A Comprehensive Commentary

of

The Book of Amos

together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church

Written and compiled by

Paul Nolan Hyde

Parrish Press
Orem, Utah
Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor’s love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my “translations” could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,
and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith’s Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *Chapter.verse.word*, thus note “3.4.5” would contain material referring to the fifth word in the book of Hosha 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “MT-C 3.4.5”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

| Matthew—MT-C | Ephesians—EP-C | Hebrews—HB-C |
| Mark—MK-C    | Philippians—PP-C | 1 Peter—1 PE-C |
| John—JN-C    | 1 Thessalonians—1 TH-C | 1 John—1 JN-C |
| Acts—AC-C    | 2 Thessalonians—2 TH-C | 2 John—2 JN-C |
| Romans—RM-C  | 1 Timothy—1 TM-C | 3 John—3 JN-C |
| 1 Corinthians—1 CO-C | 2 Timothy—2 TM-C | Revelation—RV-C |
| 2 Corinthians—2 CO-C | Titus—TT-C | |
| Galatians—GA-C | Philemon—PL-C | |
References to the Commentaries in the books of the Old Testament are as follows:

<table>
<thead>
<tr>
<th>Old Testament Book</th>
<th>Commentary Abbreviation</th>
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I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

<table>
<thead>
<tr>
<th>Book of Mormon Book</th>
<th>Commentary Abbreviation</th>
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<td>Moroni</td>
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The abbreviation TPW-C refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as DC-C followed by the section number and verse (OD1-C and OD2-C are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: MO-C, AB-C, SM-C, SH-C, and AF-C.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest
desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the Conference Reports of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as CR followed by the year, month and page number); the Encyclopedia of Mormonism (four volumes, abbreviated EM followed by the volume and page number); and A Scripture Index (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in A Scripture Index. I include them below:

TPJS—Teachings of the Prophet Joseph Smith
GD—Gospel Doctrine
MA—Mediation and Atonement
FWR—Far West Record
DHC—History of the Church (7 vols.)
TSWK—Teaching of Spencer W. Kimball
MF—Miracle of Forgiveness
FPM—Faith Precedes the Miracle
MD—Mormon Doctrine
PM—Promised Messiah
MM—Mortal Messiah (4 vols.)
MLM—Millennial Messiah
DN—Doctrinal New Testament Commentary (3 vols.)
JC—Jesus the Christ
AF—Articles of Faith
DS—Doctrines of Salvation (3 vols.)
AGQ—Answers to Gospel Questions (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my
work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
December 2015
### Sequence of Specifically Noted Words and Phrases in Amos

<p>| 1.1.4—Amos | 2.11.18—Nazaries | 5.27.11—Damascus |
| 1.1.11—Tekoa | 2.11.28—Israel | 6.1.9—Zion |
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| 1.2.9—Zion | 3.9.15—Egypt | 6.5.17—David |
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| 1.5.18—Aven | 4.1.7—Rashan | 7.5.14—Jacob |
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| 1.7.11—Gaza | 4.5.24—Israel | 7.10.2—Amaziah |
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| 1.8.17—Ashkelon | 4.10.12—Egypt | 7.10.6—Bethel |
| 1.8.25—Ekron | 4.11.10—Sodom | 7.10.9—Jeroboam |
| 1.8.31—Philistines | 4.11.12—Gomorrah | 7.10.12—Israel |
| 1.9.9—Tyre | 4.12.9—Israel | 7.10.14—Amos |
| 1.9.29—Edom | 5.1.17—Israel | 7.11.3—Amos |
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| 1.11.9—Edom | 5.3.34—Israel | 7.11.12—Israel |
| 1.12.8—Teman | 5.4.10—Israel | 7.12.2—Amaziah |
| 1.12.15—Bozrah | 5.5.4—Bethel | 7.12.5—Amos |
| 1.13.12—Ammon | 5.5.8—Gilgal | 7.12.8—seer |
| 1.13.34—Gilead | 5.5.13—Beersheba | 7.12.17—Judah |
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| 2.4.9—Jebus | 5.15.30—Joseph | 7.16.15—Israel |
| 2.5.8—Jebus | 5.22.5—burnt offerings | 7.16.25—Isaac |
| 2.5.16—Jerusalem | 5.22.9—meat offerings | 7.17.43—Israel |
| 2.6.9—Israel | 5.22.21—peace offerings | 8.2.4—Amos |
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| 2.10.10—Egypt | 5.26.9—Moloch | 8.5.25—ephah |
| 2.10.25—Amorite | 5.26.11—Chian | 8.5.29—shekel |
| 2.11.9—prophets | 5.26.15—star | 8.7.9—Jacob |</p>
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0.0 The prophetic books of the Old Testament are divided into two major sections: the first, consisting of Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel; the second, a gathering of the writings of twelve prophets, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The first part is usually referred to as the Major Prophets and the second as the Minor Prophets. Scholars assure us that these titles have nothing to do with the quality of the writing, but rather have to do with the relative lengths of the books in each section. Thus, we may easily see that the writings Isaiah and Jeremiah are each longer than the combined writings of the Twelve. The books of Ezekiel and Daniel together are as long as the second section of the prophetic works. Historians have suggested additionally that when the Old Testament was compiled, the twelve prophets were all committed to one scroll and therefore became a single unit.

0.1 There is great disagreement as to why the books of the Prophets have the order that they do in the King James version of the Old Testament. Some students of the scriptures testify that the order was originally established because of their relative size, the first, Isaiah, being the longest. While this generalization has appeal, there are some rather startling divergences from this proposed pattern. Obadiah, for example, is hardly more than a page long, while those on either side, Amos and Jonah, are both considerably longer. The traditional order of the Minor Prophets, then, must be based on some other criteria.

0.2 Jewish tradition holds that the minor prophets were originally ordered chronologically in three groups. The first set, consisting of Hosea, Joel, Amos, Obadiah, Jonah, and Micah, are said to have been written during the days of the prominence of the Assyrian empire, that august nation that was instrumental in destroying the northern kingdom of Israel 3,159 years after our first parents departed from the Garden of Eden, or about the year 724 BC. The prophets of the second set are supposed to have hailed from the time that the kingdom of Babylonia was beginning to come to the forefront, thus eclipsing the power of the Assyrians: Nahum, Habakkuk, and Zephaniah. The third set is said to have been produced sometime after the return of the Israelites from the Babylonian captivity: to wit, Haggai, Zechariah, and Malachi. The King James translators and many other translations have followed this traditional order.

0.3 The Septuagint, the oldest Greek manuscript of the Old Testament, however, orders the Minor Prophets in a somewhat different way: Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These are clearly placed in this order because of their relative lengths, except for Jonah, an anomaly which no one has been able to satisfactorily explain.

0.4 Many scholars desire to set forth, in their opinion, the true historical order of the Minor Prophets. The following chart brings some of these variant ideas together with those discussed above. “Clarke”, of course, is the great Methodist commentator, Adam Clarke; and “NJB” refers to the editors of the New Jerusalem Bible, the modern Catholic translation of the scriptures. “LDSBD” refers to the Bible Dictionary contained within the current edition of the Bible
published by The Church of Jesus Christ of Latter-day Saints. In this latter compilation, the position of the book of Obadiah is also suggested as possibly being between Zephaniah and Habakkuk.

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<tr>
<th>KJV</th>
<th>Septuagint</th>
<th>Clarke</th>
<th>NJB</th>
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<tr>
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<td>Obadiah</td>
<td>Haggai</td>
<td></td>
</tr>
<tr>
<td>Zechariah</td>
<td>Zechariah</td>
<td>Zechariah</td>
<td>Joel</td>
<td>Zechariah</td>
</tr>
<tr>
<td>Malachi</td>
<td>Malachi</td>
<td>Malachi</td>
<td>Jonah</td>
<td>Malachi</td>
</tr>
</tbody>
</table>

We need not overly exercise ourselves regarding the truth of the matter. As each of the prophets is treated, we will address the possibilities and attempt to suggest the most likely resolution to the matter.

0.5 While there is a great deal of information given about Amos in the book that bears his name, there is some controversy about the sequence of the details. That Amos spent time in the city of Bethel north of Jerusalem is a matter of scriptural record. That he resorted to the town of Tekoa south of Jerusalem at some point is also substantiated in his own account. It seems quite certain that Amos began his ministry while living near the city of Bethel and then thereafter went to Tekoa to continue his ministry. The account of his early experiences in Bethel, however, is anachronistically recorded in the seventh chapter of the book that bears his name. This should not overly distress us. The text of the book of Amos states that he prophesied during the reigns of Uzziah and Jeroboam the son of Jehosh. Uzziah (Azariah) served as coregent of the kingdom of Judah with his father Amaziah from the Adamic year 3079 until 3091, or from 804 BC to 792 BC. He then reigned from 3091 as sole king until his death in 3131, a forty year period from 792 BC to 752 BC. Jeroboam II ruled the northern kingdom of Israel, first as coregent with his father Jehosh in 3064 (819 BC) and then as sole king twelve years later in 3076 (807 BC). He died 3117 years after Adam and Eve departed from the Garden of Eden, or about the year 766 BC. If we assume that entire ministry of Amos was confined to the time that Uzziah and Jeroboam ruled concurrently as sole kings of Judah and Israel, we are left with a twenty-six year period from 3091 to 3117, or from about 792 BC to 766 BC. Amos, therefore, would have served a prophet, seer, and revelator at the beginning of Hosea’s own ministry. We have assumed that Amos was no less than thirty years of age when he was called as a prophet. We therefore have proposed that he was born about 3061 years after Adam and Eve departed from the Garden of Eden, or about the year 822 BC. The following chronology chart includes the dates for the prophet Amos’ ministry in italic type.

<table>
<thead>
<tr>
<th>Ad.Yr</th>
<th>Cal.Yr.</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2991</td>
<td>892 BC</td>
<td>Joel born (?)</td>
<td></td>
</tr>
<tr>
<td>3015</td>
<td>868 BC</td>
<td>Joash born</td>
<td>2 Kgs. 11:21</td>
</tr>
<tr>
<td>3015</td>
<td>868 BC</td>
<td>Ahaziah dies</td>
<td>2 Kgs. 9:27–29</td>
</tr>
<tr>
<td>3015</td>
<td>868 BC</td>
<td>Athaliah becomes sole queen</td>
<td>2 Kgs. 11:1–3</td>
</tr>
<tr>
<td>3022</td>
<td>861 BC</td>
<td>Joash becomes king</td>
<td>2 Kgs. 11:4–12</td>
</tr>
</tbody>
</table>
We have nothing but tradition and hearsay regarding the death and burial of the prophet Amos.

0.6 Having once made a running commentary on all of the prophets in the last section of the Old Testament, it seemed right to make an assessment as to when these men must have lived and when the ministries took place in relation to each other. The following chart is a compilation of the conclusions made for each of the prophets from Isaiah to Malachi. Everyone is free to quibble, but a perusal of the arguments given in the introductory material for each of the books should be sufficient to establish that the assertions at least have some merit.
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>3050</td>
<td>Obadiah prophesies (?)</td>
</tr>
<tr>
<td>3055</td>
<td>Hosea Born (?)</td>
</tr>
<tr>
<td>3060</td>
<td>Amoz born (?)</td>
</tr>
<tr>
<td>3061</td>
<td>Amos born (?)</td>
</tr>
<tr>
<td>3063</td>
<td>Jonah born (?)</td>
</tr>
<tr>
<td>3085</td>
<td>Hosea begins ministry (?)</td>
</tr>
<tr>
<td>3089</td>
<td>Jonah prophesies regarding Jeroboam 2 Kgs. 14:23–25</td>
</tr>
<tr>
<td>3091</td>
<td>Azariah (Uzziah) becomes sole king 2 Kgs. 14:21</td>
</tr>
<tr>
<td>3091</td>
<td>Amos begins ministry in Bethel (?) Amos 7:10–17</td>
</tr>
<tr>
<td>3100</td>
<td>Isaiah born (?)</td>
</tr>
<tr>
<td>3109</td>
<td>Micah born (?)</td>
</tr>
<tr>
<td>3125</td>
<td>Jonah journeys to Nineveh (?)</td>
</tr>
<tr>
<td>3130</td>
<td>Isaiah begins his ministry (?)</td>
</tr>
<tr>
<td>3131</td>
<td>Azariah (Uzziah) dies 2 Kgs. 15:2</td>
</tr>
<tr>
<td>3131</td>
<td>Jotham becomes king 2 Kgs. 15:32</td>
</tr>
<tr>
<td>3139</td>
<td>Micah begins his ministry (?)</td>
</tr>
<tr>
<td>3164</td>
<td>Hosea dies (?)</td>
</tr>
<tr>
<td>3169</td>
<td>Nahum prophesies (?)</td>
</tr>
<tr>
<td>3172</td>
<td>Micah dies (?)</td>
</tr>
<tr>
<td>3182</td>
<td>Manasseh becomes king 2 Kgs. 21:1</td>
</tr>
<tr>
<td>3190</td>
<td>Isaiah killed by Manasseh (?)</td>
</tr>
<tr>
<td>3215</td>
<td>Amon born 2 Kgs. 21:19</td>
</tr>
<tr>
<td>3220</td>
<td>Habakkuk prophesies (?)</td>
</tr>
<tr>
<td>3222</td>
<td>Jeremiah born (?)</td>
</tr>
<tr>
<td>3239</td>
<td>Josiah becomes king 2 Kgs. 21:26</td>
</tr>
<tr>
<td>3240</td>
<td>Zephaniah prophecies (?)</td>
</tr>
<tr>
<td>3252</td>
<td>Jeremiah begins his ministry Jer. 1:2</td>
</tr>
<tr>
<td>3256</td>
<td>Ezekiel born (?)</td>
</tr>
<tr>
<td>3259</td>
<td>Daniel born (?)</td>
</tr>
<tr>
<td>3274</td>
<td>Nebuchadnezzar ascends throne Jer. 25:1</td>
</tr>
<tr>
<td>3274</td>
<td>Obadiah prophesies (?)</td>
</tr>
<tr>
<td>3274</td>
<td>Jeremiah testifies Jer. 25:1</td>
</tr>
<tr>
<td>3274</td>
<td>Daniel in Babylon Dan. 1:3</td>
</tr>
<tr>
<td>3274</td>
<td>Obadiah prophesies (?)</td>
</tr>
<tr>
<td>3275</td>
<td>Nebuchadnezzar begins sole reign (?)</td>
</tr>
<tr>
<td>3277</td>
<td>Daniel’s training ends Dan. 1:5–18</td>
</tr>
<tr>
<td>3278</td>
<td>Nebuchadnezzar’s 1st dream (?) Dan. 2:1–49</td>
</tr>
<tr>
<td>3281</td>
<td>Zedekiah becomes king 2 Kgs. 24:17</td>
</tr>
<tr>
<td>3281</td>
<td>Ezekiel carried away into Babylon (?)</td>
</tr>
<tr>
<td>3281</td>
<td>Lehi begins ministry 1 Ne. 1:4</td>
</tr>
<tr>
<td>3282</td>
<td>Lehi departs Jerusalem 1 Ne. 2:1–5</td>
</tr>
<tr>
<td>3286</td>
<td>Ezekiel begins his ministry Ezek. 1:1–3</td>
</tr>
<tr>
<td>3292</td>
<td>Jerusalem destroyed 2 Kgs. 25:2</td>
</tr>
<tr>
<td>3292</td>
<td>Jeremiah taken to Egypt</td>
</tr>
<tr>
<td>3306</td>
<td>Ezekiel’s vision of the future Ezek. 40:1</td>
</tr>
<tr>
<td>3365</td>
<td>Daniel sees the Lord Dan. 10:1–9</td>
</tr>
<tr>
<td>3400</td>
<td>Darius ascends the Persian throne (?)</td>
</tr>
<tr>
<td>3402</td>
<td>Haggai prophesies</td>
</tr>
<tr>
<td>3402</td>
<td>Zerubbabel resumes construction on the Temple</td>
</tr>
<tr>
<td>3402</td>
<td>Zechariah prophesies</td>
</tr>
<tr>
<td>3406</td>
<td>The Temple in Jerusalem completed</td>
</tr>
<tr>
<td>3476</td>
<td>Nehemiah journeys to Jerusalem Neh. 1:1</td>
</tr>
<tr>
<td>3488</td>
<td>Malachi prophesies</td>
</tr>
</tbody>
</table>
1.1 It would appear that Amos was considered a common laborer when he began to prophesy in Tekoa. He had been called to the ministry sometime before when he dwelt near the city of Bethel. His exile from the kingdom of Israel probably cost him any inheritance and position that he might have held there. We have concluded that his ministry began the year that Uzziah, king of Judah, became the sole ruler of the kingdom of Judah 3091 years after our first parents departed from the Garden of Eden, or about the year 792 BC.

1.1.4—Amos—One of the prophets of the Lord God of Israel who ministered to the people in Bethel and in Tekoa. He appears to have been a contemporary of Hosea, prophesying as he did during the reigns of Uzziah king of Judah and Jeroboam II king of Israel. His service appears to have begun in the early years of the eighth century before the birth of the Lord Jesus Christ. He ought not be confused with Amoz the father of Isaiah.

1.1.11—Tekoa—Elsewhere Tekoa. A city within the boundaries of the inheritance of the tribe of Judah. It lay about 12 miles south of Jerusalem in the low hill country that arose eastward toward the western borders of the Dead Sea. It was the birthplace of the prophet Amos and the hometown of the woman used by Joab to convince David to bring Absalom home from exile.

1.1.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.1.21—Uzziah—Elsewhere Azariah. The king of Judah after the assassination of his father Amaziah. He came to the throne when but sixteen years of age and ruled for fifty-two years. He was notable for his piety and his willingness to follow the counsel of Zechariah the prophet. The kingdom of Judah prospered during his reign. Toward the end of his tenure, Uzziah sought to perform ordinances in the temple at Jerusalem that pertained to the priests of the Levitical priesthood. For his presumption he was smitten with leprosy.

1.1.24—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean

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Chapter 1

1. The words of Amos, who was among the herdmen of Tekoa, which 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.
“praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.1.30—JEROBOAM—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel.

1.1.34—JOASH—Elsewhere Jehoash. The son of Jehoahaz, king of Israel. Unlike his predecessors, Joash resorted to the prophets of God, in particular with Elisha, who promised him that he would defeat the Syrians and deliver the Israelites from bondage.

1.1.42—earthquake—This is thought to be the same event that is mentioned by the prophet Zechariah in his writings (see ZE-C 14.5)

1.2 Most scholars have understandably concluded that the Carmel mentioned here is that which graced the inheritance of Judah rather than the mountain ridge that forms the southern boundary of the Kishon valley in northern Palestine. The fact that its highest point is a well-watered peak that rises to 1,731 feet might suggest that the prophet might have had the high pastures of this prominence in mind when he spoke of the unrelenting drought.

1.2.9—ZION—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

1.2.15—JERUSALEM—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

1.2.28—CARMEL—A city located in the mountainous portions of the possessions of Judah, not to be confused with the mount of the same name located far to the north in Palestine. This was the residence of Nabal, a man of great wantoness who ignored his indebtedness to David and his men for protecting him, his family, and his possessions. He was smitten by the Lord for his arrogance.

1.3 Benhadad, the son of Hazael, the king of Syria, had been particularly brutal in his treatment of the children of Israel east of the river Jordan. The writer of 2 Kings testified that the land had been turned to dust by the repeated “threshing” of the land, during which the region was stripped of all of its crops and produce, together with great personal atrocities committed against the Israelites.

2. And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3. Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with
Israel had descended into wickedness, to be sure, but Syria would have to pay a price for its viciousness against the posterity of a covenant people. Their crimes against the children of Israel were multifold.

1.3.9—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

1.3.25—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

1.4 The judgment of the Lord God of Israel would fall upon the kingdom of Syria. In part this was fulfilled when Jeroboam II prevailed against the Syrians, regaining the territories that had been lost to Damascus (see 2KG-C 14.23–27).

1.4.11—Hazael—A king in Damascus who would reign for forty-six years during the ministry of Elisha. He would prove to be an annoyance to both the kingdoms of Israel and Judah. The promise made by Elijah should have sufficed Hazael, but he eventually took matters into his own hands, murdering the king of Syria and then putting himself forward in his place.

1.4.18—Benhadad—This was the third king of Syria who bore this name, according to the accounts given in the Old Testament. He was the son of Hazael who preceded him as king.

1.5 Because of their abject wickedness and unrestrained viciousness, the Syrians would be carried away captive into slavery. In part this prophesy was fulfilled when the Assyrians deported the inhabitants of Damascus to the city of Kir (see 2KG-C 16.1–9).

1.5.8—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

1.5.18—Aven—Thought to be the ancient city of Baalbek or Heliopolis, located about 40 miles northwest of the city of Damascus. Some suggest that it is another name for the valley in which Damascus lay.

1.5.29—Eden—Supposed to be another name for the city of Damascus because of its gardenlike presence in the midst of the desert.

1.5.34—Syria—A large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

1.5.40—Kir—A city located in the region of the Tigres and Euphrates Rivers in connection with the Assyrian empire. Scholars are varied in their opinions as to the exact location. Some place it in the far north of Mesopotamia while others have concluded upon a location in Media. The Syrians who pertained to the kingdom of Rezin were relocated there in any event.

1.6 The Philistines dealt in human trafficking. When conquering a town or city, the not only took prisoners of war from among the soldiers, but also gathered up all of the women and children and bartered with them as if they

4. But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.

5. I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6. Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the
had been cattle. They were suppliers of the slave trade centered in the land of Edom. Their crimes against the children of Israel were multifold.

1.6.9—Gaza—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

1.6.34—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

1.7 For their want of mercy when dealing with the Israelites, the inhabitants of Gaza would suffer as well.

1.7.11—Gaza—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

1.8 For their perfidy and mercilessness, the last of the Philistine cities would be reduced to rubble.

1.8.9—Ashdod—One of the five great cities founded by the Philistines. It lies about three miles from the waters of the Mediterranean Sea, due west of the traditional site of Jerusalem.

1.8.17—Ashkelon—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. Ashkelon is traditionally located about a mile from the Mediterranean coast, about ten miles south of Ashdod in southern Palestine.

1.8.25—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

1.8.31—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron, and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

1.9 During the reigns of David and Solomon, the relationship between the Phoenicians and the Israelites was quite cordial. At some point, however, hostilities arose and the inhabitants of Tyre had no hesitancy in engaging in the commerce of human life. Their crimes against the children of Israel were multifold.

1.9.9—Tyre—Elsewhere Tyre. A major Phoenician city on the Mediterranean coast about half way between Acco and Sidon.

1.9.29—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

1.10 punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:

7. But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Askelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

9. Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:
1.10 The ancients thought that this city was impenetrable because of its orientation off the coast of the mainland. The judgment against the city, however, did not fail to come to pass.

1.10.11—Tyre—Elsewhere Tyre. A major Phoenician city on the Mediterranean coast about half way between Acco and Sidon.

1.11 The hostilities that originated between the twin brothers Jacob and Esau continued in large measure with their posterity as well. The hatred of the Edomites towards the Israelites was legendary. Their crimes against the children of Israel were manifold.

1.11.9—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

1.12 The capital cities of Idumea would be brought into the dust in large measure because of their unrelenting hostilities toward the House of Israel. This is a cautionary tale indeed.

1.12.8—Teman—At this point, we cannot state with finality the location of the family and region that bore the name of their captain. Many scholars, however, have identified this Teman with him who was the grandson of Esau and Adah through Eliphaz. A city bearing his name is thought to be near Petra.

1.12.15—Bozrah—The ruins of the city of Bozrah, now called Bouseira, are located in southern Jordan between the modern cities of Talifah and Shoubak, about 12 miles south of Talifah.

1.13 The children of Ammon had no compunction in marauding through the inheritances of Manasseh and Gad east of the river Jordan. Their barbaric treatment of the weak and the innocent earned for them this judgment. Their crimes against the children of Israel were manifold.

1.13.12—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

1.13.34—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

1.14 Nothing of the capital cities of the Ammonites would remain.

1.14.11—Rabbah—Assumed by most scholars to be the same as the city of Rabbath, an Ammonite city, located about eight miles due east of Jazer, and some twenty-five miles east of the Jordan River. There are other places that bear similar names.

1.15 The destruction of the Ammonites was, at least in part, accomplished by Nebuchadnezzar and the Babylonians. Those who engage in atrocities against the children of Israel openly invite the vengeance of the Lord God to be poured out upon them.

10. But I will send a fire on the wall of Tyre, which shall devour the palaces thereof.

11. Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12. But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13. Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:

14. But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15. And their king shall go into captivity, he and his princes together, saith the LORD.
2.1 The Edomites and the Israelites were in no way bosom friends, therefore it seems clear that this singular crime committed against the king of Edom must have been egregious indeed in order to have the entire nation of Moab under edict as a result. Their crimes against the children of Israel were manifold, however.

2.1.9—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

2.1.30—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

2.2 This was not a lingering death of a nation; the cities were overwhelmed and desolated.

2.2.8—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

2.2.16—Kerioth—An otherwise unidentified capital city of the land of Moab, unless Kir-hareseth is meant.

2.3 Whether we point to the Assyrians, the Babylonians, or the Egyptians as the perpetrators of the destruction, the effect is the same. The Moabites would pay a terrible price for being on the wrong side of the issue, generation after generation. Their descent into wickedness had been transpiring for a long time and their acts of brutality intensifying.

2.4 The opening verses of the prophecy of Amos would lead one to surmise that the Lord was displeased with all those who had arrayed themselves in any way against the House of Israel. The fact that the prophet turns to the apostasy of the kingdom of Judah would have been a little surprising and a bit unnerving to the citizens of that land. Their crimes against the Lord God of Israel were manifold.

2.4.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was

**Chapter 2**

1. Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime:

2. But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3. And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4. Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:
probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

2.5 The judgments against the kingdom of Judah were repeated time and again inasmuch as they repeatedly resorted to the same sins and transgressions for which they had been punished previously.

2.5.8—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

2.5.16—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

2.6 During the ongoing conflicts between the kingdom of Judah and the kingdom of Israel, the latter sold the former into slavery as often as circumstances and opportunities availed the practice. In this respect, they were no better than the other surrounding nations who mercilessly dealt with the children of Israel in this fashion.

2.6.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.7 The poverty-stricken generally had long since sold their inheritances in the land of promise. What little they owned was in their hands and upon their backs. The Israelites in the kingdom of Israel had no hesitancy in stripping these remaining belonging from the defenseless, ironically illustrated by referring to the dust of the earth that had gathered in the hair of the poor. The Israelites had become bullies in their treatment of their fellow men. Additionally, they were morally corrupt, engaging in practices that demanded capital punishment, taking advantage of the weak and the innocent to satisfy their own insatiable appetites.

2.8 The children of the covenant in the kingdom of Israel abused every law and policy established for the protection of the weak, the poor, and the innocent. They retained chattel of the poor that was supposed to be returned at sunset. They fabricated judgments against the defenseless, exacting fines in kind from them which they then mockingly consumed in religious ceremonies.

2.9 The giants who inhabited the land of Canaan prior to the arrival of the children of Israel were summarily dealt with. Eventually, all of the sons of Anak were destroyed out of the land.

2.9.5—Amorite—A people who primarily inhabited the highlands west of the river Jordan from Engehi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

2.10 The children of Israel had been watched over, protected, and strengthened throughout their long history, and yet they frequently fell into transgression, violating the very laws that had made them distinct from all of the wicked nations that surrounded them.

2.10.10—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

2.10.25—Amorite—A people who primarily inhabited the highlands west of the river Jordan from Engehi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

2.11 The prophets of the Lord God had not been raised up in foreign nations, but were called to serve from among their own number. Many of their deliverers and protectors were those who had entered into lifelong vows of purity and righteousness. The children of Israel were capable of proper conduct; they simply had chosen wickedness over truth.

2.11.9—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

2.11.18—Nazarites—The Hebrew word which is here translated as “Nazarite” derives from roots that mean “separate, consecrated, prince, hold aloof, abstain, devote, dedication”. There is little or no connection between this word and the name of the city of Nazareth where Jesus

7. That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name:

8. And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

9. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD.

Amos 2:11–12
JC 67
was raised. Jesus was called the Nazarene because of his home town and not because of this feature of the Law of Moses.

2.11.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.12 The children of Israel sought to mock those of conviction by tempting them away from the covenants into which they had entered. They commanded the prophets to cease their testimonies. Thus they closed their eyes and stopped their ears that they might not be ashamed of their own conduct.

2.12.5—Nazarites—The Hebrew word which is here translated as “Nazarite” derives from roots that mean "separate, consecrated, prince, hold aloof, abstain, devote, dedication”. There is little or no connection between this word and the name of the city of Nazareth where Jesus was raised. Jesus was called the Nazarene because of his home town and not because of this feature of the Law of Moses.

2.12.12—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

2.13 There is a price to be paid for wickedness. The children of Israel had sowed sin in every place and in every time. The harvest of their transgressions was terrible to behold. Amos groaned under the burden that his ministry had placed upon him; there was no relief in view. By the same token, the full weight and measure of the wickedness of the children of Israel would oppress the Lord Jesus Christ in the Meridian of Time as he took upon him the sins of the world.

2.14 There is no escape from sin save through the atoning sacrifice of the Son of God. No man can run fast enough to avoid judgment. No man is powerful enough to bear the burden of his own transgressions against the law of God. Man does not possess the strength necessary within himself to bring about a satisfaction of the debt incurred.

2.15 The children of Israel had thought to defend themselves against the powers and forces of this world in military terms. They failed to understand the nature of the true enemies of mankind. They were totally unprepared to deal with their spiritual deficiencies. Their preparations were fashioned after
the spirit of the natural man, which was in the end, no preparation at all.

2.16 When death falls upon those whom the world esteems as the mighty and strong, the truth of the matter is starkly revealed to everyone. Where are the honor, the glory, and the wealth of him who has been laid in the dust?

3.1 It is a marvelous thing to contemplate, that the children of Israel would ignore the God of their fathers as they have done. As a people, they were watched over, protected, and nourished by the Father of all. Yet for all of the outward blessings that had clearly been poured out upon them, nonetheless they chose to follow after the vanities of the world, degrading and debauching themselves at the altars of the gods of the heathen.

3.1.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.1.27—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

3.2 The covenants of Abraham, Isaac, and Jacob were such that their posterity would always be given an opportunity to receive the fullness of the Gospel of Jesus Christ when it was to be manifested in any dispensation. This was in part due to the fact that those three great patriarchs had been faithful in their dealings with their God and with their fellow men. With the promises, however, came responsibility. If they were to be the first to receive the truth at any given moment in history, they were also expected to be among the first to propagate that truth to the inhabitants of the earth, even all those with whom they came in contact. To hinder the progress of the plan of happiness in the earth in any way would have been a breach of the covenant of the most egregious order. They abandonment of the law of God was a betrayal that could not be easily forgiven.

3.3 When the children of Israel were obedient, they enjoyed the companionship of the Lord their God. He dwelt among them, inspiring and protecting them in all of their endeavors. When the Israelites left the path of righteousness, they no longer benefited from the close proximity of their Lord.

16. And he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

Chapter 3

1. Hear this word that the LORD hath 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 iniquities.

3. Can two walk together, except they be agreed?
3.4 Is there anything to be gained by a lion if he announces his ravenous presence to all those who might be devoured by him? Would they not be particularly careful for a time? Would not this startle the most timid of them and perhaps cause them to leap out from their own hiding places revealing where they had hidden themselves? If the beast has fed well and is contented in his own dwelling, what need has he to raise his roar? The Lord is not content and thus will raise His voice of warning through His servants. The wicked will be taken in their sins.

3.5 Is there anything that a bird should fear from the fowler if the latter is not laying traps? If the fowler suffers no need, he will not make the effort to ensnare more. By the same token, however, if the fowler does have a cause, the traps will remain in place until the bird is caught. He will be relentless. So also the Lord. The righteous need not fear snares; they are not meant for him.

3.6 There is a superior translation of this verse.

Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not known it? (JST, Amos 3:6)

The warning of approaching danger is not ignored by the inhabitants of an assaulted city. So also the children of Israel ought to be concerned when the prophets, seers, and revelators raise their voices in condemnation of the conduct of the erstwhile saints. The Israelites should not deceive themselves into thinking that they could possibly hide their wickedness from the Lord God of Heaven.

3.7 There is a superior translation of this verse.

Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets. (JST, Amos 3:7)

As the lion that roars when he has need and the trumpeter sounds his horn when danger appear on the horizon, so also will the Lord God of Israel inspire His servants to provide fair warning of the fact that His judgments will soon descend upon the malefactors among the covenant people.

3.7.17—prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

3.8 The sounding of the warning trumpet and the roar of the hungry lion unnerve the inhabitants of the assaulted city and the creatures of the forest. Those who hear the voice of the Lord, His chosen servants, have cause to raise their voices so that others might be adequately warned as well.

3.9 The Egyptians and the Philistines would gather together to make war upon the northern kingdom of Israel. The children of Israel in this apostate northern kingdom would not fare well at their hands. The roaring of these lions would terrify the people. They had been forewarned, however, by the servants of God.

3.9.6—Ashdod—One of the five great cities founded by the Philistines. It lies about three miles from the waters of the Mediterranean Sea, due west of the traditional site of Jerusalem.

3.9.15—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of

4. Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5. Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6. Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

7. Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

8. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

9. Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

Amos 3:6
JST
DHC 5 65
TPJS 253
Amos 3:6–7 (JST)
EM 4:1714

Amos 3:7
JST
AF 228, 299, 312
AGQ 3 11
DHC 5 291
DHC 6 9, 23
DS 1 186, 275
DS 2 1
JC 9
MD 606
MLM 99, 419
TPJS 265, 280
TSWK 424
CR 80-A 31
CR 80-O 91
CR 81-O 88
CR 83-O 43
CR 84-O 53
CR 85-O 31
CR 88-O 102
CR 89-O 11
CR 89-O 9
CR 94-O 22
CR 95-O 104
CR 96-O 100
CR 97-O 19
EM 1:68, 105

24
animal and vegetable life.

3.9.24—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

3.10 The kingdom of Israel had been a place of conspiracy and corruption from the days of Jeroboam the son of Nebat. Their first king had deliberately led them down a descending path of immorality in order that they might not seek the blessings that the southern kingdom of Judah possessed in the Temple of Solomon. The rulers ran from one piece of wickedness to another until they were fully ripened for destruction.

3.11 The Egyptians and the Philistines were constantly on the prowl for making havoc of the inhabitants of the kingdom of Israel. The Assyrians, however, would be the instrument that would reap Samaria, spoiling the city and environs, and carrying away the people into faraway lands, to be scattered and abused by the nations of the earth.

3.12 Only remnants would remain of the covenant people who had dwelt in the northern kingdom of Israel. Many would be slain by the Assyrians and their cohorts. Others would be carried away into exile and slavery. Those who remained behind would merge with the vast numbers of people imported by the Assyrians to govern that part of their empire. Only bits and pieces here and there would even be recognizable.

3.12.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.12.36—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

3.12.45—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

3.13 Surely the Lord God will do nothing save He reveal it unto His servants
the prophets. The Israelites were being adequately forewarned. All they had to do was to hearken and obey.

3.13.9—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

3.14 Jeroboam the son of Nebat, the first king of Israel, fashioned two golden calves for the children of Israel to worship. One was placed in the far north in Dan and the other was placed at Bethel. These would eventually be completely destroyed.

3.14.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.14.22—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

3.15 The whole of the northern kingdom of Israel would be destroyed, from the greatest to the least. All forms of opulence would come to an end, the prominent members of society either being killed or transported into exile, the remaining citizens reduced to abject poverty. The nation was forewarned, but they would not listen to the servants of God; the roars of lions or the sounds of the trumpet.

4.1 Whether this was a direct insult to the effeminate men of the kingdom of Israel or an offense to their wives, the effect is the same. The weak and the innocent are either neglected or exploited in order to provide luxuries and indulgences for the rich and the powerful.

4.1.7—Bashan—The region of Bashan lay to the east of the Sea of Galilee

house of Jacob, saith the Lord GOD, the God of hosts,

14. That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground.

Chapter 4

1. Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us
and at various times covered a considerable amount of territory. At this particular time, the southern border of Bashan probably coincided with the river Yarmuk, a tributary of the Jordan whose confluence occurs about seven miles south of the Sea of Galilee. The northern boundary at times extended to the foothills of mount Hermon.

4.14—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

4.2 It is tempting to suggest here that Amos has changed his metaphor, switching to fishing instead of bovine imagery. This is unnecessary. How does one persuade a cow or a bull to move in one direction or another, particularly if the animal is doomed to slaughter? Would not a hook through the tenderest part of the nose suffice? A sharp goad or prod would likewise motivate the animal.

4.3 There is a superior translation for this verse.

And ye shall go out at the breaches, everyone before his enemy; and ye shall be cast out of your palaces, saith the Lord. (JST, Amos 4:3)

The protective walls of the cities will be destroyed and their contents plundered. The people will be led away into captivity and slavery.

4.4 Both of these cities had been traditional sites of righteous worship but had afterwards been corrupted by the children of Israel. Jeroboam placed a golden calf at Bethel for his people to worship so that they would not go to the kingdom of Judah to worship at the Temple of Solomon. In a manner of speaking we might say that the children of Israel were offering up their own children as they descended further and further into apostasy and degradation. They were metaphorically the cattle; their children were the fattened calves.

4.4.3—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

4.4.7—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

4.4.18—tithes—The offering of tithes has been an operative principle among the faithful since the beginning of time. Abraham paid tithes to Melchizedek, the king of Salem (see GE-C 14.18–20). In that same spirit the children of Israel were to render a tenth of all of their increase annually to those who presided over them ecclesiastically.

4.5 There is a superior translation for this verse.

And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for thus do ye, O ye children of Israel, saith the Lord God. (JST, Amos 4:5)

This spoken with great irony. The use of leaven was antithetical to the symbolism of the offerings of the Law of Moses.

4.5.8—leaven—The Hebrew word which is here translated as "leaven" derives from roots which signify "ferment, to be pungent, sour, fermented, harsh, extortion." The word "leaven" in English derives from Latin roots which mean to "raise". There are many elements which can

2. The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3. And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the LORD.

4. Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

5. And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings; for this liketh you, O ye children of Israel, saith the Lord GOD.
serve as a raising agent: sour milk and soda, baking powder, sour dough starts, wine dregs, and the like. Some of the leavening is the product of chemical reactions while others depend on the biological processes of special bacteria. In any case, bubbles of gas are released within the dough which expand as the kneading and the baking process advance. The dough is said to have “risen” because the overall size of the lump has increased by reason of the pockets of gas within the dough.

4.5.24—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.6 There is a superior translation for this verse.

Therefore I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord. (JST, Amos 4:6)

Famine had passed through the whole of the kingdom of Israel, and yet the people would not forsake their sins. Their teeth were clean because they had not eaten anything.

4.7 A continuing drought had contributed mightily to the famine prevailing throughout the kingdom of Israel. The selective rain patterns must have been somewhat unnerving. It no doubt was instructive. Upon whom did the rains fall? Would it not have been upon those who were marginally more spiritually mature? Could not the children of Israel perceive that certain types of towns and villages were being given preferential treatment? The scarcity of rain during the growing season would have been devastating to the development of the grain. The rainfall earlier or later would not have been useful.

4.8 As the wells and fields dried up in one location, the inhabitants thereof would seek better places. The population of the cities where there was some abundance would expand and the once abundant resources would quickly be expended. The whole land was beginning to perish.

4.9 In the midst of the drought, the crops of all kinds would wither. With the untimely rains wet rot would prevail. The orchards and vineyards might sur-

6. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7. And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9. I have smitten you with blasting and mildew: when your gardens
vive for a time under these conditions, perhaps even seem to prosper, but what little gains might appear to be forthcoming would be consumed by insects, particularly the various stages of the locusts’ life cycle.

4.9.25—palmerworm—The Hebrew word which is here translated as “palmerworm” derive from roots that mean “devour”. Some think of this as a species of locust, while others suggest a caterpillar stage in the locust’s life cycle.

4.10 During the preparations for Israel’s exodus from Egypt under Moses and Aaron, the land of Egypt was stricken with ten separate plagues which taken together virtually destroyed the economy and the infrastructure of the nation. The Lord testifies against the kingdom of Israel, that their fate would be the same if they would not repent. More than just the firstborn would be slain in the end. The whole land would be filled with ruin and death.

4.10.12—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

4.11 Throughout the long history of the kingdom of Israel, the inhabitants of the land had been attacked and ravaged by the surrounding nations. There were ample examples of divine intervention, yet the children of Israel would not acknowledge them. Though they had been rescued as if from the burning ruins of the five cities of the plains, yet they would not repent of their transgressions against the Lord God of their fathers.

4.11.10—Sodom—One of the five cities of the plains located near the southern tip of the Dead Sea. It was destroyed by fire from heaven in the days of Abraham because of its great wickedness and the multiple abominations that were committed there.

4.11.12—Gomorrah—One of the five cities of the plains located near the southern tip of the Dead Sea. It was destroyed by fire from heaven in the days of Abraham because of its great wickedness and the multiple abominations that were committed there.

4.12 For all practical purposes, the children of Israel had willfully ignored the cry of repentance that the prophets, seers, and revelators had been raising. This deliberate defiance was going to be reckoned with. The children of the covenant would come face to face with the God of Heaven. They would eventually recognize His hand in all things.

4.12.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD.

10. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.13 Who had the children of Israel been defying? How long could they continue in the path of wickedness without being awakened to their peril? They were part of the posterity of Abraham, Isaac, and Jacob and as such were entitled to certain blessings, regarding themselves and their posterity. They could not avoid the interference of the Lord God in their lives. The God of Heaven framed the heavens and the earth; they are the fruit of His labors. Mankind has been placed upon the earth to benefit from those things that God has made for him. The children of men have been frequently instructed as to their duty, the purpose of mortality, and their potential destiny as individuals and as a nation. If they would be faithful, nothing could restrain the blessings from being poured out upon the faithful in time or in eternity.

5.1 The prophet takes no joy in making the message of the Lord God clear to the children of Israel.

5.1.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.2 The value of the covenant people was predicated upon their potential as the sons and daughters of God. They were like an unmarried girl whose life had been taken before she could marry and have children. Their wickedness had been suicidal.

5.2.4—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of deri-

13. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

Chapter 5

1. Hear ye this word which I take up against you, even a lamentation, O house of Israel.

2. The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.
5.3 There is a superior translation for this verse.

For thus saith the Lord God; The city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel. (JST, Amos 5:3)

The population of the kingdom of Israel would be reduced by 90 percent through deportation and death.

5.3.34—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.4 Though she were dead, yet could the virgin of Israel live. This is more than just a hint at the power and efficacy of the resurrection. This is a dramatic testimony regarding the power and endurance of the covenants of Abraham, Isaac, and Jacob. Their posterity had been promised that they would not be cast off forever, notwithstanding the great wickedness that some might engage in. Repentance and forgiveness would always be extended.

5.4.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The

3. For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4. For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:
scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.5 Fleeing from their lands of their inheritances would not take the children of Israel to safety. The judgments of God would descend upon them no matter where they went. Bethel and Gilgal had served as places of heathen worship in the kingdom of Israel. They would find no respite there. The implication of this verse is that Beersheba had also become a place of idolatry.

5.5.4—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

5.5.8—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

5.5.13—Beersheba—An oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

5.6 Both of the tribes pertaining to Joseph, Manasseh and Ephraim, were part to the northern kingdom of Israel. Members of the tribe of Ephraim had been instrumental in bringing the nation to spiritual ruin, for which the people would be punished. The Assyrians would come upon the children of Israel and lay their land waste.

5.6.18—Joseph—The twelfth child and eleventh son born to Jacob, and the firstborn son of Jacob and Rachel. When Reuben, Leah’s firstborn, transgressed the law of chastity with Bilhah, he lost the blessings of the firstborn. Those blessings then passed to Joseph who was the firstborn son of Jacob’s second wife, Rachel, notwithstanding the fact that he was considerably younger than his siblings.

5.6.30—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

5.7 The judicial system in the kingdom of Israel was notoriously corrupt. The people despised for fairness under the law.

5.7.6—Wormwood—The Hebrew word which is here translated as “wormwood” derives from roots that mean “accursed, poisonous, hemlock, poison”.

5. But seek not Bethel, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.

6. Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

7. Ye who turn judgment to wormwood, and leave off righteousness in the earth.
5.8 There have been rather extensive arguments about the significance of the two constellations mentioned here. The notion, however, that one implies the springtime and the other the fall or winter is completely fallacious, inasmuch as Taurus and Orion are adjacent constellations and appear in the night sky during the same season of the year, the winter. There is, of course, the possibility of another body of stars that the Hebrews named "Kasmah" that appears in the spring which the translators mistakenly identified with the Pleiades of the winter. We are at a loss as to suggest a possibility, however. The whole of creation is governed by the Lord God of Israel.

5.8.6—seven stars—Elsewhere translated as Pleiades. The Hebrew word which is here translated as “seven stars” derives from roots that mean “cluster of stars, store away, jewels”. It is a grouping of seven visible stars that is located in the larger constellation Taurus.

5.8.9—Orion—The Hebrew word which is here translated as “Orion” derives from roots that mean “constellation, fat, silly, stupid”.

5.9 Amos foresees a time in which those who had been conquered and reduced to slavery would one day arise triumphant. There will come a day in which the entire history of the House of Israel will be articulated. It will become clear as glass that this prophecy was fulfilled repeatedly wherever the remnants of the covenant people were scattered. So also in the latter days.

5.10 Speaking of the apostate Israelites. Those who did deal out justice were condemned and ridiculed. The wicked had little or no tolerance for the prophets, seers, and revelators of the Lord God of Heaven.

5.11 Those with power and prestige had oppressed and robbed those who were unable to defend themselves. With their ill-gotten gains, they had supposed to establish themselves in the lap of luxury, with fine clothing, sumptuous meals, and fine habitations. Amos testifies to these wicked men and women that they would not long enjoy the spoils that they had garnered from their brethren. The prosperous infrastructure that they had built up for themselves would fall into the hands of others.

5.12 Again, the injustice of the rulers of the kingdom of Israel was legendary. The law was continually skewed toward those who were willing to buy the favor of the judges, princes, and kings. The weak and the innocent were just so much flotsam and jetsam in the society of the northern kingdom. This inequality had not gone unnoticed.

5.13 The state of affairs in the kingdom of Israel was so perilous for the weak and the innocent that they dared not raise their voices against the corruption. Not even the great prophets, seers, and revelators had any enduring influence on the hearts and minds of those who administered the law in Israel.

5.14 This has always been the cry of the Lord God of Israel. Life, light, and truth are inseparably connected; one cannot be enduringly happy without the law of God. Momentary pleasures such as gaining the advantage over one’s neighbor cannot possibly bring peace to the hearts and minds of the children of men.

5.15 Amos testifies that effectual repentance was still possible for the inhabitants of the kingdom of Israel.

8. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

9. That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13. Therefore the prudent shall keep silence in that time; for it is an evil time.

14. Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15. Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto
transgressed the law of chastity with Bilhah, he lost the blessings of the firstborn. Those blessings then passed to Joseph who was the firstborn son of Jacob’s second wife, Rachel, notwithstanding the fact that he was considerably younger than his siblings.

5.16 Those who would go into exile by the hands of the Assyrians would lament their loss as they drudged along the highways out of the kingdom of Israel. Those who remained in the land, a scant few, would be oppressed on every hand by those whom the Assyrians would bring into the northern reaches of the land of Canaan to administer that part of the their empire. All who remained alive would grieve the almost unfathomable loss of life that accompanied the conquest of Israel. The nation’s eventual adeptness at mourning would cause a professional mourner to blush.

5.17 The land would be stripped of it valuables, including the flocks and herds that once graced the land. Many of the productive vineyards would be ruined by the marauding armies that would pass through the land.

5.18 We may find a modern day corollary here in the words of those who look forward to the second coming of the Lord Jesus Christ and yet have done nothing to prepare for it. The day of judgment is both great and terrible. The individual response, whether wonderful or frightful, will depend entirely upon the spiritual orientation of each man as the winding up scene unfolds.

5.19 The judgment of God cannot be escaped. A man may attempt to flee his just deserts, but at the very moment he begins to consider himself safe, he will fall into the hands of a just God in an unforeseen manner. Amos’ words here are proverbial and enjoy great currency in the world of men.

5.20 For the wicked, the day of judgment will seem perilous indeed. What other expectation can they have other than a just reward for their treatment of their fellow men? They are weighed in the balance and are found wanting, all of which they know already and are filled with fear and anxiety.

5.21 The Lord God cannot accept offerings of any kind that do not reflect humility and love. The formal rituals that the Israelites observed under the Law of Moses could only have effect if they were performed with an eye single to the glory of the Lord God of their fathers.

5.22 As Cain’s offering was not accepted because of his wicked orientation in life, so also the offerings of the children of Israel fell far short of the standard established by Moses in the day that the Law was given.

5.22.5–6—*burnt offerings*—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

5.22.9–10—*meat offerings*—As counterintuitive as it may seem, the meat offering here described is not made of animal flesh, but rather might be better understood as referring to the first fruits of the ground in various forms.

5.22.21–22—*peace offerings*—These sorts of offerings were not presented to the Lord in order to bring about a reconciliation, but were offered up in gratitude for the outpouring of the Lord’s blessings upon his people.

5.23 16. Therefore the LORD, the God of hosts, the Lord, saith thus: Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

5.24 17. And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.

5.25 18. Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

5.26 19. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

5.27 20. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

5.28 21. I hate, I despise your feast days, and I will not smell in your solemn assemblies.

5.29 22. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

5.30—15. And the remnant of Joseph.

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16. Therefore the LORD, the God of hosts, the Lord, saith thus: Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17. And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.

18. Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

19. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21. I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.
5.23 Nothing of the celebrations of the children of Israel was acceptable to the Lord God of Heaven. They spoke words of praise but their hearts were far from Him. Their festivals were unholy mockeries.

5.24 What could the children of Israel do to avoid the judgment that was descending upon them? That which had been commanded from the beginning. To love God with all of one’s heart, might, mind, and soul and to love one’s neighbor as one’s self is at the heart of the matter. The Israelites had oppressed all those around them that they could, in order to get gain and to be held in reverence and awe by those less able than themselves.

5.25 This verse and the following are cited by Stephan as he addressed those of the rulers of the Jews who questioned his preaching (see AC-C 7.42–43). During their sojourn in the wilderness of Sinai, the children of Israel were expressly obedient to all that they had been taught about outward observances associated with the Law of Moses. Once in the land of promise it would not take them long to forsake those ordinances for those of the heathens and even those of their own making.

5.25.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.26 This verse and the immediately preceding are cited by Stephan as he addressed those of the rulers of the Jews who questioned his preaching (see AC-C 7.42–43). The children of Israel almost immediately began absorbing the sins of the inhabitants of the land who preceded them. We might also point to Jeroboam’s deliberate attempt to corrupt the worship of the citizens of the kingdom of Israel when he fashioned and set up the golden calves at Bethel and Dan.

5.26.9—Molech—A variant spelling for the name of the Ammonite fire-god Molech. The same god was known among the Moabites as Chemosh. The idol was essentially a brass furnace with the face of a calf into which infants were cast as human sacrifices. We do not know if the children of Israel practiced sacrificial infanticide in the wilderness, but they certainly did once they took possession of the land of Canaan.

5.26.11—Ch även—In the book of Acts, the name of the god is given as Remphan. Much has been speculated about the origins of both “Remphan and the corresponding “Chiano”. Some scholars have suggested

23. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24. But let judgment run down as waters, and righteousness as a mighty stream.

25. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26. But ye have borne the tabernacle of your Moloch and Chiano your images, the star of your god, which ye made to yourselves.
that the latter was the Hebrew name for the Egyptian god which was worshipped in the Greek language as "Remphan". Some scholars have gone so far as to suggest that the names referred to the Greek god "Saturn". It is likely that none of these postulations hits very close to the mark.

5.26.15—star—The Greek word which in Acts is translated as "star" derives from roots which mean "constellation". The Hebrew word used here in Amos which is translated as "star" derives from roots which mean "heap up, hilly; prick, penetrate, blister; rolling, blazing, prince". Needless to say, there is some ambiguity here as to what is meant, literally or figuratively.

5.27 Stephan quotes from the Septuagint which emphasizes the Babylonian captivity over the Assyrian captivity. In the short term, Amos was testifying that it was the Assyrians who would prove to be problematical for the continuation of the northern kingdom of Israel. Needless to say, both Assyria and Babylon were located on the other side of Damascus.

5.27.11—Damascus—The capital of Syria and one of the oldest cities in the history of the world. It is located approximately 130 miles northeast of Jerusalem. Certain fruit trees and finely woven cloths bear the name of this city, or a form thereof, because of the long-standing tradition that these things originated in Syria.

6.1 The problem with self-righteousness is that it never lives up to its own expectations. The reality was, in spite of their rosy outlook, that the children of Israel were descending further and further into a state that did not represent in any degree the spirit and nature of Zion, the city of God. They were doomed to destruction.

6.1.9—Zion—Biblical scholars do not as a rule overly concern themselves about the difference between Zion and Jerusalem. However, it is clear that in this case, these terms stand as archetypes for the people and places where reformation in the spirit has been general. The establishment of Zion among the covenant people has been one of the worthiest of goals ever espoused by the servants of God. We have reason to believe that several, if not many, have been supernally successful in their endeavors.

6.1.16—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

6.1.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.2 The inhabitants of these various cities had been filled with vanity as well, yet in nothing did they prosper. They were smitten because they were unrelentingly wicked. So also would the children of Israel suffer at the hands of their enemies.

6.2.4—Calneh—Calneh is often equated with modern Nippur, located about 60 miles south-southeast of Babylon on the east of the river Euphrates.

6.2.13—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

6.2.20—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

6.2.23—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron, and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

6.3 The children of Israel had thought to contemplate their good fortune in being able to sin and not be punished for it. The day of judgment was supposed to be nonexistent, or at least at some far place and time. In so thinking, they only caused that day and time to hasten to where they were.

6.4 The children of Israel had become carnal, sensual, and devilish, seeking to satisfy every appetite. Their sensitivity to the things of God, the realm of Heaven, and the principles of truth had diminished until their hearts had hardened against the whisperings of the spirit of God and the cry of repentance of those servants who had been sent to awaken them out of their stupor.

6.5 The Israelites in their apostasy devoted themselves to entertainments of all kinds, and imagined that they lived in a time like unto that of the kings of united Israel.

6.5.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

6.6 The wealthy and the powerful had no direct concern for those who suffered around them. They should have been the first to step to the aid of those who were in poverty, or those who were being oppressed by the wicked. Yet they had no desire except to appease their own appetites and desires of the flesh.

6.6.22—Joseph—The twelfth child and eleventh son born to Jacob, and the firstborn son of Jacob and Rachel. When Reuben, Leah’s firstborn, transgressed the law of chastity with Bilhah, he lost the blessings of the firstborn. Those blessings then passed to Joseph who was the firstborn

2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3. Ye that put far away the evil day, and cause the seat of violence to come near; Amos 6:4

4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; Amos 6:6

5. That chant to the sound of the viiol, and invent to themselves instruments of musick, like David; JC 277

6. That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.
son of Jacob’s second wife, Rachel, notwithstanding the fact that he was considerably younger than his siblings.

6.7 Joseph had been sold into slavery to Egypt notwithstanding his petitions to his brethren to protect him. There was a steep price to pay for that betrayal and the sons of Jacob would eventually be called to account for their perfidy. So also those of the House of Israel who ignored or neglected the poor and the innocent.

6.8 The opulence of the kings of Israel had come as a result of the oppression of the weak and the innocent. Anything having derived from that singular wickedness would not and could not be held in high esteem by the God of Heaven, the Founder of Zion.

6.8.20—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

6.9 The fate of the wicked is certain, no matter how they might strive to preserve their lives. Those who escaped death by the sword, would die in captivity in strange lands or in personal slavery in the midst of their own lands. Ten men in a single house would be easily detected and the men would then be put to death.

6.10 There is a superior translation of this verse.

And a man’s uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and that say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue; for we may not make mention of the name of the Lord. (JST, Amos 6:10)

Notwithstanding the great tragedy that would come upon the inhabitants of the land, no one would be allowed to mourn for their kindred.

6.11 The divine decree against the wicked among Israel could not be averted. The rich and the poor, the great and the small, together with the entire infrastructure of the kingdom of Israel, would be brought to personal and collective ruin. Nothing would be spared.

6.12 The effect of the unrighteousness of the children of Israel had been to curse the land against them. Well might they try to raise crops on paved streets as to expect the Lord to bless their agricultural endeavors.

6.12.19—gall—The Hebrew word which is here translated as “gall” derives from roots that mean “poisonous plant, hemlock, shake, head”.

6.12.26—hemlock—The Hebrew word which is here translated as “hemlock” derives from roots that mean “poisonous plant, gall, venom”.

6.13 The children of Israel, in their great apostasy, sought to take glory unto themselves for the marginal successes that they appeared to have over their neighbors. They were besotted with their own sense of self-importance.

7. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8. The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9. And it shall come to pass, if there remain ten men in one house, that they shall die.

10. And a man’s uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue; for we may not make mention of the name of the LORD.

11. For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12. Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13. Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own
6.14 Amos appears to be speaking of the entire land of promise, from the far north to the far southern reaches of the kingdom of Judah. The specific identity of the "river of the wilderness" would clarify the matter.

6.14.1—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.14.32—Hemath—Thought to be in reference to Hamath, the principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise. There are divergent views.

7.1 In an allegorical vision, the Lord God showed unto Amos the tragedy that would befall the people because of their wickedness. A taxation had been made of the fields during which the better crops had been taken into the garners of the king. The second cutting would be harvested for the remainder of the population of the kingdom of Israel. The harvest, however, would not materialize because it would be devoured by locusts.

7.2 Without the second harvest, the children of Israel in the northern kingdom would be destitute. Both men and animals would perish in horrific numbers.

7.2.33—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

7.3 There is a superior translation for this verse.

And the Lord said, concerning Jacob, Jacob shall repent for this, strength?

14. But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

Chapter 7

1. Thus hath the Lord GOD shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king’s mowings.

2. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.

3. The LORD repented for this: It shall not be, saith the LORD.  

Amos 7:3  
JST
therefore I will not utterly destroy him, saith the Lord. (JST, Amos 7:3)

As might have been anticipated, the Lord God of Israel never has anything to repent of. The problems that the children of Israel were facing in the land of Israel had been of their own making. It would be their active return to the God of Heaven that would bring about the amelioration of their circumstances.

7.4 Scholars are at odds at to the meaning of this verse. On the one hand, some assert that the prophet is speaking of a destruction like unto that which transpired at Sodom, Gomorrah, and the other cities of the plain in the days of Abraham. Other learned men suggest that this is a reference to an extended drought, the effect of which was to desiccate the vegetation and the soil many feet into the earth. While we may not be able to precisely define the instrument of destruction, destruction is what is being predicted.

7.5 The lands of the kingdom of Israel would be desolated inasmuch as there would be nothing left to sustain the people. Whether by insects, drought, fire, or war, the results would be the same.

7.5.14—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

7.6 There is a superior translation for this verse.

And the Lord said, concerning Jacob, Jacob shall repent of his wickedness; therefore I will not utterly destroy him, saith the Lord God. (JST, Amos 7:6)

Note once again that the Lord God of Israel never has anything to repent of. The problems that the children of Israel were facing in the land of Israel had been of their own making. It would be their active return to the God of Heaven that would bring about the amelioration of their circumstances.

7.7 The Kingdom of God is raised up straight and true because of the chief cornerstone having been perfectly oriented in the beginning. All of the lines of the building are squared to the lines of that perfect stone, horizontal and vertical. The weighted line was used to make certain that the walls were aligned as a perfect extension of the vertical edge of the cornerstone. Needless to say, the House of Israel was out of plumb.

7.8 The plumb line would be used to determine if the vertical walls had been raised according to the standard that the Lord had established in the beginning. If the wall was not true to the line, it would have to be taken down and rebuilt. The children of Israel would be scattered just like the stones that comprised the faulty wall. They would be gathered later and rebuilt according to the Lord’s directions, and that perfectly.

7.8.7—Amos—One of the prophets of the Lord God of Israel who ministered to the people in Bethel and in Tekoa. He appears to have been a contemporary of Hosea, prophesying as he did during the reigns of Uzziah king of Judah and Jeroboam II king of Israel. His service appears

4. Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5. Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small.

6. The LORD repented for this: This also shall not be, saith the Lord GOD.

7. Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

8. And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

Amos 7:4
DNCT 3 499

Amos 7:6
JST

40
to have begun in the early years of the eighth century before the birth of the Lord Jesus Christ. He ought not be confused with Amoz the father of Isaiah.

7.8.32—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.9 The use of Jacob’s father’s name may be an indication that the whole of the land of Palestine would be included in the edict of destruction. Otherwise we are at a loss to interpret the meaning of the phrase. There is perhaps an allusion to the posterity of Esau as well as that of Jacob.

7.9.6—Isaac—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah’s barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered during those early years has not completely abated, even into modern times. Isaac was an active participant in the “sacrifice” required by God of his father Abraham.

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would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.9.27—JEROBOAM—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel. He is frequently referred to as Jeroboam II to distinguish him from the first king of the kingdom of Israel.

7.10 This appears to be a narrative flashback to the earliest portions of Amos’ ministry, before he was exiled to the south of the city of Jerusalem in Tekoa.

7.10.2—AMAZIAH—A false priest who worshipped one of the golden calves set up by the first king of Israel, Jeroboam. Amaziah took umbrage at the prophet Amos’ prophecies and sought to have him destroyed by the king.

7.10.4—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priestly orders was to be the eldest righteous descendant of Aaron. Amaziah was neither of these, but rather an idolatrous man in the employ of the king of Israel.

7.10.6—Bethel—This Bethel located near the site of the former city of Luz, was the place to which the Tabernacle and the Ark of the Covenant were taken after the conquest of Canaan under Joshua until David brought both to the site which would one day be the Temple of Jerusalem.

7.10.9—JEROBOAM—The son of Joash, king of Israel, who was instrumental in fully recovering the lands that had been lost to the Syrians during the days of his father and grandfather. The whole of the Gilead was recovered and the capital of Syria became a vassal to the kingdom of Israel. He is frequently referred to as Jeroboam II to distinguish him from the first king of the kingdom of Israel.

7.10.12—ISAAC—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.10.14—AMOS—One of the prophets of the Lord God of Israel who ministered to the people in Bethel and in Tekoa. He appears to have been a contemporary of Hosea, prophesying as he did during the reigns of Uzziah king of Judah and Jeroboam II king of Israel. His service appears to have begun in the early years of the eighth century before the
birth of the Lord Jesus Christ. He ought not be confused with Amoz the father of Isaiah.

7.11 Nothing in the message sent to Jeroboam by Amaziah contained a shred of truth, as anyone who has read the previous six and a half chapters is aware. The real complaint that Amaziah had was that the prophet kept invoking the name of the Lord God of Israel in a place of idolatry.

7.11.3—Amos—One of the prophets of the Lord God of Israel who ministered to the people in Bethel and in Tekoa. He appears to have been a contemporary of Hosea, prophesying as he did during the reigns of Uzziah king of Judah and Jeroboam II king of Israel. His service appears to have begun in the early years of the eighth century before the birth of the Lord Jesus Christ. He ought not be confused with Amoz the father of Isaiah.

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7.12 The threat against Amaziah was that Amos testified of the corruption that existed in the land of Israel and more especially the city of Bethel where the great abomination established by Jeroboam I continued to flourish. Amaziah no doubt sought the life of the prophet and made the threat clear.

7.12.2—Amaziah—A false priest who worshipped one of the golden calves set up by the first king of Israel, Jeroboam. Amaziah took umbrage at the prophet Amos’ prophecies and sought to have him destroyed by the king.

7.12.5—Amos—One of the prophets of the Lord God of Israel who ministered to the people in Bethel and in Tekoa. He appears to have been a contemporary of Hosea, prophesying as he did during the reigns of Uzziah king of Judah and Jeroboam II king of Israel. His service appears to have begun in the early years of the eighth century before the birth of the Lord Jesus Christ. He ought not be confused with Amoz the

11. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:
father of Isaiah.

7.12.8—seer—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

7.12.17—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

7.13 Amaziah stated a truism in that the religion of the land was in favor of the golden calves located in Bethel and Dan. These two places of egregious idolatrous practices had been established by Jeroboam I and supported by every subsequent king of the kingdom of Israel that followed him.

7.13.8—Amos—One of the prophets of the Lord God of Israel who ministered to the people in Bethel and in Tekoa. He appears to have been a contemporary of Hosea, prophesying as he did during the reigns of Uzziah king of Judah and Jeroboam II king of Israel. His service appears to have begun in the early years of the eighth century before the birth of the Lord Jesus Christ. He ought not be confused with Amoz the father of Isaiah.

7.14 There is a superior translation for this verse.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet’s son; but I was a herdsman, and a gatherer of sycamore fruit; (JST; Amos 7:14)

Why is a prophet raised up in the midst of a wicked people? Is it not because of the desire of the Lord of Hosts to bring His people back into the path of righteousness? The words of a prophet are typically not altogether soothing, but designed to gain the attention of the spiritually slothful and to turn them to their God. Amos was called because he was willing to do as the Lord commanded him, unlike Amaziah and the others in the city of Bethel.

7.14.3—Amos—One of the prophets of the Lord God of Israel who ministered to the people in Bethel and in Tekoa. He appears to have been a contemporary of Hosea, prophesying as he did during the reigns of Uzziah king of Judah and Jeroboam II king of Israel. His service appears to have begun in the early years of the eighth century before the birth of the Lord Jesus Christ. He ought not be confused with Amoz the father of Isaiah.

7.14.7—Amaziah—A false priest who worshipped one of the golden calves
set up by the first king of Israel, Jeroboam. Amaziah took umbrage at the prophet Amos’ prophecies and sought to have him destroyed by the king.

7.14.11—*prophet*—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

7.15 Amos was a faithful man, filled with the spirit of God; his only recourse was to do as the Lord God commanded him.

7.15.22—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.16 Amaziah had incurred the judgment of the Lord, inasmuch as he had the temerity to falsely accuse the servant of the Lord. The future did not portend well for Amaziah and his family.

7.16.15—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.16.25—*Isaac*—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as

15. And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16. Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.
there had been between Sarah and her handmaiden who had been
elevated to the role of wife to Abraham as the result of Sarah’s barren-
ness. Because Sarah was the first wife, the wife of the covenant, her son
Isaac took precedence over the elder half-brother. The animosity engen-
dered during those early years has not completely abated, even into
modern times. Isaac was an active participant in the “sacrifice” required
by God of his father Abraham.

7.17 There is a superior translation for this verse.

Therefore thus saith the Lord; Thy wife shall be a harlot in the city, and
thy sons and thy daughters shall fall by the sword, and thy land shall be
divided by line; and thou shalt die in a polluted land; and Israel shall
surely go into captivity forth of his land. (JST, Amos 7:17)

Whereas the prophet Amos had been quite general in his teachings regarding
the future of the kingdom of Israel, he now becomes pointed specific about
the destiny of Amaziah and his family. His wife would be reduced to prosti-
tution, which undoubtedly came about because of the loss of her protector
and possessions. The Assyrians would see to the fulfillment of the rest of the
prophecy.

7.17.43—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

8.1 Although a various interpretations have been proffered as to the signifi-
cance of the summer fruit, both metaphorical and linguistic, the consensus
of the scholars is that the kingdom of Israel had ripened in iniquity and would
soon be devoured by its enemies.

8.2 There is a superior translation for this verse.

And he said, Amos, what seest thou? And I said, A basket of summer
fruit. Then said the Lord with me, The end is come upon my people of
Israel; I will not again pass by them anymore. (JST, Amos 8:2)

Chapter 8

1. Thus hath the Lord GOD shewed unto me: and behold a
basket of summer fruit.

2. And he said, Amos, what seest thou? And I said, A basket of sum-
mer fruit. Then said the LORD unto me, The end is come upon
my people of Israel; I will not again pass by them anymore.
The kingdom of Israel would be overrun by the Assyrian empire. Many thousands would die in the conflict, thousands of others would be carried away into captivity, and what few remained would be reduced to abject slavery.

8.2.4—Amos—One of the prophets of the Lord God of Israel who ministered to the people in Bethel and in Tekoa. He appears to have been a contemporary of Hosea, prophesying as he did during the reigns of Uziah king of Judah and Jeroboam II king of Israel. His service appears to have begun in the early years of the eighth century before the birth of the Lord Jesus Christ. He ought not be confused with Amaz the father of Isaiah.

8.2.30—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.3 The ruin of the kingdom would be accompanied by deep and abiding grief. Where once there had been pleasant pastimes, there would be men and women gathered together in troops to dispose of the corpses that would fill the land. The whole of the remnant of the House of Israel would be stunned into silence as they dealt with the aftermath. The false religions of the northern kingdom would bring no solace in the face of the destruction and anguish.

8.4 The Lord testifies that much of tribulation that has come upon the people of Israel has befallen them because of their unwillingness to administer justice to their fellow men. The Israelites were determined to advance themselves individually at the expense of everyone else around them. This is a swordless war, but a war none the less in which the weak and the innocent suffer unrighteous dominion.

8.5 A man should be honest in his dealings with his fellow men. The Israelites, however, sought to gain the advantage over all those around them. The weight of a measure of wheat was shorted in order to increase the profit margin. The weight of the shekel, the medium used by the purchaser to acquire the wheat, was increased by the seller, effectively inflating the price of the commodity. The balances, the scales by which the weight equations were made, were rigged in favor of the seller and against the purchaser.

8.25—ephah—The tenth part of an ephah is elsewhere equated to an omer. There is as great a diversity among the ancients and the moderns as to the actual measurement of dry grain that is referred to here. Some

3. And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence.

4. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5. Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?
have set forth an ephah as an amount equal to 4.4 gallons; others have testified that it is twice that. Still others have settled on something in between. Frankly, we do not know, save that the "omer" itself means a "sheaf"; that is, the grain that could be winnowed from a harvested bundle of grain stalks. An ephah, then, would be the amount of grain obtained by winnowing ten sheaves.

8.5.29—shekel—From what little we know about the culture in the time of Amos, a shekel of silver weighed about 4 tenths of an ounce. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce.

8.6 The effect of the dishonest scales and the standards that favored the sellers effectively impoverished the poor who were in no position to argue with the merchants. It would appear that the sellers of wheat had no hesitancy in selling unclean wheat, but dealt out the chaff and the grain together, probably as the flour was ground.

8.7 The blessings of Abraham, Isaac, and Jacob had been promised to all of their posterity. Therefore, when someone took advantage of one of the poor offspring of the great Patriarchs, there was a terrible price to be paid. When the sons of Abraham took advantage of each other, the price was even greater.

8.7.9—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

8.8 The land of Canaan was to be a holy land, a site for the establishment of the city of Zion. Yet nothing that the children of Israel did in relationship to each other even faintly resembled the unity of heart and mind that such a divine society promised. The wicked would be swept away out of the land as if the Nile had overrun its banks in the midst of Israel. The invading armies of Assyria would suffice.

8.8.37—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

8.9 This is, at least in part, an allusion to the great darkness that filled the land of Egypt during the passing of the ten plagues upon that land. It was as if the sun had been quenched; neither could any fire be struck. Certainly there have been examples of this in the sacred histories of the scattered remnants of the House of Israel. Other prophets have elaborated on this imagery in application to the latter day signs that would attend the coming of the Lord Jesus Christ in glory.

8.10 When the covenant people regress into apostasy, they set in motion a retribution that will eventually be exacted from them. Here the children of Israel are warned that misery and slavery await them if they do not speedily repent of their wickedness.

8.10.20—sackcloth—The Hebrew word translated here as "sackcloth" derives from roots that refer to the thick, coarsely woven material in which grain was stored. The English word "sack" eventually derives from the

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

7. The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

9. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a
same Semitic source. To wear sackcloth implies extreme poverty; there was nothing refined about wearing a garment made of material which could no longer be useful for holding grain, either out of extreme wear or for lack of grain. The wearing of sackcloth became an outward representation of spiritual poverty as well.

8.11 From the time that the promises were first extended to the fathers, the blessings of light and truth being available to the righteous was a given. As the covenants were abandoned in favor of the practices and deceptions of this lost and fallen world, not only was there no further divine knowledge made available, but what little was in their possession began to perish from their minds and from their hearts. Without repentance, there would come a time in which they would remember little or nothing of that which had been extended to them. The history of the Lord’s people is replete with instances of these falls from grace. Yet, in the midst of these periods of ignorance there is an acknowledged want, a hunger for divine communion.

8.12 Can we not see in our own day the ceaseless pursuit of knowledge, a desire to know something of the world in which we live? Are not the halls of academe filled with seekers attempting to find solace in their investigations? Have any of them found any comfort whatsoever? Has anyone discerned in any fashion the purpose of life? Has anyone found out the destiny of mankind? Men may only vainly speculate about these issues, forever learning but never coming to a knowledge of the truth.

8.13 The young are particularly susceptible to the ravages of ignorance. They collapse from spiritual exhaustion and grow increasingly cynical in a depraved and darkened world.

8.14 The sin of Samaria was forsaking the principles of truth and righteousness in the face of political expediency. Jeroboam set up the golden calves at Bethel and Dan in order to dissuade the children of Israel who dwelt in his kingdom of Israel from going in the kingdom of Judah in order to worship at the Temple of Solomon in Jerusalem. Idolatry only produced ignorance and degradation in its adherents.

8.14.8—Samaria—The capital city of the northern kingdom of Israel that replaced Tirzah during the days of Omri. This city was located about six miles northwest of Shechem.

8.14.14—Dan—A city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

8.14.20—Beersheba—An oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

bitter day.

11. Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

13. In that day shall the fair virgins and young men faint for thirst.

14. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again.

Chapter 9

1. I saw the Lord standing upon
the temple spoken of here. Some suggest that the Temple in Jerusalem must be meant because they know of no religious edifice anywhere else. While this reasoning seems a bit fatuous, yet the possibility of the Temple of Solomon being the object of the Lord’s wrath is not out of the question. In the context of the entire text of the book of Amos, however, it is far more likely that the Lord is condemning the altars and temples located at such sites as Bethel and Dan where the children of Israel worshipped at the commandment of Jeroboam, king of Israel, and his successors. That whole system of religion came to an end with the destruction of the northern kingdom and its aftermath.

9.2 The effects of the metaphors being used here is that the priests and worshippers at these idolatrous temples could not and world not escape judgment. There was no place where these apostates could effectively ensconce themselves. Whether in the mountain heights or in the deepest caverns, the miscreants would be brought to justice.

9.3 There is no evading the mind and heart of the Lord God of Israel. He is mindful of the situations of all of His children wherever they may be found. His primary goal is to bring His erring children to repentance and salvation, and for this purpose is willing to go to great lengths to provide them with redemption.

9.3.10—Carmel—A mountain ridge forming the southern boundary of the Kishon valley in northern Palestine. Its highest point is at the eastern end where the peak rises to 1791 feet.

9.4 The children of Israel would be chastened for the multitude of transgressions that they had committed against the God of their fathers and against their fellow men. Nothing about their exile among the nations of the earth would be pleasant or prosperous. Until they turned to the Lord with full purpose of heart, they would be under the heavy hand of oppression and guilt.

9.5 The land of Canaan was to be a holy land, a site for the establishment of the city of Zion. Yet nothing that the children of Israel did in relationship to each other even faintly resembled the unity of heart and mind that such a divine society promised. The wicked would be swept away out of the land as if the Nile had overrun its banks in the midst of Israel. The invading armies of Assyria would suffice.

9.5.42—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

9.6 In the Father’s house are many mansions and the Son of God has gone to prepare a place for those who receive him as their redeemer and protector. There are three degrees of major glory in the afterlife: the Telestial Kingdom, the Terrestrial Kingdom and the Celestial Kingdom. All are immeasurable improvements upon the world in which we now live, and every man, woman, and child will inherit one of them unless he or she has committed that degree of sin that puts them beyond the pale of salvation, even as a son of perdiction. In the Celestial Kingdom there are also three degrees spoken of, the greatest being reserved for those who have fully received and have lived by the new and everlasting covenant. The children of Israel fell far short of these blessings in the days of Amos.

9.7 Other nations of the world had established themselves in the land of

the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5. And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

6. It is he that buildeth his stories in the heaven, and hath founded his troop in the earth: he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

7. Are ye not as children of the
Canaan by the leave of the God of the land. The incursion of the Israelites under Joshua came at a time when the Canaanites were wicked and the Israelites were relatively righteous. As the children of Israel declined in their spirituality, they became as objectionable in their conduct as those who had preceded them. They could not expect preferential treatment while wallowing in their sins.

9.7.8—Ethiopians—The inhabitants of an expansive geographical area south of Egypt that straddled the Upper Nile. The bounds and limitations of the nations which have borne that name have varied over the centuries.

9.7.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.7.29—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

9.7.32—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron, and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

9.7.34—Caphtor—Thought by some scholars as a place located in or near Egypt. Others assure their readers that it is to be equated with the island of Crete.

9.7.37—Syrians—Residents of the large territory between Mount Hermon and the Euphrates River in Mesopotamia northeast of Palestine.

9.7.39—Kir—A city located in the region of the Tigres and Euphrates Rivers in connection with the Assyrian empire. Scholars are varied in their opinions as to the exact location. Some place it in the far north of Mesopotamia while others have concluded upon a location in Media. The Syrians who pertained to the kingdom of Rezin were relocated there in any event.

9.8 There is a superior translation of this verse.

Behold, the eyes of the Lord God are upon a sinful kingdom, and I will

8. Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off

Amos 9:8

JST

Amos 9:8–15
destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. (JST, Amos 9:8)

The political institution would come to a rapid end, but the divine covenants with the family of Abraham, Isaac, and Jacob would continue forever.

9.8.35—Jacob—Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him.

9.9 Not all who pertained to the genetic family of the great patriarchs had proven worthy of preservation. The thrashed grain would be further winnowed until all of the chaff was removed.

9.9.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.9.19—corn—The grain referred to here was probably wheat or barley. Indian corn or maize was unknown in the eastern hemisphere during this time.

9.10 Here the burning of the chaff is explicitly described in nonmetaphorical terms. Those Israelites whose conduct made further mortal life unprofitable, even detrimental to their eternal prospects, would be ushered into another venue where they might reconsider their course of action.

9.11 What may we say of the house of David through the generations of time since he sat upon the throne of Israel until the present day? Most of the glory and spectacle of ancient Israel has faded. By comparison, the sons of David dwell in huts rather than palaces. Yet there will come a time when the throne of David will once more be established among the children of men, and the Son of David, even the Lord Jesus Christ, will sit upon that throne to rule and reign in the House of Israel forever.

9.11.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the
9.12 Who will bow the knee to the King established on David’s throne? The extended families of Abraham, Isaac, and Jacob? The strangers who will remain upon the earth during the Millennial reign? Every eye will see and every tongue will confess that Jesus is the Messiah.

9.12.8—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

9.13 What may we say of the agricultural conditions that will exist when the earth is restored to its paradisiacal glory during the Millennium? There will be no season of the year during which the land will lie fallow. We need not trouble ourselves about the manner in which crops will be rotated or concern ourselves regarding the techniques that will be used in order to avoid soil depletion. We need only observe that the wisdom and glory of the Lord will prevail in the earth and that for a thousand years the earth will be abundantly fecund, allowing for the prosperity of uncounted billions of the children of God the eternal Father to dwell in peace, harmony, and love.

9.14 Scattered Israel will be gathered again from among the nations whence they had been exiled. They will receive their promised inheritances and will establish themselves and their families in peace.

9.14.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.15 The inheritances of the Lord God of Israel will be appointed as they had been anciently. Every man will be provided for, that he might labor for his family in righteousness. No more glorious time will have ever prevailed upon the earth, and this kingdom and its attendant blessings will continue for a thousand years.

12. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

13. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.
Alphabetized List of Specifically Noted Words and Phrases in Amos

<p>| Amaziah—7.10.2 | Edom—9.12.8 | Israel—8.2.30 |
| Amaziah—7.14.7 | Egypt—3.1.27 | Israel—9.7.14 |
| Amorite—2.10.25 | Egypt—4.10.12 | Jacob—3.13.9 |
| Amorite—2.9.5 | Egypt—8.8.37 | Jacob—6.8.20 |
| Amos—1.1.4 | Egypt—9.5.42 | Jacob—7.2.33 |
| Amos—7.10.14 | Egypt—9.7.29 | Jacob—7.5.14 |
| Amos—7.11.3 | Ekron—1.8.25 | Jacob—8.7.9 |
| Amos—7.14.3 | ephab—8.5.25 | Jacob—9.8.35 |
| Amos—7.12.5 | Ethiopians—9.7.8 | Jeroboam—1.1.30 |
| Amos—7.13.8 | gall—6.12.19 | Jeroboam—7.11.5 |
| Amos—7.8.7 | Gath—6.2.20 | Jeroboam—7.10.9 |
| Amos—8.2.4 | Gaza—1.7.11 | Jeroboam—7.9.27 |
| Ashdod—1.8.9 | Gaza—1.6.9 | Jerusalem—1.2.15 |
| Ashdod—3.9.6 | Gilead—1.13.34 | Jerusalem—2.5.16 |
| Ashkelon—1.8.17 | Gilead—1.3.25 | Josiah—1.1.34 |
| Aven—1.5.18 | Gilgal—4.4.7 | Joseph—5.15.30 |
| Bashan—4.1.7 | Gilgal—5.5.8 | Joseph—5.6.18 |
| Beersheba—5.5.13 | Gomorrah—4.11.12 | Joseph—6.6.22 |
| Benhadad—1.4.18 | Hazael—1.4.11 | Judah—2.4.9 |
| Bethel—4.4.3 | hemlock—6.12.26 | Judah—7.12.17 |
| Bethel—5.5.4 | Isaac—7.16.25 | Kerioth—2.2.16 |
| Bethel—5.6.30 | Isaac—7.9.6 | Kir—1.5.40 |
| Bethel—7.10.6 | Israel—1.1.16 | Kir—9.7.39 |
| Bozrah—1.12.15 | Israel—2.11.28 | leaven—4.5.8 |
| burnt offerings—5.22.5–6 | Israel—3.1.14 | meat offerings—5.22.9–10 |
| Calneh—6.2.4 | Israel—3.14.12 | Moab—2.1.9 |
| Caphtor—9.7.34 | Israel—3.12.29 | Moab—2.2.8 |
| Carmel—1.2.28 | Israel—2.6.9 | Moloch—5.26.9 |
| Carmel—9.3.10 | Israel—4.5.24 | Nazarites—2.11.18 |
| Cashes—5.26.11 | Israel—4.12.9 | Nazarites—2.12.5 |
| corn—9.9.19 | Israel—5.1.17 | Orion—5.8.9 |
| Damascus—1.3.9 | Israel—5.25.17 | palmerworm—4.9.25 |
| Damascus—1.5.8 | Israel—5.4.10 | peace offerings—5.22.21–22 |
| Damascus—3.12.45 | Israel—5.2.4 | Philistines—1.8.31 |
| Damascus—5.27.11 | Israel—5.3.34 | Philistines—6.2.23 |
| David—6.5.17 | Israel—6.1.29 | priest—7.10.4 |
| David—9.11.11 | Israel—7.10.12 | prophet—7.14.11 |
| earthquake—1.1.42 | Israel—7.11.12 | prophets—2.12.12 |
| Eden—1.5.29 | Israel—7.16.15 | prophets—2.11.9 |
| Edom—1.6.34 | Israel—7.15.22 | prophets—3.7.17 |
| Edom—1.11.9 | Israel—7.17.43 | Rabbah—1.14.11 |
| Edom—1.9.29 | Israel—7.9.14 | sackcloth—8.10.20 |
| Edom—2.1.30 | Israel—7.8.32 | Samaria—3.12.36 |</p>
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