

AMOS

Author:

Amos means “One who carries a load”. He was a shepherd, and evidently a poor man who earned money by looking after sycamore trees. His village Tekoa was about 9 kilometers south of Bethlehem, 18 kilometers south of Jerusalem.

Date:

Sometime about 760 BC.

Theme:

God is faithful to His people, so they must obey His commands and live in accordance with them; the condition of society as a whole is a reflection of the condition of the individuals who live in it; God is the Supreme Ruler of the world and will punish evil nations; He will also punish His own people who are unfaithful and disobedient to His covenant; because of Israel’s sin God will use other people to uproot them from their land; but He gives a promise of eventual redemption for Israel.

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1 The words of Amos, who was among the shepherds of Tekoa, *the visions* he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. ²And he said,

“The LORD roars from Zion,
and makes his voice heard
from Jerusalem,
and the pastures of the shepherds
mourn and the top of Carmel
withers”.

³ Thus says the LORD:
“For three transgressions
of Damascus, and for four,
I will not turn away its
punishment,
because they have threshed Gilead
with iron threshing implements.

⁴ So I will send a fire into
the house of Hazael,
which will devour the palaces
of Ben-Hadad.

⁵ I will also break the *gate* bar
of Damascus,
and cut off the inhabitant

from the valley of Aven,
and the one who holds the sceptre
from Beth Eden;
and the people of Syria will go
into captivity to Kir”,
says the LORD.

⁶ Thus says the LORD:
“For three transgressions of Gaza,
and for four,
I will not turn away its *punishment*,
because they deported
all the captives,
to deliver *them* up to Edom.

⁷ So I will send a fire on the wall
of Gaza,
which will devour its palaces.

⁸ And I will cut off the inhabitant
from Ashdod,
and the one who holds the sceptre
from Ashkelon,
and I will turn my hand against
Ekron;
and the rest of the Philistines
will perish”, says the Lord God.

⁹ Thus says the LORD:
“For three transgressions of Tyre,

1:1 “*Shepherds* – Amos was no leader in the religious establishment (7:14-15). Often God calls people from very ordinary jobs to do His great work – see Jud 6:11-14; Ps 78:70-71; Matt 4:18-22; 9:9.

“*Tekoa*” – this village was about nine kilometers south of Bethlehem.

“*Visions he saw*” – this means God revealed to him what he has written down. Compare Isa 1:1; Hos 1:1; Joel 1:1.

“*Uzziah*” – 2 Kings 14:21; 2 Chron 26:23. He reigned 792-740 BC.

“*Jeroboam*” – 2 Kings 14:23. This was Jeroboam the Second who reigned 793-753 BC.

“*Joash*” – a variant of Jehoash.

1:2 Jerusalem was the city God made His special dwelling place on earth. His temple was there. See Ps 43:3; 68:16; 132:13-14.

“*Roars*” – compare Jer 25:30. The words signify that God was aroused and pronouncing judgment against sinful people. Those “roars” make up the large part of this book.

“*Withers*” – a severe drought was coming on the land of Israel.

1:3-5 Damascus was (and is) the capital of Syria. For other prophecies concerning it see Isa 17:1; Jer 49:23-27.

1:3 “*Thus says the LORD*” – Amos was not speaking his own words but words God gave him to speak. Compare Jer 1:9-10; 2 Pet 2:21.

“*Transgressions*” – God sees what is going on in the world, and at the right time sends punishment on nations and cities, people and individuals.

Here He speaks of national sins and national punishment.

“*Gilead*” – an area belonging to Israel east of the Jordan River. Syria had captured it and behaved in a very cruel way toward the Israelites there. Now the Syrians had to pay for their sins against God’s people.

1:4 Hazael was king of Syria about 842-796 BC, and Ben-Hadad was his son who ruled about 796-775 BC.

1:5 “*I will also break the gate bar*” – God would send enemy armies to do this. See note at Isa 10:5-6.

“*Kir*” – Isa 22:6. This was probably located somewhere in what is present-day Iran. The valley of Aven and Beth Eden evidently were somewhere in Syria. “Aven” means “evil” or “wickedness”.

1:6 “*Gaza*” – Gen 10:19; 1 Sam 6:17; Zeph 2:4. This was one of the chief cities of the Philistines. It was on the Mediterranean coast, west of Judah.

“*Deported all the captives*” – possibly refers to people in Judah whom they had captured. They would have to pay for this contempt for God’s people.

1:8 Three more chief cities of the Philistines are named in this verse.

“*The rest...will perish*” – there are no Philistines today. The nation has disappeared into history.

“*Lord God*” – see the note at Gen 15:2.

1:9 “*Tyre*” – for other prophecies concerning this city see Isa 23:1-18; Ezek 26:1–28:19.

and for four,
I will not turn away its *punishment*,
because they delivered up
all the captives to Edom,
and did not remember the covenant
of brotherhood.
¹⁰ So I will send a fire on the wall
of Tyre, which will devour
its palaces".
¹¹ Thus says the LORD:
"For three transgressions of Edom,
and for four,
I will not turn away its *punishment*,
because he pursued his brother
with the sword,
and cast off all pity,
and his anger tore continually,
and he kept his wrath permanently.
¹² So I will send a fire on Teman,
which will devour the palaces
of Bozrah".
¹³ Thus says the LORD:
"For three transgressions of the
children of Ammon,
and for four, I will not turn away
its *punishment*,
because they have ripped up
the pregnant women of Gilead,
so they could enlarge their border.
¹⁴ So I will kindle a fire on the wall
of Rabbah,
and it will devour its palaces,

amid shouting in the day of battle,
and a tempest in the day
of the whirlwind;
¹⁵ And their king will go
into captivity,
he and his princes together",
says the LORD.

2 Thus says the LORD:
"For three transgressions of Moab,
and for four,
I will not turn away its *punishment*,
because he burned the bones
of the king of Edom to lime.
² So I will send a fire on Moab,
and it will devour the palaces
of Kirioth;
and Moab will die amid tumult
and shouting *and* the sound
of the trumpet.
³ And I will cut off the judge
from its midst,
and will slay all its princes
with him", says the LORD.
⁴ Thus says the LORD:
"For three transgressions
of Judah, and for four,
I will not turn away its *punishment*,
because they have despised the law
of the LORD,
and have not kept his
commandments,

"*Covenant of brotherhood*"— 1 Kings 5:1,12; 16:30-31. Its sin also was selling people (probably people of Israel) into slavery.

1:11 "*Edom*"— see Gen 25:23-30. The land lay southeast of Judah. For other prophecies about it see Isa 34:5-17; Jer 49:7-22; Ezek 25:12-14; Obadiah.

"*His brother*"— the people of Israel were descended from Jacob, the Edomites from Jacob's brother Esau. God sees the hate, rage, and brutality in any nation and will punish it. Teman was a region and Bozrah a chief city in Edom.

1:13 "*Ammon*"— Gen 19:38; Jer 49:1-6; Ezek 25:1-7; Zeph 2:8-9. This land was east of Israel.

"*Gilead*"— v 3.

"*Enlarge their border*"— observe what nations sometimes do to gain more land for themselves. God will see that they pay for it.

1:14-15 Rabbah was the capital of Ammon. It was destroyed by the Assyrians. Today it is called Amman and is the capital of the kingdom of Jordan. Compare Jer 49:6.

2:1 "*Moab*"— a land east of the Dead Sea, north of Edom, south of Ammon. For other

prophecies concerning it see Isa 15:1—16:14; Jer 48; Ezek 25:8-11; Zeph 2:8-11.

"*Burned*"— in the culture of that day this was considered an evil act. This was not Moab's only sin but was a symbol of the hatred and contempt they showed toward other nations.

2:2 "*Kirioth*"— probably the same as Kir Moab or Kir Hareseth, the capital of Moab. But the Hebrew here may be translated "of her cities".

2:3 "*I will cut off*"— God used an invading army to do this. Compare 1:5.

2:4 From here to the end of this book God speaks of His own people. He has much more to say about their sins than about the sins of other nations. Because they had His law and knew much more truth than other people, they were more guilty and deserved harsher punishment. God determined to punish other nations; He could not let His own people escape punishment. See 3:2.

"*Despised the law*"— the sins of the nations described in 1:3—2:3 were against other people. Judah had sinned grievously against the law of God and the God who gave the law (Jer 6:19; Ezek 20:23-24; Acts 7:53; Rom 3:19).

- and their lies led them astray,
the lies their fathers followed.
- ⁵ So I will send a fire on Judah,
 and it will devour the palaces
 of Jerusalem”.
- ⁶ Thus says the LORD:
 “For three transgressions of Israel,
 and for four,
 I will not turn away its *punishment*,
 because they sold the righteous
 for silver,
 and the poor for a pair of sandals.
- ⁷ They pant after the dust of the earth
that is on the head of the poor,
 and turn aside the way of the humble.
 And a man and his father go
 in to the *same* girl,
 thus profaning my holy name.
- ⁸ And they lie down beside every altar
 on clothes taken in pledge,
 and in the house of their god
 they drink the wine of those
 who have been condemned.
- ⁹ Yet *it was* I who destroyed
 the Amorite before them,
 whose height was like the height
 of the cedars,
- and whose strength was
 like the oaks.
 Yet I destroyed his fruit above,
 and his roots below.
- ¹⁰ “Also *it was* I who
 brought you up from the land of
 Egypt,
 and led you forty years through
 the desert, to possess the land
 of the Amorite.
- ¹¹ And I raised up some of your sons
 as prophets, and some of your
 young men as Nazirites.
Is it not so, O children of Israel?”
 says the LORD.
- ¹² “But you gave the Nazirites
 wine to drink,
 and commanded the prophets, saying,
 ‘Do not prophesy’.
- ¹³ “See, I am weighed down by you,
 as a cart full of sheaves is
 weighed down.
- ¹⁴ Therefore flight will perish
 from the swift,
 and the strong will not strengthen
 his power, nor will the mighty
 deliver himself,

“*Lies*”— may signify idols or false gods. Compare Hab 2:18. Following false gods is a sin against which God repeatedly warned His people – Ex 20:3-6. A worship of gods will always lead people away from the one true God.

“*Fathers*”— or “ancestors” – Josh 24:14-15; Jud 2:10-12,16-19; Jer 9:14.

2:5 “*Fire*”— 1:5,7,10,12,14; 2:2. Since God determined to destroy other kingdoms for their sins, could He pass over guilty and unrepentant Judah? He could not and would not.

2:6-8 Now attention is focused on Israel, especially the northern kingdom (concerning the division of the twelve tribes into two kingdoms see 1 Kings chapter 12). It too was guilty of many sins against God and His law, and had to be punished. The nation as a whole was called to be a holy and righteous people, to have compassion on the poor – Ex 19:3-6; 23:11; Deut 15:7-8,11. Instead they persecuted the righteous and oppressed the poor, and for financial gain were willing to commit any evil – 4:1; 5:11; 8:4-6. They were not interested in justice, only in bribes and profit. The poor and oppressed could not pay bribes and so got no justice.

2:7 “*The same girl*”— another example of despising God’s law (Lev 18:7-8,15; 20:11-12).

“*Profaning my holy name*”— Lev 18:21; 19:12; 21:6; Jer 34:16; Ezek 20:9. God’s name is linked with His people. When they sin His reputation

in the world suffers.

2:8 “*Altar*”— they committed immoral acts at the shrines of their false gods.

“*Pledge*”— a further breach of the law (Ex 22:26-27; Deut 24:12-13,17).

2:9 “*Amorite*”— those who lived in Canaan before Israel took the land (Gen 15:16; Jud 6:10).

2:10 “*Egypt*”— 3:1; Ex 20:2; Deut 8:2; Josh 21:43-45.

2:11 “*Prophets*”— Israel alone of all the nations on earth had men inspired by God to tell the people the Word of God (this was what prophets were – Gen 20:7).

“*Nazirites*”— (Num 6:1-21) were people wholly dedicated to the one true God. Observe that it was God who raised up prophets and Nazirites. Compare Eph 4:11-12.

2:12 This is how Israel treated these great gifts of God. They showed utter contempt for the servants of God and therefore for God Himself. If a Nazirite drank wine he broke his vow of dedication. Israel did not want people fully dedicated to God or people telling them the truth of God. They did not want to be rebuked for their sins by either the lives or words of anyone. Compare 2 Tim 4:3-4.

“*Do not prophesy*”— 7:12-13; Isa 30:10; Jer 11:21; Micah 2:6. It is sad when people do not have the truth, but sadder still when they do not want the truth.

2:13-16 There could be no escape for such people even if they were God’s chosen nation.

¹⁵ Nor will the one who handled
the bow be able to stand;
and *the one who is swift*
of foot will not escape,
nor will the one who rides a horse
deliver himself.

¹⁶ And the bravest of the mighty
will run away naked in that day",
says the LORD.

3 Hear this word that the LORD has
spoken against you, O children of Israel,
against the whole family which I brought
up from the land of Egypt, saying,

² "You only have I known of
all the families of the earth,
therefore I will punish you for all
your evil deeds.

³ Can two walk together,
unless they are in agreement?

⁴ Will a lion roar in the forest,
when he has no prey?
Will a young lion cry out of his den,
if he has caught nothing?

⁵ Can a bird fall in a snare
on the earth,
where there is no trap for it?
Will a trap spring up from
the ground,
if it has caught nothing at all?

⁶ Will a trumpet be blown in the city,
without the people being afraid?
Will there be a disaster in a city,
without the LORD causing it?

⁷ Surely the Lord God does nothing
without revealing his secret
to his servants the prophets.

⁸ The lion has roared!
Who will not fear?
The Lord God has spoken!
Who can but prophesy?

⁹ Make a proclamation in the palaces
at Ashdod, and in the palaces
in the land of Egypt, and say,
"Assemble on the mountains
of Samaria,
and see the great tumults in her midst,
and the oppression within her".

¹⁰ "For they do not know how
to do right", says the LORD,
"who store up in their palaces
the gains of violence
and robbery".

¹¹ Therefore thus says the Lord God:
"*There will be an enemy*
surrounding the land,
and he will deprive you of
your strength,
and your palaces will be plundered".

¹² Thus says the LORD:

2:16 "In that day"— the day when He sent the Assyrian army to punish Israel (2 Kings 17:5-23).
3:1 2:10.

"Whole family"— not just the ten tribes of the northern kingdom but Judah and Levi also.

3:2 "You only"— Ex 19:5-6; Deut 10:15-17.

"Known"— the word here indicates a special intimate relationship.

"Therefore"— they may have thought that since they were God's special people, God would not punish them for their sins (compare Matt 3:7-10). The exact opposite was true. He would punish them because they were His people. Great privileges bring great responsibilities, and when these are ignored great punishment is sure to follow.

3:3 God and Israel could not go on together unless Israel was in agreement with God's laws and ways. If Israel would not agree there must be the punishment of separation. Compare Hos 1:2-9.

3:4-5 Every event has a cause. Lions roar thinking of their prey. They growl when they are eating it. Birds are not caught without a trap or snare. And traps and snares do not catch something if there is nothing there. Amos means that God was roaring against them (1:2) and had laid a trap for them.

3:6 People tremble when a trumpet sounds an alarm – Joel 2:1. Disaster coming on a city is like a trumpet sound from God. It does not come without cause and the cause is the Lord Himself.
3:7-8 Here Amos applies the above illustrations. Why is he there warning them of coming disaster? Because God had revealed to him what was coming and told him to prophesy. His prophesying was God roaring like a lion through him and the roar was a sure sign that disaster was coming on them. Compare Hos 5:14.

3:7 "Revealing His secret"— this God did throughout the Bible. He told people in advance what He would do – Isa 46:10.

3:8 "Prophesy"— why did Amos come to Israel to speak God's message? He felt an inner compulsion.

3:9-10 People who did not have God's law and did not know God are called as witnesses against Israel. Even such people could see that what Israel was doing was wrong.

3:11 The rich and powerful in Israel hoarded their wealth and oppressed the poor – 2:6-7. God would deal with them as they dealt with others (see note at Ps 18:25-26).

"Enemy"— Assyria.

3:12 There would be only a few survivors of the Assyrian captivity (Isa 10:20-23; 11:11).

“As a shepherd takes out of the mouth
of a lion two legs,
or a piece of an ear, so will
the children of Israel
who live in Samaria be taken out
on the corner of a bed,
and to Damascus *on* a couch.
¹³ Listen and testify against
the house of Jacob”,
says the Lord God, the God of hosts,
¹⁴ “That in the day that I punish Israel
for his transgressions,
I will also punish the altars of Bethel,
and the horns of the altar
will be cut off,
and fall to the ground.
¹⁵ And I will strike the winter house
with the summer house,
and the houses of ivory will perish,
and the great houses will come
to an end”, says the LORD.

4 Hear this word, you cows of Bashan,
who *are* on the mountain
of Samaria,
who oppress the poor,
who crush the needy,
who say to their husbands,

“Bring *something*,
and let us drink”.
² The Lord God has sworn
by his own holiness:
“See, the days are coming on you
when he will take you away
with hooks,
and your posterity with fishhooks.
³ And you will go out the breaks
in the wall,
each one *straight* ahead of her,
and you will throw down
your riches in the palaces”,
says the LORD.
⁴ “Come to Bethel, and transgress!
At Gilgal multiply transgression!
And bring your sacrifices
every morning,
and your tithes every three years,
⁵ And offer a sacrifice of thanksgiving
with yeast,
and proclaim *and* announce
the freewill offerings:
for this you love *to do*,
O children of Israel”, says
the Lord God.
⁶ “But I have also given you cleanness
of teeth in all your cities,

3:14 “Punish”— 2:6; 3:2.

“Bethel”— this town was a center for idolatry in Israel (1 Kings 12:26-33).

3:15 This verse speaks of wealth and luxury. God would destroy all that because it was based on selfishness and contempt for the poor (4:1). See 1 Tim 6:6-19.

4:1 “Bashan”— the cows of Bashan were fat and sleek and fed on the finest pasturelands in Israel. The prophet compares the wealthy women of Israel to them.

“Needy”— 2:6-7; 5:11; 8:4-6. These women ate the finest things and cared not at all whether the poor had anything at all to eat.

“Drink”— luxury and pleasure are all they thought about while the needy died on their doorsteps (compare Luke 16:19-25).

4:2 “Sworn by His holiness”— the Almighty speaks in this solemn and emphatic way so that the people might understand the gravity of their situation, the certainty of their danger. God has compassion on the poor and when people oppress them He sees it and one day He will arise in anger to punish the oppressors.

“Hooks”— compare 2 Chron 33:11. The Assyrians actually put hooks through the lip or nose of prisoners of war and led them away with ropes. God is declaring here that this is fitting punishment for anyone who selfishly oppresses

the poor.

4:4-5 He tells them to go ahead and do what He knows they are determined to do anyway (compare Rom 1:28). Here He is speaking ironically. Bethel and Gilgal were once places where God’s people erected memorials to the one true God, but Israel now worshiped false gods there (Gen 28:10-19; 35:1; Josh 4:20-24).

4:4 “Morning”— Ex 29:38-42; Num 28:3-4.

“Tithes”— Lev 27:30-32; Num 18:21.

“Every three years”— or “on the third day”.

4:5 “Thanksgiving”— Lev 7:12-13. They were thanking idols for what God alone had given.

“Freewill offerings”— Ex 36:3; Lev 7:16; 22:18. They were giving God’s offerings to idols.

“Love to do”— their offerings, indeed their whole religion, was hypocritical and vain. So twisted can the mind and heart of people become. See Jer 17:9; Prov 14:12.

4:6-12 The Lord speaks of methods He had used to turn His people back to Him. They were chastisements and warnings. But Israel refused to repent and stubbornly went on its own way, so there was no remedy – Hos 11:7; 2 Kings 17:14-20.

4:6 “Cleanness of teeth”— indicating nothing to eat. God sent famines to Israel because of their sins – 1 Kings 18:2; 2 Kings 4:38; 6:25; 8:1. But the people did not heed these warnings.

and lack of bread in all your places.
Yet you have not returned to me”,
says the LORD.

⁷ “And I have also withheld
the rain from you,
three months before the harvest;
and I caused it to rain on one city,
and withheld the rain on another city.
One part was rained on, and the piece
which was not rained on dried
up.

⁸ So two or three cities wandered
to another city to drink water,
but they were not satisfied.
Yet you have not returned to me”,
says the LORD.

⁹ “I have struck you with blight
and mildew.
When your gardens and
your vineyards and your fig trees
and your olive trees increased,
the locust devoured *them*.
Yet you have not returned to me”,
says the LORD.

¹⁰ “I have sent plague among you,
like the *plague* of Egypt.
I have slain your young men
by the sword,
and have taken away your horses,
and have made the stench
of your camps to come up into
your nostrils.
Yet you have not returned to me”,
says the LORD.

¹¹ “I have overthrown *some* of you,

as God overthrew Sodom
and Gomorrah,
and you were like a firebrand
snatched out of the blaze.
Yet you have not returned to me”,
says the LORD.

¹² “Therefore this is what
I will do to you,
O Israel; *and* because
I will do this to you,
prepare to meet your God, O Israel”.
¹³ For, see, he who forms the mountains,
and creates the wind,
and declares his thought to man,
he who darkens the morning,
and treads on the high places
of the earth,
The LORD God of hosts is
his name.

5 Hear this word,
a lament which I take up against you,
O house of Israel:

² “The virgin Israel has fallen.
She will rise no more.
She is forsaken on her land;
there is no one to raise her up”.

³ For thus says the Lord God:
“The city that marched out
a thousand *strong* will have
a hundred left,
and that which marched out
a hundred *strong* will leave
only ten to the house of Israel”.

⁴ For thus says the LORD to the house

4:7-8 Drought was another way God chastised and warned His people – 1 Kings 17:1; Jer 3:3.

4:9 Deut 28:22; Joel 1:4-12.

4:10 “*Egypt*” – Exodus chapters 7–12.

“*Sword*” – God sent war to Israel. He used their enemies against them so He says “I have slain”.

4:11 “*Sodom*” – Gen 19:24-25. God completely destroyed some places in Israel (probably using foreign armies). Compare Isa 1:5-9. Israel itself as a nation had just barely survived. All these various punishments were in accordance with His own Word to Israel long before, and they should have understood and turned to God. See Lev 26:14-39; Deut 28:15-35.

“*Yet you have not returned to me*” – this was their most grievous sin and the root cause of their other sins and the punishment which came on them. Compare Ps 107:10-13, 17-19, 33, 34, 43.

4:12 They had ignored all His words, warnings, chastisements, and methods. So God would bring on them one final punishment – 3:11-15. There would be no escape for the nation as a whole,

and they should prepare to face God’s judgment. This may be the meaning of “prepare to meet your God”. But this phrase may also be taken as a call to repentance. They should turn their backs on their sins and prepare to hear what God has to say to them. Compare 5:4-6.

4:13 The God with whom they must deal is the almighty Creator of the universe (Gen 1:1; Isa 40:25-26; 42:5).

“*Declares his thoughts to man*” – 3:7; Dan 2:28; 2 Cor 2:10. The Bible as a whole is a revelation of God’s thoughts.

5:1 Amos accepts the fact that God will execute His judgment on Israel and grieves as if it were already done.

5:2 “*Virgin Israel*” – compare 2 Kings 19:21; Isa 23:12; Jer 14:17; 18:13. The words personify Israel but do not mean Israel was pure.

“*Never to rise again*” – this means only that the northern kingdom as such was to be destroyed forever.

5:3 See 3:11-12; Isa 6:13.

of Israel,
 “Seek me, and you will live.
⁵ But do not seek Bethel,
 do not go to Gilgal,
 and do not travel to Beersheba.
 For Gilgal will surely go into
 captivity,
 and Bethel will come to nothing”.
⁶ Seek the LORD, and you will live;
 otherwise he will break out
 like fire in the house of Joseph,
 and devour *it*, with no one
 in Bethel to quench *it*.
⁷ You *are those* who turn judgment
 to bitterness,
 and abandon righteousness
 in the earth.
⁸ Seek *him* who made the Pleiades
 and Orion,
 and turns the shadow of death
 into morning and darkens day
 into night,
 who calls for the waters of the sea
 and pours them out on the surface
 of the earth;
 the LORD *is* his name.
⁹ He causes destruction to burst out
 against the strong,
 so that destruction comes

to the fortress.
¹⁰ They hate the one who rebukes
 in the gate,
 and they abhor him who speaks
 uprightly.
¹¹ Therefore, since you trample
 on the poor,
 and compel him to give wheat,
 though you have built houses
 with dressed stone,
 you will not live in them.
 You have planted pleasant vineyards,
 but you will not drink wine
 from them.
¹² For I know your many transgressions,
 and your enormous sins.
 You afflict the just. You take a bribe,
 and you turn away the poor
 in the gate *from their right*.
¹³ Therefore the prudent keeps
 silent at that time;
 for it *is* an evil time.
¹⁴ Seek good, and not evil,
 that you may live,
 and so the LORD, the God of hosts,
 will be with you, as you have
 spoken.
¹⁵ Hate evil, and love good,
 and establish justice in the gate.

5:4 “*Seek me and you will live*”– Ezek 18:30-32; Jer 29:13; Isa 55:6-7; 45:19.

5:5 “*Gilgal*”– 4:4. He is saying that idols cannot help them.

“*Beersheba*”– evidently this town, far to the south in Judah, had also become a place of idolatry. See 8:14.

“*Nothing*”– or “grief”, or “wickedness” – in Hebrew “*Aven*”, which has various meanings. Here it probably refers to Bethel as “*Beth Aven*” (Hos 4:15).

5:6 “*Fire*”– Deut 4:24; Heb 10:26-31; 12:29.

“*House of Joseph*”– here signifies the whole kingdom of Israel. Ephraim, the dominant tribe in Israel, was descended from Joseph – Gen 41:52; 48:17-20.

“*Bethel*”– the false god at Bethel could not even save itself, let alone Israel.

5:7 Amos begins again to describe some of the sins that were bringing God’s judgment on Israel. They were sins against justice and righteousness. Israel had become a thoroughly corrupt society where people as a whole only thought of what they could get, and not of how they could help others.

5:8-9 He reminds them again of the God who was watching them – 4:13. The Creator of the universe was well able to judge and punish Israel if the people would not seek Him.

5:8 “*Pleiades and Orion*”– two well-known constellations. See Job 9:9.

5:10 All they wanted was to do what they pleased and get away with it. Justice and truth meant nothing to them. See the danger of this in 2 Thess 2:11-12.

5:11 See again God’s regard for the poor – 2:7; 4:1; 8:4,6. God would see to it that their oppressors would pay for their crimes – 3:15; 4:1-3.

5:12 “*I know*”– Hos 5:3; Heb 4:13.

“*Bribe*”– Ex 23:8; Ps 15:5; Prov 15:27; Eccl 7:7; Isa 1:23; 33:15. The Bible condemns those who demand bribes and those who give bribes to pervert justice. It says nothing about the helpless who are forced to give tips or bribes to get anything done (as in so many offices in India). In such cases the responsibility and the sin belongs to those who demand bribes.

5:13 A prudent man knows when to speak out and when it is useless to speak out.

5:14 “*Live*”– vs 4,6. Seeking God means to seek good and to turn from evil. God meets those who do this with forgiveness and blessing. Compare Jam 4:8-10.

“*As you have spoken*”– God was not with them; they were deceiving themselves (compare Hos 5:6,15).

5:15 Ps 97:10; Isa 1:16-17; Rom 12:9.

It may be that the LORD God of hosts will be gracious to the remnant of Joseph".
 16 Therefore the LORD, the God of hosts, the Lord, says this:
 "Wailing *will be* in all the streets, and they will say in all the highways,
 'Alas! alas!' And they will call the farmer to mourning, and those who are skilled in laments to wailing.
 17 And in all the vineyards *there will be* wailing; for I will pass through your midst", says the LORD.
 18 "Woe to you who desire the day of the LORD!
 What will it *mean* for you? The day of the LORD is darkness, and not light.
 19 As if a man flees from a lion, and a bear meets him; or goes into the house and leans his hand on the wall, and a serpent bites him.
 20 *Will* not the day of the LORD be darkness, and not light? Very dark with no brightness in it?
 21 "I hate, I despise your feast days, and I will not savour your solemn

assemblies.
 22 Though you offer me burnt offerings and your grain offerings, I will not accept *them*; nor will I have regard for your peace offerings of fattened animals.
 23 Take away from me the noise of your songs, for I will not hear the music of your harps.
 24 But let justice flow down like water, and righteousness like a mighty stream.
 25 "Did you offer sacrifices and offerings to me in the desert forty years, O house of Israel?
 26 But you carried the tabernacle of your Moloch and Kiyun, your idols, the star of your god, which you made for yourselves.
 27 Therefore I will cause you to go into captivity beyond Damascus", says the LORD, whose name is The God of hosts.

6 Woe to those *who are* at ease in Zion, and trust in the mountain of Samaria, notable *men* of the chief

"*It may be*" – Ex 33:19. Even if they repented they would not deserve His mercy, and they would have to wait and prove their repentance was genuine.

"*Remnant*" – God had already determined to destroy the kingdom of Israel and only some survivors would receive mercy – 3:11-12.

5:16-17 God says this because He knew that Israel at that time would not repent and seek Him.

5:17 "*I will pass through*" – in judgment like a roaring lion – 1:2; 3:8.

5:18-20 Isa 2:10-21; 13:6; Joel 1:15; 2:1-2,11; 3:21. Evidently some in Israel did not understand what the day of the LORD would be like. On that day there would be absolutely no escape for the wicked.

5:21-24 Compare Isa 1:11-17.

5:22 "*Burnt...and grain offerings*" – Leviticus chapters 1 and 2. Some worship can never be acceptable to God. Jesus spoke of the kind of worship God wants – John 4:23-24.

"*Peace offerings*" – notes at Leviticus chapter 3.
5:23 "*Harp*" – the fault was not in their music but in their hearts.

5:24 Ps 89:14; Jer 9:24; 22:3; Micah 6:8; Matt 5:6,10,20. No one who perverts justice and

puts righteousness to one side (as Israel did) can be pleasing to the one true God, and the worship of such people will never be acceptable.

5:25 Israel was disobedient in the desert. That is why they had to wander there forty years – Num 14:22-35. What if they brought sacrifices to God? Sacrifices without obedience is not acceptable to Him. See 1 Sam 15:22-23.

5:26 What good are sacrifices and religious ceremonies and worship when people do things God hates? How could they even imagine God was with them when they trampled underfoot one of His most important laws – Ex 20:3-6? Compare Hos 8:11-13. The first three lines of this verse may be translated in various ways. It could be "You have lifted up Sakkuth your king and Kiyun your idols, your star-gods". Or, according to the Septuagint, "You have lifted up the shrine of Moloch and the star of your god Raphan, their idols" (compare Acts 7:43 – a quotation from the Septuagint).

5:27 Their disobedience would have a very painful result.

"*Captivity*" – 4:2; Hos 5:14; 9:3.

"*Beyond Damascus*" – in the land of Assyria.

6:1-7 Amos here describes the sin of complacency

of the nations,
to whom the house of Israel comes!
² Go to Calneh, and see;
and go from there to Hamath
the great.
Then go down to Gath of
the Philistines.
Are you better than these kingdoms?
Or is their border greater than
your border?
³ You who would put the day
of disaster far off,
and cause the seat of violence
to come near,
⁴ who lie on beds of ivory,
and stretch out on your couches,
and eat the lambs from the flock,
and the calves from the midst
of the stall,
⁵ who chant to the sound of the harp,
and invent musical instruments
for themselves, like David,
⁶ who drink wine from bowls,
and anoint yourselves with
the best ointments,
but are not grieved at the ruin
of Joseph.
⁷ Therefore they will now go away

captive with the first who
go away captive,
and the banqueting of those
who stretch themselves out
will pass away.
⁸ The Lord God has sworn by himself,
the LORD God of hosts says,
“I abhor the arrogance of Jacob,
and hate his palaces.
Therefore I will deliver up the city
with all that is in it”.
⁹ And it will happen, if ten men remain
in one house, that they will die. ¹⁰ When an
uncle, with someone who burns *bodies*, picks
up the bodies to take them out of the house,
he will say to him who is in a corner of the
house, “*Is there anyone with you?*” And
he will say, “No”. Then he will say, “Hold
your tongue! For we must not mention the
name of the LORD”.
¹¹ For, see, the LORD gives a command,
and he will smash the great house
to pieces,
and the little house to bits.
¹² Do horses run on the rock?
Does *one* plow *there* with oxen?
For you have turned justice into gall,
and the fruit of righteousness

and pronounces God’s judgment on it. See also Isa 32:9-11; Zeph 1:12-13. God had been like a lion roaring against them, pointing out their terrible sins and threatening terrible punishment – 1:2; 2:4-8; 3:14-15; 4:1-3; 5:16-17. It was no time for complacency and feelings of security, but for repentance and turning to God with all their heart and mind and strength. Complacency was the result of unbelief. It was utter foolishness and made more certain their destruction. See Prov 1:32. Today, in the light of the teachings of Jesus such as Matt 4:17; 5:29-30; 7:13-14; 13:49-50; 16:24-27; 25:26, complacency, smug self-satisfaction, is a mark of the utmost folly.

6:1 “*At ease*” – this was carnal security, thinking they were secure in themselves no matter what God or His prophets had to say.

6:2 Hamath was a city in Syria about 180 kilometers north of Damascus. Perhaps Calneh was a city near there.

“*Gath*” – Josh 11:22; 13:3. It is unclear why Amos makes the comparison he does in this verse. Doubtless it was understood by those who heard him.

6:3 “*Put...off*” – in their thinking they would not admit a day of disaster was near, and by refusing to do so they brought that day nearer.

6:4-6 Here is a picture of their complacency. They refused to think of God’s coming judgment and

sought only luxury and pleasure.

6:5 “*Like David*” – 1 Sam 16:15-23; 2 Sam 23:1. There is nothing wrong with this in its time and place. But that was not the time and place for it.

6:6 “*Not grieve*” – compare Ps 119:136; Jer 9:1; 13:17; Ezek 9:4-6; Joel 2:12-13; Matt 5:4; Luke 19:41.
“*Joseph*” – note at 5:6.

6:7 “*They*” – the careless and hardened who cared nothing for either God or man.

6:8 “*Sworn by Himself*” – compare Heb 6:13-14.
“*I abhor the arrogance*” – see Prov 6:16-17; Isa 2:12-18.

“*Palaces*” – or fortresses (the Hebrew word can mean either). God hated their luxury and unreasoning confidence in their own wealth and strength.

6:9-11 This is the sort of situation that would develop when the enemy captured the city of Samaria. There would be great slaughter and destruction, and fear even to mention the name of the true God.

6:12 Israel’s leaders had been acting against both reason and God’s order in the world. Horsemen and farmers had better sense than they.

“*Justice into gall*” – they perverted justice and by that means harmed and killed the helpless – 2:7; 5:7,12. See an illustration of this in 1 Kings 21:1-16.

into poison,
 13 you who rejoice in nothing,
 who say, "Did we not take power
 for ourselves by our own
 strength?"
 14 "But, see, I will raise up against
 you a nation, O house of Israel",
 says the LORD, the God of hosts,
 "and they will afflict you from
 the entrance
 of Hamath to the river of
 the wilderness".

7 This is what the Lord God showed me:
 I saw *that* he was forming a swarm of
 locusts at the beginning of the late crop,
 and saw *it was* the late crop after the king's
 mowing. ²And it came about when it had
 finished eating the grass of the land, *that*
 I said,

"O Lord God, forgive, I beg you.
 How can Jacob stand?
 For he *is* small".

³The LORD relented about this. "It will
 not be", said the LORD.

⁴This is what the Lord God showed me:
 I saw the Lord God calling to contend by
 fire, and it consumed the great deep, and
 was eating up a part of *the land*.

⁵Then I said, "O Lord God, stop, I beg

you. How will Jacob stand? For he *is* small".

⁶The Lord relented about this. "This also
 will not be", said the Lord God.

⁷This is what he showed me: I saw the
 Lord standing on a wall *made* with a plumb
 line, with a plumb line in his hand. ⁸And
 the LORD said to me,

"Amos, what do you see?"
 And I said, "A plumb line".

Then the Lord said, "See, I will set a plumb
 line in the midst of my people Israel. And I
 will not pass by them any longer.

⁹"And the high places of Isaac
 will become desolate,
 and the sanctuaries of Israel
 will be laid waste;
 and I will rise against the house
 of Jeroboam with the sword".

¹⁰Then Amaziah, the priest of Bethel, sent
 word to Jeroboam king of Israel, saying,
 "Amos has conspired against you in the midst
 of the house of Israel. The land is not able
 to bear all his words. ¹¹For Amos says this:
 'Jeroboam will die by the sword,
 and Israel will surely be led away
 captive from their own land.' "

¹²Also Amaziah said to Amos, "O seer,
 go! Run away to the land of Judah, and eat
 food there, and prophesy there. ¹³But do
 not prophesy any more at Bethel, for it is

"*Righteousness into poison*"— 5:7. They perverted
 the righteousness God required into self-
 righteousness and pride and an excuse to
 exalt themselves and despise others. Compare
 Luke 18:9-14.

6:13 "*In nothing...strength*"— or "in Lo Debar...
 Karnaim" (towns east of the Jordan River
 in Gilead). In Hebrew Lo Debar means
 "nothing", and Karnaim means "horns"
 (power or strength).

6:14 "*A nation*"— Assyria (Isa 10:5-6).

"*From the entrance of Hamath to the river of the
 wilderness*"— or "the valley of the Arabah"— the
 whole land of Israel from the northernmost
 boundary to the Dead Sea.

7:1 "*Showed me*"— in a vision.

"*A swarm of locusts*"— God was
 preparing them to send on Israel for their
 punishment. Compare Joel chapter 1.

7:2 "*I said*"— compare Gen 18:23-33;
 Ex 32:11-13,31,32.

"*Jacob*"— the people of Israel.

7:3 "*Relented*"— Ex 32:14; Deut 32:36; Jer 18:8;
 26:19; Hos 11:8.

"*Not be*"— the locust plague described in Joel
 was at a different time.

7:4 "*By fire*"— perhaps a judgment like the one

that came on Sodom (Gen 19:23-28).

7:7-8 The Lord here compares Israel to a wall. He
 wanted Israel to be "straight". When He tested
 them He found them altogether crooked. So the
 wall had to come down.

7:9 He would not send a devastating plague of
 locusts or destroying fire, but He would send an
 enemy army to destroy their places of idolatry
 and many of the people.

"*Isaac*"— Jacob's father here signifies the people
 of Israel.

"*Jeroboam*"— 1:1; Hos 1:1.

7:10 Bethel was a place of idolatry — 4:4; 5:5-6;
 1 Kings 12:28-30. So Amaziah was an idolatrous
 priest and not a true one. He did his best to get
 rid of God's prophet Amos.

"*Not able to bear his words*"— in other words,
 could not bear the truth. Compare 5:10.

7:11 Amos did not say Jeroboam himself
 would die by the sword, and Jeroboam did not
 (2 Kings 14:29). The sword did come on the "house
 of Jeroboam" — v 9; 2 Kings 15:8-10.

7:12 "*Seer*"— 1 Sam 9:9. Amos told Israel what he
 saw in visions. So Amaziah sarcastically calls
 him a "seer" (one who sees).

7:13 Bethel was a wicked king's temple; the
 temple of the King of heaven was in Jerusalem.

the king's sanctuary, and the king's court".

¹⁴Then Amos answered and said to Amaziah, "I was not a prophet, and not the son of a prophet, I but I was a shepherd, and a gatherer of sycamore figs. ¹⁵And the LORD took me as I followed the flock, and the LORD said to me, 'Go, prophesy to my people Israel.' ¹⁶Now therefore hear the word of the LORD. You say,

'Do not prophesy against Israel,
and do not drop *your words*
against the house of Isaac.'

¹⁷"Therefore thus says the LORD:

"Your wife will become a prostitute
in the city,
and your sons and your daughters
will fall by the sword,
and your land will be divided by line,
and you will die in a defiled land,
and Israel will surely go
into captivity out of his land.' "

8 This is what the Lord God showed me:
I saw a basket of summer fruit.

²And he said, "Amos, what do you see?"
And I said, "A basket of summer fruit".
Then the LORD said to me, "The end has
come on my people Israel. And I will not
pass by them any longer. ³And the songs of
the temple will become wailing sounds in
that day, says the Lord God. *There will be*
many dead bodies everywhere. They will
throw *them* out in silence".

7:14-15 Amaziah was completely mistaken in his view of Amos. So Amos explained that he was not a professional prophet, that was not how he earned his bread (v 12), and that the king of Judah had not sent him to "conspire" in Israel (v 10). He came to Israel only because God sent him.

7:16 "Now therefore, hear"—since God had sent him to prophesy he would do so whether Amaziah or Israel liked it or not.

7:17 Amos repeats his prophesy that Israel would go into exile (5:27) and adds predictions concerning Amaziah.

8:1 "Showed me"— 7:1,4,7.

8:2 When fruit is ripe men pluck it and take it away. So Assyria would do to Israel.

8:3 "Wailings"— 5:16-17. This phrase may also be translated "the temple singers will wail".

"Silence"— was Amos about to plead for Israel as he did in 7:2,5? God did not want to hear it for He had decided that this punishment must come on them.

8:4-5 Again we see God's concern for the poor and

⁴ Hear this, you who swallow up
the needy, and do away
with the poor of the land,

⁵ Saying, "When will the new moon
be gone, that we may sell grain?
And the Sabbath, that we may
set out wheat *for sale*,
making the ephah small,
and the shekel great,
and falsifying the balances
by deceit,

⁶ that we may buy the poor for silver,
and the needy for a pair
of shoes, yes,
and sell the refuse of the wheat?"

⁷The LORD has sworn by the excellence
of Jacob, "Surely I will never forget any of
their deeds.

⁸ Will the land not tremble for this,
and everyone mourn
who lives in it?

And all of it will swell like
the river *Nile*;

and it will be tossed up and subside,
like the river of Egypt.

⁹"And this will come about in that day,
says the Lord God:

I will cause the sun to go down
at noon, and darken the earth in
broad daylight.

¹⁰ And I will turn your feasts into
mourning,
and all your songs into lamenting,

needy— 2:6-7; 4:1; 5:12. Merchants cared nothing for the sufferings they caused the poor. They were greedy for gain and practiced dishonesty to get it. Even their religious festivals and days of rest were a burden to them because they could not do business at those times.

8:5 "Falsifying the balances"— Deut 25:15; Prov 11:1; 16:11; Hos 12:7; Micah 6:10-11.

8:6 2:6.

8:7 "The excellence of Jacob"— the Lord Himself. Compare 6:8.

"Never forget"— this speaks of the certainty of punishment for an unbelieving, unrepentant people. See Hos 8:13. Compare Jer 31:34; Heb 8:12; 10:17.

8:8 Egypt's great river, the Nile, every year during the rainy season would rise by as much as 25 feet and flood all the surrounding land. God's judgment would be like that.

8:9 Compare 5:18. The day God speaks of here is not the "day of the LORD", but it is something like it, in some ways a little picture of it.

8:10 Verse 3.

and bring sackcloth on every waist,
and baldness on every head,
and make it like the mourning
for an only son,
and its end like a bitter day.

- ¹¹ “See, the days come”,
says the Lord God,
“when I will send a famine
on the land;
not a famine of bread,
or a thirst for water, but of hearing
the words of the LORD.
¹² And they will wander from sea to sea,
and from the north to the east,
running here and there to seek
the word of the LORD,
and will not find it.
¹³ “In that day the beautiful virgins
and young men will faint for thirst.
¹⁴ Those who swear by the sin
of Samaria, and say,
‘Your god, O Dan, lives!’
and, ‘The way of Beersheba lives!’
will fall,
and never rise up again”.

9 I saw the Lord standing by the altar,
and he said,
“Strike the top of the doorposts,
so that the thresholds shake,
and break on the heads of them all.
And I will slay the last of them
with the sword.
The one among them who flees
will not get away,

and the one among them
who escapes will not be rescued.
² Though they dig into *hell*,
my hand will take them from there.
Though they climb up to heaven,
I will bring them down from there.
³ And though they hide themselves
on the top of Carmel,
I will search them out and take *them*
from there.
And though they hide from my sight
in the bottom of the sea,
I will give a command to
the serpent there, and it will
bite them.
⁴ And though they go into captivity
in front of their enemies,
I will command the sword there,
and it will slay them.
And I will set my eyes on them
for disaster, and not for good”.
⁵ The Lord God of hosts *is* he who
touches the land, and it melts,
and all who live there mourn,
and all of it rises like the river *Nile*
and subsides like the river
of Egypt.
⁶ He *it is* who builds his upper
rooms in the heavens,
and places his foundation on
the earth.
He *it is* who calls for the waters
of the sea,
and pours them out on the surface
of the earth.

“Sackcloth”— Gen 37:34; 2 Sam 3:31; 21:10; Isa 3:24.

“Baldness”— Isa 7:20; Jer 47:5.

8:11 “*A famine of...words of the LORD*”— surely the worst of all possible famines. The people would be left without a word of encouragement or comfort or rebuke or hope or warning or guidance. God would no longer speak to them through His prophets, and they would have to face His judgments without a word from Him. Compare Prov 1:22-33, especially vs 28,29; Hos 5:6,15.

8:12 Compare Ezek 20:1-3,31. When they had God’s Word they would not obey it. This was their punishment. They would understand something of its great value when it was taken away from them.

8:13 “*Thirst*”— he probably means both physical and spiritual thirst.

8:14 “*Sin*”— the idol of Samaria. Compare Jer 11:13; 32:34.

“*god*”— or “*power*”.

“*Dan*”— 1 Kings 12:28-29.

“*Beersheba*”— 5:5.

“*Will fall*”— Hos 8:4.

9:1 “*I saw*”— 7:1.

“*The altar*”— probably the one at Bethel (7:13).

“*Strike*”— this signified the destruction of the place of worship there (3:14).

“*I will slay*”— God would use Israel’s enemies as His instruments.

9:2-4 Compare Ps 139:7-12. For Israel there would be no possibility of escape from God Who is everywhere.

9:2 “*Into hell*”— or “to Sheol” (note at Gen 37:35).

9:3 “*Carmel*”— a mountain in Israel.

9:4 “*For disaster and not for good*”— compare 2 Chron 16:9. We can well imagine the fearful condition of a people or an individual whom God determines to punish.

9:5 “*Melts*”— Ps 46:6; 68:2; Heb 12:29.

“*Egypt*”— 8:8.

9:6 A beautiful picture of the work of the Creator. It was He with whom Israel had to deal.

The LORD is his name.
⁷ “Are you not like children
of the Ethiopians to me,
O children of Israel?”
says the LORD.
“Did I not bring Israel up out
of the land of Egypt?
And the Philistines from Caphtor,
and the Syrians from Kir?
⁸ See, the eyes of the Lord God
are on the sinful kingdom,
and I will destroy it from the face
of the earth.
Yet I will not totally destroy
the house of Jacob,
says the LORD.
⁹ For, see, I will give a command,
and will sift the house of Israel
among all the nations,
like *grain* is sifted in a sieve,
yet not the smallest grain will fall
onto the earth.
¹⁰ All the sinners among my people
will die by the sword,
all those who say,
‘The disaster will not overtake
or meet us.’
¹¹ “In that day I will raise up
the tabernacle of David
which has fallen,

and repair the broken places,
and raise up its ruins,
and build it up as in the days of old,
¹² so that they may possess
the remnant of Edom,
and of all the nations which
are called by my name”,
says the LORD who will do this.
¹³ “See, the days are coming”,
says the LORD,
“when the plowman will overtake
the reaper,
and the treader of grapes him
who sows seed.
And the mountains will drip
with sweet wine,
and all the hills will melt.
¹⁴ And I will reverse the captivity
of my people Israel,
and they will build the ruined cities
and live in them,
and they will plant vineyards
and drink the wine from them,
and they will make gardens
and eat their fruit.
¹⁵ And I will plant them in their land,
and they will never again be uprooted
from their land which I have
given them”,
says the LORD your God.

“LORD”— Jehovah (Ex 3:14-15).

9:7 “*Ethiopians*”— Isa 18:1-2. Because Israel had broken God’s covenant and trampled underfoot His laws, He says He would treat them as other peoples. It is true He brought them up from Egypt but He had moved other peoples also from place to place.

“*Caphtor*”— the island of Crete.

9:8 “*Eyes*”— v 4.

“*Not totally destroy*”— God would destroy the kingdom of Israel but not all the people (3:12).

9:9 “*Among all the nations*”— Lev 26:33.

“*Sieve*”— there would be a great shaking and sifting process which would completely separate the “grain” from what was not grain.

9:10 Though a remnant of the people would survive, there would be no hope for those who went on in their sins.

9:11-12 In Acts 15:15-18 James refers to these verses. His purpose was not to show that they were completely fulfilled in his day, but to show that Gentile peoples would also bear God’s name - that is, find salvation in Christ.

9:11 “*In that day*”— in the prophets this sometimes means the “the day of the LORD” — Isa 10:21; 13:6-13; Joel 1:15; 1 Thess 5:2; 2 Pet 3:10. See Joel 3:1,18.

“*Tabernacle of David*”— the kingdom of David. He ruled over the twelve united tribes. This kingdom would be restored. See also Ezek 34:23-24; 37:15-28. The Septuagint (the Greek translation of the Hebrew Old Testament made before the birth of Christ) is different here. See Acts 15:17 which is a quotation from the Septuagint.

9:13 Joel 3:18.

9:14 Isa 11:10-16; Jer 29:14; 33:7.

“*I will reverse*”— or “I will restore the fortunes of”— the Hebrew means both.

9:15 Here is a plain declaration that the final restoration of the people of Israel to the land of Israel would be permanent (compare Joel 3:20). Since this was not the case when the Jews returned from Babylon in the 6th century BC, God is speaking of another “planting” of Israel in their land. Up to this present century this has never happened. Whether the existence of Israel as a nation in the land now is in fulfillment of this verse is not clear — at least to the author of these notes. But it is clear that Israel will eventually be planted permanently there.

“*Given them*”— Gen 13:14-15; 28:13; Jer 3:18; Oba 17.