

Amos Chapter 5

Verses 1-2: A funeral dirge was taken up for Israel, likened to a young woman who had died.

Amos 5:1 "Hear ye this word which I take up against you, [even] a lamentation, O house of Israel."

In order to impress Israel the more, Amos begins this his third appeal by a "dirge" over its destruction, mourning over those who were full of joy, and thought themselves safe and enviable. As if a living man, in the midst of his pride and luxury and buoyant recklessness of heart, could see his own funeral procession, and hear, as it were, over himself the "earth to earth, ashes to ashes, dust to dust."

It would give solemn thoughts, even though he should impatiently put them from him. So must it to Israel, when after the tide of victories of Jeroboam II, Amos said, "Hear this word which I am lifting up." As a heavy weight, to cast it down "against" or "upon you," a funeral "dirge," O house of Israel.

Amos is so sure this is going to happen that he brings a funeral message of mourning against the house of Israel.

Amos 5:2 "The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; [there is] none to raise her up."

"The virgin of Israel": The Israelite state heretofore unsubdued by foreigners (compare Isaiah 23:12; Jer. 18:13; 31:4, 21; Lam. 2:13). This may be interpreted: Thou who wast once the "virgin daughter of Zion."

There is none to raise her up: her princes and people are either slain by the sword, famine, and pestilence, or carried captive, and so can yield her no assistance; her idols whom she worshipped cannot, and her God she forsook will not.

Israel had been God's love but Israel did not give love in return to God. Even though God had protected and taken care of all of Israel's needs, they were not loyal to God, they went after strange gods. This is as if God has forsaken Israel. This is like a bill of divorcement. God was the only One for Israel, but now there is no one to lift her up.

Amos 5:3 "For thus saith the Lord GOD; The city that went out [by] a thousand shall leave a hundred, and that which went forth [by] a hundred shall leave ten, to the house of Israel."

Many were to be killed in battle or taken captive; only a handful would return (3:12; Isaiah 6:11-13).

Only one out of ten will be saved, the rest are totally destroyed. It will not matter whether the city is small or large, only a tenth of those will return.

Verses 4-6: God will not be found in religion or empty ritual (symbolized here by “Beth-el”) but in a whole hearted quest for Him (“Seek Me and live”). He promises He will be found by those who seek Him (Deut. 4:29; Isa. 55:6; Jer. 29:13).

Amos 5:4 "For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:"

Three times the invitation, “Seek ye me, and ye shall live,” is given (verses 4, 6, 14). Though God’s judgment is imminent, it can be avoided, or at least postponed, by seeking the Lord. The only hope is to seek the Lord in true repentance and thus avoid the judgment of God.

We see one more plea for them to repent and turn to God. If they would heed the warning and turn to God, even now, they would live.

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

“Beth-el ... Gilgal” (see note on 4:4).

“Beer-sheba”: Located in southern Judah, 50 miles southwest of Jerusalem, Beersheba had a rich Israelite history (Gen. 21:33; 26:23; 1 Sam. 8:1-3; 1 Kings 19:3-7). Apparently, people from the north crossed over the border to worship there (8:14).

In a previous lesson we saw these cities mentioned here, were changed into evil cities, where worship of their false gods was practiced. Both Gilgal and Beth-el are already condemned of God.

Amos 5:6 "Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour [it], and [there be] none to quench [it] in Beth-el."

“House of Joseph”: Refers to the northern kingdom, since Ephraim and Manasseh, sons of Joseph, were two of its largest tribes.

The false gods of Beth-el would not be able to help them.

Hebrews 12:29 "For our God [is] a consuming fire."

Deuteronomy 9:3 "Understand therefore this day, that the LORD thy God [is] he which goeth over before thee; [as] a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee."

God needs no assistance. He can destroy by fire whatever He chooses. God was always fond of Joseph, but even Joseph's descendants could not get away with worship of false gods.

Verses 7-15: What does God require of His people? To do the opposite of the world: "hate the evil ... love the good ... and establish judgment."

Amos 5:7 "Ye who turn judgment to wormwood, and leave off righteousness in the earth,"

"Judgment to wormwood": Justice was so perverted that it was like wormwood, an herb known for its bitter taste (Rev. 8:11).

The word "wormwood" means bad water. Even their judgment was corrupted. The wormwood plant gave a terribly bitter taste. Their judgment then, was bitter, instead of being righteous.

Amos 5:8 "[Seek him] that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD [is] his name:"

"The seven stars and Orion": The seven stars, Pleiades, part of the constellation Taurus, and Orion depict God's creative power and wisdom (Job 9:9; 38:31-35). Israel was guilty of worshiping the stars (verse 26), instead of their Creator.

The seven stars are possibly, the constellation of the Pleiades. I really believe the number seven is not to be taken literally, but speaks of the completeness of the stars that God created. Probably, this shepherd was used to seeing the ones mentioned here. The mention of "death turning into the morning" has to do with darkness being turned into the Light that God provides.

We are all condemned to death, until the Light of God shines into our lives and brings us everlasting life. We remember that God turned the day into darkness at the crucifixion of Jesus. God can bring a flood, or a drought, at His call. The LORD is Ruler of it all.

Amos 5:9 "That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress."

You have been exceedingly weakened and spoiled by your enemies; yet return, repent, seek God, for he can renew your strength, that you shall spoil your spoilers who are strong.

"Against the strong": The mighty, victorious, and insolent.

"The spoiled": Those that had lost their strength, and were as conquered.

"Shall come against the fortress": Shall rally, re-embolden, and form a siege against their besiegers: so God, whom you should serve, will soon turn all from dark and dismal into light and

pleasing unto you and yours; in your apostasy all will be misery and darkness, but in your return all shall be well and prosperous with you.

God can stop the strong and give them over to the spoiled in the fraction of a second. He speaks and it becomes. God caused a little shepherd boy to kill the giant Goliath. It is nothing for God to cause the oppressed to win over the oppressor.

Verses 10-13: The fabric of justice had been destroyed, causing pervasive corruption “in the gate,” the place where justice was administered (verse 15, Deut. 21:19; Joshua 20:4).

Amos 5:10 "They hate him that rebuketh in the gate, and they abhor him that speaketh Uprightly."

The usual place of administering justice and of reproof and passing judgment on iniquity. The prophet now, after having descanted upon God's wondrous power, returns to enumerate the crimes of the Israelites. And begins with telling them, that they in general hated the judges who reproofed them for their injurious conduct and acts of fraud or violence, and endeavored to do justice to the oppressed.

And besides this, they hated the prophets and private persons who rebuked ungodliness and unrighteousness, and exhorted men to the practice of piety and virtue.

The one who rebuketh in the gate was probably the prophet. They did not want to hear his message, so they hated him. They felt they were above rebuke.

Amos 5:11 "Forasmuch therefore as your treading [is] upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them."

Ye take gifts of sifted corn, as a contribution to your own luxury, and which the poor man was not bound to offer, and only would offer to purchase your good will. Therefore, your pomp and luxury shall be of no avail. Such is God's judgment on indifference to the wants and feedings of the poor.

“Ye have built houses of hewn stones”: In a very grand and pompous manner for themselves and their children, with money they had extorted from the poor, and got by oppression and injustice.

“But ye shall not dwell in them”: At least but a very short time; for quickly and suddenly the enemy will come and turn you out of them, and destroy them, which would be a just retaliation for their spoiling the houses of the poor.

“Ye have planted pleasant vineyards”: Well situated, and filled with the choicest vines, which promise a large produce of the best wine. But before the grapes are fully ripe they should be

either taken away by death, or be carried captive and others should dwell in their houses, and drink the wine of their vineyards.

They had no compassion for the poor, so God had no compassion on them. They had literally robbed from the poor, by the tribute they required them to pay. Stone houses were the sign of wealth. They had lived in luxury and took no thought for the poor. God will take it away from them. They will not have a chance to live in those houses.

Amos 5:12 "For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate [from their right]."

Their sins were numerous, and of the first magnitude, attended with very heavy aggravations; and these with all their circumstances were well known to the omniscient God, and therefore he determined to punish them as he had threatened. Some of their transgressions are pointed out.

"They afflict the just": Who are so both in a moral and evangelic sense; not comparatively only, but really. And particularly whose cause was just, and yet were vexed and distressed by unjust judges, who gave the cause against them, made them pay all costs and charges, and severely penalized them.

"They take a bribe": Of those that were against the just, and gave the cause for them. The word signifies "a ransom".

"And they turn aside the poor in the gate from their right": In the court of judicature, where they should have done them justice, such courts being usually held in the gates of cities; but instead of that they perverted their judgment, and did them wrong.

Their sins were against their fellowman as well as against God. They were not honest. They took bribes and had their judgment tainted by those bribes. They oppressed the poor every chance they had. They were respecters of those who could bribe them.

Amos 5:13 "Therefore the prudent shall keep silence in that time; for it [is] an evil time."

"Therefore": Because that men are so universally impatient of hearing reproof, and yet their sins so much abound, and so much deserve reproof; since they will sooner turn against the speaker, than turn from the sin spoken against.

"The prudent": The wise men; prophets, say some, but I rather think other private men are here meant, whose private capacity allow them to keep silence when others must speak.

"Shall keep silence": Be forced to it, say some, they shall be silenced; this is true. But rather here is a voluntary, chosen silence toward vile corrupters of law and justice, who will nothing change though reproved. Or a silence before God, owning his justice in punishing such sinners.

"For it is an evil time": Both for the sinfulness of it, which provoked God to wrath, and for the sorrows, troubles, wars, and captivity of this people, by the Assyrians.

This is a time of such moral decay, that even the prophets could not sway them away from their sins. It was no use to try to warn them, so it was wise to just say nothing.

Amos 5:14 "Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken."

"Seek good and not evil": Turn to the law of God, study it, that ye may do the good it required in works of piety, justice, and charity. You have devised evil, and done it in works of impiety, injustice, and cruelty. Or this may be the same with (Amos 5:4-6), which see.

"That ye may live" (see Amos 5:4).

"The Lord, the God of hosts, shall be with you": The eternal glorious God, who is Lord of all, and can help you, having all the hosts of heaven and earth at his disposal; he will be with you to bless and save you yet, notwithstanding all your former sins.

"As ye have spoken": You have boasted his being with you, you think he is bound to be with you and own you; so he will indeed, but it is if you repent, cease from idols and violence.

Amos did not take his own advice; he kept trying to reach all that he could. He continued to tell them to seek good and not evil. He was warning them so they could save their own lives. They thought because of their covenant relationship with God, they could do whatever they wanted to do and get away with it.

Amos 5:15 "Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph."

These words were echoed by the prophet Micah and by Jesus (Micah 6:8; Matt. 19:19). Slight dislikes will do little in this ease. You rulers and judges must heartily "hate" and show that you hate, the evil, both ways, doings, contrivers, and abettors of the evil among the people and yourselves.

"And love the good": Commend, encourage, defend, and reward all good in others, and do it yourselves. Let your heart be toward good things and good men.

"Establish judgment in the gate": By this it is evident the prophet speaks to governors and judges among them. What the import of the phrase is (see Amos 5:10, 12). Set up honest and upright judges in every gate where judges did sit in those days.

It may be that the Lord God of hosts will be gracious. Possibly he will forgive, or abate or respite the evil days. Possibly he may give you his gracious presence, and yet save.

"The remnant of Joseph": What the invasions of enemies, or the civil wars. have spared and left in Samaria and Israel, the ten tribes (Amos 5:6).

Hate for evil and love for good, was a condition of their hearts. This would be having your heart right with God. Their judgment should be based upon truth. The descendants of Joseph were Ephraim and Manasseh, or the 10 tribes of Israel.

Acts 8:22 "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Hebrews 1:9 "Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows."

Verses 16-20: In Amos' day, the Israelites looked forward to "the Day of the Lord." Expecting it would be one of "light", symbolizing deliverance, prosperity and restored political greatness. But in fact, that day would bring them the "darkness" of divine judgment (5:20).

Verses 16-17: Looking back at the accusations made earlier, Amos pictured the people mourning as the Lord passed through their midst, executing His sentence of judgment (Exodus 11:3).

"I will pass through you" may be an allusion to (Exodus 12:12), where the Lord announced He would pass through Egypt and kill the firstborn of Egypt. If so, there is great irony in God judging His own people as He had once judged their ancient enemy.

Amos 5:16 "Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing [shall be] in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skillful of lamentation to wailing."

The prophet, foreseeing their obstinacy, proceeds in denouncing judgments against them. And the word "therefore", which introduces his threatening's, is to be referred to the twelfth verse and not to the verses immediately foregoing. As if he had said it is on account of your evil deeds, and because you will not be persuaded to hate the evil and love the good, that "the Lord saith thus".

"Wailing shall be in all streets, and in all the highways": There shall be a general lamentation of all orders and degrees of men. Of the citizens for the loss of their wealth and substance plundered by the conquerors. Of the husbandmen and vine-dressers for the loss of the fruits of the earth, destroyed or eaten up by the enemies' army.

"And such as are skillful of lamentation": Let those, whose profession it is to make lamentation at funerals, join in this public mourning, to make it more solemn.

The LORD prefers to bless them. They will not do as Amos has told them from God, therefore, God has no choice but to punish them. God has punished them in several ways to get them to repent, but they repented not. God has no choice but to allow His judgment to come upon them. They will feel great sorrow and despair as they have gone too far.

Amos 5:17 "And in all vineyards [shall be] wailing: for I will pass through thee, saith the LORD."

"And in all vineyards shall be wailing": Where there used to be shouting and rejoicing, when the summer-fruits were gathered in.

"For I will pass through thee, saith the Lord": To punish all everywhere: I will act like an enemy that invades and destroys a country as he marches through it.

Generally, the vineyard brought great joy to the owner of the vineyard. Now there is great despair. They will weep for the failure of the vineyard.

Verses 18-20: Even the wicked wanted the Day of the Lord to come, mistakenly thinking that it would bring victory instead of judgment (Zeph. 1:14-18).

The word "woe" (or "alas"; 1 Kings 13:30; Jer. 22:18-19), was used at funerals to lament the loss of the deceased. Amos uses this language and two hypothetical scenes to depict the inescapability of God's judgment if his audience does not repent (5:4-5; 9:1-4).

Amos 5:18 "Woe unto you that desire the day of the LORD! to what end [is] it for you? the day of the LORD [is] darkness, and not light."

Scoffing, not believing any such day will come. For this seems to be spoken of some among them, who, in mockery, expressed a desire of seeing those things which the prophet predicted brought to pass. Or, it may respect those who, notwithstanding all the prophet had said, still expected God would appear in their favor, not to their destruction (see Isaiah 5:19).

"To what end is it for you?" why do you desire it? What benefit do you expect to get by it?

"The Day of the Lord is darkness, and not light": It will bring on affliction, calamities, miseries, and distress, which are often in Scripture expressed by "darkness", and not prosperity and happiness, which are sometimes signified by "light" (see Isaiah 5:30).

And even the day of the coming of Christ were to the unbelieving Jews darkness, and not light. They were blinded in it, and given up to judicial blindness and darkness. They hated and rejecting the light of Christ, and his Gospel, and which issued in great calamities, in the utter ruin and destruction of that people (John 3:19).

They thought "the Day of the LORD" would be a restoration to them. They thought the punishment would be against their enemies. They had never imagined the punishment would have been on them for their sins. Amos explains to them here, this judgment is against them. It is not a day of the Light coming to them, but a day when God withdraws from them and darkness prevails. This darkness is a spiritual darkness where the Light of the world is gone from them.

Amos 5:19 "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."

“As if a man did flee from a lion”: The Day of the Lord is a day of terror on every side. Before and behind, without and within, abroad under the roof of heaven, or under the shelter of his own, everywhere is terror and death.

The Syrian bear is said to have been more fierce and savage than the lion. For its fierceness and voracity (Daniel 7:5). God made it in Daniel's vision, a symbol of the empire of the Medes. From both lion and bear there might be escape by flight.

When the man had "leaned his hand" trustfully "on the wall" of his own house, "and the serpent bit him," there was no escape. He had fled from death to death, from peril to destruction.

They felt secure in the fact that they were God's chosen. They felt sure they had been freed from all danger, when in fact; the danger to them had increased. They were like the man thinking he was safe from the lion, and was destroyed by the bear. He was also, like the man that went into the safety of his house and then was bitten by a serpent. There was no safe place to hide from the judgment of God.

Amos 5:20 "[Shall] not the day of the LORD [be] darkness, and not light? even very dark, and no brightness in it?"

The design of such a question is strongly to affirm that, in this Day of the Lord spoken of; there should be nothing but misery and distress and no prosperity and happiness. At least to the wicked Israelites or the unbelieving Jews.

"Even very dark, and no brightness in it": Signifying that there should be no deliverance, nor the least glimmering view or hope of it. That the calamity should be so very great and the destruction so entire, that there should be no mixture of mercy, nor the least appearance of relief.

Matthew 24:29 "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:"

Any time a person or a nation has gone completely away from God, is a day of darkness.

Verses 21-24: When performed with a corrupt heart, even the savored festivals and offerings were despised by the Lord (Lev. 26:27, 31; Psalms 51:16-17, 19).

Amos 5:21 "I hate, I despise your feast days, and I will not smell in your solemn assemblies."

“I hate, I despise your feast days”: Religious activity without heart reality is repugnant to God. God-ordained forms of worship and religious expression without heart reality become only nauseating, empty formalism; and they anger rather than appease God.

God was very aware, that their worship of Him had fallen to just a formality. They were not in love with God at all, the desire of their hearts was to follow after false gods. God hated their form of religion.

1 Samuel 15:22 "And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams."

God did not want their sacrifices; He wanted their loyalty and love. The fact that he would not smell, meant that He would not accept their sweet smelling savor. The following Scripture is what He really wants.

Mark 12:33 "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbor as himself, is more than all whole burnt offerings and sacrifices."

Amos 5:22 "Though ye offer me burnt offerings and your meat offerings, I will not accept [them]: neither will I regard the peace offerings of your fat beasts."

The daily burnt offerings, morning and night, and others which were wholly the Lord's. And the "minchah", or bread offering, which went along with them. In which they thought to do God service, and to merit his favor. But instead of that they were unacceptable to him, being neither offered up in a proper place, or in a right manner according to the Law of Moses. However, not in the faith of the great sacrifice, Christ; nor attended with repentance towards God.

“Neither will I regard the peace-offerings”: Your thank-offerings too (Lev. 6:12; 7:15). Praises for your prosperity are no better pleasing either.

“Of your fat beasts”: In these peace-offerings, though you bring the best and the fattest, yet you bring nothing but a beast; for you leave your hearts with your sins. You have no warrant from God to do this, nay; you are prohibited, for you are to offer only at Jerusalem and at the temple.

They had mixed their idolatry with the worship with sacrifices and burnt offerings. This was an abomination to God.

Luke 16:15 "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

Amos 5:23 "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols."

“Take thou away from me”: Literally, "from upon me," that is, from being a burden to me or a weight on Me. So, God says by Isaiah, "your new moons and your appointed feasts My soul hateth; they are a burden upon Me; I am weary to bear them" (Isaiah 1:14). Their "songs" and hymns were but a confused, tumultuous, "noise," since they had not the harmony of love.

"For I will not hear the melody of thy viols": Which may be put for all instruments of music used by them, as violins, harps, psalteries, etc. The sound which no matter how melodious; the Lord would turn a deaf ear unto and not regard.

Songs which were sung to God were a sweet, sweet sound in His ear. They were another way of praising God. Songs that did not come from the heart were noise to the Lord. A "viol" was like a lyre.

Amos 5:24 "But let judgment run down as waters, and righteousness as a mighty stream."

The Hebrew verb form indicates that “Let judgment run” is a call to establish justice as recorded (in verse 15). “In the gate”, meaning as an ongoing, daily part of life (Micah 6:8).

Judgment will come as rain falls from heaven. God's judgment will be under His control alone. God's judgment is also righteous.

Verses 25-26: In addition to worshiping the Lord in the wilderness, Israel also worshiped other gods, carrying along “Sikkuth (or “tabernacle”), your king (or “Molech”), and Kiyun, your images.” Molech worship included the astrological worship of Saturn and the host of heaven and the actual sacrificing of children (2 Kings 17:16-17).

Warned against Molech worship (Deut. 18:9-13), Israel nevertheless pursued all facets of it. Continuing with Solomon (1 Kings 11:7), and his descendants (1 Kings 12:28; 2 Kings 17:16-17; Jer. 32:35), until Josiah (2 Kings 23:10). Stephen recited (Amos 5:25-27), when he recounted the sins of Israel (in Acts 7:42-43).

Amos 5:25 "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?"

“Have ye offered unto me sacrifices and offerings”: No; they were not offered to God, but to devils, to the golden calf, and to the host of heaven: so their fathers did.

“In the wilderness forty years”: Where sacrifices were omitted during that time, a round number for a broken one, it being about thirty eight years; and these their children were imitators of them, and offered sacrifice to idols too, and therefore deserved punishment as they.

“O house of Israel?” These are the ten tribes (northern tribes), who are here particularly charged and threatened (see Acts 7:42).

God is showing them, that even from the very beginning; they did not worship God in sincerity. Their worship even then was out of obligation, instead of because of their pure love for God. They have never changed.

Amos 5:26 "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves."

Your ancestors manifested their want of true devotion toward me, in that they were so prone to practice those idolatries which they learned in Egypt, or which they saw practiced in the countries through which they passed (see Num. 25:2; Jos. 24:14; Ezek. 20:7; 20:16; 23:3; 23:8).

The worship was certainly some form of star-worship, since there follows, "the star of your god." It took place after the worship of the calf. For Stephen, after having spoken of that idolatry says, "Then God turned and gave them up to worship the host of heaven, as it is written in the book of the prophets" (Acts 7:42).

Upon their rebellions, God at last gave them up to themselves. Stephen calls the god whom they worshipped "Rephan," quoting the then existing Greek translation, "having regard".

They had worshipped false gods all along. They physically carried these idols with them wherever they went. God was carried in their hearts but they would not accept God as their only Lord. The star is possibly Saturn. There was much worship of false gods associated with stars.

Moloch was also a false god, as were these images (Chiun). We have said it over many times, that things you can create with your own hands are not gods. God is Spirit, if you can see Him with physical eyes, it is not God. The True God is Spirit and is taken on faith.

Amos 5:27 "Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name [is] The God of hosts."

Assyria conquered Damascus (in 732 B.C.), and then overtook Israel (in 722 B.C.).

Now we see the punishment for their unfaithfulness to God for worshipping false gods. They were taken to Damascus as captives. This happens because God has judged them, and found them guilty of worshipping false gods. God brings the captivity.

Amos Chapter 5 Questions

1. What type of message does Amos bring?
2. Why does he bring this type of message?
3. What is verse 2 saying?
4. The city that went in by the thousand shall leave an _____.

5. What is verse 4 pleading with them to do?
6. What do Beth-el and Gilgal have in common?
7. What sin had Joseph's descendants committed, that God would not overlook?
8. What does "wormwood" mean?
9. The wormwood plant gave off a _____ taste.
10. What are the seven stars, possibly?
11. What does the author believe about the seven stars?
12. What does "death turning into the morning" have to do with?
13. When is a specific time, when God turned the day into darkness?
14. God caused a _____ to kill the giant, Goliath.
15. Who was the one who rebuked in the gate?
16. Who lived in houses of hewn stone?
17. What were some of their transgressions?
18. Why was it wise to just say nothing?
19. Seek _____, and not _____, that ye may live.
20. Hate for evil, and love for good, was a condition of their _____.
21. Who were the descendants of Joseph?
22. In all the vineyards shall be _____.
23. The Day of the Lord is _____, and not _____.
24. There was no safe place to hide from the _____ of God.
25. What had their worship of God become?
26. God did not want their sacrifices; He wanted their _____ and _____.
27. Why would God not accept their offerings?
28. Songs are another way of _____ God.
29. What is a "viol"?

30. What will God's judgment on them be like?
31. Their worship of God, even in the wilderness, had been out of _____.
32. Things you can create with your own hands are not _____.
33. The True God is _____, and is taken on _____.
34. What will happen to them in punishment for their sins?
35. What was their sin?