**THE BOOK OF AMOS**

**MINOR PROPHETS 49, AMOS 1 (11-29-15)**

Give history of the divided kingdom, ***1 Kings 12:1-24*.** Show **PP**

The name “Amos” is interpreted “Heavy” or “Burden,” in allusion to the grievous message which he had to deliver. The name of Amos is mentioned only in the book of Amos except in ***Luke 3:25*** in the genealogy of Christ, but it refers to another Amos.

Before Amos began prophesying, he had been one of the “shepherds” of Tekoa, a town in the hill country of Judah about 10 miles south of Jerusalem. Besides overseeing his livestock operations, Amos was also occupied in growing sycamore fruit, presumably as a sideline. **PP** **The sycamore-fig tree** was a broad heavy tree, 25 to 50 feet high, which produced a fig-like fruit three or four times a year.

Amos, as a breeder, rancher, and farmer was a respected man in his community. BKC

He was a fearless man with a message from God but he wasn’t very well known in his day nor is he very well known in ours. Amos and Hosea were contemporary prophets, and probably knew each other.

Although he was from the country from out yonder in the desert, his language was eloquent and bold. Perhaps he illustrates the skill of God-ordained men throughout history who speak very effectively and even beautifully for the Lord without the traditional “school of the prophets” background or formal education so much sought after today.

Unfortunately, in our so called sophisticated society today, many people put more emphasis on credentials and a college degree then they do on inherent abilities and character.

*“Unlike other prophets, Amos was not a man whose life was devoted to hearing and speaking the Word of the Lord. He was no product of the “schools of prophets,” nor a professional “seer.” He left his flock for a limited period, at the command of God, to deliver a specific message at Bethel. That done, he presumably returned to his sheep-tending at Tekoa.”*

Herbert F. Stevenson*, Believer’s Bible Commentary*

The book of Amos addresses the excessive pursuit of luxury, self-indulgence, and oppression of the poor which characterized the period of prosperity and success in the Northern Kingdom of Israel under Jeroboam II. Amos’s message of doom seemed incongruent with the elaborate trappings of that era. But with divinely given insight, he saw the corruption beneath the brilliantly colored exterior and announced that the nation was rotten to the core. The book stands as an eloquent witness against those who subordinate human need and dignity to the pursuit of wealth and pleasure.

Nelson’s Complete Bible Maps and Charts. Old & New Testaments

**PLACE**

Amos came from Tekoa. Amos 1:1, in Judah, a village about 10 miles south-east of Jerusalem and about eighteen miles west of the Dead Sea.

**TIME**

Amos ministered after the time of **Joel** and **Jonah**, and just before **Hosea, Micah**, and **Isaiah**.

Show Time Line **PP**

He lived during the reigns of Uzziah in Judah (790-740 B.C.) and Jeroboam II in the Northern Kingdom of Israel (793-753). During this period the relationship between Judah and Israel was peaceful, and both kingdoms enjoyed peace and prosperity.

 AMOS 1, pg. 2

Amos was the first of four eighth-century B.C. writing prophets in Israel. The other three were **Hosea** (750 B.C.), **Isaiah** (740 B.C.), and **Micah** (735 B.C.). Amos and Hosea prophesied in Israel, while Isaiah and Micah ministered in Judah. *The New American Commentary*

There were 4 great prophets to the Northern Kingdom of Israel. They were **Elijah**, **Elisha**, **Amos**, and **Hosea**. They operated over a period of about 150 years. Elisha was 845 BC and following. Amos was 787 BC. Hosea was 746 BC. The historical account of the administration of the 5th cycle of discipline to the Northern Kingdom is found in ***II Kings 17***.

It is possible that in his youth Amos may have known both **Jonah** and **Elijah** who were passing off the scene as Amos was beginning his prophetic ministry. KJV Bible Commentary

At this time, both Judah and Israel were enjoying prosperity and security. Luxury abounded ***Amos 3:10-15***; ***5:1-6***, and “religion” was popular. Israel flocked to the royal chapel at Bethel, ***4:4-5***, and Judah celebrated the feasts enthusiastically ***Amos 5:21-22***, but the sins of both nations were eroding the religious and moral fiber of the people.

Making money was more important than worshiping God, ***Amos 8:5***; the rich exploited the poor, the judicial system was corrupt, and injustice flourished ***Amos 5:11-15, 24***; ***8:4-6***.

Warren W. Wiersbe, *Be Concerned, “Be” Commentary Series*

Israel’s outward show of devotion to God, contradicted by their moral, spiritual, and social problems, called for a discerning and courageous prophet. The New American Commentary

The religious services were either a sham or consisted of idolatry. Superstition and immorality abounded.

**CONTENT**

Amos lived in the southern kingdom of Judah but prophesied in the northern kingdom of Israel. The book of Amos was designed to pronounce judgment against the northern kingdom’s social injustices, moral degeneracy, and spiritual apostasy. Amos intended to show the nation’s accountability to comply with the covenant’s obligations, both in letter and spirit. The prophet insisted that the external practice of religious rituals, divorced from right ethical conduct in society, was unacceptable to God.

Robert B. Hughes and J. Carl Laney, *Tyndale Concise Bible Commentary,* The Tyndale Reference Library

This reminds me of the multitude of Christians today who faithfully attend churches that have women or homosexual “pastors”. They are politically correct and believe that guns cause crimes and that global warming is the most serious threat to our country. They are tainted with post-modernism and don’t believe the Word of God is inspired or inerrant.

The Christian life is more than observing feast days, holding sacred assemblies, and rituals; experiential sanctification demands righteous living, and the way people treat their neighbors reveals their relationship with God. He expects us to stand for righteousness and justice and to treat our neighbors, family, and friends with unconditional love.

**THE BOOK OF AMOS** may be conveniently divided into:

4 sections of 8 PROPHECIES, ***Amos 1; 2***

3 SERMONS, ***Amos 3-6***.

5 VISIONS,  ***Amos 7:1–9:10.***

5 PROMISES, ***Amos 9:11–15.***

Thomas Nelson Publishers, *Nelson’s Complete Book of Bible Maps & Charts*:

Amos ends the book on a note of consolation. After exile and judgment, God will restore His people to the land and bless them.

***Amos 1:1 The words of Amos, who was among the sheepherders from Tekoa, which he envisioned in visions concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.***

 AMOS 1, pg. 3 ***Sheepherders,*** word used here is not the usual Hebrew word *rō‘eh*, but the rare word *nōqēḏ*, suggesting instead, ***“sheep breeders”.***This would suggest that Amos evidently managed or owned herds of sheep and goats and was possibly in charge of other shepherds. The NKJV uses the word “sheep breeders” rather than “shepherds”.

***Tekoa*** is “the place for pitching tents”. A Judaean town 12 kilometers southeast of Bethlehem. The birthplace of the prophet Amos. Located 2 kilometers from modern day Tuqu; also identified with Khirbet Tuqu’.

Tekoa is located between Bethlehem and Hebron in the highlands of Judah, south of Jerusalem, on the western edge of a great wasteland. It appears in the biblical record in several places, but it is best known as the birthplace of Amos. Three additional mentions of Tekoa include:

1. One of David’s mighty men was from Tekoa: Ira son of Ikkesh, who commanded 24,000 men, ***2 Sam 23:26****;* ***1 Chr 27:9***.

2. Joab secured a “wise woman” from Tekoa to serve as mediator between David and Absalom following Absalom’s murder of Amnon.

3. ***2 Chronicles 11:5-12*** lists Tekoa as one of the cities Rehoboam fortified.

***Nehemiah 3:5-27*** records that after the exile, residents of Tekoa assisted with the reconstruction of the city wall of Jerusalem.

**MINOR PROPHETS 50, AMOS 2 (12-6-15) See *POWER POINT Visual: Amos 12-6-15***

Present day **TEKOA** was reestablished in 1975 as a Nahal outpost in the vicinity of the Arab village of Tuqu'. In 1977 it was handed over to civilian residents. It is populated by a mix of religious Zionists and secular Israelis. Many new immigrants from the former Soviet Union also live in Tekoa. The population is around 3,000.

***Uzziah king of Judah*,** a contracted form of Azari’ah, **“*the Lord is my strength”*.**

He is called Azariah in ***2 Kings*** ***14:21***, ***15:1-8***. He was one of Amaziah’s sons who, when he was sixteen, the people made him king of Judah in his father’s stead. ***2 Kings 14:21***; ***2 Chr. 26:1***. His long reign of about fifty-two years was “ the most prosperous excepting that of Jehosaphat since the time of Solomon.” He was a vigorous and able ruler, and “his name spread abroad, even to Egypt”, ***2 Chr. 26:8, 14***. In the earlier part of his reign, under the influence of Zechariah, he was faithful to Jehovah, and “did that which was right in the sight of the Lord”, ***2 Kings 15:3***; ***2 Chr. 26:4, 5***; but toward the close of his long life “his heart was lifted up resulting in his destruction”. Read: ***2 Chron. 26:16-23***

“That lonely grave in the royal necropolis would eloquently testify to coming generations that all earthly monarchs must bow before the inviolable order of divine will, and that no interference could be tolerated with the unfolding of the purposes of God, which, in the fullness of time, would reveal the Christ, the true High Priest and King for evermore” Easton, *Easton’s Bible Dictionary*

***Jeroboam son of Joash,*** *Jeroboam II., the son and successor of Jehoash, and the* ***fourteenth king of Israel,*** *over which he ruled for forty-one years, B.C. 825-784,* ***2 Kings 14:23****. He followed the example of the first Jeroboam in keeping up the worship of the golden calves,* ***2 Kings 14:24****.*

*His reign was contemporary with those of Amaziah,* ***2 Kings 14:23****, and Uzziah,* ***Amos 15:1****, kings of Judah. He was victorious over the Syrians,* ***Amos 13:4; 14:26, 27****, and extended Israel to its former limits, from “the entering of Hamath to the sea of the plain”,* ***Amos 14:25****;* ***6:14****. His reign of forty-one years was the most prosperous that Israel had ever known as yet. With all this outward prosperity, however, iniquity widely prevailed in the land,* ***Amos 2:6–8; 4:1; 6:6****;* ***Hos. 4:12–14****. The prophets,* ***Hosea 1:1****,* ***Joel 3:16;******Amos 1:1, 2****,* ***Amos 1:1,*** *and* ***Jonah,******2 Kings 14:25,*** *lived during his reign. He died, and was buried with his ancestors,* ***Amos 14:29****. He was succeeded by his son Zachariah.* (q.v.) Easton, *Easton’s Bible Dictionary*

 AMOS 1, pg. 4

***The earthquake…*** While earthquakes are not uncommon in Palestine, the one to which Amos refers must have been unusually severe; for it is mentioned again by Zechariah in his prophecy, ***Zech. 14:4, 5***, more than two hundred years later. It stands as a reminder of God’s great power in nature and is a warning of His judgment that is about to overtake Israel.

 *King James Version Study Bible*

The prophecy is characterized by great boldness, coupled with great tact. The prophet gains the attention of his audience by pronouncing judgment upon Israel’s enemies before delivering the main burden of judgment against Israel herself. KJV Bible Commentary

The purpose of Amos’ prophecy is to awaken Israel and its surrounding nations to the fact that the nation is both responsible and accountable for its sins.

***Amos 1:2 He said, "The LORD roars from Zion and from Jerusalem He utters His voice; And the shepherds' pasture grounds mourn, And the summit of Carmel dries up."***

The nations addressed are regarded in connection with Jerusalem and Mount Zion.

***Revelation 5:1 I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals. 2) And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?" 3) And no one in heaven or on the earth or under the earth was able to open the book or to look into it. 4) Then I began to weep greatly because no one was found worthy to open the book or to look into it; 5) and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."***

***Isaiah 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.***



**A Male Lion’s Roar** can be heard up to 5 miles

away and strikes such paralyzing terror in its hearers

that most of them succumb in total helplessness.



***Isaiah 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.* A male lion's roar can be heard up to 5 miles away.**

***Hosea 13:7-8 So I will be like a lion to them; Like a leopard I will lie in wait by the wayside. 8) I will encounter them like a bear robbed of her cubs, And I will tear open their chests; There I will also devour them like a lioness, As a wild beast would tear them.***

***Jeremiah 25:30 Therefore you shall prophesy against them all these words, and you shall say to them, 'The LORD will roar from on highAnd utter His voice from His holy habitation; He will roar mightily against His fold. He will shout like those who tread the grapes, Against all the inhabitants of the earth.***

***Hosea 5:14-15 For I will be like a lionto Ephraim And like a young lion to the house of Judah. I, even I, will tear to pieces and go away, I will carry away, and there will be none to***

 AMOS 1, pg. 5 ***deliver. 15) I will go away and return to My place Until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me.***

The fertile south and west slopes of Mount **Carmel**, some of Israel’s choicest farmland, ***Isa. 35:1-2***; also note ***Isa. 33:9***; ***Nahum 1:4***, would wither and die as the heat wave of God’s wrath moved on to engulf Damascus, ***Amos 1:3-5***.

***Amos 1:3 Thus says the LORD, "For three transgressions of Damascus and for four I will not revoke its punishment, because they threshed Gilead with implements of sharp iron.***

In his first two chapters, Amos pronounces judgment against eight nations. Each pronouncement of judgment is introduced by the words, ***Thus says the LORD, “For three transgressions of \_\_\_\_\_\_\_\_\_\_\_ and for four, I will not revoke its punishment.”***

The phrase ***“Thus says the Lord…”*** signals the start of each new section, ***1:3, 6, 9, 11, 13; 2:1, 4, 6*** in ***Amos 1-2.*** Baxter explains this Hebrew idiom for us:

*“The phrase is not to be taken arithmetically to mean a literal three and then four, but idiomatically, as meaning that the measure was full, and more than full; the sin of these people had overreached itself; or, to put it in an allowable bit of modern slang, they had ‘gone one too many’, they had “tipped the scale.”*

Believer’s Bible Commentary

Prophetic messages have been directed against the peoples surrounding the land of Israel, too. History is the witness of their fulfilment. **Gaza, Tyre, Edom, Ammon** and **Moab** are now but names. Their glory has long since disappeared. **Damascus** still exists, but her people have gone into captivity and the Moslem dwells in her palaces. Thus have the predictions of the herdsman-prophet been proved to be the word of God.

The Lord through Amos not only lifted up his voice against the heathen, but He also lifted it up against Judah and Israel proclaiming the coming of long-delayed judgment because of their unholy, defiant ways.

*Irrevocable judgment was pronounced on each nation for its full and complete sin.*

*Though Gentiles may not have received the spoken or written Law, the requirements of human decency are nevertheless known to them, and their own accusing conscience tells them when they violate God’s standard.*

*The Bible Knowledge Commentary: An Exposition of the Scripture*s, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1428.

***Romans 2:14-15 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15) in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them.***

***Because they threshed Gilead with implements of sharp iron.***

***Threshed,*** **דּוּשׁ**(*dûš*), to tread, trample, destroy, or to tear flesh.

   *Bludgeon weapons*

Amos denounced the Syrians for their inhuman treatment of the Israelites who lived in Gilead, east of the Jordan River. They cruelly “threshed them” as though they were nothing but stalks of grain. Warren W. Wiersbe, *Be Concerned, “Be” Commentary Series*

 AMOS 1, pg. 6

The victims were thrown before the threshing sledges, the teeth of which tore their bodies. Commentary Critical and Explanatory on the Whole Bible, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 670.

Those threshing instruments were sharp and were to be used to beat out the grain. It is believed that with them they had torn and mangled the bodies of the people of Gilead. J. Vernon McGee, Thru the Bible Commentary,

Use of sledges with iron spikes driven through them increased the efficiency of threshing. Such an implement drawn over helpless captives, if taken literally, brings to mind shamelessly brutal conduct that brought on the wrath of God.

*The New American Commentary*

Man’s universal responsibility to respect all other human life may also be seen from the references in *Amos 1–2* to the culpability of the nations surrounding Israel in the matter of war crimes. They are held accountable for offenses such as the use of cruel weaponry.

*Journal of the Evangelical Theological Society* 25, no. 2 (1982): 187.

**MINOR PROPHETS 51, AMOS 3 (12-13-15)**

There are rules of engagement in time of war that condemns heinous barbaric acts as contrary to natural law.

Sometimes man himself carries out justice against those who commit war crimes, but in this instance, God himself administers justice against these barbaric acts.

The sadistic barbarous acts that man commits against his fellow man can hardly be understood by civilized people. Isis is giving civilized people around the world a lesson in savagery. Example: *Fox’s Book of Martyrs*

Gilead is mentioned again in ***1:13*** referring to another vicious act committed against it:

***Amos 1:13******Because they ripped open the pregnant women of Gilead In order to enlarge their borders.***

***Amos 1:4 So I will send fire upon the house of Hazael and it will consume the citadels of Ben-hadad.***

A black marble obelisk found in the central palace of Nimroud, and now in the British Museum, is inscribed with the names of Hazael and Ben-hadad of Syria.

*Commentary Critical and Explanatory on the Whole Bible*, vol. 1, 670.

The Hazael mentioned here became king of Aram by murdering the reigning king Ben-Hadad, *2 Kings 8:14-15*.

The Lord was portrayed as the military leader of Israel’s army. Whatever was devoted to destruction was “either killed, if alive, or burned, if flammable (Deut 7:25–26; 12:3; Num 31:10; Judg 1:8). *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1995), 49.

A fire is to come upon Hazael, the king, and upon the palaces of Ben-hadad. If you have ever been to Damascus, you know that you do not see there the original city or its original location. It claims to be the oldest city in the world, but it has actually shifted around in the area to several different locations. It has burned to the very ground a number of times, and this is one of the occasions when that took place.

J. Vernon McGee, *Thru the Bible Commentary,* vol. 3, 686.

***Amos 1:5 I will also break the gate bar of Damascus, and cut off the inhabitant from the valley of Aven, and him who holds the scepter, from Beth-eden; So the people of Aram will go exiled to Kir," Says the LORD***.

 AMOS 1, pg. 7

***Jeremiah 51:30 The mighty men of Babylon have ceased fighting, They stay in the strongholds; Their strength is exhausted, They are becoming like women; Their dwelling places are set on fire, The bars of her gates are broken.***

***Nahum 3:13 Behold, your people are women in your midst! The gates of your land are opened wide to your enemies; Fire consumes your gate bars.***

***And cut off the inhabitant from the valley of Aven***… He would destroy the rebel king who reigned over the wicked and proud nation. If you travel from Beirut to Damascus, you go by a place known as Baalbek, and Baalbek is in the plain of Aven. The ruins there are spectacular.

*“The Romans attempted to colonize it because it was such a lovely area. The temple ruins there testify to that. But Baalbek has been destroyed, and the great population is no longer in that area.”*

J. Vernon McGee, *Thru the Bible Commentary,* vol. 3, 686.

Valley of Aven. Meaning “valley of wickedness,” may refer to Baalbek, the center of sun worship, located N of Damascus.

***And him who holds the scepter, from Beth-eden***. “House of pleasure.” It was located in eastern Syria across the Euphrates***.***

***So the people of Aram will go exiled to Kir," says the LORD***.

*“The house (dynasty) of Hazael would be terminated, and the Arameans would be exiled (cf. 1:15) back to their place of origin, a Mesopotamian site called Kir. In essence, this punishment would be a complete reversal of Aram’s proud history. God, who had originally brought them out of Kir (9:7), would send them back, after obliterating all they had achieved. This judgment was carried out by the Assyrians under Tiglath-Pileser III in 732 B.C. (cf. 2 Kings 16:7-9).”*

*The Bible Knowledge Commentary: An Exposition of the Scriptures,* vol. 1, 1429.

*“Indeed, the Lord did judge Syria: the dynasty of King Hazael ended; his son Ben-Hadad was defeated; Damascus lost its power; and “the house of Eden” (delight, paradise) became a ruin. King Josiah defeated Ben-Hadad three times (2 Kings 13:25), but it was the Assyrians who finally subdued Syria and took them into captivity.”*

Warren W. Wiersbe, *Be Concerned*, “Be” Commentary Series, p. 13

***Amos 1:6 Thus says the LORD, "For three transgressions of Gaza and for four I will not revoke its punishment, Because they deported an entire population To deliver it up to Edom.***

*Gaza was one of four of the five cities comprising the Philistine pentapolis mentioned here — Gaza, Ashdod, Ashkelon, and Ekron. The omission of the fifth, Gath, may be due to its ruined condition at the time of Amos because of the batterings of Hazael in 815 B.C. and Uzziah in 760 B.C. (cf. 2 Kings 12:17; 2 Chron. 26:6; Amos 6:2).*

*The Bible Knowledge Commentary*, 1429

Map of the Pentapolis and Ashkelon and the Temple of Dagon. ***See Visuals: AMOS PICS***

The Philistines’ crime against humanity was that they captured whole communities in slave raids and sold them for commercial profit. Defenseless people were treated as mere objects and auctioned off in the slave markets of Edom, from which they were shipped to other parts of the world. *Ibid*

It was pay-back time for the barbarians who mistreated God’s people:

***Amos 1:7-8 "So I will send fire upon the wall of Gaza and it will consume her citadels. 8) "I will also cut off the inhabitant from Ashdod, and him who holds the scepter, from Ashkelon; I will even unleash My power upon Ekron, and the remnant of the Philistines will perish," Says the Lord GOD.***

 AMOS 1, pg. 8 ***Joel 3:4-8 "Moreover, what are you to Me, O Tyre, Sidon and all the regions of Philistia? Are you rendering Me a recompense? But if you do recompense Me, swiftly and speedily I will return your recompense on your head. 5) "Since you have taken My silver and My gold, brought My precious treasures to your temples, 6) and sold the sons of Judah and Jerusalem to the Greeks in order to remove them far from their territory, 7) behold, I am going to arouse them from the place where you have sold them, and return your recompense on your head. 8) "Also I will sell your sons and your daughters into the hand of the sons of Judah, and they will sell them to the Sabeans, to a distant nation," for the LORD has spoken.***

The prophet Zephaniah also prophesied about these same cities.

***Zephaniah 2:4 For Gaza will be abandoned And Ashkelon a desolation; Ashdod will be driven out at noon and Ekron will be uprooted.***

*In the historical record of the reign of Hezekiah, we read: “He [Hezekiah] smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city” (2 Kings 18:8). The record goes on to say how Hezekiah destroyed all that particular area. Amos’ prophecy, you see, was literally fulfilled.*

J. Vernon McGee, *Thru the Bible Commentary*, vol. 3 p. 687.

In 2005, Prime Minister Ariel Sharon, forced Israeli citizens living in Gaza out of their homes and turned the Gaza Strip over to the Arabs who immediately put Hamas into power to harass and attack Israel.

**MINOR PROPHETS 52, AMOS 4 (1-10-16)**

***Amos 1:9 Thus says the LORD, "For three transgressions of Tyre and for four I will not revoke its punishment, Because they delivered up an entire population to Edom and did not remember the covenant of brotherhood.***

The commerce of the whole world was gathered into the warehouses of Tyre. “Tyrian merchants were the first who ventured to navigate the Mediterranean waters.

Tyre consisted of two distinct parts, a rocky fortress on the mainland, called “Old Tyre,” and the city, built on a small, rocky island about half-a-mile distant from the shore. It was a place of great strength. It was besieged by Shalmaneser, who was assisted by the Phoenicians of the mainland, for five years, and by Nebuchadnezzar (586–573) for thirteen years, apparently without success. It afterwards fell under the power of Alexander the Great, after a siege of seven months, but continued to maintain much of its commercial importance till the Christian era.

*Easton’s Bible Dictionary*

Tyre, ***See Visuals: AMOS MAPS***

***Isaiah 23:1-18 The oracle concerning Tyre. Wail, O ships of Tarshish, for Tyre is destroyed, without house or harbor; It is reported to them from the land of Cyprus. 2) Be silent, you inhabitants of the coastland, you merchants of Sidon; your messengers crossed the sea 3) and were on many waters.*** [Tyrian merchants were the first who ventured to navigate the Mediterranean waters]. ***The grain of the Nile, the harvest of the River was her revenue; and she was the market of nations.*** [Other countries depended on trade with Tyre] 4***) Be ashamed, O Sidon; for the sea speaks, the stronghold of the sea, saying, "I have neither travailed nor given birth, I have neither brought up young men nor reared virgins."*** [T & S bragged about their prosperity. Who prospered Tyre?] ***When the report reaches Egypt, They will be in anguish at the report of Tyre. 6) Pass over to Tarshish; Wail, O inhabitants of the coastland. 7) Is this*** [Tyre] ***your jubilant city, whose origin is from antiquity, whose feet used to carry her to colonize distant places? 8) Who has planned this against Tyre, the bestower of crowns, whose merchants were princes, whose traders were the honored of the earth?***

 AMOS 1, pg. 9

***9) The LORD of hosts has planned it, to defile the pride of all*** [who once had] ***beauty, to despise all the*** [once] ***honored of the earth. 10)*** [Destruction will] ***Overflow your land like the Nile, O daughter of Tarshish, there is no more restraint***  [from God’s wrath]. ***11) He has stretched His hand out over the sea, He has made the kingdoms tremble; The LORD has given a command concerning Canaan to demolish its strongholds. 12) He has said, "You shall exult no more, O crushed virgin daughter of Sidon. Arise, pass over to Cyprus; even there you will find no rest."*** [nowhere to run] ***13) Behold, the land of the Chaldeans***— [the Babylonians razed Tyre on the mainland] ***this is the people which was not***  [When Assyria was a great nation, Chaldea (Babylon) was just a hick town but now Babylon is the ruler of the world.]***; (the Assyria appointed***  [*considered*] ***it***  [Babylon]***for desert creatures-- they*** [Assyria]***,******erected their siege towers, they***  [*Assyrians*] ***raised its*** [Babylon’s]***palaces), they*** [Babylons ***made it*** [Tyre]***a ruin.*** ***14) Wail, O ships of Tarshish, for your stronghold*** [Tyre] ***is destroyed. 15) And it shall come to pass in that day, that Tyre shall be forgotten seventy years*** [after it was razed by Nebuchad-nezzar]**, *according to the days of one king*** [about 70 yrs.]***: after the end of seventy years shall Tyre sing as an harlot***  [Tyre again would ply her trade but like a harlot who had to sing to attract customers] ***16) Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. 17) And it shall come to pass after the end of seventy years, that the LORD will visit Tyre***  [The Lord restored her to prominence]***, and*** [but] ***she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.*** [Then Alexander the Great would destroy the island city of Tyre in 332 BC] ***18) And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.***

[This shows that God yet by the preaching of the gospel will call Tyre to repentance and turn her heart from evil and filthy gain, to the true worshipping of God, and liberality toward his saints.

*Geneva Study Bible note.* See ***Psalm 45:12 & 87:4***]

**MINOR PROPHETS 53, AMOS 5 (1-17-16)**

So the sin of Tyre was worse than that of the Philistine pentapolis because they also delivered entire populations of Israelites into slavery and sold them in Edom, but they broke a covenant in doing so.

***Amos 1:9 Thus says the LORD, "For three transgressions of Tyre and for four I will not revoke its punishment, because they delivered up an entire population to Edom and did not remember the covenant of brotherhood.***

***The covenant of brotherhood.*** In the time of David a friendly and protective alliance was entered into between the Hebrews and the Tyrians, who were long ruled over by their native kings.

***Amos 1:10 "So I will send fire upon the wall of Tyre And it will consume her citadels."***

*“Tyre’s punishment came when Alexander the Great overran the city of* ***Tyre*** *in 332 b.c. after besieging it for seven months. Six thousand people were slain outright, 2,000 were crucified, and 30,000 were sold as slaves. Tyre had sold Israelites to Edom as captives; later many Tyrians became captives.”*

*The Bible Knowledge Commentary,* 1429

The prophet Ezekiel prophesied that the ground from the old city of Tyre would be scraped up in order to make the causeway that Alexander used to reach the city. Read: ***Ezek. 26***.

In light of ***Ezek. 26:14***:

 *“In the 1760s regional authorities encouraged settlement at Tyre, and this grew into a small fishing village. Tyre finally became a place for the spreading of fishnets. Thus from about 1290 until 1930, the site of Tyre unquestionably matched Ezekiel’s picture of desolation. Aerial photographs of Tyre taken in the 1930s show a bare isthmus and a tiny fishing village located*

 AMOS 1, pg. 10 *where the majestic “Queen of the Seas” had once stood… Remembering that Ezekiel spoke against a Tyre that was a world trade center and naval empire, the fact that the site now has a*  *few museums and resorts in addition to its fishing village hardly constitutes regaining her former title “Queen of the Seas.”*

*Journal of the Evangelical Theological Society*, 46, no. 1 (2003): 96.

**Another point of view**:

*Today this once-great commercial center lies in ruins. Though the surrounding area has been rebuilt, the original site is a mute testimony to God’s awesome judgment.*

*The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F.

Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1279.

Tyre is also condemned by God in ***Ezek. 27:1-36****,* ***28:1-10***, and ***Joel 3:4-8***.

**MINOR PROPHETS 54, AMOS 6 (1-24-16)**

***Amos 1:11 Thus says the LORD, "For three transgressions of Edom and for four I will not revoke its punishment, Because he pursued his brother*** [Jacob] ***with the sword, While he stifled his compassion; His anger also tore continually, and he maintained his fury forever.***

The chief accusation to Edom’s violence against Israel was that they both came from the same parents, Isaac and Rebekah. Isaac and Rebekah had a son named Jacob from whom came the Israelites and Esau from whom came the Edomites. ***Deut. 23:7, 8****;* ***Mal. 1:2***

***Genesis 25:21-26 Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived. 22) But the children struggled together within her; and she said, "If it is so, why then am I this way?"*** [Esau & Jacob were struggling with each other even before they were born] ***So she went to inquire of the LORD. 23) The LORD said to her, "Two nations are in your womb*** [Edom & Israel]***; and two peoples*** [Edomites & Israelites] ***will be separated from your body; and one people*** [Israelites] ***shall be stronger than the other*** [Edomites]***; And the older*** [Esau] ***shall serve the younger*** [Jacob]***." 24) When her days to be delivered were fulfilled, behold, there were twins in her womb. 25) Now the first*** [Esau] ***came forth red all over like a hairy garment; and they named him Esau. 26) Afterward his brother*** [Jacob] ***came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.*** *(All the colored words are connected.)*

The Hebrew word red (*’aḏmônî*) is related to the word “Edom” (*’ěḏôm*); and “hairy” (*śē‘ār*) is similar to “Seir.”

The Hebrew word Esau has a loose connection with the word “Seir” (śē’îr), the early name for Edom where Esau later lived.

The name Jacob (ya‘ăqōḇ, meaning “may He [God] protect”) was selected because of its connection in sound and sense to the noun heel (‘āqēḇ). The verb ‘āqaḇ means “to watch from behind” but it can also mean “one who grabs the heel” or “one who trips up.” In other words, a schemer, a chiseler, one who is cunning and selfish. Even today, we still call a person who fits this description a “**HEEL**”.

***Obadiah 1:8-12 "Will I not on that day," declares the LORD, "Destroy wise men from Edom and understanding from the mountain of Esau? 9) "Then your mighty men will be dismayed, O Teman, so that everyone may be cut off from the mountain of Esau by slaughter. 10) "Because of violence to your brother Jacob, you will be covered with shame, and you will be cut off forever. 11) "On the day that you stood aloof, on the day that strangers carried off his wealth, and foreigners entered his gate and cast lots for Jerusalem-- You too were as one of them. 12) "Do not gloat over your brother's day, the day of his misfortune. And do not rejoice over the sons of Judah in the day of their destruction; Yes, do not boast In the day of their distress.***

 AMOS 1, pg. 11

So are the modern day **Arabs** descendants of the **Edomites**?

No, the Arabs are considered by many to be the descendants of **Ismael**. If that is true, then both the Arabs and Edomites are cousins to the Jews but that does not make the Edomites, Arabs.

*“The ancient prophecies against Edom were completely fulfilled, and there is no need to look for those prophecies to be fulfilled yet again today, especially since the Edomites no longer exist as an identifiable nation or ethnic group. Some will say, “Are not the Arabs Edomites, and does not the ‘Curse of Esau’ rest upon modern Arabs?” Though the identification of Edom with the Arabs is a common traditional belief, there is absolutely no Scriptural or historical basis for this notion.*

*The Arabians are often mentioned in the Old Testament, as a nation totally distinct from the Edomites. For instance, the Chronicler mentions Edom in* ***2 Chronicles 8:17*** *and Arabia in* ***2 Chronicles 9:14****. The Edomites were not Arabs - they were Edomites.*

*Obadiah prophesied that the house of Esau would be completely wiped out (v. 18). If he was talking about the Arabs, then Obadiah’s prophecy was false, since the Arabs are very much with us today. If Obadiah was talking about Edom, like he said that he was (v.8), then his prophecy has been fulfilled, since Edom has longed since disappeared as a nation. An examination of the standard reference works yields no hint nor evidence of any connection between Edomites and Arabs.*

*Edom in Bible Prophecy, by Thomas Williamson, ThomasWilliamson.net/Edom.*

*God promised Abraham, ‘And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation’ (Genesis 17:20). Ishmael's initial descendants are recorded for us in the Bible: "Now this is the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham. And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael and these were their names, by their towns and their settlements, twelve princes according to their nations" (Genesis 25:12-16). One of Ishmael's daughters, Mahalath, married Isaac's son, Esau (Genesis 28:9). She was Esau's third wife. Esau and his descendants eventually founded the nation of Edom, which is named after Esau's nickname. Most of Ishmael's descendants founded the Arab nations.”*

Bill Cooper*, After the Flood,* 1995 (p. 183-185): [*http://www.lavistachurchofchrist.org/LVanswers/2005/03-17.htm*](http://www.lavistachurchofchrist.org/LVanswers/2005/03-17.htm)

*“First of all we need to say what we mean by Arabs. According to Maxine Rodinson (The Arabs), the modern definition is simply one who identifies as an Arab. Thus, most Berbers (but not all) of North Africa now identify as Arabs and therefore are Arabs. Egyptians similarly identify as Arabs. More specifically, Arabs are a semitic race, originating from and near the Arabian peninsula of the Middle East. The Nabataeans were an Arabic nation that occupied parts of Jordan and southern Palestine in late biblical times The Palestinians identify as Arabs, although they are probably of mixed Canaanite, Philistine, Nabataean and peninsula Arab ancestry.”*

By Dick Harfield, <http://www.answers.com/Q/Where_did_Arabs_originate>

***“Are Moslems Descendants Of Ishmael?*** *It’s a complicated issue, and religious as well as racial. Some Arabs are descendants of Ishmael and some are not, but nearly all are Moslem. For instance, Iranians and Syrians are not descended from Ishmael, but are often referred to as Arabs by westerners.*

*The real battle is between Judaism and Islam, not Israelis and Arabs as the media would have you believe. It began when the Jews rejected Mohammad’s invitation to embrace Islam about 1400 years ago. Today this hatred against Jews comes from the fact that their existence in that land violates a promise by Mohammad that any land conquered in the name of Islam would never be regained by*

 AMOS 1, pg. 12

*its earlier occupants. That’s the real reason why no efforts at forming two independent states, one Jewish and one Palestinian, will ever succeed. Israel cannot be permitted to dwell on land that was once claimed in the name of Islam.*

*As for Isaac and Ishmael, there is a minority view among Arabs that as Abraham’s oldest son, Ishmael should have inherited the promised-land, not Isaac. You don’t hear about that very much, though, partly because it admits that the Jews had a prior claim. Like I said, it’s a complicated issue.”*

<https://gracethrufaith.com/ask-a-bible-teacher/are-moslems-descendants-of-ishmael/>

***Because he*** [Esau] ***pursued his brother*** [Jacob] ***with the sword, while he stifled his compassion; his anger also tore continually, and he maintained his fury forever.***

***Because he*** [Esau] ***pursued his brother*** [Jacob] ***with the sword,*** When the Israelites were on their way to the promised land, the Edomites would not allow their cousins, the Israelites, to pass through their land ***Num. 20:14-21.***

***Stifled his compassion,*** means literally to “destroy compassions,” that is, to suppress all the natural feeling of pity for a brother in distress.

***His anger also tore continually, and he maintained his fury forever.*** Esau kept up his grudge against Jacob, for having twice deceived him, namely, as to the birthright and the blessing:

***Genesis 27:38-41 Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wept. 39) Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above. 40) "By your sword you shall live, and your brother you shall serve; but it shall come about when you become restless, that you will break his yoke from your neck."*** [***2 Kings 8:20***, the Edomites revolted from Israelites & set up a king over themselves] ***41) So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob."***

Edom showed its spite towards Jacob in not letting the Israelites pass through his borders when coming from the wilderness, but threatening to “come out against him with the sword”; next, when the Syrians attacked Jerusalem under King Ahaz.

***Psalm 137:7-8 Remember, O LORD, against the sons of Edom the day of Jerusalem, who said, "Raze it, raze It to its very foundation." 8) O daughter of Babylon, you devastated one, how blessed will be the one who repays you with the recompense with which you have repaid us.***

***Amos 1:12 So I will send fire upon Teman And it will consume the citadels of Bozrah."***

***Teman*** is a city of Edom named after a grandson of Esau, ***Gen. 36:15*** that is situated 35 miles from Petra. Its people were famed for their wisdom, ***Jer. 49:7***5. Read: ***Ezek. 25:12-14***

***Bozrah*** is also a city of Edom we studied in reference to Christ’s 2nd Advent.

***Isaiah 63:1-3 Who is this who comes from Edom, With garments of glowing colors from Bozrah, this One who is majestic in His apparel, marching in the greatness of His strength? "It is I who speak in righteousness, mighty to save." 2) Why is Your apparel red, and Your garments like the one who treads in the wine press? 3) "I have trodden the wine trough alone, and from the peoples there was no man with Me. I also trod them in My anger and trampled them in My wrath; and their lifeblood is sprinkled on My garments, and I stained all My raiment.***

*“Because of the unnatural and vindictive hatred Edom had for the Jews, God would send fire upon Teman and Bozrah. Teman was Edom’s largest southern city; Bozrah was her fortress stronghold in the north. The two cities thus stand for the whole nation under God’s wrath. Both were major Edomite cities (references to Teman in Jer. 49:7, 20; Ezek. 25:13; Obad. 9; Hab. 3:3). Edom was*  AMOS 1, pg. 13 *subjugated by the Assyrians in the eighth century B.C., turned into a desolate wasteland by the fifth century B.C. (Mal. 1:3), and overtaken by the Nabateans, an Arabian tribe, around 400–300.”*

*The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord

**MINOR PROPHETS 55, AMOS 7 (1-31-16)**

***Amos 1:13 -15 Thus says the LORD, "For three transgressions of the sons of Ammon and for four I will not revoke its punishment, Because they ripped open the pregnant women of Gilead In order to enlarge their borders. 14) "So I will kindle a fire on the wall of Rabbah and it will consume her citadels amid war cries on the day of battle, and a storm on the day of tempest. 15) "Their king will go into exile, He and his princes together," says the LORD.***

The cruelty and barbarity in war can hardly be measured. This is the second time already in Amos that a country is punished by God for its inhumane treatment of the people of Gilead (see vs. 3).

This type of atrocity is also mentioned in:

***2 Kings 8:7-15*** Read;  **PP**

***2 Kings 15:16 Then Menahem struck Tiphsah and all who were in it and its borders from Tirzah, because they did not open to him; therefore he struck it and ripped up all its women who were with child.***

***Hosea 13:16 Samaria will be held guilty, For she has rebelled against her God. They will fall by the sword, their little ones will be dashed in pieces, and their pregnant women will be ripped open.***

They would kill innocent babies, both born and unborn, so that there would be no children of their enemies to grow up and seek vengeance against them. However, God would hold them accountable for their war crimes. Cold-hearted barbarism is not found only in ancient times but in modern times as well:

*“The year was 1941. The place: the Polish village of Minsk. Adolf Eichmann, Hitler’s aide on Jewish affairs for the Third Reich, had been sent to witness the execution of five-thousand Jews. Although it was a cold morning, the condemned men, women, and children were ordered to dress down to their underwear. The hapless people walked the last hundred yards of the death march, then jumped into a pit that had been prepared. Observer Eichmann was impressed by the obedience and orderliness of the victims, who apparently had made their peace with death. Then came a barrage of gunfire. Children screamed. Eichmann saw one woman hold her baby high, pleading, ‘Shoot me, but please let my baby live. Take my baby. Please take my baby.’*

*“Eichmann had children of his own, and for a moment he seemed to have felt a twinge of compassion. But before he could voice an order, the baby was hit. ‘I scarcely spoke a word to the chauffeur on the trip back,’ he later reported. ‘I was thinking. I was reflecting about the meaning of life in general.’*

*“Gideon Hausner’s Justice in Jerusalem (1966) is a dramatic and brilliant recounting of events preceding and during the trial of Adolf Eichmann for his role in the massacre of millions of Jews. As chief prosecutor in the case, Hausner detailed the trial as well as the demeanor of Eichmann, who was told on May 31, 1962, that his petition had been refused and that his execution would take place about midnight.*

*“Having declined religious counsel, he asked that fetters be loosened from his ankles so he could stand straight. He refused the customary black hood; sent greetings to his family, and to Germany, Austria, and Argentina, countries that had befriended him. Moments before the execution he said: ‘I had to obey the rules of war and my flag.’”*

G. Curtis Jones, *1000 Illustrations for Preaching and Teaching* (Nashville, TN: Broadman & Holman Publishers, 1986), 364.

Added to the cruelty of war was the ruthless brutality of worshiping false gods. The Ammonites practiced child sacrifice to their god Molech, also known as Moloch, Milcom, and Molcom. They would offer their children in the most sadistic way by placing them on a fiery altar. This practice was specifically condemned by God:

 AMOS 1, pg. 14

***Leviticus 18:21 You shall not give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the LORD.***

Then there is the financial cost of war.

*“Monetary Costs: Some ingenious statistician has estimated that in Julius Caesar’s day it cost seventy-five cents to kill a man in battle; in Napoleon’s, three-thousand dollars; the Civil War, five-thousand dollars; World War I, twenty-one-thousand dollars; World War II, fifty-thousand dollars; and considerably more in the Korean and Vietnam Wars. Who would dare estimate the cost of World War III?”*

G. Curtis Jones*, 1000 Illustrations for Preaching and Teaching* (Nashville, TN: Broadman & Holman Publishers, 1986), 363.

***14) "So I will kindle a fire on the wall of Rabbah and it will consume her citadels…***

*Rabbah was Amon’s capital city, Later on it was called Philadelphia by the Greeks. We know it today as Amman, the capital of the nation of Jordan.* **PP***You can see ruins there of the great civilization of the past which was totally destroyed. Modern Jordan has been built upon the ruins of the nation of the Ammonites.*J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 3 (Nashville: Thomas Nelson, 1997), 688.

Jerimiah echoed the same punishment on Rabbah that Amos did:

***Jeremiah 49:1-2 Concerning the sons of Ammon. Thus says the LORD: "Does Israel have no sons? Or has he no heirs? Why then has Malcam taken possession of Gad And his people settled in its cities? 2) "There- fore behold, the days are coming," declares the LORD, "That I will cause a trumpet blast of war to be heard Against Rabbah of the sons of Ammon; And it will become a desolate heap, And her towns will be set on fire. Then Israel will take possession of his possessors," Says theLORD.***

*“Ammon was connected with Israel as being sprung from Lot, and together with Moab, which had the same origin, retained the stamp of its incestuous birth in habits, character, and worship. They seem to have been a predatory and roving nation. Their hostility to Israel was first shown in their participation with Moab in the affair of Balaam (Deut. 23:4). Other instances are seen in their treatment of Jabesh-Gilead (****1 Sam. 11:1-3****, Nahash: snake) and of David’s messengers, and in hiring the Syrians to make war on David (****2 Sam. 10:1-6****).”*

***The Pulpit Commentary*** (London; New York: Funk & Wagnalls Company, 1909), 5. The Pulpit Commentary

The method of judgment on Ammon would be warfare. Including the terror inflicting ***war cries*** of an implacable enemy. The ***storm on the day of tempest*** is a description of the wrath of God coming down on them like a mighty wind, tornado, or a whirlwind.

***15)*** The king of Amon and the royal princes would all be exiled to another country.

***Zephaniah 2:8-10 "I have heard the taunting of Moab and the revilings of the sons of Ammon, with which they have taunted My people and become arrogant against their territory. 9) "Therefore, as I live," declares the LORD of hosts, The God of Israel, "Surely Moab will be like Sodom and the sons of Ammon like Gomorrah, a place possessed by nettles and salt pits, and a perpetual desolation. The remnant of My people will plunder them and the remainder of My nation will inherit them." 10 This they will have in return for their pride, because they have taunted and become arrogant against the people of the LORD of hosts.***

**MINOR PROPHETS 56, AMOS 8 (02-7-16)**

***Amos 2:1-3 Thus says the LORD, "For three transgressions of Moab and for four I will not revoke its punishment, because he burned the bones of the king of Edom to lime. 2) "So I will send fire upon Moab and it will consume the citadels of Kerioth; and Moab will die amid tumult, with war cries and the sound of a trumpet. 3) "I will also cut off the judge from her midst and slay all her princes with him," says the LORD.***

***Because he burned the bones of the king of Edom to lime…*** AMOS 1, pg. 15

*“In ancient times much importance was placed on a dead man’s body being peacefully placed in the family burial site, so that he could be “gathered to his fathers” and find rest in the grave. To rob, disturb, or desecrate a grave was an offense of the highest order. Many surviving tomb inscriptions utter violent curses against anyone who would commit such an outrage (G.A. Cooke, A Textbook of North-Semitic Inscriptions.”*

*Oxford: At the Clarendon Press,* 1903, pp. 26–7, 30–2; Pritchard, Ancient Near Eastern Texts Relating to the Old Testament, p. 327).

*“The Lord’s chief complaint against this people was that they desecrated the bodies of their enemies. Instead of giving the king of Edom a decent burial, they had burned his bones, grinding them to powder, perhaps to use as mortar for their building work.”*

Michael Bentley, *Opening up Amos, Opening Up Commentary* (Leominster: Day One Publications, 2006), 23–24.

Though this was not a crime against Israel, it was nevertheless a sin of rebellion against the sovereign LORD of the universe, an assault against His own image in people. Just as they burned the body of Edom’s king, so they themselves would be consumed by the fire of God’s judgement.

Read: ***2 Kings 3***

*“The reference here in Amos is [probably] not to that fact, but to the revenge which probably the king of Moab took on the king of Edom, when the forces of Israel and Judah had retired after their successful campaign against Moab, leaving Edom without allies. The Hebrew tradition is that Moab in revenge tore from their grave and burned the bones of the king of Edom, the ally of Jehoram and Jehoshaphat, who was already buried. Probably the ‘burning of the bones’ means, ‘he burned the king of Edom alive, reducing his very bones to lime’.”*

Robert Jamieson, A. R. Fausset, and David Brown*, Commentary Critical and Explanatory on the Whole Bible, vol. 1* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 670–671.

*“Moab, like Ammon, fell to the Assyrians under Tiglath-Pileser III (circa 738 BC).Then the once proud nation of Moab was brought to extinction later on at the hands of Nebuchadnezzar, and you haven’t seen a Moabite since then.”*

J. Vernon McGee, *Thru the Bible Commentary,* electronic ed., vol. 3 (Nashville: Thomas Nelson, 1997), 689.

***Consume the citadels of KERIOTH…*** cities:

 (1.) A town in the south of Judah, ***Josh. 15:25***. Judas, the traitor, was probably a native of this place, and hence his name Iscariot. It has been identified with the ruins of el-Kureitein, about 10 miles south of Hebron.

(2.) A city of Moab, ***Jer. 48:24, 41,*** called Kirioth, ***Amos 2:2.***

*Easton’s Bible Dictionary* (New York: Harper & Brothers, 1893).

Kerioth was perhaps an alternate name for the capital Ar (cf. ***Num. 21:28***; ***Isa. 15:1)***

***Jeremiah 48:3***  **Horoniam**, two caverns, a city of Moab to the south of the Amrnon, built, apparently, upon an eminence, and a place of some importance.

***Isaiah 15:1-5******The burden against Moab. Because in the night Ar of Moab is laid waste and destroyed, because in the night Kir of Moab is laid waste and destroyed, 2) He has gone up to the temple and Dibon, to the high places to weep. Moab will wail over Nebo and over Medeba; on all their heads will be baldness, and every beard cut off. 3) In their streets they will clothe themselves with sackcloth; on the tops of their houses and in their streets everyone will wail, weeping bitterly. 4) Heshbon and Elealeh will cry out, their voice shall be heard as far as Jahaz; therefore the armed soldiers of Moab will cry out; His life will be burdensome to him. 5) "My heart will cry out for Moab; His fugitives shall flee to Zoar, like a three-year-old heifer. For by the Ascent of Luhith, they will go up with weeping; for in the way of Horonaim. they will raise up a cry of destruction.***

**AMOS LESSON 9, (02-14-16)** **Jeremiah 48** continued: AMOS 1, pg. 16

**CHEMOSH** refers to the destroyer, subduer, or fish-god, the god of the Moabites, ***Num. 21:29***; ***Jer. 48:7, 13, 46***. The worship of this god, “the abomination of Moab,” was introduced at Jerusalem by Solomon, ***1 Kings 11:7***, but was abolished by Josiah, ***2 Kings 23:13.*** On the “Moabite Stone” (q.v.), Mesha, ***2 Kings 3:5***, ascribes his victories over the king of Israel to this god, “And Chemosh drove him before my sight.

Remember Dagon who was also a fish-god that the Philistines worshiped.

What we have seen so far could be illustrated this way:

***Romans 8:31 What then shall we say to these things? If God is for us, who can be against us?***

That is certainly true, BUT the warning for us today from Amos is just the opposite:

***If God is against us, who can be for us.***

*“However, isn’t it interesting that out of this heathen country had come that gentle, lovely, and beautiful girl by the name of Ruth who became the wife of Boaz? Her story is recorded in one of the loveliest books in the Bible. Ruth is in the genealogical line which leads to Jesus Christ. And she had come from Moab, of all places. They were really a heathen, pagan people with a sad and sorry beginning and just as sad and tragic an end as a nation. But Ruth’s story reveals what the grace of God can do in the life of a believer if the believer will let Him do it.”*

J. Vernon McGee, *Thru the Bible Commentar*y, electronic ed., vol. 3 (Nashville: Thomas Nelson, 1997), 689.

**Vs. 46**The Moabites experienced the opposite of ***Romans 8:31- What then shall we say to these things? If God is for us, who can be against us?***

Amos was warning the Moabites that: **If God is against you, who can be for you?** This warning is for America as well and we would be wise to heed it, don’t you agree?

**Vs. 47**It’sinteresting that God’s grace can still work even among pagans. Out of this heathen country came a gentle, lovely, and beautiful girl by the name of Ruth who became the wife of Boaz? Her story is recorded in one of the loveliest books in the Bible. Ruth is in the genealogical line which leads to Jesus Christ. And she had come from Moab, of all places. They were really a heathen, pagan people with a sad and sorry beginning and just as sad and tragic an end as a nation. But Ruth’s story reveals what the grace of God can do in the life of a believer if the believer will let Him do it.

J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 3 (Nashville: Thomas Nelson, 1997), 689.

**AMOS LESSON 10, (02-21-16)**

Now the focus shifts from the pagan nations to God’s chosen people, the Jews. God is perfect in character and integrity and no person or nation is given preferential treatment.

***Amos 2:4 Thus says the LORD: "For three transgressions of Judah, and for four, I will not turn away its punishment, because they have despised the law of the LORD, and have not kept His commandments. Their lies lead them astray, lies which their fathers followed.***

It is so sad that the Lord had to punish His chosen people as well, the apple of His eye. Their punishment was not less that the pagan nations that surrounded them; in fact, it was greater. The reason for their greater judgment is quite obvious: Privilege always creates responsibility. The more light that you have, the more responsible you are to God.

Judah’s guilt differs from that of all the others in that it was directed against God, not just against man. Also, it differs because Judah’s sin was willful and wittingly against light and knowledge

***Luke 12:48 For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.***

***James 3:1 My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.***

 AMOS 1, pg. 17

God gave them the Law for their own benefit so that they could worship Him and prosper but rather than appreciate what He had provided for them, they believed the lies of pagan nations, intermarried with them and worshiped their idols.

The Israelites took the Mosaic Law and perverted it into a system of works to obtain salvation. It was designed to point them to grace of God and to have them depend on Him for everything including salvation.

The Law refers to the Mosaic Law in general and the Commandments refers to statutes, the ceremonies and civil laws.