Bible Synthesis IV

OVERVIEW OF AMOS

Amos was not a prophet or a prophet's son, but he was a herdsman and a gatherer of sycamore fruit (7:14–15). He was not a graduate of the "school of the prophets." His name means "burden." He was raised up of the LORD to pronounce the LORD's "burden" upon His people.

1. General Judgments Against the Nations — Amos 1 – 2

(1) Judgments upon the surrounding nations — 1:1 – 2:3

• *Amos 1:*

— Judgments upon the Surrounding Nations — 1:1 – 2:3

• Judgments against 6 nations:
- Though sent to Israel, he began by announcing judgments upon these heathen nations.
- Notice how he begins each of these warnings: "For three transgressions … and for four, I will not turn away the punishment thereof; because …"

• Compare 1:2 with Joel 3:16. He will be present in the city of Zion in that final day of judgment.

(1. Damascus — 1:3–5

• They "threshed Gilead" — See II Kings 10:32–33; 13:7

• Hazael was anointed king by Elisha — II Kings 8:7–15
- He murdered Ben-hadad to become king
- Elisha wept because of what Hazael would do to Israel.

• God's judgment upon Damascus — 1:5

(2. Philistia — 1:6–8

• Punished "because they carried away captive the whole captivity, to deliver them up to Edom" — 1:6b

• Jehoram was a wicked king in Judah — II Chron. 21:16–17

• Gaza, Ashdod, Ashkelon, Ekron were cities of Philistia.

• The judgment upon them — 1:8
- On whom does the judgment fall?
- The remnant of the Philistines shall perish.

(3. Tyre — 1:9–10

• Punished "because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant"

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Amos 1 — What reasons are given here for judging these five nations?

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Amos 2 — What reasons are given here for judging these three nations?

—Between David (and Solomon) and Hiram, King of Tyre —II Sam. 5:11; I Kings 5:1–12; 9:10–14

- Hiram was ever a lover of David —I Kings 5:1
- He was, however, displeased with Solomon's gift —I Kings 9:10–14. But they later joined their navies —I Kings 10:11, 22.
- Ezekiel 26:2–4 gives the great prophecy against Tyre.

• God's judgment here —1:10

(4. Edom —1:11–12

• Punished "because he did pursue his brother with the sword and cast off all pity …" —1:11
- See Num. 20:14–21; II Chron. 28:17; Oba. 10–12

• Edom — Esau, Jacob's (Israel's) brother.

• See Jeremiah 49:7–17
- "Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." —Jer. 49:17

• Their judgment —1:12
- Teman = Edom, and Bozrah = a principal city

(5. Ammon —1:13–15

• Punished "because they have ripped up the women with child of Gil´ead, that they might enlarge their border" —1:13

• Ammon was of the son of Lot's younger daughter —Gen. 19:38.

• Notice their cruelty.

• See Jer. 49:1–6 — Rabbah, their chief city —1:14
- Also Jer. 49:2–3.

• Notice the judgment —1:15
- See Amos 1:15 and cf. Jer. 49:3 which are similar.

• *Amos 2:*

(6. Moab —2:1–3

• Punished "because he burned the bones of the king of Edom into lime."

• Moab was of the son of Lot's older daughter —Gen. 19:37.

• Jeremiah 48:1–47 gives prophecies against Moab.

• Kerioth (Jer. 48:23, 41) —possibly their chief city.

• Notice the judgment —1:14–15

(2) Judgments upon Judah and Israel —2:4–16

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-1. Judah —2:4–5

- "For three transgressions of Judah, and for four …"
- Their sin: "They have despised the Law of the LORD, and have not kept His commandments"

And – "their lies caused them to err, after the which their fathers have walked." —They substituted lies for the Word of God.

- Notice the judgment —2:5

-2. Israel —2:6–16

- *This is the burden of the book of Amos.*
- "For three transgressions of Israel, and for four…"

(1. An Indictment for Sin —2:6–8

1. Greed —2:6b
2. Lust —2:7a
3. Lust and confusion —2:7b
4. Oppression (Cf. Exod. 22:26–27) —2:8a
5. Oppression —2:8b

(2. The Divine Goodness Toward Them —2:9–12

- What the LORD did for them —2:9–11
- What they did —2:12
  - Compare Jeremiah 11:21with this verse.
  - "Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand"

(3. A Declaration of Judgment to Follow —2:13–16

- God is pressed under them as a loaded cart —2:13
- Therefore, none shall escape the Assyrians by any means —2:14–16
  - They will not have strength —2:14
  - The horse won't even deliver —2:15

2. Specific Judgments Against Israel Contained in three proclamations —Amos 3 – 6

- *Amos 3:*

(1) The sin of presumption —3:1–15

- "Hear" (3:1) —Each of the proclamations begins with this call.

-1. Israel's Privilege Brought Responsibility —3:1–2

- Israel's punishment is proportional to her privilege —3:1b–2

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Amos 3:1–2 — What did Israel's privileged position with God give her in the eyes of God?

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How are we greatly privileged of God?

How does this bring us a greater responsibility?

Amos 3:3–8 — Why is Israel's judgment deserved?

Amos 3:9–15 — In these verses how does God set forth Israel's Judgment?

- Against "the whole family which I brought up from the land of Egypt," meaning all of Israel —3:1b
- "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" —3:2a
  - "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." —Deut. 7:6
  - "He sheweth His Word unto Jacob, His Statutes and His Judgments unto Israel. He hath not dealt so with any nation: and as for His Judgments, they have not known them. Praise ye the LORD." —Psalm 147:19–20

-2. The Prophet's Justification of His Message —3:3–8

- Seven questions (3:3–8):

(1. Can two walk together, except they be agreed? —3:3

- A very notable statement.

(2. Will a lion roar … when he hath no prey? Will a young lion cry out of his den …? —3:4

(3. Can a bird fall in a snare … where no gin is for him? —4:5a

(4. Shall one take up a snare … and have taken nothing at all? —4:5b

(5. Shall a trumpet be blown … and the people not be afraid? —3:6a

(6. Shall there be evil in a city, and the LORD hath not done it? —3:6b

- "evil" = speaking of God's just judgment

(7. The lion hath roared, who will not fear? The LORD God hath spoken, who can but prophesy? —3:7–8

- This is preceded by the statement in 3:7. He will announce His works through His prophets.
- Compare 2:12 where the prophets were told, "Prophesy not."

-3. An Indictment for Sin —3:9–10

- Egypt and Ashdod (one of the cities of the Philistines) are called to witness a people (Samaria) who "know not to do right …."

-4. A Declaration of Punishment —3:11–15

- An adversary — Assyria —3:11–12
  - He will leave only a remnant — notice the graphic description —3:12
- His judgment:
  - Upon the transgressions of Israel —3:14a
  - Upon the altars of Bethel —3:14b

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- Upon all of the great houses of the king of Samaria (Winter house, summer house, the houses of ivory, the great houses) —3:15

(2) The sin of religious orthodoxy —4:1–13

• *Amos 4:*

• "Hear" again —This is the second proclamation —4:1

-1. To the "Kine of Bashan" —4:1–3

- Bashan, a region to the north and east of the Sea of Galilee, famous for its fat cattle — Cf. Ps. 22:12, "… bulls of Bashan …"
- "Kine of Bashan" = The well-fed women of Samaria:
  - They oppress the poor —
  - They are not satisfied (insatiable) —
- They will be taken into captivity —4:2–3
  - They will be led like animals, with hooks.

-2. God's Derisive Invitation to False Worship —4:4–5

- Such worship pleased them ("for this liketh you") —4:5

-3. He Chastened, but They Did Not Repent —4:6–13

- Five times He says, "… yet have ye not returned unto me, saith the LORD." —4:6, 8, 9, 10, 11
- These "natural" disasters were really warnings from God:
  (1. He gave them want of food — but they did not return to Him —4:6
  (2. He sent drought — but they did not return —4:7–8
  (3. He sent plagues — but they did not return —4:9
  (4. He sent pestilence and sword — no repentance —4:10
  (5. He overthrew some — but no repentance —4:11
- SO — "prepare to meet thy God, O Israel." —4:12
  (1. Repent. Or …
  (2. Be ready to meet Him, He is going to kill them.
  [They can meet him and be acquitted, or they *will* meet Him and be judged.]
- His greatness — They must understand this. —4:13

(3) The sin of moral and ethical corruption —5:1 – 6:14

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Amos 4 — In this chapter how does God show that His judgment of Israel was right?

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Amos 5:1–15 — What does God instruct Israel to do as they seek Him?

Why should we respond to God's instruction? (v. 15)

Amos 5;16–27 — What reasons for God's judgment are set forth here?

• *Amos 5:*

• "Hear" again — This is the third proclamation.

-1. A Lamentation Against the House of Israel —5:1–3

• The first proclamation was against Israel's presumption, the second was against their formalism, and now this …

• The Virgin of Israel is fallen — "Up to this time Israel had been unconquered" (Ryrie Study Bible).

• Only 10% would remain (cf. 3:12) —4:3

-2. His Invitation to Seek Him —5:4–15

• "Seek ye me, and ye shall live." —5:4

• Don't seek Bethel —5:5

• "Seek the LORD, and ye shall live" —5:6

• "Seek Him that maketh the seven stars and Orion …" —5:7–9

- His charges against them:
  (1. They hated rebuking judges and those who spoke uprightly —5:10
  (2. They oppressed the poor (trampled, robbed) —5:11
  (3. They perverted justice, taking bribes —5:12
- The prudent shall keep silence —5:13

• Seek good and not evil, that ye may live —5:14–15

-3. The Day of the LORD Is Darkness —5:16–20

• There shall be wailing, because the LORD shall judge —5:16–17

• They sought the "day of the LORD" because they thought it would be light, but it is darkness —5:18–20

- Notice the illustration in 5:19.

-4. He Rejects Their Religious Formalism —5:21–27

• He despises their feasts and offerings —5:21–22

• He wants their songs taken away from Him —5:23

• He wants "judgment" (justice) and righteousness —5:24

• God cared for them through the wilderness, even though they were unable to offer all of His offerings —5:25

• But they have turned to Moloch (where they sacrificed their children) and Chi´un —5:26

• Therefore He will cause them to go into captivity —5:27

- "… saith the LORD, whose name is The God of Hosts"
- See II Kings 17:6, where this was fulfilled.

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• *Amos 6:*

-5. Their Place of Comfort and Culture —6:1–6

- A notable warning —6:1
  - They are comfortable in Zion (Jerusalem), speaking to Judah and its capitol city.
  - They trust in the mountain of Samaria, capitol of the northern kingdom.
- Are Calneh, Hamath, and Gath better than Zion or Samaria? Yet, He says, "Woe." —6:2
- Their luxury and comfort are described —6:3–6

-6. They Shall Go into Captivity —6:7–11

- Those living in the luxury just described will "go captive," for the LORD abhors their excellencies —6:7–8
- Many will die —6:9–10a
- They would not mention the Name of the LORD —6:10b

-7. He Will Judge Them for Their Perversity —6:12–14

- Comparisons to their moral perversity —6:12–13
- He will raise up a nation against them (Assyria) —6:14
  - Hemath —in the northern part of Israel
  - River of the wilderness —was the southern extent of Samaria

3. Symbolic Visions of the Coming Judgment Contained in Five Visions —7:1 – 9:10

• *Amos 7:*

-1. A Vision of Devouring Locusts —7:1–3

- He saw "grasshoppers" in the beginning of the second growth (following the first cutting) —7:1–2a
- Intercession of Amos —7:2b
- The LORD's repentance —7:3

-2. A Vision of Fire —7:4–6

- He saw a fire which consumed "the great deep" —7:4
  - This term, "great deep" appears in Gen. 7:11; Ps. 36:6; Isa. 51:10. The term "deep" alone occurs in Gen. 1:2; 8:2; 49:25; Deut. 33:13; Job 38:30; 41:32; Ps. 42:7; 104:6; 135:6; Pr. 8:28; Isa. 63:13; Ezek. 26:19; 31:4, 15; Hab. 3:10. — It has to do with water in nearly every case. Someone has said that "great deep" here refers to a water source. The fire burns *that*!
- The prophet again intercedes —7:5
- The LORD repents —7:6

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Amos 6 — Again God's judgment is set forth. What reasons for it are given here?

Amos 7:1–6 — What do we learn here from Amos' example about responding to God's judgment?

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Amos 7:7–17 — What do we learn here from Amos' example about responding to God's truth?

Amos 8 — God uses one comparison here for His judgment of Israel. What is it?

What does it indicate?

Amos 9:1–4 — How does God describe His judgment as set forth here?

-3. A Vision of a Plumbline —7:7–9

- Vision: The Lord (*Adonai* - master) standing on a wall that was built using a plumb line —7:7
  - It is s vertical, straight wall
- A question, an answer, and "I will set a plumbline in the midst of my people Israel: I will not pass by them any more" —7:8
- There is no intercession, only definite judgment.
- The plumbline — see II Kings 21:13–14
- The Accusation Against Amos and His Answer —7:10–17

(1. Amaziah urged Amos to flee to Judah —7:12–13

- He was the priest of Bethel, a priest of Jeroboam's calf —7:10a
- He accused Amos of conspiring against Jeroboam II, because Amos had said Jeroboam would die by the sword —7:10b–11
- Amaziah urged Amos to flee to the land of Judah —7:12

–Don't prophesy in Bethel any more, "for it is the king's chapel" —7:13

(2. Amos was not weak and fearful — see his answer —7:14–17

- What he was when God called him and God's call —7:14–15
- He speaks with the authority of the LORD —7:16
- The message to Amaziah —7:17

•*Amos 8:*

-4. A Vision of a Basket of Summer Fruit —8:1–14

- Summer fruit is fully ripe fruit. It will spoil soon.
- Then end is come – judgment will be soon — 8:2–3
- Their sin —8:4–6
- Judgment —8:7–13
  - A famine of the Words of the LORD —8:11
  - Dispersion —8:12–13
- Swearing by the sin of Samaria, by the god of Samaria — They shall fall and never rise up again —8:14

• *Amos 9:*

-5. A Vision of the LORD Judging —9:1–10

- His judgment begins at the place of idolatry —9:1a
- They will not escape it —9:1b–4
  - They cannot flee —9:1b
  - They cannot escape in hell or in heaven —9:2
  - They can climb Carmel or go to the depth of the sea they cannot escape —9:3

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- They will not escape in captivity —9:4

• It is the Lord GOD of hosts that does this —9:5–10
- HE is the One who will do this —9:5
- HE is the Creator and Sustainer —9:6
- HE brought them out of Egypt —9:7
- HIS eyes are upon the kingdom who will destroy it —9:8
  - Only, He will not utterly destroy the house of Jacob.
- He will judge them —9:9–10

4. The Promise of Messianic Blessings —Amos 9:11–15

-1. The Establishment of the Davidic Kingdom —9:11

• See Acts 15:16–18 for when this will take place.

-2. The Nations – "called by my Name" —9:12

• Israel is to be the head of the nations.

-3. The Fruitfulness of the Land —9:13

-4. The Captivity Brought Again to the Land —9:14

• Waste cities rebuilt and inhabited.

-5. This Will Be Permanent —9:15

• There will be security. They will finally possess the land that God promised to Abraham.

END OF AMOS

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Amos 9:5–10 — How does God describe Himself as the Judge?

Amos 9:11–15 — What final blessing is promised here?

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