

The Book of Amos

Chapter 5

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- vs. 1 – This message begins not as a call to repent, but as a lamentation over the judgments to come.
- vs. 2 – this does not mean that God is through with Israel, but rather that her only way forward is through judgment.
- vs. 3 – Referring to soldiers, it foreshadows devastating losses.
- vs. 4 – Here is the hope – that judgment would be not come if they would only repent.
- vs. 5 – Mentioned first in 4:4, Gilgal and Bethel were sites of idolatrous worship.
 - The last phrase has Bethel reduced to nothing (Hebrew *aven*). Hosea calls Bethel by the name of Bethaven, showing how it was reduced to nothing because of the idolatry there (see Hosea 4:15).
- vs. 6 – the house of Joseph – likely refers to the tribe of Ephraim. The first king of the Northern Kingdom was Jeroboam who was from the tribe of Ephraim (I Kings 11:26). I believe references like this (and especially the many references to Ephraim in Hosea) are pointed at the royalty and its leadership.
- vs. 6 – pictures God's judgment in the downfall of their leadership and religion.
- vs. 7 – to paraphrase: their actions are poison, and they trample righteousness under their feet.
- vs. 8 – Pleiades (Hebrew *kimah*, literally “cluster of stars”) and Orion (Hebrew *kesil*) – well known constellations also mentioned in Job 9:9 and 38:31.
- vs. 9 – The interpretation of this verse hinges on the word *balag* (KJV- “strengtheneth”) which also appears in Job 9:9, 10:20, and Psalm 39:13. Historically it was taken to mean “strengthen, comfort”. 18th century philologist Albert Schultens suggested a new meaning based on the Arabic word *balija*: “to smile” or “shine”. The Septuagint (3rd Century B.C. Greek translation) uses the word *diaireo* here, meaning “to choose a side, to apportion, to divide”.
- vs. 11 – Prosperity will not protect them.
- vs. 12 – Corruption of justice.
- vs. 13 – They are silent as they know their words would have no effect – Proverbs 9:7-8
- vs. 14-15 – God's terms of surrender. This is what he requires or judgment will come.
- vs. 16-17 – these verses remind me of a funeral.
- vs. 17 – God passing through could be liken to His passing through in the Passover – Exodus 12:12

- vs. 18 – I believe these are foolish boasts. They expected God to deliver them and not to punish them.
- vs. 19 – No escape.
- vs. 21-23 – Once again, God was not interested in their outward performances if they were not coming from a pure heart – Isaiah 1:11-16
- vs. 24 – I think this verse is what God is asking of the people and not what He will do to them. He expects the land to be filled with justice and righteousness.
- vs. 25-26 – These verses are referenced by Stephen in Acts 7:42-43.
- vs. 25 – The purpose of this question is not whether or not the Israelites offered sacrifices in the Wilderness (almost certainly they did), but rather to show that even back then they had idolatrous hearts. They worshipped a golden calf and Sinai and at the end of their journey Joshua still had to implore them to turn from their idols (Joshua 24:23).
- vs. 26 – I think this connects their past and present idolatry.
- vs. 27 – We see the mention of their coming captivity to the Assyrians here.
- vs. 27 – This chapter ends with the same emphasis on the name of God as the previous chapter did.