills Rezin. The exile probably took place around 730 B.C.

Akkadian words for אֶרֶץ אַדִּינִי are *Bit Adini*, which is the region on both sides of the Euphrates River.

אֶרֶץ סִירְיָה = in the area of modern Syria

קִיר = wall, hem, edge

⁶ *Azzah* is Gaza, the area of southern Israel along the Mediterranean coast, and one of the five cities of the Philistines. Edom is modern day Jordan south of the Dead Sea. Thus, *Azzah* (Gaza) is being used to refer to the whole area of the Philistines, not just the one city. In Genesis 10:19, the land of the Canaanites includes Gaza in its description. The Philistines' crime was causing some group (the “whole captivity”) to be transferred to Edom, maybe sold as slaves. There is no historical record of this. But judging by the fact that other nations' crimes are against Israel, the “whole captivity” are probably Jews whose villages the Philistines raided and took them as prisoners. Then, they sold them to perhaps to the people of Tyre (vs. 9,10), who in turn sold them to the Edomites (v. 6).

רָעַד = nourish (?); at least its cognate in Arabic does

אֶרֶץ אַדִּינִי = red

⁷ The punishment for the Philistines will be their complete destruction. Cf. v. 8 and even the “remnant of the Philistines will die.”

⁸ Ashkelon is on the Mediterranean coast south of Ashdod. Ekron is just north of Gath in the plains. Philistia is the whole area containing Ashkelon, Ashdod, Ekron, Gath, and Gaza (*Azzah*).

רָעַד אֶרֶץ אַדִּינִי – maybe from רָעַד = devastate, deal violently

אֶרֶץ אַדִּינִי is from שָׁקַל = weigh

אֶרֶץ אַדִּינִי – from עָקַר = be infertile

אֶרֶץ אַדִּינִי – possibly from פָּלַשׁ = roll about in mourning

As in 1:5, the LXX translates יוֹשְׁבֵי הָאָדָם with καὶ ἐξολεθρεύσω κατοικοῦντας = I will destroy completely those who dwell. But this time, the LXX translates לְבָרֵךְ אֶת־הָאָדָם with καὶ ἐξαρθήσεται φυλὴ instead of καὶ κατακόψω

φολήν, which still means the same thing, i.e., “and the tribe will be removed,” so that the same idiomatic expression is being used to refer to the whole group of people under the rule of “the one who holds the scepter.”

When did/will the Philistines cease to exist?

⁹ *Tzor* is Tyre on the Mediterranean coast in modern southern Lebanon. It is first mentioned in Joshua 19:29 as the western border of the area given to the tribe of Asher.

רָבֵן = rock, boulder, rocky mountain, i.e., the rocky slopes of Lebanon

Tyre’s crime was like that of the Philistines’ and perhaps involving the same group (the “whole captivity”) to be imprisoned in Edom, i.e., disposing of the Jews taken in raids by the Philistines and first sold to the people of Tyre by reselling them to the Edomites.

They also broke the covenant of brothers with someone. Possibly this latter reference is to the Jews who through Solomon had made a treaty in 1 Kings 5:1-12. But we have no record of Tyre’s aggressions towards the Jews, such that God would judge them accordingly. In fact, Ahab, king of Israel, married Jezebel, the daughter of Ethbaal, the king of Sidon near Tyre (cf. 1 Kings 16:30,31). And Tyre and Sidon are often combined in the documents of the prophets (cf. Joel 3:4ff.).

Edom is first mentioned in Genesis 32:3 when Jacob was on his way back to the land of Israel with his new wives, and he sends messengers to his brother Esau “in the land of Seir the field of Edom.” And Genesis 36:8 says that “Esau is Edom.”

¹⁰ Perhaps this is a reference to actions by Tiglath-pileser, king of Assyria during 747-727 B.C., but Babylon also eventually ruled over Tyre, which later was conquered by Alexander the Great in 332 B.C. This is not a complete destruction of the people of Tyre as is the case with the Philistines in v. 8.

¹¹ From north to south, Aram (Damascus), Ammon, Moab, and Edom were enemy nations east of the Jordan River. “His brother” is Israel, because the Edomites are descendants of Esau, the brother of Jacob who was excluded from the physical promises of Abraham. Indeed, Jacob’s name was changed by God to Israel (cf. Genesis 32:28). Cf. Malachi 1:2,3 – I have loved Jacob, but I have hated Esau.

Edom’s crime is continual antipathy towards and attacks on Israel, probably jealous of sorts for being excluded from God’s specific covenant with Jacob. Cf. Numbers 20:14-21 when Edom refuses passage through their land to the Israelites traveling from Egypt to the land of Canaan. Cf. Obadiah especially vs. 10-14, because the Edomites rejoiced at the sack of Jerusalem by Nebuchadnezzar and the Babylonians in 587 B.C. They also prevented Jewish fugitives from escaping the Babylonians and handed them over to their invaders.

¹² The Babylonians and eventually the Nabateans conquered Edom starting in the 6th century B.C., but a complete destruction of the people is not forecast here.

Tayman (Teman) is perhaps in Edom, while Bozrah definitely is. Rabbah is northeast of Jerusalem in Jordan.

יָמֵן – from יָמִין – keep or go to the right, right-handed

בְּצֵרָה – from בָּצַר = gather grapes

Isaiah 63:1, “Who is this who is coming from Edom, with crimson-stained garments from Bozrah, this one who is majestic in his clothing, inclining in the greatness of his strength? It is I, the one speaking with righteousness, mighty to save”—which is the first verse of a description of God’s (His Messiah’s?) treading in anger the wine vat filled with people, so that His (his?) clothing is now splattered with blood.

¹³ The Ammonites were descendants of the son born to the younger daughter of Lot and by him (cf. Genesis 19:38).

They sought to expand their territory into Israel in Judges 10:6-9, but God used Jephthah to defeat them. Their crime is the slaughter of innocent women and their unborn babies in Gilead. This is like Hazael’s crime as recorded in 2 Kings 8:12. Did they participate with Hazael?

עַמּוֹנִי – from עַם = people

¹⁴ Rabbah was the capital city of Ammon, and is the site of the modern capital of Jordan, Amman. Eventually, as with Edom, Nebuchadnezzar and the Babylonians conquer and destroy Ammon, leaving it open for Arab invaders to occupy its territory later.

רַבִּיהַ – from רָבַה = be numerous, increase

¹⁵ The Moabites were descendants of the son of the older daughter of Lot and by him (cf. Genesis 19:37). Moab is in modern day Jordan between Ammon (northeast of Jerusalem) and Edom (southeast of Jerusalem). When the Israelites camped in the territory of Moab before crossing the Jordan River after their journey from Egypt, Balak, the king of Moab, engaged unsuccessfully the services of Balaam the prophet to curse them (cf. Numbers 22). God considers the Moabites’ mistreatment of the king of Edom (Esau’s descendant) to be a heinous crime. There is no record of this, but probably burning the king’s bones was meant to prevent him from enjoying any kind of afterlife. Hence, burning his bones demonstrates an extreme hatred towards the Edomites.

The fact that this crime is not towards the Israelites specifically but against their blood brothers the Edomites is still upsetting enough to God that He condemns them for it.

בְּמוֹאָב – possibly from מוֹאָב = long for

¹⁶ Kerioth is in Moab due east of Hebron. As with Edom and Ammon, Nebuchadnezzar and the Babylonians conquer Moab early in the 6th century B.C.

קָרָה יְהוָה – possibly from קָרָה = meet, encounter

Noise, shouting, and the *shophar* may refer to the call to muster for battle, probably against the Babylonians, but the Moabites' efforts will fail. Perhaps the fact that "Moab will die" means that there will be a complete destruction of the people.

¹⁷ שֹׁפָרִים = the one who judges, a reference to the ruler of a group of people. Cf. 2 Chronicles 26:21.

¹⁸ Judah is the southern Kingdom of Judah, created as it was in Amos' day by the split after Solomon's death when Rehoboam was the king of the southern kingdom and Jeroboam was the king of the northern kingdom. The Mosaic Covenant is the most specific aspect of the Torah of Yahweh, but by rejecting it, they were also rejecting the rest of the Old Testament that existed at the time, including the entire Pentateuch. Thus, the Jews in Judah were not fully believing their own God Yahweh who had chosen them to be His people within human history in this realm. For generations now they have been erring in their adherence to God's instructions and the Mosaic Covenant.

While Amos speaks mainly to the northern Kingdom of Israel, he nevertheless presents a strong, indicting message to Judah also.

¹⁹ The "fire" of the Babylonians starting in 605 B.C. and completed in 586 B.C. when Jerusalem and the temple were destroyed.

We know that the entire population of Judah was not destroyed, which lends support to the interpretation in previous verses when there is reference to only fire burning buildings that God is not saying of those nations that He will destroy them completely.

²⁰ Throughout the book of Amos God will proclaim to the northern Kingdom of Israel what they have done wrong in disobedience to Him and what He is going to do in response to their disobedience, i.e., the Assyrian invasion and destruction of the kingdom. Yet, at the end of the book, 9:11-15, God will also present the Jews with a message of hope indicating that He will fulfill His promises to them to make of them a "great nation" (Genesis 12:2) and to provide them with a permanent Davidic king (2 Samuel 7).

The first of these crimes sounds like the wealthy are bribing judges to rule against good people who have committing not crime. The second sounds like the wealthy are simply taking advantage of the poor. Those who do not deserve to be treated badly are nevertheless being unjustly oppressed by the wealthy and powerful in the northern Kingdom of Israel.

²¹ The first statement is very difficult to interpret. The second sounds as though authentically humble people's lives are made miserable by the wealthy. The third mentions a kind of "temple prostitution" which is occurring on the high places where there are altars to pagan gods, so that the wealthy are using the poor's cloaks, which they have taken as pledges for loans they have given them, as their "beds." And of course fathers and sons are sharing the same "prostitute."

²² Rather than the poor having their cloaks returned to them at evening (cf. Exodus 22:26,27), these are being used by the wealthy and their sons to lie with temple prostitutes. The wealthy are also using the temple as a place to enjoy which they have obtained by fining the poor, thus disrespecting the temple's function as a place of only worshiping Yahweh while also oppressing the poor just so that they can get drunk on their wine.

²³ In this paragraph God lists three things which He has accomplished on behalf of the Israelites, for which they should gratefully follow and obey Him. Yet, they have rebelled against Him. God reminds Israel that He is their military leader who cleared the land of Canaan for them during the time of Joshua, thus deserving their worship and obedience.

אֲנֹכִי – the people of the land of Canaan. Cf. Numbers 21:23-25 and Joshua 10:12. Thus, Amorite is a collective proper noun standing for all the pagan people of the land of Canaan whom the Israelites displaced after the Exodus.

²⁴ Here from 2:10-3:8 there is a shift from speaking about the Jews in the third person to the second person. God addresses them personally and reminds all the Israelites, the northern and the southern kingdoms, that He is their Savior and Provider of all that they need, having provided them with sustenance during the entire time their ancestors journeyed through the Sinai desert around 1500 B.C. on their way to the land which He had promised them.

²⁵ Even though God uses the phrase "sons of Israel" here and it may sound as though He is addressing all the Israelites of both the northern and southern kingdoms, it makes more sense in the flow of this context to interpret Him as speaking to only the northern Kingdom of Israel (cf. 3:12). God has communicated with them through designated spokesmen ("prophets"), and He caused certain young men among the Jews to dedicate themselves as Nazirites to God in the midst of the nation of Israel (cf. Numbers 6), that both these acts of God presumably would be constant reminders to the Jews to follow God appropriately, with changed hearts (cf. Deuteronomy 10:16) in order not to incur His judgment and destruction.

²⁶ But the Jews in the northern Kingdom of Israel did not allow their brothers to act in such a way that they demonstrated their dedication to God, and they refused to listen to God when He communicated with them through His prophets as Jeroboam and Amaziah will do to Amos in 7:10-17.

²⁷ Continuing in line with the fact that God is addressing the "sons of Israel," i.e., the Jews of the northern kingdom, He is going to crush them similar to how a heavily laden cart crushes the ground underneath it as it rolls along. This is a reference both to the Assyrian invasion, destruction, and captivity of the northern Kingdom of Israel in 722 B.C., while we know also that God did the same to the southern Kingdom of Judah in 600 B.C. using the Babylonians.

It makes more sense to interpret this verse this way than its saying that God is being crushed by the sins of the people (cf. NAS95), because He is pronouncing judgment on them in the context, including in the verses which follow.

²⁸ This goes on to describe the crushing of the whole nation of Israel which God mentions in the previous verse. No one will be able to escape the Assyrian and Babylonian invasions and their long term effects.

²⁹ Same as 2:14.

³⁰ Same as 2:14,15, and “that day” is the time of the Assyrian and Babylonian invasions in 722 B.C. and 600 B.C. respectively.

³¹ There will be three of these “Hear this message...” (3:1;4:1;5:1).

³² **מִשְׁפְּחוֹת הָאֲדָמָה עַל־כֵּן אֶפְקֹד עַלְיָכֶם אֵת כָּל־עֲוֹנוֹתֵיכֶם** (Πλήν ὑμᾶς ἔγνων ἐκ πασῶν φυλῶν τῆς γῆς διὰ τοῦτο ἐκδικήσω ἐφ’ ὑμᾶς πάσας τὰς ἀμαρτίας ὑμῶν) – The phrase **מִשְׁפְּחוֹת הָאֲדָמָה** (πασῶν φυλῶν τῆς γῆς) is the same as in Genesis 12:3, And in you all the families of the ground will be blessed. Thus, God shows here (and it is clear I think too in Genesis 12:3) that the nation of Israel, the Jews, are one of the “families of the ground.”

It is not that God does not actually “know” other nations or what is going on with them, but He has not chosen to be as intimate with any other entire nation besides Israel and the Jews. As a “family,” a people group who are all related to one another through blood connections, e.g., Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, Rachel, et al., they are the only ones with whom He has made specific covenants. As a result, God will not and cannot forego dealing with their rejection of Him as a people group so that He brings on them the curses of the Mosaic Covenant as described in Deuteronomy 28.

וְיָדַעְתֶּם – This word *paqad* refers to exactly the kind of visiting on people by God their sins which they are not going to like, because this is His judgment, and it is going to hurt. Cf. Isaiah 13:11; 24:21, etc.

³³ In vs. 3-5, God uses analogies to illustrate His relationship with Israel, that there are two parties who are mutually related to one another whereby each has a particular responsibility in the relationship. However, Israel is not holding up its end of the bargain so to speak.

Two men walk together when there is an agreement between the two that they want to and should keep. And they respect each other and in no way hinder one another from walking in support of one another. The inference is that Israel should walk with God in support of and with respect for Him because of the agreement of the Abrahamic, Mosaic, and Davidic Covenants, all which both the northern and southern kingdoms have not honored as they should. Nevertheless, God is committed through His faithfulness (*hesed*) to care for them and even punish them during the course of their history if they reject His Torah. However, Israel has forsaken and rejected the other “man,” God, in this analogy.

³⁴ As an analogy for God’s relationship with Israel, a lion pursues its prey when it roars, and a young lion speaks when it has captured food to eat. Thus, God in speaking with reference to the Jews is pursuing the Jews to bring judgment upon them, and He has actually caught them. But they are not listening.

³⁵ As an analogy for God’s relationship with Israel, a bird can be captured with bait in a trap, and Israel is captured in God’s trap of His covenants, so that they are His prey upon whom He is bringing judgment.

³⁶ Amos is the *shophar*, the trumpet, in this case, and the whole nation of Israel should tremble. But they are not listening. There is always a cause and effect relationship between impending disaster or actual disaster and God. He is the cause, and the coming or current disaster is the effect. Do not the Israelites realize that they should respect God for what He is capable of doing (and about to do – cf. 2:13ff.), tremble, and repent?

³⁷ God is always up front with Israel. Nothing happens to them unless He communicates it through His prophets. He is calling them to repentance, but because they really are not listening, He will bring disaster, judgment, and destruction on them. Specifically for the northern Kingdom of Israel to whom Amos is addressing himself mostly, what is coming is the Assyrian invasion and destruction. Eventually it will be the Babylonians who destroy the southern Kingdom of Judah.

³⁸ These verbs with reference to God could be a qal participle and a piel participle respectively. Thus Amos is announcing that God as a lion is roaring towards the nation of Israel (cf. 3:4), and He is communicating His thoughts, criticisms, and plans through the prophets, specifically Amos (cf. 3:7). But the question is, are the people willing to listen?

In addition, as God said through Amos in 1:2, He has roared and is roaring from His “dwelling place” in Jerusalem, meaning He has spoken and is speaking to the northern Kingdom of Israel (and the southern Kingdom of Judah), and it stands to reason that a true prophet, e.g., Amos, will take up His words and communicate them to His people. In fact, this is exactly what Amos is doing. But the people are not listening.

³⁹ As with the indictments of 1:3-2:9, God is speaking to no one in particular but is inviting the Gentile nations as represented by the city of Ashkelon, i.e., the Philistines, and the rulers of Egypt, i.e., the Egyptians, to observe what He is going on (or going to happen soon) in specifically the Kingdom of Israel (Samaria). These two nations were first constant enemies of the Jews (the Philistines) and second the people who held them in bondage for 400 years (Egypt). Certainly **מְהוֹרָאֵת** could refer to massive panic as a result of the Assyrian invasion (referred to as “many marvelous things” (θαυμάστὰ πολλὰ) in the LXX), so that God is bringing about panic and great oppression of the Jews in the northern kingdom as a just punishment for their rebellion against Him.

⁴⁰ In the immediate context of 3:9, it makes the most sense to interpret this as God's speaking of the Philistines and the Egyptians. While He has invited them to watch His actions of judgment on the northern kingdom, He definitely does not expect them to understand, because they are equally if not more wicked and evil at the highest level of their societies and government as the Jews. But maybe the implication is supposed to be that they, the Gentiles, should learn to fear Yahweh just as much as the Jews are required in the Mosaic Covenant.

⁴¹ The theme of "palaces" continues, i.e., the palaces of the Gentiles, and God assures the Philistines and the Egyptians that the invaders of the northern Kingdom of Israel will wreak havoc in their lands, too.

⁴² God will destroy the false religion of the northern Kingdom of Israel.

⁴³ God will destroy the summer and winter homes of the wealthy who are oppressing the poor.

⁴⁴ Cf. Ezekiel 39:18 and Psalm 22:12 – Bashan was known for its excellent and well-fed cattle. The wives of the leaders of the northern kingdom of Israel demanding that their husbands pamper them with all the possible luxuries they can acquire, even if it means oppressing the poor in order to do so.

⁴⁵ Or, they will lift you up on their shield. In any event, a humiliating end for these women is what God swears will happen.

⁴⁶ The Jewish women will march all in a line through the breaches of the walls of their cities, and then the Assyrians will throw them so to speak towards the mountains where they worship Rimmon, i.e., use them as temple prostitutes. Or this could be the garbage heap in the area of the city of Samaria.

⁴⁷ Bethel, the house of El, was the chief sight of worship in the northern kingdom of Israel, established by Jeroboam I as their alternative to Jerusalem, ensuring that his people would not go to Jerusalem and possibly be enticed away from the northern kingdom. Gilgal is near Jericho where the Israelites circumcised the generation who survived the wilderness journey and celebrated their first Passover after entering the land of Canaan (cf. Joshua 2-11). Gilgal became another sight in the northern kingdom for the people's practice of worship (cf. Hosea 4:15). God is saying this with sarcasm.

⁴⁸ Again hyperbole and sarcasm.

⁴⁹ Cf. Deuteronomy 28 where the judgments of Amos 4:6-11 are part of the list of God's curses if the nation of Israel chooses to disobey God and the Mosaic Covenant. Whiteness of teeth must be clean teeth because of having nothing to eat. This is in parallel with lack of bread.

Five times in these verses God says that the people did not repent of their sin after experiencing God's judgment, demonstrating just how hard their hearts were towards Him.

Are these judgments in Deuteronomy 28 and Amos 4 universal and applicable to all nations so that we can know that all national disasters are a result of God's specific judgment on that nation? Probably not. Israel is unique, the people of God whereby God does display His character through His interactions with them.

⁵⁰ God tried to use the weather, withholding rain for their crops and causing rain for drinking water in one city while not in another, to get the Israelites' attention and move them to repentance.

⁵¹ Even though people had to walk to other cities to get water, fearing that they might not be able to, the Jews still were not moved to repentance.

⁵² Plants covered with fungi and locusts eating their food and sources of wine did not motivate the Israelites to repent.

⁵³ Cf. 2 Kings 13:1-8 and the invasion and destruction by the Syrians. Here God speaks of disease as in Egypt which brought death to those people (cf. LXX).

⁵⁴ Again 2 Kings 13:1-8.

⁵⁵ More discipline by God is coming from the Assyrians (and Babylonians) so that God likens the invasion of these armies to the Israelites' meeting Him face to face. His presence will be one of judgment and not salvation—yet. It is ultimately He who is coming to judge them.

⁵⁶ Cf. the LXX. All these are negative and therefore examples of God's manner of judging the Israelites. He controls and directs armies, indeed the armies who will invade and destroy the kingdoms of Israel and Judah eventually. Thus, because of the special relationship which God has chosen to establish with the nation of Israel, He is soon to bring judgment on the northern Kingdom of Israel for their rejection of His Torah and Him.

⁵⁷ This must be strictly for the northern Kingdom of Israel, predicting not only its destruction but also that it will never be established again. God has abandoned them because of their disobedience as He said He would in the Mosaic Covenant (cf. Deuteronomy 28). After this, it will be only the Kingdom of Judah as the whole nation of Israel which will be reestablished at the second coming of the Messiah.

The northern kingdom is the "virgin of Israel" to the effect that they have never really embraced God as their God and divine husband. From the beginning, they refused to worship God in Jerusalem and the temple according to the Mosaic Covenant, and they also refused to follow the Davidic king.

⁵⁸ Ninety percent of the men who leave a city to fight the invasion of the Assyrians will die. Horrible casualties in the whole scheme of military history.

⁵⁹ The וְעַתָּה is somewhat causative, but it seems more like a "Now" to be begin these next thoughts. God is telling the inhabitants of the northern kingdom what they should have been doing all along as opposed to what they should do now to save themselves from destruction. The latter is going to happen, and it is too late to reverse the process.

⁶⁰ The mention of Bethel and Gilgal with respect to worship places of the people of the northern Kingdom of Israel makes sense, because these cities were located there. But Beersheva is unusual, because it is in the far south of Judah.

But perhaps the people of the northern kingdom joined the people of the southern Kingdom of Judah in idolatrous practice there, considering it an important place for such. Cf. 2 Kings 23:8, “Then they brought to all the priests from the cities of Judah, and they defiled the high places where the priests had burned incense, from Geba to Beersheva. And he broken down the high places of the gates which were the opening of the gate of Joshua, the major of the city, which were on one’s left at the gate of the city” (showing that Beersheva was probably the southernmost location in Judah for idol worship).

⁶¹ A general call to repentance for the northern Kingdom of Israel. Turn from the false religion at Bethel, the house of El, or God will destroy the people and the kingdom.

The house of Joseph refers to the tribe of Ephraim, which becomes the most prominent of the northern Kingdom of Israel.

⁶² There is the question whether to follow the Masoretic Text and attribute this verse to the Israelites or to attribute it to God, Yahweh, and His being the Creator of all things.

If this verse is referring to the Jews, then the only people who might possibly be available (if it were not too late) to stop the fire of God from consuming the northern Kingdom of Israel are those whom He is targeting for destruction, the ones who are perverting justice, turning the lives of the poor even more bitter, and ignoring good, biblical morality as described in the Mosaic Covenant. Therefore, no one is available.

If this verse is referring to God, then He is the transcendent Creator who must be reckoned with, period!

⁶³ Cf. Job 9:9 and 38:31. Pleiades and Orion may very well be a synecdoche for the whole heavens and, indeed, for the whole creation. As the LXX says in 5:8, God is the maker of all things. Thus, He is not to be trifled with, ignored, or disobeyed, because He will bring destruction on those who think that they are strong and invincible (5:9).

⁶⁴ God is both the transcendent Creator of reality and the Judge of the northern Kingdom of Israel. While the Israelites “turn” (הִתְפַּחֲזוּ) justice into a bitter experience for the poor (5:7), God “turns” (תִּפְחֹחַ) night into day (5:8), implying that it behooves the people to obey the One with such power.

⁶⁵ It is striking that there may have been older men in the society of the northern kingdom who heard the grievances of the poor against the rich and judged the situations in favor of the poor. Or possibly Amos is referring to himself as the one good judge at the gate so to speak of the city of Samaria who is criticizing the wealthy for their mistreatment of the poor. In either case, the wealthy hate the criticism from the men/man of integrity.

⁶⁶ The well-built and expensive houses along with the vineyards that are providing the wine for the wealthy to pursue their drunken ways are the very symbols of their exploitation of the poor and their greed. But these will disappear in the destruction of the kingdom. Nevertheless, in the people’s spiritual blindness, they probably imagine that their wealth is a result of their obedience to God according to Deuteronomy 11:8-32 and Deuteronomy 28.

⁶⁷ The wealthy, immoral people of the northern Kingdom of Israel will not allow the poor and needy to seek justice, specifically from them!

⁶⁸ Several reasons why the wise do not speak up in such evil times. 1) It is too dangerous for them. 2) It would make matters worse for poor. 3) They know the situation is hopeless because God’s judgment is certainly coming, making it basically worthless to say anything now.

Whatever the reason, those who really understand the situation correctly in the northern kingdom also correctly believe that it is best for them to remain silent.

⁶⁹ With their false religion, the people of the northern Kingdom of Israel have claimed that God is with them and that He is blessing them so that they are truly living. And their wealth is the best evidence for them that God is pleased with their pursuit of obeying the Mosaic Covenant. However, God through Amos is exhorting them to repent of their lies and immorality so as to really live and have God be with them by their pursuing goodness as He defines it in the Mosaic Covenant.

⁷⁰ Here the wording is reversed and changed slightly. Hate evil and love goodness, God exhorts the Israelites. Grant the needy and poor justice within society, and, if this is truly coming from changed hearts and authentic belief, God will forego His judgment and destruction of the Kingdom of Israel. But this is most unlikely. Therefore, God is injecting an encouragement to them to repent, because He is always graciously willing to be merciful and forgiving towards people of genuine contrition.

The “remnant of Joseph” are the current people of the tribes of the northern Kingdom of Israel, of which Ephraim and Manasseh (Joseph’s two sons) are two. Thus, “remnant” is a term of time like the statements by God to the effect that He will save the remnant of Israel, i.e., those Jews living at the time of Jesus’ return whose hearts He changes.

⁷¹ These are the effects of God’s judgment which is coming on the Kingdom of Israel. This is why I have translated the verbs with future tenses. There will be great suffering for the Jews, and everyone will be in grief.

⁷² God will be the cause of the Jews’ suffering, and it will be in response to their rejecting His Torah and Him. And this is an interesting reference to God’s “presence.” He can be present in a way of blessing and grace, or He can be present in a way of destruction and judgment. This verse is referring to the latter, while Amos appeals to the people to repent so that there can be the former.

⁷³ The Day of Yahweh has become a catchword for God’s fulfilling His promise to the Jews to make them a great nation, destroy their enemies (of whom there are several in the current ancient world), and exercise His universal rule over the entire world as first expressed in Genesis 12:1-3 to Abraham. Even in the midst of their multiple sins against God, the people of the northern kingdom still think that God will bless them with His universal reign and establish

them as the focal point of His reign on earth. This is how naïve they are to their own sin, while also interpreting their wealth as God's blessing for their obedience to the Mosaic Covenant.

But it is also true that, before God fulfills His promise, the Jews will experience His judgment, to which they are currently blind, because they do not see clearly their immorality and disobedience towards God. Thus the phrase Day of Yahweh takes on both a negative and positive connotation. The negative meaning, judgment on Israel, will happen first, and then the positive meaning, becoming the greatest nation in human history will happen next. Joel also refers to these two aspects of the Day of Yahweh for Israel in 1:15; 2:1,11 (negative) and 2:31; 3:14 (positive).

God is saying in this verse that the blessings of the Day of Yahweh are unavailable to these northern kingdom Jews. Instead, only God's judgment and curse is what they will experience.

The question is, Is God referring to His judgment at a Day of Yahweh which precedes the ultimate Day, i.e., the Assyrian destruction before the inception of the millennial kingdom, or is God referring to only the ultimate Day of Yahweh?

⁷⁴ The Israelites of Amos' day are looking at the positive aspects of the Day of Yahweh while ignoring the negative, thinking that their immoral behavior is having a minimal effect on their relationship with God, as demonstrated by the next verses. But while they think they are safe and secure by fleeing from God's wrath through their obedience to the Mosaic Covenant, instead they will meet with His judgment and destruction. The lion of God's judgment will not get them. The bear of His judgment will, etc.

⁷⁵ Here is the same idea as in the two previous verses, that the promise of greatness to the Israelites when the Day of Yahweh comes will not be true for the people of the northern Kingdom of Israel because of their gross disobedience of God, for which they are unwilling to repent.

Is the Day of Yahweh's judgment the Assyrian invasion or the final judgment?

⁷⁶ There is outward obedience to the Mosaic Covenant among the people of the northern kingdom, and they are under the impression that they are worshiping God properly. But they are completely wrong, and God is not pleased at all with their efforts, because there is no inwardness to their obedience, and they are not going to Jerusalem when they should to perform it.

⁷⁷ God exhorts the people through Amos to bring proper obedience into their lives and their society as a strong brook would bring its water into the lowlands, flowing with great intensity and continuously.

⁷⁸ Perhaps the emphasis in 5:25 is the words "to Me." Did the Israelites really worship Yahweh in the wilderness on their way from Egypt to the promised land of Canaan? Yes, but just in case in their backpacks, they had their household idols, Sikkuth and Kiyun, gods which they probably picked up in Egypt. So they were not really trusting God in the midst of all the ritual worship they showed him in the wilderness, and the same is true now for the people of the northern Kingdom of Israel. Cf. 5:27.

⁷⁹ The effect of the people's disobedience towards God and of God's judgment is going to be destruction of the kingdom and exile north beyond the Syrian city of Damascus. Perhaps Damascus had importance/significance for the Israelites. It was the outer limit of where they would even think of venturing outside their borders and into the land of Aram.

⁸⁰ Two possibilities—1) Amos is declaring judgment on all the people Israel, both those of the southern kingdom and those of the northern kingdom, i.e., those who live "in Zion" which was in the southern kingdom, i.e., Jerusalem and those who live in Samaria and worship God there, or 2) Amos is declaring judgment on the northern Kingdom of Israel only while calling them "those who are undisturbed by Zion (in line with the LXX – τοῖς ἐξουθενούσιν Σιών = those who despise Zion)," which actually is Jerusalem, but these people think that they are as acceptable to God as if they were obeying Him and the Mosaic Covenant properly in the city of His temple but are shunning it because they do not want to be associated with the southern Kingdom of Judah. In the light of the rest of chapter 6, #2 makes more sense. In addition, the leaders/wealthy of the northern kingdom believe that they are at the head of the greatest nation, far ahead of any of those of the Gentiles, because they are leaders of God's chosen people. Plus, the entire northern kingdom are coming to them for leadership and wisdom. But they are blind to what their sin is doing to destroy their relationship with God, while thinking that their obedience to the Mosaic Covenant, such as it is, is allowed them to obtain its blessings of wealth and prosperity. This is just how sin can blind people to what is right vs. what is wrong. Then God addresses the house of Israel and continues in the next verse (in line with the LXX).

⁸¹ God through Amos is asking the Israelites to look at these Gentile cities/kingdoms as to whether they are worse off or better than they are. Because the Abrahamic and Mosaic Covenants declare that Israel's borders will be expanded to beyond where they are now, God asks if the Israelites can really consider themselves blessed by God since these other kingdoms occupy lands that should be within their borders.

Calneh and Hamath are Aramean cities north of Damascus. Gath is almost due west of Jerusalem and a little more than half way to the Mediterranean Sea.

⁸² Is the initial $\bar{\eta}$ introducing a question or is it a definite article? In line with 6:4-6:6a, interpreting these as statements seems better, and God through Amos is talking about the Israelites' doing something rather normal, but they are oblivious to the fact that they are bringing judgment and destruction on themselves. Here in 6:3, perhaps God is saying that these people think that they are putting off the day of evil and bringing nearer the Day of Yahweh when God will bless Israel. However, instead, they are bringing about a violent end to their kingdom when the Assyrians invade and destroy them.

The LXX translates these as statements—those who are coming to the day of evil, those who are drawing near, and those who are attaining to the sabbaths of lies. The KJV translates it as those who are putting far away the day of evil (i.e., thinking that it will not happen to them), and causing the seat of violence to come near (i.e., disobeying God that will result in the judgment of Deuteronomy 28 through the Assyrian invasion).

⁸³ All the statements of description of the Israelites in 6:3-6:6a refer to a life of luxury for the wealthy, while implying a life of suffering for the poor. And all this in the midst of the real problem, the wealthy of the northern kingdom not caring enough about the “destruction of Joseph,” where the Hebrew is **רָצַח** and the LXX is *συντριβή*, probably referring to the spiritual brokenness of the northern kingdom, while also possibly alluding to the splitting physically of Israel into two nations.

The wealthy of the northern Kingdom of Israel think that they are being blessed by God with their wealth. However, this is impossible in the light of their mistreatment of the poor and the impending invasion by Assyria.

⁸⁴ The effect of the wealthy’s disobedience will be their leading the exiles out of the northern Kingdom of Israel, and all their lavish banquets will cease.

The second half of the verse in the LXX reads, “And the neighing of the horses of Ephraim will be removed.”

⁸⁵ If **רָצַח** is basically a form of **רָצַח**, then abhor, hate makes sense, along with the LXX’s use of *μεμίσηκα* as a translation of the verb afterwards, **רָצַח** = I hate. In other words, the parallelism probably leads to translating both **רָצַח** and **רָצַח** as hate, abhor. Therefore, God is declaring just how much He despises the arrogance of the wealthy in the northern kingdom, and the result will be that He will destroy the city of Samaria with all its wealthy people, their opulence, and their lavish homes.

To say that “Yahweh has sworn on His life” is really to emphasize how unavoidable is the coming judgment on the northern kingdom through the Assyrian invasion.

⁸⁶ It does not make sense to translate the three first suffixes of singular masculine pronoun as singular but plural instead so as to refer to the ten men who have died. The point seems to be that people hiding in the houses of the Israelites will still die because of the invading army, and God’s name will be useless to them at the time to save them, because God is committed to the destruction of the northern Kingdom of Israel. Indeed, crying out to God will bring only trouble because of His being set on destroying the northern kingdom. Cf. 6:11.

⁸⁷ This verse explains v. 10. It is better just to remain silent and not even cry out to God for help, because the coming destruction of the city of Samaria is inevitable and will be complete. No house will be left, whether of the rich or of the poor.

⁸⁸ The people of the northern kingdom have enough sense not to run horses on rocks because they will hurt themselves and not to plow rocks with their cattle because they will break their plows and even injure their cattle. But they do not have enough sense to exercise both justice and righteous as God requires.

Wormwood is typically metaphorical for bitterness. In this case, the Israelites have turned righteousness into a bitter affair for themselves by causing their “good” actions to turn out to be less than helpful to one another, particularly the wealthy’s actions toward the poor, which makes as much sense morally speaking as running horses on slippery or jagged rocks, or plowing land that is strictly rocks without any good soil. Basically, wisdom and morality are turned upside down in the northern Kingdom of Israel, while practical issues which result in economic wealth are carefully decided.

⁸⁹ Lodebar (=nothing) was a place that the northern Israelites had captured, along with Qarnaim (=strength). But they think that they have conquered these cities because of their inherent goodness and obedience to the Mosaic Covenant, that God has blessed them with these victories.

This is sarcasm in that God declares that the wealthy of the northern kingdom rejoice in their wealth and even perhaps in His making them wealthy according to their belief that their obedience has brought them the blessings of the Mosaic Covenant (cf. Deuteronomy 28). However, in reality they are rejoicing in “Nothing” because they are self-deluded in their thinking. In addition, they say that they conquered the city in Gilead named Qarnaim (=strength) by their own strength or obedience to God (a play on words). But this too is false, and they are self-deceived.

⁹⁰ Cf. 6:2. Hamath is in northern Syria, part of Aram, in the direction from which the Assyrians will come to destroy the northern kingdom. **עַד-נַחַל הָעַרְבָּה** – to the brook of the Arabah, i.e., the desert plain = southern Judah and probably the boundary line between Edom and Moab, so that these borders constitute all that Jeroboam II had conquered.

Plus, the Assyrian army invaded basically all of Israel even though they did not conquer the southern Kingdom of Judah. But this is the certain judgment that God is bringing on the northern kingdom.

⁹¹ It seems best to take the mowing of the king as metaphorical, i.e., after the king has died or been taken into captivity, which would include the destruction of the whole kingdom. Or it could be after the king has taken more than his share of the crops of the northern kingdom.

⁹² Amos seems to interpret the destruction of this locust attack as the complete destruction of the Jewish nation, i.e., not one Jew left (cf. “Who of Jacob will stand, because he is small”). And he is horrified that God would even consider such a thing and urges Him not to follow through on bringing about this vision. This is similar to God’s telling Moses that He is going to destroy all of the Israelites in Exodus 32 and start over with him. Moses, too, realizes that this would essentially be a breaking of God’s promises to Abraham and all the statements He had made in the meantime that involves all the tribes of Jacob/Israel. In other words, Amos must also be thinking that God cannot destroy all the

northern Kingdom of Israel (or all of Israel, if this is referring to the judgment before the millennial kingdom) if He is going to fulfill His promises to the entire nation.

⁹³ As with Moses' plea in Exodus 32, God listens to Amos and changes His mind about destroying the whole kingdom. Two options: 1) God is not going to cause the locust swarm to occur at all towards the northern Kingdom of Israel, or 2) God is not going to cause the locust swarm to bring about complete destruction just prior to Jesus' return and the inception of the millennial kingdom (similar to His use of the locust swarm as spoken in Joel 1).

⁹⁴ This, too, is a description of the destruction of the entire northern Kingdom of Israel (or of Israel just prior to the millennial kingdom). The "great deep" refers to the sea (?). So a portion of the land and all of the sea important to Israel are destroyed. But this is too much for Amos to bear.

⁹⁵ Amos interpreted this similarly to how he understood the locust attack, as a complete destruction of Israel (cf. "it consumed the great deep, and it consumed the portion"). Thus, he appeals to God to relent of this idea, and God does, with two options as above: 1) God is not going to cause the fire to occur at all towards the northern Kingdom of Israel, or 2) God is not going to cause the fire to bring about complete destruction just prior to Jesus' return and the inception of the millennial kingdom.

⁹⁶ Two options for translating קֶדֶשׁ ($\acute{\alpha}\delta\alpha\mu\alpha\nu\tau\acute{\iota}\nu\omicron\nu$ = hardened metal): 1) a plumbline, or 2) hardened metal. The plumbline would most likely be the moral standard of the Mosaic Covenant, of God's Torah, of which the northern kingdom is definitely not in alignment. Their hearts are not truly oriented towards God.

The hardened metal is God's ability to crush the northern kingdom with the Assyrian army.

⁹⁷ Another example of a singular pronoun referring to a plural group of people. God will no longer simply pass by their rebellious acts and not punish them for them. The plumbline would be metaphorical for determining the straightness of the Israelites hearts and actions in comparison to God's moral commandments in the Mosaic Covenant. If they are straight, then the walls of their hearts actions protect them from God's punishment and destruction. However, they are not, and God is in the process of bringing about the just consequences in accordance with Deuteronomy 28.

The hardened metal is going to be used by God to crush the northern Kingdom of Israel.

⁹⁸ The LXX translates Isaac (יִשְׂחָק) with $\tau\omicron\upsilon\ \gamma\acute{\epsilon}\lambda\omega\tau\omicron\varsigma$, basically meaning laughable (of laughter). The northern kingdom's high places of worship of pagan gods are laughable in God's opinion, because they are worthless—in addition to being immoral.

This is Jeroboam II, the current king of the northern Kingdom of Israel, and God is back off His intent in the previous two visions. There will not be a complete destruction of the people of Israel. Nevertheless, they will experience His judgment and go into exile at the hands of the Assyrians.

⁹⁹ Amaziah is saying that the people of the northern kingdom will not like what Amos is saying and should not have to put up with his words. They need to kick him out and send him to Judah.

¹⁰⁰ Thus, Amaziah picked up on what God said through Amos in 7:9.

¹⁰¹ Amaziah and Jeroboam II are convinced they are doing the right thing and being obedient to God and the Mosaic Covenant, probably continuing to justify their split from Judah because of Rehoboam's evil behavior as the successor to Solomon. Therefore, they urge Amos to leave Israel and go to Judah to do his speaking "on behalf of God," of which they are not convinced that he is authentically doing.

¹⁰² This response by Amos is probably to contrast himself with Amaziah who is a self-appointed priest of the house of *El* or at least a priest appointed by man and not by God. Amos did not choose this role as a prophet. God brought it on him, and he could not refuse. So if Amaziah wants to blame somebody for the indicting words which Amos is speaking against the northern kingdom, then he needs to blame God. Amos was a simple farmer, and all of a sudden God made him an authoritative spokesman for Him.

סבל – Farmers would scar or scratch unripened figs with their fingernail or metal knife in order to promote ripening.

¹⁰³ Again, if Amaziah and Jeroboam want to blame anybody for what Amos is doing and saying, they need to blame God. Amos was just living the quiet life of a fig farmer, and all of a sudden God turned him into a prophet and authoritative spokesman for Him. It is as though Amos is not really enjoying this new role, but he knows that he is divinely and morally obligated, so that he is compelled to speak on behalf of God.

"Israel" here includes Judah (cf. 2:4,5) but mainly means the northern Kingdom of Israel.

¹⁰⁴ Here also "Israel" refers to the northern kingdom, and "Isaac" is truly Isaac. The LXX in fact translates it as "Jacob."

¹⁰⁵ Amos assures Amaziah that the judgment he is pronouncing on the northern kingdom and even Amaziah and his family specifically is inevitable. None of this is good news for Amaziah and the people.

¹⁰⁶ See the next verse. The summer basket represents the end of summer when the fruit which has grown during it has been gathered.

Two options as with the visions of the locust swarm and the fire: 1) God has gathered all the fruit of the Israelites' rebellion in the northern Kingdom of Israel, so that their being allowed to rebel on the land has come to an end. He will no longer pass by their rebellion and not respond with judgment and destruction. Their kingdom will be destroyed, and they are going into exile according to Deuteronomy 28. Or, 2) God has gather all the fruit of the Israelites' rebellion down through history, so that He is bring judgment on the land of Israel just prior to Jesus' return and the inception of the millennial kingdom.

¹⁰⁷ See previous note. Thus “My people” = almost all the Jews either in the northern Kingdom of Israel or on the land of Israel prior to the return of the Messiah.

¹⁰⁸ The death and destruction coming on the northern kingdom will be massive, even if not complete with respect to those who will die. Exile means that the people will be able to return, and God will be able to fulfill His promise of making of the entire nation of Israel a great nation (cf. Genesis 12:1-3). It will just be farther in the future when this happens.

¹⁰⁹ Clearly addressing the wealthy of the northern kingdom who have been harsh and oppressive towards the poor, but they do not recognize how evil this is. God calls them to listen now to what He has to say.

¹¹⁰ Cf. Numbers 28:11-15, **28:11** ‘Then at the beginning of each of your months you shall present a burnt offering to the Lord: two bulls and one ram, seven male lambs one year old without defect; **12** and three-tenths of an ephah of fine flour mixed with oil for a grain offering, for each bull; and two-tenths of fine flour mixed with oil for a grain offering, for the one ram; **13** and a tenth of an ephah of fine flour mixed with oil for a grain offering for each lamb, for a burnt offering of a soothing aroma, an offering by fire to the Lord. **14** ‘Their drink offerings shall be half a hin of wine for a bull and a third of a hin for the ram and a fourth of a hin for a lamb; this is the burnt offering of each month throughout the months of the year. **15** ‘And one male goat for a sin offering to the Lord; it shall be offered with its drink offering in addition to the continual burnt offering.’

The wealthy are always anxious to get their ritual obligations to the Mosaic Covenant over with so they can get back to making money, even by using false measurements for the amounts of grain which they are selling so that they can cheat to their advantage on the amount they sell it for. Thus, they make the “shekel larger,” not actually, but by making people pay more for their food than they should have to.

¹¹¹ The wealthy are basically buying whatever money the poor have by cheating them. They are even bartering for their sandals and clothes, basically stealing the clothes right off their backs. And they are mixing chaff in the good grain, pawning it off as legitimate. Everybody can see it, but the poor have no choice but to buy the chaff too if they want to eat. These are very oppressive circumstances for the poor.

¹¹² God cannot overlook the northern kingdom’s disobedience. He is a God of justice, and justice is what they both deserve and will receive. Therefore judgment and destruction are coming down on them.

¹¹³ נִשְׁקַט = go down, sink makes more sense than נִשְׁקַט = to cause to drink. God is comparing what is going to happen to either the northern Kingdom of Israel or the land of Israel prior to the return of the Messiah to what happens to the Nile River on an annual basis. It flows with great volume and then practically disappears depending upon the season. The northern Kingdom of Israel or the land of Israel has been great up to this point, but it will be reduced by God to less than a trickle when the people are taken into exile by the Assyrians or crushed by the Man of Lawlessness and his army.

¹¹⁴ These are either hyperbole and referring to the greatness of the Assyrian invasion and exile, or they will actually happen in the same manner as Joel 2 speaks of astronomical signs prior to the return of the Messiah and the inception of the millennial kingdom, thus jumping from the present day of Amos to the final judgment of Israel by God during the Great and Terrible Day of the Lord (cf. Malachi 4).

¹¹⁵ The people will mourn over the death of their nation as they would mourn for the death of their only son. No longer will they blindly experience the joy of celebrating God’s festivals of the Mosaic Covenant, because their experience at the hands of the Assyrians (or of the Man of Lawlessness and his army) will be one of misery and not joy.

¹¹⁶ Are those who are hungering for truth doing so authentically or simply out of their rebellion against God? The latter makes sense in line with the description by Amos in previous chapters of the people thinking they are genuinely interested in God’s instructions, but they really are not. So instead of finding the truth of blessing in the land, they will find only the truth of judgment, which they do not recognize. Thus, they are hoping to find relief from God, but because of their rebellion against God, He does not provide it.

Again, two options: 1) the people of the northern Kingdom of Israel, or 2) the people on the land of Israel during the judgment of God prior to the return of the Messiah.

¹¹⁷ Thus, the ones who are seeking for the message of Yahweh are the same ones who are not worshipping God properly by engaging in their acts of worship in the northern kingdom with unchanged hearts instead of at the temple in Jerusalem with hearts which have been changed by the Spirit of God. Thus, this is referring specifically to the people of the northern Kingdom of Israel who will succumb to the judgment and destruction of God through the Assyrians, and they will not (immediately) regain their kingdom and their wealth. This will come later when God fulfills His promise to make of the entire group of Jews a “great nation” according to Genesis 12:1-3.

¹¹⁸ The reference in 9:3 to Carmel which is in northern Israel would lend itself to interpreting this paragraph as referring to the northern Kingdom of Israel in Amos’ day. God is standing by the altar in the Samarian temple and saying, Destroy it. Make it fall on the heads of the priests who are working within it, and He will kill the rest of the people with the sword (of the Assyrians).

This is a continuation of the vision of 8:11-14.

¹¹⁹ There will be no place that the people of the northern kingdom can escape from God’s wrath and destruction.

¹²⁰ Same idea as 9:2. God’s destruction of the people of the northern kingdom will be omnipresent.

¹²¹ Even when the people are led into captivity, God will kill them. But this does not sound like the Assyrian captivity where the people lived after being led away from the land of Israel.

¹²² These two verses of 9:5,6 are an introduction to the judgment of the entire nation of Israel in vs. 7-10 and their restoration that results in their becoming the great nation of Genesis 12:1-3 of vs. 11-15.

Cf. 8:8; same idea about the Nile River.

¹²³ A reference to God as the creator who even transcends the creation because of His ability to shape it so easily.

¹²⁴ God is not pleased the people of Israel, just as He is not pleased with any people who do not genuinely worship Him. In fact, the Israelites at the end of history are acting like any other pagan nation who have migrated according to God's sovereignty when God brought them out of slavery in Egypt. Thus, the nation of Israel needs to reckon with their sin and consider the consequences of judgment coming upon them.

Again, this is best placed at the end of history before the return of the Messiah and the establishment of his kingdom.

O. Palmer Robertson in his essay Hermeneutics of Continuity interprets this verse as God's saying that the Israelites are not special but just the same to Him as any other nation, that Amos goes far beyond the statement of blessing to Israel of [Deuteronomy 28:10](#) "So all the peoples of the earth will see that you are called by the name of the LORD, and they will be afraid of you," to declare that some from the Gentile nations around them will be just as special and chosen by God. But I wonder what Robertson does with [Deuteronomy 28:13](#) "The LORD will make you the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of the LORD your God, which I charge you today, to observe them carefully, 14 and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them." These last two verses, even though they state their point with the condition, most likely pertain to the time when God will change the Jews' hearts and make them the great nation of Genesis 12:2 that He promised Abraham.

¹²⁵ Here the evil kingdom is specifically the northern Kingdom of Israel. God will destroy the kingdom, but a portion of the people will survive for the sake of God's fulfilling His promise in the future to make of the entire nation of Israel a great nation (cf. Genesis 12:1-3). Cf. 9:9.

¹²⁶ The small grains of sand, i.e., most of the people of the Kingdom of Israel, will die, but a pebble, i.e., a remnant, will remain for the day which God will bring about in the future when He fulfills His promise to Abraham to make of the Jews a "great nation" (cf. Genesis 12:1-3).

¹²⁷ This "all" is not really all of the Jews, because God has just finished saying that He will save a pebble of them for fulfilling His promise to bring about the great Davidic Kingdom of the Messiah, the millennial kingdom of Revelation 20. Nevertheless, there will hardly be anyone left after Assyria finishes destroying the northern Kingdom of Israel. At that time, the remaining Jews will go into exile.

¹²⁸ The "hut of David" is the temporary buildings of David's city, Jerusalem, which will be rebuilt as a permanent city in the present realm, never to be attacked and destroyed again under the leadership of Jesus as its king and ruler.

The LXX interprets all the Hebrew verbs as a renewing, i.e., restore and repair.

¹²⁹ The future nation of Israel as the final Davidic Kingdom under the Messiah will contain Edomites, descendants of Esau, the "hated" brother (cf. Malachi 1:2) of Jacob, and they will be authentic believers in Yahweh and the Messiah. It will also contain all the Gentiles who are called by Yahweh's name, i.e., who like the Edomites are genuine followers of Jesus as the Messiah, whether they live on the land of Israel with the Jews (cf. Isaiah 56:1-8 and Isaiah 60-66) or in other locations of the earth.

cf. Balaam's prophecy in [Numbers 24:18](#) "Edom shall be a possession (יְרֵשׁוּ), Seir, its enemies, also will be a possession, While Israel performs valiantly."

The LXX reads, "'So that the remnant of mankind and all the Gentiles may seek earnestly, by whom My name was called upon,' says the Lord God who does these things," and James quotes this in Acts 15:16-18 to demonstrate that God planned all along to include the Gentiles as authentic believers in the Davidic Kingdom.

¹³⁰ The millennial kingdom of the Messiah on the land of Israel with believing Jews as its main inhabitants along with some believing Gentiles will be one of incredible prosperity and provision for the people. Cf. 9:14 too.

¹³¹ Another comment by God about the prosperity of the coming "great nation" of the descendants of Abraham (cf. Genesis 12:1-3).

¹³² The millennial kingdom guarded by Jesus as the king will be a permanent place of total security and comfort for the mostly Jewish people (cf. Isaiah 56) living on the land of Israel until God transitions the creation from the present realm to the eternal future realm with a new heavens and a new earth.