

Amos 6

- A. A Message of Woe against Israel's Complacent Pride (6:1-7)
- B. A Sworn Judgment on the Proud and Unjust Nation (6:8-14)

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Warnings to Zion and Samaria

¹ Woe to you *who are* at ease in Zion,
And trust in Mount Samaria,
Notable persons in the chief nation,
To whom the house of Israel comes!

This time the 'Woe' seems to be directed at both the southern kingdom (Judah) and the northern kingdom (Israel). Verse 11 seems to confirm this focus, although the 'Woes' appear to be mostly focused on the northern kingdom, Israel.

² Go over to Calneh and see;
And from there go to Hamath the great;
Then go down to Gath of the Philistines.
Are you better than these kingdoms?
Or is their territory greater than your territory?

Calneh: כַּלְנֵה *khal'neh* "fortress of Anu" ¹) a city of Babylonia named among the cities of Nimrod, **a**) maybe modern

Hamath: חַמַּת *khamat* "fortress" the principle city of upper Syria in the valley of the Orontes

Gath: גַּת *gat* "winepress" one of the five royal or chief cities of the Philistines and the native city of Goliath

³ *Woe to* you who put far off the day of doom,
Who cause the seat of violence to come near;

Who put far off the day of doom: see Kefa bet (2 Peter) 3:

¹ Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder), ² that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, ³ knowing this first: that scoffers will come in the last days, walking according to their own lusts, ⁴ and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation." ⁵ For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, ⁶ by which the world *that* then existed perished, being flooded with water. ⁷ But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

⁸ But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. ⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will

be burned up. ¹¹ Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? ¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

¹⁴ Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; ¹⁵ and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, ¹⁶ as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

¹⁷ You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; ¹⁸ but grow in the grace and knowledge of our Lord and Savior Jesus Christ.

To Him *be* the glory both now and forever. Amen.

Who cause the seat of violence to come near: See Matityahu (Matthew) 24:45-51

⁴⁵ "Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? ⁴⁶ Blessed *is* that servant whom his master, when he comes, will find so doing. ⁴⁷ Assuredly, I say to you that he will make him ruler over all his goods. ⁴⁸ But if that evil servant says in his heart, 'My master is delaying his coming,' ⁴⁹ and begins to beat *his* fellow servants, and to eat and drink with the drunkards, ⁵⁰ the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of, ⁵¹ and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

⁴ Who lie on beds of ivory,
Stretch out on your couches,
Eat lambs from the flock
And calves from the midst of the stall;
⁵ Who sing idly to the sound of stringed instruments,
And invent for yourselves musical instruments like David;
⁶ Who drink wine from bowls,
And anoint yourselves with the best ointments,
But are not grieved for the affliction of Joseph.
⁷ Therefore they shall now go captive as the first of the captives,
And those who recline at banquets shall be removed.

Those that indulge themselves in pleasures while ignoring the spiritual and physical poverty brought on by their oppression of the poor and powerless will be specially marked for God's punishment. See Luke 16.19-31

¹⁹ "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. ²⁰ But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, ²¹ desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. ²² So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. ²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

²⁴ "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' ²⁵ But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. ²⁶ And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

²⁷ "Then he said, 'I beg you therefore, father, that you would send him to my father's house, ²⁸ for I have five brothers, that he may testify to them, lest they also come to this place of torment.' ²⁹ Abraham said to him, 'They have Moses and the prophets; let them hear them.' ³⁰ And he said, 'No, father

Abraham; but if one goes to them from the dead, they will repent.' ³¹ But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

8 The Lord GOD has sworn by Himself,
The LORD God of hosts says:
"I abhor the pride of Jacob,
And hate his palaces;
Therefore I will deliver up *the* city
And all that is in it."

⁹ Then it shall come to pass, that if ten men remain in one house, they shall die. ¹⁰ And when a relative *of the dead*, with one who will burn *the bodies*, picks up the bodies [fn1] to take them out of the house, he will say to one inside the house, "Are *there* any more with you?"

Then someone will say, "None."

And he will say, "Hold your tongue! For we dare not mention the name of the LORD."

Bodies: אֲצָמִים *atzamim* bones

6:10 Literally bones

We dare not mention the name of the Lord: וְאָמַר אָפֶס; וְאָמַר הֵס, כִּי לֹא לְהִזְכִּיר בְּשֵׁם יְהוָה *v'amar afes v'amar khas kiy lo*

Apparently, it was thought any kind of oath or statement might bring the attention of God's judgment upon these people.

¹¹ For behold, the LORD gives a command:
He will break the great house into bits,
And the little house into pieces.

Great house, little house: see verse 1. God goes back to stating both Judah and Israel will be broken.

¹² Do horses run on rocks?
Does *one* plow *there* with oxen?
Yet you have turned justice into gall,
And the fruit of righteousness into wormwood,

The rhetorical questions to set up God's complaint against Israel and Judah: one does not do what is obviously stupid, but Israel and Judah have perverted God's ways, to their own demise.

¹³ You who rejoice over Lo Debar, [fn2]
Who say, "Have we not taken Karnaim [fn3] for ourselves
By our own strength?"

Lo Debar: לֹא דְבָר, הַשְׂמֵחִים *ha-sh'mekhim l'lo davar* the rejoicing to 'no word'

Rejoicing in the lack of God's Word being spoken by the prophets or by the reading of the Scriptures.

6:13 Literally *Nothing*

Karnaim: הָאֹמְרִים--הֵלֹא בְחֻזְקֵנוּ, לָקַחְנוּ לָנוּ קַרְנַיִם *ha-omrim ha-lo v'khaz'kenu lanu kar'nayim* the saying the his and strength our to

Could be literal: 1) horn 2) a place conquered by Israel probably in Bashan

6:13 Literally *Horns*, symbol of strength

Could be figurative: horn = king or kingdom.

Could be a place.

The point being, the pride of thinking you accomplished something without God's help sets you up for God's judgment.

¹⁴ "But, behold, I will raise up a nation against you,
O house of Israel,"
Says the LORD God of hosts;
"And they will afflict you from the entrance of Hamath
To the Valley of the Arabah."

Arabah: desert plain.

In other words, from north to south.