

# Amos

1. 1:1 – The Title – author, occupation and dated with kings and event
2. 1:2-6:14 – First group of oracles of judgment or prophecies
  - a. 1:2 introduction of judgments
  - b. 1:3-2:8 – Seven nations are given words of judgment. All of them neighbors of Israel (northern kingdom)
    - i. 1:3-5 – Syria
    - ii. 1:6-9 – Philistia
    - iii. 1:9-10 – Phoenicia
    - iv. 1:11-12 – Edom
    - v. 1:13-15 – Ammon
    - vi. 2:1-3 – Moab
    - vii. 2:4-5 - Judah
  - c. 2:6-6:14 – Israel, an eighth nation in the series of judgment oracles
    - i. 2:6-16 – Israel, spoken to just like the other nations
    - ii. 3:1-15 – Israel (and, all the tribes) rebuked (3:1-10) and then, punishment announced (3:11-15)
    - iii. 4:1-13 – Israel luxurious behavior rebuked and then chastised for not returning to the Lord during cycles of discipline
    - iv. 5:1-17 – Lamentation for fallen Israel
    - v. 5:18-6:14 – Excuses for Israel’s failure discredited, cultural sins identified and judgment of sufferings announced
3. 7:1-8:3 – Four Visions of judgments and narrative
  - a. 7:1-3 – First vision of total destruction by locust; Amos intercedes; the Lord relents
  - b. 7:4-6 – Second vision of judgment by fire; Amos intercedes; the Lord relents
  - c. 7:7-9 – Third vision of “tin” (some say “plumb line”), but sounds like word “moaning” which means suffering is coming and there is no intercession by Amos
  - d. 7:10-17 – Narrative interrupts the vision series. Amos is confronted at the Bethel sanctuary by high priest Amaziah who reports Amos’ words/oracles/visions to King Jeroboam II in Samaria.
  - e. 8:1-3 – Fourth vision of “summer fruit”, but sounds like the word “end” which means “the end has come upon...Israel” and there is no intercession by Amos
4. 8:4-9:15 – Final group of oracles or prophecies
  - a. 8:4-14 – oracle identifying sins of Israel and the judgment that will be sent by the Lord
  - b. 9:1-10 – Vision of the Lord standing beside the altar commanding the capitals be stuck so that the thresholds shake
  - c. 9:11-15 – Promise of restoration of David’s fallen power and kingdom in the distant future.

## General Notes:

1. Assyria
  - a. Deportation:
    - i. Amos never mentions Assyria
    - ii. Deportation was a reality among the nations in Amos’ day including the Assyrian practice of deporting and resettling conquered people 100 years previously.
    - iii. Syria had been weakened by Assyria. And, Assyria itself was in a period of decline.
    - iv. The Mosaic covenant had warned of the danger of exile due to Israel’s disobedience (Lev. 26:33; Deut. 28:64-68; Exod. 20:12)
  - b. Assyria subjugated Damascus and ended the kingdom of the Arameans (Syrians) under Assyrian king Adadnirari III (810-783)
  - c. Decline
    - i. Began after Adadnirair III (810-783)
    - ii. Followed by a series of ineffective and weak leaders
      1. Shalmaneser, IV 782-773

2. Asshu-dan III, 772-755
  3. Asshu-nirari V, 754-745
  - iii. Northern kingdoms such as Urartu under the Urartian king Sardur (810-743) threatened Assyria on their northern border
2. Idolatry, religion and worship
    - a. Amos mentions the centers of the Golden Calf worship:
      - i. Bethel 4:4
      - ii. Dan 8:14
      - iii. (Samaria, appears to have an idol, 8:14)
    - b. Idol worship is identified by Amos, but it may have also become a perverted form of YHWH worship. This system was a problem because:
      - i. It was fraudulent
      - ii. It was a system that required ritual observance only
      - iii. It was a religious system void of personal ethics (other than ritual observances) which allowed “true worshippers” and “religious people” to practice sin, immorality and exploit other people (in this book, particularly, the poor and underprivileged by those who were benefiting from the booming economy and material wealth.)
    - c. The religious system or cult of corruption created by the syncretism that occurred between the Canaanite/Golden Calf Worship/YHWH worship.
      - i. Cult became a substitute for moral behavior
  3. Nations
    - a. Israel’s God obviously had “covenants” and relationship with the other nations as seen in his demonstration of his sovereignty over those nations and his willingness to hold them accountable for basic morality accessed through general revelation.
    - b. Other Exodus’s
      - i. Philistines from Caphtor (Amos 9:7; Jeremiah 47:4)
      - ii. Arameans (Syrians) from Kir (Amos 9:7)
  4. Israel
    - a. During this time northern Israel reached their peak in material power, territory conquered and economic prosperity.
      - i. Material
        1. Archaeology indicates
        2. Luxurious life style
        3. Magnificent building projects
        4. “Ancient Samaria (Israel) would be considered an administrative city—a city with strong political power and control over the agriculture-dependent economy, governed by leaders with access to great wealth.”  
(<https://www.biblicalarchaeology.org/daily/archaeology-today/biblical-archaeology-topics/ancient-samaria-and-jerusalem/>)
        5. Samaria Ivory
      - ii. Territory conquered –
        1. East of the Jordan was recovered and annexed according to Amos 6:13
        2. Northern border extended to Lebo-Hamath according to 2 Kings 14:25
  5. Date of Amos’ ministry
    - a. Began as early as 762
    - b. Completed by 745 since:
      - i. there is no reference to reversal of domestic, political and economic affairs after the death of Jerobaom II.
      - ii. No indication of Assyria’s westward expansion under Tiglathpileser III
      - iii. Assyria is never mentioned by Amos