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Amos

The book of Amos is a prophetic book in the Old Testament of the Christian Bible, attributed to the prophet Amos. The book consists of nine chapters and is primarily a warning to the people of Israel of impending judgment due to their disobedience to God and their mistreatment of the poor.

Amos was a shepherd from Tekoa, a village in Judah, who was called by God to prophesy to the northern kingdom of Israel during the reign of Jeroboam II (around 760-750 BC). Despite being an outsider, Amos delivered a message of judgment to Israel and its neighboring nations, declaring that God would punish them for their sins.

The book of Amos begins with a series of judgments against the surrounding nations, including Syria, Philistia, Tyre, Edom, Ammon, and Moab. However, the focus quickly shifts to Israel, as Amos delivers a scathing indictment of the nation's social and economic injustices. He condemns the wealthy for their greed and exploitation of the poor, and the leaders for their corruption and lack of concern for justice.

Amos warns that God will punish Israel for its sins, using natural disasters and military defeats to bring the nation to its knees. He also offers a message of hope, however, encouraging the people to repent and turn back to God in order to avoid judgment.

The book of Amos concludes with a series of visions that emphasize the inevitability of God's judgment and the restoration of Israel under God's rule. In these visions, Amos sees a plumb line, a basket of ripe fruit, and a blazing fire, all of which symbolize God's judgment on Israel. However, he also sees a vision of a restored Israel, where justice and righteousness will prevail and God's people will live in peace and prosperity.

Overall, the book of Amos is a powerful call to repentance and a warning of the consequences of disobedience to God. It emphasizes the importance of social justice and the need to care for the poor and marginalized, and offers a message of hope that restoration is possible through repentance and faith in God.

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here is a brief description of each chapter in the book of Amos:

Chapter 1: Amos begins by pronouncing judgments against the surrounding nations, including Damascus, Gaza, Tyre, Edom, Ammon, and Moab, for their crimes against Israel.

Chapter 2: Amos continues to pronounce judgments against the surrounding nations, including Judah and Israel, for their disobedience to God and their mistreatment of the poor.

Chapter 3: Amos explains that Israel will face judgment for its sins because it has not listened to the prophets or heeded the warnings of God.

Chapter 4: Amos warns Israel that they will face judgment for their idolatry and their oppression of the poor, and encourages them to repent and return to God.

Chapter 5: Amos delivers a message of judgment against Israel's leaders and wealthy elite for their injustice, and calls on the people to seek justice and righteousness.

Chapter 6: Amos condemns the complacency and luxury of the wealthy in Israel, warning that their comfortable lifestyle will not protect them from God's judgment.

Chapter 7: Amos sees a series of visions, including a swarm of locusts, a consuming fire, and a plumb line, which symbolize God's judgment on Israel.

Chapter 8: Amos delivers a message of judgment against Israel's merchants and wealthy elite, who exploit the poor and cheat in business dealings, and predicts a coming famine.

Chapter 9: Amos sees a vision of God judging Israel, but also offers a message of hope that God will restore Israel and rebuild the ruined cities. He concludes with a promise of future prosperity and security for God's people.

Amos 1

New International Version

1 The words of Amos, one of the shepherds of Tekoa—the vision he saw concerning Israel two years before the earthquake, when Uzziah was king of Judah and Jeroboam son of Jehoash[a] was king of Israel.

2 He said:

“The Lord roars from Zion
and thunders from Jerusalem;
the pastures of the shepherds dry up,
and the top of Carmel withers.”

Judgment on Israel’s Neighbors

3 This is what the Lord says:

“For three sins of Damascus,
even for four, I will not relent.
Because she threshed Gilead
with sledges having iron teeth,
4 I will send fire on the house of Hazael

that will consume the fortresses of Ben-Hadad.
5 I will break down the gate of Damascus;
I will destroy the king who is in[b] the Valley of Aven[c]
and the one who holds the scepter in Beth Eden.
The people of Aram will go into exile to Kir,”
says the Lord.

6 This is what the Lord says:

“For three sins of Gaza,
even for four, I will not relent.
Because she took captive whole communities
and sold them to Edom,
7 I will send fire on the walls of Gaza
that will consume her fortresses.
8 I will destroy the king[d] of Ashdod
and the one who holds the scepter in Ashkelon.
I will turn my hand against Ekron,
till the last of the Philistines are dead,”
says the Sovereign Lord.

9 This is what the Lord says:

“For three sins of Tyre,
even for four, I will not relent.
Because she sold whole communities of captives to Edom,
disregarding a treaty of brotherhood,
10 I will send fire on the walls of Tyre
that will consume her fortresses.”

11 This is what the Lord says:

“For three sins of Edom,
even for four, I will not relent.
Because he pursued his brother with a sword
and slaughtered the women of the land,
because his anger raged continually
and his fury flamed unchecked,
12 I will send fire on Teman
that will consume the fortresses of Bozrah.”

13 This is what the Lord says:

“For three sins of Ammon,
even for four, I will not relent.
Because he ripped open the pregnant women of Gilead

in order to extend his borders,
14 I will set fire to the walls of Rabbah
that will consume her fortresses
amid war cries on the day of battle,
amid violent winds on a stormy day.
15 Her king[e] will go into exile,
he and his officials together,”
says the Lord.

Footnotes

Amos 1:1 Hebrew Joash, a variant of Jehoash

Amos 1:5 Or the inhabitants of

Amos 1:5 Aven means wickedness.

Amos 1:8 Or inhabitants

Amos 1:15 Or / Molek

Chapter 1 of the book of Amos begins with a statement of the prophet's background and message. Amos is introduced as a shepherd from Tekoa, who received a message from the Lord concerning Israel during the reigns of King Uzziah of Judah and King Jeroboam II of Israel.

The chapter then goes on to detail the Lord's judgment on Israel's neighboring nations: Damascus, Gaza, Tyre, Edom, Ammon, and Moab. Each of these nations is condemned for their various sins and transgressions, including cruelty, betrayal, and greed.

The Lord's judgment on these nations is described in graphic detail, with promises of destruction and devastation. For example, the Lord promises to send fire to the walls of Gaza and cut off the ruler of Ashdod, and to send fire on the wall of Tyre and break down its gates.

The chapter concludes with a statement that the Lord's judgment will not be turned away, and that even Israel will not be exempt from punishment for their sins. This sets the stage for the rest of the book of Amos, which will focus primarily on the Lord's judgment on Israel and their failure to follow his commands.

Here are some important verses from Amos chapter 1 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "The Lord roars from Zion and utters his voice from Jerusalem; the pastures of the shepherds mourn, and the top of Carmel withers" (Amos 1:2). This verse sets the tone for the entire book of Amos, as it emphasizes that the Lord is the central figure and that He will not be silent in the face of Israel's sins.
2. "For three transgressions of Damascus, and for four, I will not revoke the punishment, because they have threshed Gilead with threshing sledges of iron" (Amos 1:3). In this verse, Amos begins his prophecies of judgment against Israel's neighbors, starting with Damascus. The "three transgressions" and "four" signify the idea that the people have committed many sins, but have refused to repent.
3. "Thus says the Lord: For three transgressions of Gaza, and for four, I will not revoke the punishment, because they carried into exile a whole people to deliver

- them up to Edom" (Amos 1:6). Here, Amos prophesies against Gaza for selling Israelites into slavery to Edom, as well as for other sins.
4. "Thus says the Lord: For three transgressions of Tyre, and for four, I will not revoke the punishment, because they delivered up a whole people to Edom, and did not remember the covenant of brotherhood" (Amos 1:9). In this verse, Amos prophesies against Tyre for also selling Israelites into slavery to Edom, despite their previous alliance and covenant of brotherhood.
 5. "Thus says the Lord: For three transgressions of Edom, and for four, I will not revoke the punishment, because he pursued his brother with the sword and cast off all pity, and his anger tore perpetually, and he kept his wrath forever" (Amos 1:11). Here, Amos prophesies against Edom for their violent treatment of their brother Israel, showing how the Lord will punish those who act without mercy.

The Book of Amos is one of the books in the Old Testament of the Bible, and it contains several important theological thoughts and influences that have had a significant impact on Judeo-Christian theology. Amos is considered one of the twelve minor prophets in the Hebrew Bible, and his message primarily focuses on social justice, ethical behavior, and the relationship between God and His people. Here are some key theological thoughts and influences from Amos chapter 1:

Divine Justice and Judgment: In Amos chapter 1, the prophet begins by declaring God's judgment against several nations, including Damascus, Gaza, Tyre, Edom, Ammon, and Moab. This highlights the theological concept of divine justice, where God holds nations accountable for their actions and punishes them for their sins.

Universal God: Amos emphasizes that God is not just the God of Israel but the God of all nations. This universal aspect of God's sovereignty is a theological theme that challenges the notion of exclusive national gods and underscores the idea that God's justice extends beyond one specific people.

Social Justice: Throughout the book of Amos, there is a strong emphasis on social justice. The prophet condemns the mistreatment of the poor and the powerless, as well as economic exploitation. This theme of social justice reflects a key theological concern in the Bible, emphasizing God's care for the marginalized and oppressed.

Covenant Relationship: While Amos speaks of God's judgment, he also reminds the people of Israel of their covenant relationship with God. This highlights the theological idea that obedience to God's commandments is essential for maintaining a faithful relationship with Him.

Repentance and Restoration: Although Amos pronounces judgment, there is also a message of hope and the possibility of repentance and restoration. This reflects the theological concept of God's willingness to forgive and renew the covenant if His people turn from their wicked ways.

Prophetic Tradition: Amos is part of the prophetic tradition in the Old Testament, where individuals are called by God to speak on His behalf. This tradition emphasizes the role of prophets as messengers who challenge the status quo and call people to ethical and moral living.

Theological Influence:

The book of Amos has had a profound influence on Judeo-Christian theology and ethics. It has shaped the understanding of God's justice, the importance of social justice and ethical behavior, and the concept of a universal God who cares for all nations. Amos's message has been a source of inspiration for many social justice movements throughout history and has contributed to the development of ethical and moral principles within Christianity and Judaism. Additionally, the prophetic tradition exemplified by Amos has influenced later biblical prophets and the understanding of prophecy in the Bible.

New International Version

2 This is what the Lord says:

“For three sins of Moab,
even for four, I will not relent.
Because he burned to ashes
the bones of Edom’s king,
2 I will send fire on Moab
that will consume the fortresses of Kerioth.[a]
Moab will go down in great tumult
amid war cries and the blast of the trumpet.
3 I will destroy her ruler
and kill all her officials with him,”
says the Lord.

4 This is what the Lord says:

“For three sins of Judah,
even for four, I will not relent.
Because they have rejected the law of the Lord
and have not kept his decrees,
because they have been led astray by false gods,[b]
the gods[c] their ancestors followed,
5 I will send fire on Judah
that will consume the fortresses of Jerusalem.”

Judgment on Israel

6 This is what the Lord says:

“For three sins of Israel,
even for four, I will not relent.
They sell the innocent for silver,

and the needy for a pair of sandals.
7 They trample on the heads of the poor
as on the dust of the ground
and deny justice to the oppressed.
Father and son use the same girl
and so profane my holy name.
8 They lie down beside every altar
on garments taken in pledge.
In the house of their god
they drink wine taken as fines.

9 “Yet I destroyed the Amorites before them,
though they were tall as the cedars
and strong as the oaks.
I destroyed their fruit above
and their roots below.
10 I brought you up out of Egypt
and led you forty years in the wilderness
to give you the land of the Amorites.

11 “I also raised up prophets from among your children
and Nazirites from among your youths.
Is this not true, people of Israel?”
declares the Lord.
12 “But you made the Nazirites drink wine
and commanded the prophets not to prophesy.

13 “Now then, I will crush you
as a cart crushes when loaded with grain.
14 The swift will not escape,
the strong will not muster their strength,
and the warrior will not save his life.
15 The archer will not stand his ground,
the fleet-footed soldier will not get away,
and the horseman will not save his life.
16 Even the bravest warriors
will flee naked on that day,”
declares the Lord.

Footnotes

Amos 2:2 Or of her cities

Amos 2:4 Or by lies

Amos 2:4 Or lies

Chapter 2 of the book of Amos continues the prophet's message of judgment against Israel, this time with a focus on their own sins and transgressions. The chapter begins with a condemnation of Moab, but quickly turns to Israel's own guilt.

Amos accuses Israel of committing various sins, including idolatry, mistreating the poor and needy, and engaging in sexual immorality. He condemns the nation for selling the righteous for silver and the needy for a pair of shoes, and for trampling on the heads of the poor.

The chapter goes on to describe the Lord's judgment on Israel, promising to bring fire upon their cities and destroy their strongholds. The Lord is said to be angered by Israel's pride and arrogance, and promises to bring them low.

Amos then reminds Israel of their history and God's past deliverances, suggesting that their current sins are even more egregious in light of these past blessings. He also promises that even the strong and mighty among them will not escape the Lord's judgment.

The chapter concludes with a warning to those who have grown complacent in their wealth and comfort, urging them to turn back to the Lord before it is too late. This sets the stage for the rest of the book of Amos, which will continue to focus on the Lord's judgment and the need for repentance and obedience.

Here are some important verses from Amos chapter 2 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "Thus says the Lord: For three transgressions of Moab, and for four, I will not revoke the punishment, because he burned to lime the bones of the king of Edom" (Amos 2:1). In this verse, Amos prophesies against Moab for their violent treatment of the king of Edom, showing how the Lord will not tolerate such wickedness.
2. "For three transgressions of Judah, and for four, I will not revoke the punishment, because they have rejected the law of the Lord, and have not kept his statutes, but their lies have led them astray, those after which their fathers walked" (Amos 2:4). This verse reveals that even Judah, the southern kingdom of Israel, is not immune to God's judgment. Amos accuses them of rejecting God's law and following in the sinful footsteps of their ancestors.
3. "Thus says the Lord: For three transgressions of Israel, and for four, I will not revoke the punishment, because they sell the righteous for silver, and the needy for a pair of sandals—those who trample the head of the poor into the dust of the earth and turn aside the way of the afflicted" (Amos 2:6-7). This verse is perhaps the most famous in the entire book of Amos. Here, Amos levels a powerful indictment against Israel, accusing them of selling out the righteous and the needy for petty material gain. He also denounces their mistreatment of the poor, who are trampled underfoot and denied justice.
4. "Yet it was I who destroyed the Amorite before them, whose height was like the height of the cedars and who was as strong as the oaks; I destroyed his fruit above and his roots beneath" (Amos 2:9). In this verse, Amos reminds Israel of God's past faithfulness to them, including how He defeated the Amorites and gave them the Promised Land. This makes their current rebellion and disobedience all the more tragic.

Amos chapter 2 continues the prophetic message delivered by the prophet Amos. In this chapter, as in the entire book of Amos, several theological thoughts and influences are present:

Divine Judgment for Injustice: Amos chapter 2 begins by pronouncing God's judgment against Moab and Judah. The theological thought here is the idea that God holds nations accountable for their injustices and sins. This reinforces the concept of divine justice, where wrongdoing is met with divine punishment.

Social Injustice Condemned: A significant theological thought in this chapter, as in the entire book of Amos, is the strong condemnation of social injustice. Amos criticizes Moab and Judah for their mistreatment of the poor and vulnerable members of society. This underscores the importance of social justice in the eyes of God and serves as a reminder of the ethical obligations of nations and individuals.

Violation of Covenant: Amos highlights how both Moab and Judah have violated their covenant with God. This concept is a recurring theme in the prophetic books of the Old Testament, emphasizing that adherence to the covenant and obedience to God's commandments are crucial for maintaining a faithful relationship with Him.

Prophetic Call to Repentance: While Amos pronounces judgment, there is also a call to repentance and a reminder of God's willingness to relent from judgment if there is genuine repentance. This reflects the theological idea of God's mercy and the opportunity for redemption even in the face of impending judgment.

Universal Application: Similar to the first chapter of Amos, chapter 2 reinforces the universal application of God's justice and judgment. God's concerns and expectations extend beyond the borders of Israel and Judah, emphasizing that God is the God of all nations.

Theological Influence:

The theological thoughts and themes found in Amos chapter 2, such as divine judgment, social justice, covenant faithfulness, and the call to repentance, have had a lasting influence on Judeo-Christian theology. These concepts are not limited to this particular chapter but are part of a broader prophetic tradition in the Old Testament.

Social Justice: The emphasis on social justice in Amos, including chapter 2, has been a foundational influence on Christian and Jewish ethical thinking. It has inspired many social justice movements throughout history, emphasizing the responsibility to care for the poor and marginalized.

Covenant Theology: The concept of the covenant between God and His people, as seen in Amos, has played a significant role in the theological development of both Judaism and

Christianity. It underscores the idea of a special relationship between God and His chosen people and the importance of obedience to God's commands.

Prophetic Tradition: Amos's role as a prophet and his message of calling nations to account for their actions have influenced later prophetic writings in the Old Testament and the understanding of prophecy within both traditions.

Overall, Amos chapter 2 contributes to the larger theological themes found in the book of Amos and the Old Testament as a whole, shaping theological thought and ethical considerations within Judeo-Christian tradition.

Amos 3

New International Version

Witnesses Summoned Against Israel

3 Hear this word, people of Israel, the word the Lord has spoken against you—against the whole family I brought up out of Egypt:

2 “You only have I chosen
of all the families of the earth;
therefore I will punish you
for all your sins.”

3 Do two walk together
unless they have agreed to do so?

4 Does a lion roar in the thicket
when it has no prey?

Does it growl in its den
when it has caught nothing?

5 Does a bird swoop down to a trap on the ground
when no bait is there?

Does a trap spring up from the ground
if it has not caught anything?

6 When a trumpet sounds in a city,
do not the people tremble?

When disaster comes to a city,
has not the Lord caused it?

7 Surely the Sovereign Lord does nothing
without revealing his plan
to his servants the prophets.

8 The lion has roared—
who will not fear?

The Sovereign Lord has spoken—
who can but prophesy?

9 Proclaim to the fortresses of Ashdod
and to the fortresses of Egypt:
“Assemble yourselves on the mountains of Samaria;
see the great unrest within her
and the oppression among her people.”

10 “They do not know how to do right,” declares the Lord,
“who store up in their fortresses
what they have plundered and looted.”

11 Therefore this is what the Sovereign Lord says:

“An enemy will overrun your land,
pull down your strongholds
and plunder your fortresses.”

12 This is what the Lord says:

“As a shepherd rescues from the lion’s mouth
only two leg bones or a piece of an ear,
so will the Israelites living in Samaria be rescued,
with only the head of a bed
and a piece of fabric[a] from a couch.[b]”

13 “Hear this and testify against the descendants of Jacob,” declares the Lord, the Lord
God Almighty.

14 “On the day I punish Israel for her sins,
I will destroy the altars of Bethel;
the horns of the altar will be cut off
and fall to the ground.

15 I will tear down the winter house
along with the summer house;
the houses adorned with ivory will be destroyed
and the mansions will be demolished,”
declares the Lord.

Footnotes

Amos 3:12 The meaning of the Hebrew for this phrase is uncertain.

Amos 3:12 Or Israelites be rescued, / those who sit in Samaria / on the edge of their beds
/ and in Damascus on their couches.

Chapter 3 of the book of Amos begins with a rhetorical question, asking if the people of Israel can expect to escape judgment when they have turned away from God. The chapter then goes on to describe the Lord's relationship with Israel, using the metaphor of a lion and its prey.

Amos describes the Lord as roaring from Zion and thundering from Jerusalem, signaling his judgment on Israel for their sins. He then goes on to explain that the Lord has chosen Israel as his special people, and has revealed his plans to them through his prophets. The chapter continues with a series of declarations of coming judgment, culminating in a promise of destruction for the city of Samaria. Amos explains that this judgment is a consequence of Israel's sins, including their greed, idolatry, and mistreatment of the poor. The chapter concludes with a warning to Israel to repent and turn back to the Lord before it is too late. Amos uses vivid imagery to describe the impending judgment, including the sound of a trumpet and the shaking of the land.

Overall, chapter 3 of the book of Amos emphasizes the Lord's relationship with Israel and his impending judgment on them for their sins. It serves as a warning to the people of Israel to repent and return to the Lord before it is too late.

Here are some important verses from Amos chapter 3 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "Hear this word that the Lord has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt: 'You only have I known of all the families of the earth; therefore I will punish you for all your iniquities'" (Amos 3:1-2). In these verses, Amos announces that God is about to punish Israel for their sins. He reminds them that they are a chosen people, singled out by God for a special purpose, and therefore held to a higher standard.
2. "Do two walk together, unless they have agreed to meet? Does a lion roar in the forest, when he has no prey? Does a young lion cry out from his den, if he has taken nothing?" (Amos 3:3-4). Here, Amos uses a series of rhetorical questions to drive home his point. Just as two people cannot walk together unless they are in agreement, and just as a lion cannot roar unless it has found prey, so too God cannot ignore Israel's sins and pretend that everything is fine.
3. "The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy?" (Amos 3:8). This verse is one of the most memorable in the book of Amos. Here, Amos compares the Lord to a roaring lion, a fearsome and powerful predator that demands respect and obedience. He also acknowledges that he himself has been called by God to prophesy, and cannot help but speak out against the sins of the people.
4. "Therefore thus says the Lord God: An adversary shall surround the land and bring down your defenses from you, and your strongholds shall be plundered" (Amos 3:11). In this verse, Amos prophesies that God will send an enemy to attack Israel and destroy their defenses. This is a warning of the coming judgment, and a reminder that God will not allow His people to continue in sin forever.

Amos chapter 3 contains several significant theological thoughts and influences that are worth exploring:

1. Divine Revelation and Prophecy:

In Amos chapter 3, the theological thought revolves around the idea that God reveals His plans and intentions to the prophets before taking action. The chapter begins with the statement, "Hear this word that the Lord has spoken against you, O people of Israel." This highlights the belief in divine revelation and the prophetic role in conveying God's messages to His people.

2. Divine Sovereignty:

The chapter underscores the theological concept of God's sovereignty over His creation. It asks rhetorical questions such as, "Does disaster come to a city, unless the Lord has done it?" This emphasizes the belief that nothing happens by chance, and God is ultimately in control of events, including disasters and blessings.

3. Covenant Relationship:

The mention of "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" reflects the theological idea of a special covenant relationship between God and Israel. The chapter conveys the notion that because God has chosen Israel, He holds them to a higher standard of accountability.

4. Ethical and Moral Responsibility:

Theological thought in Amos chapter 3 revolves around the ethical and moral responsibility of God's people. The chapter condemns Israel for its sins and injustices, emphasizing the principle that those who have received divine revelation and blessings are expected to live according to God's moral standards.

5. Prophetic Role and Responsibility:

This chapter reinforces the role and responsibility of the prophet as a messenger of God. The prophet is called to proclaim God's word, even when it includes warnings of judgment. Theological influence here is the continued recognition of the prophetic tradition in both Judaism and Christianity.

6. God's Purpose in Judgment:

The chapter implies that God's purpose in revealing His plans through the prophets is to call His people to repentance. The theological thought is that God's judgment is intended to lead to a change of heart and behavior, highlighting His desire for reconciliation rather than punishment for its own sake.

Theological Influence:

Amos chapter 3 has had a lasting theological influence on Judeo-Christian thought:

Prophecy and Revelation: It reinforces the significance of divine revelation and the prophetic role in conveying God's message to His people. This influence is seen in the continued recognition of prophets in both Jewish and Christian traditions.

Divine Sovereignty: The concept of God's sovereignty over all events has influenced theological discussions on the nature of God's control and providence in the world.

Covenant Theology: The chapter's mention of a special covenant relationship between God and Israel has contributed to the development of covenant theology, which explores the idea of God's chosen people and their responsibilities.

Ethical Responsibility: The emphasis on ethical and moral responsibility has had a lasting impact on the ethical teachings and expectations within both Judaism and Christianity.

Overall, Amos chapter 3 plays a role in shaping the theological thought and ethical considerations within Judeo-Christian tradition, particularly in relation to prophecy, divine sovereignty, and ethical responsibility.

Amos 4

New International Version

Israel Has Not Returned to God

4 Hear this word, you cows of Bashan on Mount Samaria,
you women who oppress the poor and crush the needy
and say to your husbands, “Bring us some drinks!”

2 The Sovereign Lord has sworn by his holiness:
“The time will surely come

when you will be taken away with hooks,
the last of you with fishhooks.[a]

3 You will each go straight out
through breaches in the wall,
and you will be cast out toward Harmon,[b]”

declares the Lord.

4 “Go to Bethel and sin;
go to Gilgal and sin yet more.

Bring your sacrifices every morning,
your tithes every three years.[c]

5 Burn leavened bread as a thank offering
and brag about your freewill offerings—

boast about them, you Israelites,
for this is what you love to do,”

declares the Sovereign Lord.

6 “I gave you empty stomachs in every city
and lack of bread in every town,
yet you have not returned to me,”

declares the Lord.

7 “I also withheld rain from you
when the harvest was still three months away.

I sent rain on one town,
but withheld it from another.

One field had rain;
another had none and dried up.

8 People staggered from town to town for water
but did not get enough to drink,
yet you have not returned to me,”
declares the Lord.

9 “Many times I struck your gardens and vineyards,
destroying them with blight and mildew.
Locusts devoured your fig and olive trees,
yet you have not returned to me,”
declares the Lord.

10 “I sent plagues among you
as I did to Egypt.
I killed your young men with the sword,
along with your captured horses.
I filled your nostrils with the stench of your camps,
yet you have not returned to me,”
declares the Lord.

11 “I overthrew some of you
as I overthrew Sodom and Gomorrah.
You were like a burning stick snatched from the fire,
yet you have not returned to me,”
declares the Lord.

12 “Therefore this is what I will do to you, Israel,
and because I will do this to you, Israel,
prepare to meet your God.”

13 He who forms the mountains,
who creates the wind,
and who reveals his thoughts to mankind,
who turns dawn to darkness,
and treads on the heights of the earth—
the Lord God Almighty is his name.

Footnotes

Amos 4:2 Or away in baskets, / the last of you in fish baskets

Amos 4:3 Masoretic Text; with a different word division of the Hebrew (see Septuagint)
out, you mountain of oppression

Amos 4:4 Or days

Chapter 4 of the book of Amos continues the prophet's message of judgment against Israel, focusing on their continued disobedience and refusal to repent. The chapter begins with a rebuke of the women of Israel, who are described as "cows of Bashan" for their indulgence and lack of concern for the poor.

Amos goes on to describe a series of calamities that have befallen Israel, including famine, drought, and pestilence. Despite these trials, the people of Israel have refused to repent and turn back to the Lord.

The chapter then describes the Lord's repeated attempts to bring Israel back to him, including sending them prophets and giving them opportunities to repent. However, Israel has ignored these warnings and persisted in their sin.

Amos then describes the Lord's coming judgment on Israel, promising to send fire upon their cities and punish them for their idolatry and disobedience. He warns that even those who have managed to escape the previous calamities will not be spared in the coming judgment.

The chapter concludes with a call to repentance, urging Israel to turn back to the Lord before it is too late. Amos emphasizes the importance of seeking the Lord and doing what is right, rather than simply going through the motions of religious observance.

Overall, chapter 4 of the book of Amos serves as a warning to Israel to repent and turn back to the Lord before it is too late. It highlights the Lord's repeated attempts to bring Israel back to him and their continued refusal to listen, setting the stage for the final chapters of the book which describe the coming judgment in greater detail.

Here are some important verses from Amos chapter 4 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "Hear this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who crush the needy, who say to your husbands, 'Bring, that we may drink!'" (Amos 4:1). In this verse, Amos directs his attention to the wealthy women of Samaria, accusing them of oppressing the poor and using their husbands' wealth to indulge in luxury. He uses the metaphor of "cows of Bashan" to convey their self-indulgent and oppressive behavior.
2. "I gave you cleanness of teeth in all your cities, and lack of bread in all your places, yet you did not return to me," declares the Lord" (Amos 4:6). Here, Amos reminds the people of Israel of the various punishments and afflictions that God has sent their way in an effort to turn them back to Him. However, even in the midst of these trials, the people have not repented or turned from their sins.
3. "Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!" (Amos 4:12). This verse is a sobering warning to the people of Israel, as God declares that He will soon bring judgment upon them for their sins. He calls on them to "prepare to meet your God," indicating that the time for repentance and reconciliation is running out.
4. "For behold, he who forms the mountains and creates the wind, and declares to man what is his thought, who makes the morning darkness, and treads on the heights of the earth—the Lord, the God of hosts, is his name!" (Amos 4:13). This verse is a reminder of God's power and sovereignty over all of creation. Amos emphasizes that God is not just some minor deity, but rather the Creator of the mountains and the wind, who knows the thoughts of man and can make the morning darkness at His will.

Amos chapter 4 continues the prophetic message delivered by the prophet Amos. In this chapter, several theological thoughts and influences are present:

1. Condemnation of Israel's Sins:

Amos chapter 4 opens with a condemnation of Israel's social injustices and moral decay. The theological thought here is the recognition that God holds His people accountable for their actions and expects them to live in accordance with His moral standards.

2. Call to Repentance:

Throughout the chapter, there is a call to repentance. Despite the judgment and calamities that Israel has faced, God's desire is for His people to turn from their sinful ways and return to Him. This reflects the theological idea of God's willingness to forgive and renew the covenant if there is genuine repentance.

3. Warning of Divine Judgment:

The chapter describes various forms of divine judgment that have befallen Israel, such as drought, crop failure, and military defeat. This emphasizes the theological thought that disobedience to God's commands carries consequences, and God may use these consequences to get His people's attention.

4. Theological Influence:

Amos chapter 4 has had several theological influences:

Repentance and Forgiveness: The call to repentance in this chapter has contributed to the theological understanding of repentance and forgiveness within both Judaism and Christianity. It highlights the belief that God is merciful and offers forgiveness to those who turn back to Him.

Divine Justice and Judgment: The chapter reinforces the theological concept of divine justice and judgment. It reminds believers that God is a just God who holds individuals and nations accountable for their actions. This concept has played a significant role in shaping ethical considerations and the understanding of God's providence.

Prophetic Tradition: Amos's role as a prophet, which is evident in this chapter, is part of the broader prophetic tradition in the Old Testament. This tradition has influenced the understanding of the prophetic ministry and the recognition of prophets as messengers of God's word.

Ethical Responsibility: The condemnation of social injustices in this chapter has had a lasting influence on ethical teachings within Judaism and Christianity. It emphasizes the importance of social justice and ethical behavior as integral aspects of faith.

In summary, Amos chapter 4 contains theological thoughts related to God's judgment, the call to repentance, and the consequences of disobedience. These theological ideas have had a significant impact on the ethical teachings and understanding of divine justice within the Judeo-Christian tradition.

Amos 5

New International Version

A Lament and Call to Repentance

5 Hear this word, Israel, this lament I take up concerning you:

2 “Fallen is Virgin Israel,
never to rise again,
deserted in her own land,
with no one to lift her up.”

3 This is what the Sovereign Lord says to Israel:

“Your city that marches out a thousand strong
will have only a hundred left;
your town that marches out a hundred strong
will have only ten left.”

4 This is what the Lord says to Israel:

“Seek me and live;
5 do not seek Bethel,
do not go to Gilgal,
do not journey to Beersheba.
For Gilgal will surely go into exile,
and Bethel will be reduced to nothing.[a]”

6 Seek the Lord and live,
or he will sweep through the tribes of Joseph like a fire;
it will devour them,
and Bethel will have no one to quench it.

7 There are those who turn justice into bitterness
and cast righteousness to the ground.

8 He who made the Pleiades and Orion,
who turns midnight into dawn
and darkens day into night,
who calls for the waters of the sea
and pours them out over the face of the land—
the Lord is his name.

9 With a blinding flash he destroys the stronghold
and brings the fortified city to ruin.

10 There are those who hate the one who upholds justice in court
and detest the one who tells the truth.

11 You levy a straw tax on the poor
and impose a tax on their grain.
Therefore, though you have built stone mansions,
you will not live in them;
though you have planted lush vineyards,
you will not drink their wine.
12 For I know how many are your offenses
and how great your sins.

There are those who oppress the innocent and take bribes
and deprive the poor of justice in the courts.

13 Therefore the prudent keep quiet in such times,
for the times are evil.

14 Seek good, not evil,
that you may live.
Then the Lord God Almighty will be with you,
just as you say he is.

15 Hate evil, love good;
maintain justice in the courts.
Perhaps the Lord God Almighty will have mercy
on the remnant of Joseph.

16 Therefore this is what the Lord, the Lord God Almighty, says:

“There will be wailing in all the streets
and cries of anguish in every public square.
The farmers will be summoned to weep
and the mourners to wail.

17 There will be wailing in all the vineyards,
for I will pass through your midst,”
says the Lord.

The Day of the Lord

18 Woe to you who long
for the day of the Lord!
Why do you long for the day of the Lord?
That day will be darkness, not light.

19 It will be as though a man fled from a lion
only to meet a bear,
as though he entered his house
and rested his hand on the wall
only to have a snake bite him.

20 Will not the day of the Lord be darkness, not light—
pitch-dark, without a ray of brightness?

21 “I hate, I despise your religious festivals;
your assemblies are a stench to me.
22 Even though you bring me burnt offerings and grain offerings,
I will not accept them.
Though you bring choice fellowship offerings,
I will have no regard for them.
23 Away with the noise of your songs!
I will not listen to the music of your harps.
24 But let justice roll on like a river,
righteousness like a never-failing stream!

25 “Did you bring me sacrifices and offerings
forty years in the wilderness, people of Israel?
26 You have lifted up the shrine of your king,
the pedestal of your idols,
the star of your god[b]—
which you made for yourselves.
27 Therefore I will send you into exile beyond Damascus,”
says the Lord, whose name is God Almighty.

Footnotes

Amos 5:5 Hebrew *aven*, a reference to Beth Aven (a derogatory name for Bethel); see Hosea 4:15.

Amos 5:26 Or *lifted up Sakkuth your king / and Kaiwan your idols, / your star-gods;* Septuagint *lifted up the shrine of Molek / and the star of your god Rephan, / their idols*

Chapter 5 of the book of Amos continues the prophet's message of judgment against Israel, but also includes a call to repentance and a promise of restoration for those who turn back to the Lord. The chapter begins with a lament over Israel's sin and a call to hear the word of the Lord.

Amos then emphasizes the importance of seeking the Lord, warning that the day of judgment is near and that there will be no escape for those who have persisted in their sin. He describes the Lord as a consuming fire, who will destroy the wicked and those who have turned away from him.

The chapter then shifts to a call for justice and righteousness, urging Israel to turn away from their idols and false gods and to seek the Lord with all their hearts. Amos emphasizes that true worship of the Lord requires a commitment to justice and mercy, not just external religious observance.

The chapter includes a series of rebukes against Israel's leaders and their corruption, as well as a call to repentance for the people as a whole. Amos promises that if they turn back to the Lord, he will forgive them and restore their fortunes.

The chapter concludes with a promise of restoration and a call to hope, describing a future in which the Lord will dwell among his people and bring about a new era of peace and prosperity. Amos emphasizes that this future is only possible if Israel turns back to the Lord and seeks him with all their heart.

Overall, chapter 5 of the book of Amos serves as a call to repentance and a promise of restoration for those who turn back to the Lord. It emphasizes the importance of seeking the Lord with all one's heart, and of committing oneself to justice and righteousness in all aspects of life.

Here are some important verses from Amos chapter 5 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "Hear this word that I take up over you in lamentation, O house of Israel" (Amos 5:1). In this verse, Amos begins a lamentation, or a mournful song, over the sins of the people of Israel. He is calling on them to listen and pay attention to the message he is about to deliver.
2. "Seek the Lord and live, lest he break out like fire in the house of Joseph, and it devour, with none to quench it for Bethel" (Amos 5:6). Amos urges the people of Israel to turn back to the Lord and seek His ways, warning them that if they do not, they will face destruction. He uses the metaphor of fire to emphasize the urgency of the situation.
3. "But let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24). This is one of the most famous verses in the book of Amos, and it has become a powerful call to social justice. Amos is calling on the people of Israel to prioritize justice and righteousness, to make them flow like a never-ending river.
4. "Therefore because you trample on the poor and you exact taxes of grain from him, you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink their wine" (Amos 5:11). This verse is a rebuke to the wealthy and powerful people of Israel, who have built their wealth on the backs of the poor. Amos warns them that their prosperity will not last, and that they will not be able to enjoy the fruits of their labor.

Amos chapter 5 contains several significant theological thoughts and influences that are worth exploring:

1. The Call to Seek the Lord:

Amos chapter 5 opens with a call to "seek the Lord and live." This serves as a central theological thought in the chapter, emphasizing the importance of turning to God and seeking a right relationship with Him. It underscores the idea that true life and salvation come from a genuine relationship with God.

2. Condemnation of Hypocrisy and Injustice:

The chapter strongly condemns the hypocrisy and social injustices of Israel. The theological thought here is the belief that true worship and righteousness involve not only religious rituals but also ethical conduct and social justice. God rejects empty religious practices that are not accompanied by justice and righteousness.

3. Rejection of Ritualistic Worship:

Amos criticizes the religious rituals and sacrifices of Israel when they are divorced from genuine faith and obedience. This theological thought has influenced the understanding that outward religious observance is insufficient if it does not reflect an inward transformation and a heart turned toward God.

4. Lamentation Over the Day of the Lord:

The chapter contains a lamentation over the coming "day of the Lord," which is often associated with judgment. This theological thought underscores the belief in divine judgment for unrepentant sinners and the need for preparation and repentance in anticipation of God's judgment.

5. Social Justice and Righteousness:

Theological thought in Amos 5 reinforces the importance of social justice and righteousness in the eyes of God. It calls for the restoration of justice in the courts and for the people to "let justice roll down like waters." This emphasis on justice has had a profound influence on ethical considerations within Judaism and Christianity.

Theological Influence:

Amos chapter 5 has had several theological influences on Judeo-Christian thought:

Ethical Emphasis: The chapter's strong emphasis on the inseparable connection between true worship and ethical living has had a lasting influence on ethical teachings within both Judaism and Christianity. It highlights the importance of a holistic faith that includes both religious devotion and social justice.

Repentance and Conversion: The call to "seek the Lord" and the importance of genuine repentance have influenced the understanding of repentance and conversion within these faith traditions. It underscores the belief that turning to God involves a sincere change of heart and life.

Social Justice: The chapter's call for justice and righteousness has inspired social justice movements and advocacy within both religious traditions. It reinforces the idea that caring for the marginalized and oppressed is a central aspect of living out one's faith.

Critique of Hypocrisy: Amos's critique of empty religious rituals divorced from true faith has led to discussions on the importance of sincerity and authenticity in worship.

In summary, Amos chapter 5 contains theological thoughts related to the call to seek the Lord, condemnation of hypocrisy and injustice, rejection of ritualistic worship, and the importance of social justice and righteousness.

Amos 6

New International Version

Woe to the Complacent

6 Woe to you who are complacent in Zion,
and to you who feel secure on Mount Samaria,

you notable men of the foremost nation,
to whom the people of Israel come!
2 Go to Kalneh and look at it;
go from there to great Hamath,
and then go down to Gath in Philistia.
Are they better off than your two kingdoms?
Is their land larger than yours?
3 You put off the day of disaster
and bring near a reign of terror.
4 You lie on beds adorned with ivory
and lounge on your couches.
You dine on choice lambs
and fattened calves.
5 You strum away on your harps like David
and improvise on musical instruments.
6 You drink wine by the bowlful
and use the finest lotions,
but you do not grieve over the ruin of Joseph.
7 Therefore you will be among the first to go into exile;
your feasting and lounging will end.

The Lord Abhors the Pride of Israel

8 The Sovereign Lord has sworn by himself—the Lord God Almighty declares:

“I abhor the pride of Jacob
and detest his fortresses;
I will deliver up the city
and everything in it.”

9 If ten people are left in one house, they too will die. 10 And if the relative who comes to carry the bodies out of the house to burn them[a] asks anyone who might be hiding there, “Is anyone else with you?” and he says, “No,” then he will go on to say, “Hush! We must not mention the name of the Lord.”

11 For the Lord has given the command,
and he will smash the great house into pieces
and the small house into bits.

12 Do horses run on the rocky crags?
Does one plow the sea[b] with oxen?
But you have turned justice into poison
and the fruit of righteousness into bitterness—
13 you who rejoice in the conquest of Lo Debar[c]
and say, “Did we not take Karnaim[d] by our own strength?”

14 For the Lord God Almighty declares,

“I will stir up a nation against you, Israel,
that will oppress you all the way
from Lebo Hamath to the valley of the Arabah.”

Footnotes

Amos 6:10 Or to make a funeral fire in honor of the dead

Amos 6:12 With a different word division of the Hebrew; Masoretic Text plow there

Amos 6:13 Lo Debar means nothing.

Amos 6:13 Karnaim means horns; horn here symbolizes strength.

Chapter 6 of the book of Amos continues the prophet's message of judgment against Israel, focusing on the sin and arrogance of the wealthy and powerful. The chapter begins with a rebuke of those who are complacent and self-satisfied, who live in luxury while ignoring the needs of the poor and oppressed.

Amos describes the indulgent lifestyle of the wealthy, including their feasting and drinking, and contrasts it with the coming judgment that will bring about their downfall. He warns that those who are at ease in Zion will be the first to be exiled and suffer in the coming destruction.

The chapter includes a series of rhetorical questions, challenging the complacent and self-satisfied to consider their ways and turn back to the Lord. Amos emphasizes that the Lord will not be pleased with their sacrifices and offerings unless they are accompanied by genuine repentance and a commitment to justice.

The chapter concludes with a promise of judgment against those who persist in their sin, warning that the Lord will raise up a nation against them and bring about their downfall. Amos emphasizes that this judgment is a direct result of their arrogance and disobedience, and that there is still time for them to turn back to the Lord and avoid this fate.

Overall, chapter 6 of the book of Amos serves as a warning against complacency and self-satisfaction, emphasizing the importance of seeking the Lord and committing oneself to justice and righteousness. It highlights the sin and arrogance of the wealthy and powerful, warning that their indulgence and indifference to the needs of the poor will ultimately lead to their downfall.

Here are some important verses from Amos chapter 6 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria" (Amos 6:1). In this verse, Amos pronounces a "woe" or a judgment against those who are living in comfort and ease while ignoring the needs of the poor and oppressed. He is calling on them to wake up and pay attention to the suffering around them.
2. "They do not grieve over the ruin of Joseph. Therefore they shall now be the first of those who go into exile, and the revelry of those who stretch themselves shall pass away" (Amos 6:6-7). This verse is a warning to the people of Israel that their indulgent lifestyle and disregard for the plight of the poor will lead to their downfall. They will be the first to go into exile and their revelry will come to an end.

3. "The Lord God has sworn by himself, declares the Lord, the God of hosts: 'I abhor the pride of Jacob and hate his strongholds, and I will deliver up the city and all that is in it'" (Amos 6:8). Here, God Himself speaks through Amos, declaring that He hates the pride of Jacob and will bring judgment upon them. He will deliver up the city and all that is in it, indicating a complete and total destruction.
4. "Do horses run on rocks? Does one plow there with oxen? But you have turned justice into poison and the fruit of righteousness into wormwood" (Amos 6:12). This verse is a rebuke to the people of Israel for their perversion of justice. Amos is using the metaphor of trying to plow a rocky field with oxen to show how difficult it is to achieve justice in an unjust society.

Amos chapter 6 presents specific theological thoughts and influences that are essential to understanding the message of the chapter:

1. Condemnation of Complacency and Luxury:

Amos chapter 6 begins with a denunciation of those in Israel who are complacent and living in luxury while ignoring the suffering of others. The theological thought here is the criticism of social and economic injustice, particularly among the wealthy elite. It highlights the idea that God expects His people to care for the less fortunate and not become indifferent to the needs of others.

2. Warnings of Judgment:

Throughout the chapter, there are warnings of impending judgment due to Israel's sin and arrogance. Theological thought emphasizes the concept that God is just and will hold individuals and nations accountable for their actions. These warnings serve as a reminder of the consequences of disobedience to God's moral and ethical standards.

3. False Security and Trust in Material Wealth:

The chapter addresses the false sense of security that comes from material wealth and luxury. Theological thought emphasizes that true security and trust should be in God alone, rather than in worldly possessions. This theme has influenced discussions on the relationship between faith and materialism within the Judeo-Christian tradition.

4. Theological Influence:

Amos chapter 6 has had several theological influences:

Social Justice and Concern for the Poor: The chapter's condemnation of social and economic injustice has influenced the emphasis on social justice and the responsibility of the privileged to care for the less fortunate within both Judaism and Christianity.

Repentance and Judgment: The warnings of judgment in the chapter have contributed to the theological understanding of repentance, accountability, and divine judgment. They underscore the belief that individuals and nations have a responsibility to repent and turn back to God.

Materialism and Spirituality: The critique of misplaced trust in material wealth has led to discussions on the balance between materialism and spirituality within religious communities. It encourages reflection on the proper priorities in life.

Prophetic Tradition: Amos's role as a prophet and his message in this chapter are part of the broader prophetic tradition in the Old Testament, influencing the recognition of the prophetic ministry and the importance of speaking out against moral and social injustices.

In summary, Amos chapter 6 contains theological thoughts related to the condemnation of complacency, warnings of judgment, the danger of false security in material wealth, and the call to prioritize God's values over worldly pursuits. These theological ideas have had a significant impact on ethical considerations and the understanding of God's justice within the Judeo-Christian tradition.

Amos 7

New International Version

Locusts, Fire and a Plumb Line

7 This is what the Sovereign Lord showed me: He was preparing swarms of locusts after the king's share had been harvested and just as the late crops were coming up. 2 When they had stripped the land clean, I cried out, "Sovereign Lord, forgive! How can Jacob survive? He is so small!"

3 So the Lord relented.

"This will not happen," the Lord said.

4 This is what the Sovereign Lord showed me: The Sovereign Lord was calling for judgment by fire; it dried up the great deep and devoured the land. 5 Then I cried out, "Sovereign Lord, I beg you, stop! How can Jacob survive? He is so small!"

6 So the Lord relented.

"This will not happen either," the Sovereign Lord said.

7 This is what he showed me: The Lord was standing by a wall that had been built true to plumb,^[a] with a plumb line^[b] in his hand. 8 And the Lord asked me, "What do you see, Amos?"

"A plumb line," I replied.

Then the Lord said, "Look, I am setting a plumb line among my people Israel; I will spare them no longer.

9 "The high places of Isaac will be destroyed
and the sanctuaries of Israel will be ruined;
with my sword I will rise against the house of Jeroboam."

Amos and Amaziah

10 Then Amaziah the priest of Bethel sent a message to Jeroboam king of Israel: “Amos is raising a conspiracy against you in the very heart of Israel. The land cannot bear all his words. 11 For this is what Amos is saying:

“Jeroboam will die by the sword,
and Israel will surely go into exile,
away from their native land.”

12 Then Amaziah said to Amos, “Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there. 13 Don’t prophesy anymore at Bethel, because this is the king’s sanctuary and the temple of the kingdom.”

14 Amos answered Amaziah, “I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of sycamore-fig trees. 15 But the Lord took me from tending the flock and said to me, ‘Go, prophesy to my people Israel.’ 16 Now then, hear the word of the Lord. You say,

“Do not prophesy against Israel,
and stop preaching against the descendants of Isaac.’

17 “Therefore this is what the Lord says:

“Your wife will become a prostitute in the city,
and your sons and daughters will fall by the sword.
Your land will be measured and divided up,
and you yourself will die in a pagan[c] country.
And Israel will surely go into exile,
away from their native land.”

Footnotes

Amos 7:7 The meaning of the Hebrew for this phrase is uncertain.

Amos 7:7 The meaning of the Hebrew for this phrase is uncertain; also in verse 8.

Amos 7:17 Hebrew an unclean

Chapter 7 of the book of Amos begins with a series of visions that the prophet has of the Lord's judgments against Israel. In the first vision, the Lord shows Amos a swarm of locusts that have come to devour the land, but Amos pleads with the Lord to have mercy on Israel, and the Lord relents.

In the second vision, the Lord shows Amos a vision of fire that has come to devour the land, but once again Amos intercedes and the Lord relents.

In the third vision, the Lord shows Amos a plumb line, a tool used to measure the straightness of walls. The Lord declares that he will use a plumb line to measure the righteousness of Israel, and that they have fallen short of his standards. This vision

symbolizes the coming judgment that Israel will face because of their sin and disobedience.

The chapter then shifts to a confrontation between Amos and Amaziah, a priest of Bethel who has accused Amos of conspiring against the king and the nation. Amaziah tells Amos to go back to Judah and prophesy there, but Amos responds by declaring that he is not a professional prophet, but rather a shepherd and a dresser of sycamore trees whom the Lord has called to prophesy against Israel.

Amos then pronounces judgment against Amaziah, warning that he and his family will suffer in the coming destruction because of their refusal to listen to the word of the Lord. Overall, chapter 7 of the book of Amos serves as a warning of the coming judgment against Israel because of their sin and disobedience. The visions that Amos sees emphasize the severity of the Lord's judgments, while the confrontation with Amaziah highlights the opposition that Amos faced in proclaiming the message of the Lord.

Here are some important verses from Amos chapter 7 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "This is what the Sovereign Lord showed me: He was preparing swarms of locusts after the king's share had been harvested and just as the late crops were coming up" (Amos 7:1). In this vision, God shows Amos a swarm of locusts that will come and destroy the crops of the people of Israel. This is a warning of the coming judgment on Israel for their sins.
2. "Then Amos answered and said to Amaziah, 'I was no prophet, nor a prophet's son, but I was a herdsman and a dresser of sycamore figs. But the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel'" (Amos 7:14-15). This is an explanation of Amos' calling as a prophet. He was not trained as a prophet, but the Lord called him and sent him to prophesy to the people of Israel.
3. "Behold, I am setting a plumb line in the midst of my people Israel; I will never again pass by them" (Amos 7:8). This verse uses the metaphor of a plumb line to represent God's standard of justice. He is warning the people of Israel that He will hold them accountable to His standard, and that He will not ignore their sins any longer.
4. "Thus the Lord God showed me: behold, a basket of summer fruit. And he said, 'Amos, what do you see?' And I said, 'A basket of summer fruit.' Then the Lord said to me, 'The end has come upon my people Israel; I will never again pass by them'" (Amos 8:1-2). This is another warning of the impending judgment on Israel. The basket of summer fruit represents the ripeness of Israel's sins, and God declares that the end has come upon them.

Amos chapter 7 contains specific theological thoughts and influences that are central to the message of the chapter:

1. The Vision of the Locusts:

In Amos 7:1-3, the prophet Amos sees a vision of a swarm of locusts that the Lord is using to punish the land. This vision conveys the theological thought of divine judgment

and the consequences of disobedience. It illustrates the idea that God can use natural disasters and plagues as instruments of His judgment.

2. The Vision of the Fire:

In Amos 7:4-6, Amos sees a vision of a consuming fire that represents the judgment of God. This vision reinforces the theological thought of divine judgment and the seriousness of Israel's sins. It emphasizes that God's judgment can be all-consuming and devastating.

3. The Intercession of Amos:

In Amos 7:2-6, Amos intercedes on behalf of Israel, pleading with God not to bring about complete destruction. This intercession highlights the theological thought of the prophet's role as an intermediary between God and the people. It also illustrates the concept of God's willingness to respond to the prayers of His servants.

4. The Rejection of Amos' Message:

In Amos 7:10-17, the priest Amaziah confronts Amos and rejects his prophetic message. This interaction highlights the theological thought that prophets often face resistance and opposition when delivering God's word. It also underscores the importance of speaking truthfully and faithfully, even in the face of opposition.

5. Theological Influence:

Amos chapter 7 has had several theological influences:

Divine Judgment and Consequences: The chapter's visions of locusts and fire have contributed to the theological understanding of divine judgment and the consequences of sin. It serves as a reminder that disobedience to God's commandments can lead to judgment and suffering.

Prophetic Intercession: The intercession of Amos in this chapter has influenced discussions on the role of prophets as intermediaries between God and the people. It highlights the power of prayer and the prophetic call to advocate for mercy and repentance.

Opposition to Prophetic Messages: The rejection of Amos' message by the priest Amaziah reflects the challenges and opposition that prophets often face when delivering God's word. This theme has influenced discussions on the role of prophets in confronting injustice and speaking truth to power.

Theological Reflection on Natural Disasters: The visions of locusts and fire have led to theological reflection on the relationship between natural disasters and divine intervention. It prompts contemplation on how people understand and interpret such events in light of their faith.

In summary, Amos chapter 7 contains theological thoughts related to divine judgment, prophetic intercession, opposition to prophetic messages, and the theological reflection

on natural disasters. These themes have had an impact on the understanding of the prophetic ministry, divine judgment, and the role of prophets in the Judeo-Christian tradition.

Amos 8

New International Version

A Basket of Ripe Fruit

8 This is what the Sovereign Lord showed me: a basket of ripe fruit. 2 “What do you see, Amos?” he asked.

“A basket of ripe fruit,” I answered.

Then the Lord said to me, “The time is ripe for my people Israel; I will spare them no longer.

3 “In that day,” declares the Sovereign Lord, “the songs in the temple will turn to wailing.[a] Many, many bodies—flung everywhere! Silence!”

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

5 saying,

“When will the New Moon be over
that we may sell grain,
and the Sabbath be ended
that we may market wheat?”—

skimping on the measure,
boosting the price
and cheating with dishonest scales,

6 buying the poor with silver
and the needy for a pair of sandals,
selling even the sweepings with the wheat.

7 The Lord has sworn by himself, the Pride of Jacob: “I will never forget anything they have done.

8 “Will not the land tremble for this,
and all who live in it mourn?
The whole land will rise like the Nile;
it will be stirred up and then sink
like the river of Egypt.

9 “In that day,” declares the Sovereign Lord,

“I will make the sun go down at noon
and darken the earth in broad daylight.
10 I will turn your religious festivals into mourning
and all your singing into weeping.
I will make all of you wear sackcloth
and shave your heads.
I will make that time like mourning for an only son
and the end of it like a bitter day.

11 “The days are coming,” declares the Sovereign Lord,
“when I will send a famine through the land—
not a famine of food or a thirst for water,
but a famine of hearing the words of the Lord.
12 People will stagger from sea to sea
and wander from north to east,
searching for the word of the Lord,
but they will not find it.

13 “In that day

“the lovely young women and strong young men
will faint because of thirst.

14 Those who swear by the sin of Samaria—
who say, ‘As surely as your god lives, Dan,’
or, ‘As surely as the god[b] of Beersheba lives’—
they will fall, never to rise again.”

Footnotes

Amos 8:3 Or “the temple singers will wail

Amos 8:14 Hebrew the way

Chapter 8 begins with a vision that Amos sees of a basket of ripe fruit. The Lord asks Amos what he sees, and he replies that he sees a basket of ripe fruit. The Lord tells Amos that the end has come for Israel and that He will not spare them any longer.

The Lord then describes the ways in which the people of Israel have sinned. He condemns their dishonest business practices, their exploitation of the poor, and their mistreatment of the needy. He says that He will punish them for their sins and that their land will be filled with mourning.

The Lord declares that He will bring darkness upon the land and that the people will grope about like blind men. He says that He will turn their feasts into mourning and that He will bring an end to their songs.

Amos then records a series of speeches that the Lord delivers, in which He condemns the people of Israel for their idolatry and disobedience. He says that He will destroy their places of worship and that He will bring an end to their false prophets.

The chapter concludes with the Lord promising that He will not forget the sins of Israel and that He will punish them for their transgressions. He says that He will make the sun

go down at noon and that He will darken the earth in broad daylight. He declares that He will turn their feasts into mourning and their songs into lamentations.

Here are some important verses from Amos chapter 8 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "This is what the Sovereign Lord showed me: a basket of ripe fruit" (Amos 8:1). Similar to the vision in the previous chapter, this vision of a basket of ripe fruit represents the coming judgment on Israel for their sins. The fruit is ripe and ready to be harvested, just as Israel is ripe for judgment.
2. "Hear this, you who trample the needy and do away with the poor of the land" (Amos 8:4). In this verse, God is speaking out against the rich and powerful in Israel who are oppressing the poor and needy. He condemns their greed and their lack of compassion for those who are suffering.
3. "The time is coming," declares the Sovereign Lord, "when I will send a famine through the land—not a famine of food or a thirst for water, but a famine of hearing the words of the Lord" (Amos 8:11). This verse describes the consequences of Israel's disobedience to God. Because they have rejected God's word and turned to idols, God will send a spiritual famine upon them, where they will be unable to hear His voice.
4. "I will make the sun go down at noon and darken the earth in broad daylight" (Amos 8:9). This verse uses apocalyptic language to describe the coming judgment on Israel. The darkening of the sun represents the darkness that will come upon the land because of their sins.

Amos chapter 8 contains specific theological thoughts and influences that are central to the message of the chapter:

1. The Vision of the Basket of Summer Fruit:

In Amos 8:1-14, the prophet Amos sees a vision of a basket of summer fruit. This vision conveys the theological thought of God's impending judgment and the conclusion of Israel's time of ripeness for judgment. The summer fruit represents the end of a season and serves as a metaphor for the impending doom and destruction that will befall Israel due to their sins.

2. Exploitation of the Poor:

Amos 8:4-6 condemns the exploitation of the poor and needy by the wealthy and powerful. The theological thought here is the strong emphasis on social justice and the ethical responsibility of caring for the less fortunate. The chapter highlights the consequences of economic exploitation and the perversion of justice.

3. False Worship and Religious Hypocrisy:

Amos 8:9-10 criticizes the false worship and religious hypocrisy prevalent in Israel. The people are more concerned with religious rituals and ceremonies than with true devotion to God. This underscores the theological thought that God desires genuine worship and righteousness, not empty religious practices.

4. Theological Influence:

Amos chapter 8 has had several theological influences:

Divine Judgment and the Seasons: The vision of the basket of summer fruit has contributed to the theological understanding of divine judgment and the idea that there is a time for judgment when a people's sins have reached their full measure. It has prompted reflection on the timing of divine interventions.

Social Justice and Concern for the Poor: The chapter's condemnation of the exploitation of the poor has had a lasting influence on the emphasis placed on social justice and ethical conduct within both Judaism and Christianity. It underscores the importance of caring for the marginalized and vulnerable.

Authentic Worship: The critique of false worship and religious hypocrisy has influenced discussions on the importance of authentic worship and sincerity in religious practices. It has led to reflections on the distinction between outward rituals and genuine faith.

Prophetic Ministry: Amos's role as a prophet and his message in this chapter are part of the broader prophetic tradition in the Old Testament. This tradition has influenced the recognition of the prophetic ministry and the importance of prophets in speaking out against moral and social injustices.

In summary, Amos chapter 8 contains theological thoughts related to divine judgment, exploitation of the poor, false worship, and the theological reflection on the timing of judgment. These themes have had a profound impact on ethical considerations and the understanding of God's justice within the Judeo-Christian tradition.

Amos 9

New International Version

Israel to Be Destroyed

9 I saw the Lord standing by the altar, and he said:

“Strike the tops of the pillars

so that the thresholds shake.

Bring them down on the heads of all the people;

those who are left I will kill with the sword.

Not one will get away,

none will escape.

2 Though they dig down to the depths below,

from there my hand will take them.

Though they climb up to the heavens above,

from there I will bring them down.

3 Though they hide themselves on the top of Carmel,

there I will hunt them down and seize them.

Though they hide from my eyes at the bottom of the sea,

there I will command the serpent to bite them.
4 Though they are driven into exile by their enemies,
there I will command the sword to slay them.

“I will keep my eye on them
for harm and not for good.”

5 The Lord, the Lord Almighty—
he touches the earth and it melts,
and all who live in it mourn;
the whole land rises like the Nile,
then sinks like the river of Egypt;
6 he builds his lofty palace[a] in the heavens
and sets its foundation[b] on the earth;
he calls for the waters of the sea
and pours them out over the face of the land—
the Lord is his name.

7 “Are not you Israelites
the same to me as the Cushites[c]?”
declares the Lord.
“Did I not bring Israel up from Egypt,
the Philistines from Caphtor[d]
and the Arameans from Kir?

8 “Surely the eyes of the Sovereign Lord
are on the sinful kingdom.
I will destroy it
from the face of the earth.
Yet I will not totally destroy
the descendants of Jacob,”
declares the Lord.

9 “For I will give the command,
and I will shake the people of Israel
among all the nations
as grain is shaken in a sieve,
and not a pebble will reach the ground.

10 All the sinners among my people
will die by the sword,
all those who say,
‘Disaster will not overtake or meet us.’

Israel’s Restoration

11 “In that day

“I will restore David’s fallen shelter—

I will repair its broken walls
and restore its ruins—
and will rebuild it as it used to be,
12 so that they may possess the remnant of Edom
and all the nations that bear my name,[e]”
declares the Lord, who will do these things.

13 “The days are coming,” declares the Lord,

“when the reaper will be overtaken by the plowman
and the planter by the one treading grapes.

New wine will drip from the mountains
and flow from all the hills,

14 and I will bring my people Israel back from exile.[f]

“They will rebuild the ruined cities and live in them.

They will plant vineyards and drink their wine;
they will make gardens and eat their fruit.

15 I will plant Israel in their own land,
never again to be uprooted
from the land I have given them,”

says the Lord your God.

Footnotes

Amos 9:6 The meaning of the Hebrew for this phrase is uncertain.

Amos 9:6 The meaning of the Hebrew for this word is uncertain.

Amos 9:7 That is, people from the upper Nile region

Amos 9:7 That is, Crete

Amos 9:12 Hebrew; Septuagint so that the remnant of people / and all the nations that
bear my name may seek me

Amos 9:14 Or will restore the fortunes of my people Israel

Chapter 9 commands that the pillars of the temple be struck so that the doorposts shake
and fall on the heads of those inside. He declares that He will slay the survivors and that
none will escape.

The Lord then describes the ways in which He has punished the people of Israel. He says
that He has destroyed their enemies and that He has brought them out of Egypt. However,
He also says that the people of Israel have disobeyed His commands and that He will
punish them for their sins.

The Lord declares that He will send a sword upon the people of Israel and that they will
be scattered among the nations. He says that He will not completely destroy them, but
that He will sift them like wheat.

Despite this punishment, the Lord promises to restore the fortunes of Israel. He says that
He will rebuild their cities and that they will once again be able to plant vineyards and

gardens. He declares that He will bring His people back from captivity and that they will live in their own land.

The chapter concludes with the Lord promising that He will never again abandon the people of Israel. He says that He will pour out His Spirit upon them and that they will once again worship Him in truth and righteousness. He declares that He will make a new covenant with His people and that they will be His people forever.

Here are some important verses from Amos chapter 9 in the Christian Bible, along with a brief explanation of each verse and where to find them:

1. "I saw the Lord standing by the altar, and he said: 'Strike the tops of the pillars so that the thresholds shake. Bring them down on the heads of all the people; those who are left I will kill with the sword. Not one will get away, none will escape'" (Amos 9:1). This verse describes a vision in which God announces that judgment is coming upon Israel. The shaking of the pillars and the falling of the temple symbolize the destruction that is about to come upon the people.
2. "In that day I will restore David's fallen shelter—I will repair its broken walls and restore its ruins—and will rebuild it as it used to be" (Amos 9:11). This verse speaks of a time when God will restore Israel and rebuild the kingdom of David. This prophecy is seen as a Messianic promise and is fulfilled in Jesus Christ, who comes from the line of David.
3. "Behold, the eyes of the Lord God are on the sinful kingdom, and I will destroy it from the face of the earth" (Amos 9:8). This verse emphasizes God's judgment on Israel for their sins. He will not allow their rebellion to go unpunished, and will destroy the kingdom because of their disobedience.
4. "I will plant Israel in their own land, never again to be uprooted from the land I have given them," says the Lord your God (Amos 9:15). This final verse of the book of Amos speaks of the ultimate restoration of Israel. Despite the judgment that is coming, God promises that one day He will plant them in their own land and they will never again be uprooted.

Amos chapter 9 contains specific theological thoughts and influences that are central to the message of the chapter:

1. Divine Judgment and Restoration:

In Amos 9, the chapter begins with a vision of the Lord standing by the altar and declaring judgment upon Israel. This vision conveys the theological thought of God's impending judgment due to Israel's sins. However, it also introduces the idea of eventual restoration, indicating that God's judgment is not the end but a means to purify and ultimately restore the nation.

2. God's Sovereignty and Control Over Nations:

The chapter emphasizes God's sovereignty and control over nations and events. Theological thought here highlights that God is not only the God of Israel but also of all nations, and He can use nations and natural forces as instruments of His will.

3. The Promise of Restoration and Renewal:

Amos 9:11-15 contains a promise of restoration and renewal for Israel. Theological thought underscores the belief in God's faithfulness to His covenant promises, even after a period of judgment. This promise of restoration is a theme that resonates throughout the Old Testament and has theological significance for understanding God's enduring love and mercy.

4. Theological Influence:

Amos chapter 9 has had several theological influences:

Divine Judgment and Restoration: The chapter's message of judgment and eventual restoration has contributed to the theological understanding of God's discipline and the hope of redemption within both Judaism and Christianity. It emphasizes the idea that God's judgment is a means to bring about repentance and eventual renewal.

God's Sovereignty Over Nations: The emphasis on God's control over nations and events has influenced theological discussions on the providence and sovereignty of God in the world. It prompts reflection on the relationship between God's will and human history.

Covenant Faithfulness: The promise of restoration and renewal reinforces the theological concept of God's covenant faithfulness. It highlights the belief that God remains faithful to His promises even in times of disobedience and judgment.

Eschatological Hope: The promise of restoration in this chapter has eschatological implications, contributing to the theological understanding of a future Messianic era or a time of ultimate restoration and peace.

In summary, Amos chapter 9 contains theological thoughts related to divine judgment, God's sovereignty, the promise of restoration, and covenant faithfulness. These themes have had a significant impact on the theological understanding of God's justice, discipline, and enduring faithfulness within the Judeo-Christian tradition.

Notes:

Some of the most difficult questions in the book of Amos that do not have a clear answer include:

1. What was the exact historical context in which Amos prophesied? While scholars generally agree that Amos was active during the 8th century BCE, there is debate about the specific historical events that led to his prophetic activity.
2. What was the identity of the "Tekoa shepherd" mentioned in Amos 1:1, and why was this detail included? Some scholars believe that this person was the prophet Amos himself, while others suggest that he was a literary or historical figure who was important for some other reason.

3. What is the meaning of the "plumb line" vision in Amos 7:7-9? Although this vision has been interpreted in various ways, its precise meaning is still a matter of debate among scholars.
4. How should we understand the relationship between justice and righteousness in Amos' message? While Amos repeatedly emphasizes the importance of justice and righteousness, it is not always clear how these concepts are related or how they should be applied in practice.
5. What is the significance of the "restoration of David's fallen tent" in Amos 9:11-15? This passage has been interpreted in a variety of ways, but its precise meaning is still debated by scholars. Some see it as a promise of political restoration for Israel, while others see it as a promise of spiritual renewal or a prediction of the coming Messiah.