

# AMOS.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

(Repeated Alternation.)

Click to follow Links.

1:1, 2. THE TITLE.	
1:3—6:14.	LITERAL. PROPHETIC.
7:1-9.	SYMBOLIC. GRASSHOPPERS. FIRE. PLUMBLINE.
7:10-17.	LITERAL. PROPHETIC.
8:1-3.	SYMBOLIC. BASKET OF SUMMER FRUIT.
8:4-14.	LITERAL. PROPHETIC.
9:1-4.	SYMBOLIC. STRIKING THE LINTEL.
9:5-15.	LITERAL. PROPHETIC.

For the Canonical order and place of the Prophets, see [Ap. 1](#), and p. [1207](#)

For the Chronological order of the Prophets, see [Ap. 77](#).

For the Inter-relation of the Prophetic Books, see [Ap. 78](#).

For the Inter-relation of the Minor (or Shorter) Prophets, see p. [1206](#).

For the *Formula* of Prophetic utterance, see [Ap. 82](#).

For the References to the Pentateuch by the Prophets, see [Ap. 92](#).

Amos corresponds to Hosea, the link being Jeroboam II (2 Kings 14:27). See p. [1206](#). A native of Judah, he prophesied *in* Israel (1:1; 7:10), and *against* Israel. As Jeroboam II died in the fourteenth year of Uzziah king of Judah, Amos was among the earliest of all the prophets (chronologically). Hence:

The references to Israel's *Religious* History shows that the Law and Commandments were known (2:4) though not kept, but despised (2:4); that Israel was oppressive (2:6), impure (2:7), luxurious (6:1—6), idolatrous (2:8); that they had had earlier prophets (2:11; 7:14; 8:11); that Israel alone knew the true God (3:2); that Beth-el and Gilgal had been places of transgression (3:14; 4:4; 5:5).

The references to Israel's *Internal* History show that the nation had once been one (3:1); that Joseph's history was well known (6:6); that the high places of Israel were known (7:9); as was David (6:5).

The references to Israel's *External* History show that the Exodus was known (2:10; 3:1; 5:25; 9:7); that the nation had wandered in the wilderness (2:10; 5:25); and were idolaters there (5:25, 26); that the Amorites had been destroyed (2:9, 10); that Gilead (1:13) and Sodom (4:11) had been destroyed.

The references to the *Ceremonial* Law show that it could not have been written after the days of Amos. Note the references to Burnt offerings (4:4; 5:22), and the Altar of Burnt offerings (9:1); Meal offerings (5:22); Peace offerings (5:22); Thank offerings (4:5); Free-will offerings (4:5); Feast days (5:21); Feast of New Moon (8:5); the Sabbath laws (8:5); laws as to debt (8:6); to vows (2:11, 12); to baldness for the dead (8:10); to pledges (2:8), and many other things.

As to the dating of Amos, it is "concerning Israel in the days of Uzziah and Jeroboam II, two years before the earthquake" (1:1).

Uzziah and Jeroboam II were contemporary from the twenty-seventh year of Jeroboam till his forty-second year: i.e. fourteen years (from 701—687 B.C.). See [Ap. 50](#).

The inference is that the earthquake and Jeroboam's end coincide; and that the "gap" of twenty-four years in the history of Israel (see [Ap. 50](#), p. 59) was caused by, or in some way related to, the earthquake (687 B.C.), and before Zachariah began his reign of six months.

"Two years before the earthquake" would be 689-688 (a jubilee year). *At that time the prophecy of Amos commenced* (689 B.C.). He declared the death of Jeroboam by the sword (7:11), and the captivity (7:11), which took place seventy-eight years later (in 611 B.C.).

Possibly he was "chased out" of Israel into Judah by Amaziah the priest of Beth-el, on the charge of treason against Jeroboam (7:10—17); or he may have remained (most probably) and perished in the earthquake, as there is no reference to that catastrophe, which might be expected, if his prophecies had extended *beyond* that great landmark in the history of Israel. It would, in that case, follow that the period covered by Amos was during those two years, which would be 689-687 B.C.

The death of Jeroboam II presumably took place before, or about the time of, the earthquake.

This is Page 1231 from The Companion Bible.

# AMOS.

- 1** *The Words of Jehovah by* <sup>o</sup>Amos, who was among the *shepherds* of <sup>o</sup>Tekoa, *which words he saw in a vision* concerning <sup>o</sup>Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, <sup>o</sup>two years before the [*well known and remembered*] earthquake.
- 2** And he said, The Lord will *roar as thunder* from Zion, and *give out* His voice from Jerusalem; and the *pastures* of the *tenders* shall mourn, and the top of *Mount Carmel* shall *be dried up*.
- 3** <sup>o</sup>Thus saith the Lord; For <sup>\*</sup>three *rebellions* of Damascus, and for <sup>\*</sup>four, **I** will not <sup>o</sup>[*avert an earthquake*]; because they have <sup>o</sup>threshed Gilead *as it were with* threshing instruments of iron:
- 4** But <sup>o</sup>I will send a fire into the house of <sup>o</sup>Hazael, which shall devour the <sup>o</sup>palaces of <sup>o</sup>Ben-hadad [*the Syrian king, son of Hadad*] [*the sun god*].
- 5** I will break also *the defence of the city* of Damascus, and cut off *the ruler* from the plain of <sup>o</sup>Aven [*Beth-aven*], and him that holdeth the sceptre from *Beth-eden*: and the people of Syria shall go into captivity unto <sup>o</sup>Kir, saith <sup>2</sup>the Lord.

**TITLE.** **1** The words of Amos. But the words of Jehovah by Amos. See v. 3.

Amos = Burden.

herdmen = shepherds. Heb. *nōk'dīm*; so called from a peculiar breed of stunted sheep (with fine wool). Mesha was called a *nōk'ed*, rendered "sheepmaster" (2 Kings 3. 4). See Ap. 54. Occurs only in these two places. But Amos was also a herdman, as is clear from 7. 14; where *bōk'ēr* is from *bākār*, an ox, and hence is connected with ploughing (1 Kings 19. 19, 21, &c.). See note on 7. 14.

Tekoa. Now *Khan Tekū'a*, five miles south of Bethlehem, and ten from Jerusalem. Cp. 2 Sam. 14. 2. 2 Chron. 20. 20.

which = which [words].

saw = saw [in a vision]. Cp. Num. 24. 4, 16. Isa. 30. 10. Ezek. 12. 27.

Israel. This gives us the subject of the book. in the days. Cp. Hos. 1. 1.

Jeroboam. See 7. 10.

two years before the earthquake: i.e. before the one well known and remembered. Cp. Zech. 14. 5.

the earthquake. Fig. *Hysterēsis*. Ap. 6.

2 he said. Thus writing the words down.

The LORD. Heb. Jehovah. Ap. 4. II. This title is not the usual one in this book.

roar = roar as a lion, or thunder. It is always, when predicated of the Lord, connected with the end of Gentile dominion. Cp. Jer. 25. 30. Joel 3. 16.

utter = give out.

habitations = pastures.

shepherds. Not the same word as in v. 1, but the usual word (*rā'āh* = tenders).

top of Carmel.

Mount Carmel in the north, thus embracing the whole land; now *Jebel Kūrmūl*; not Carmel in Judah (south of Hebron); now *el Kūrmūl*. Cp. 1 Sam. 25. 2. Isa. 33. 9.

wither = be dried up.

**1. 2—6. 14** (A<sup>1</sup>, p. 1231). LITERAL. PROPHETIC. (*Division*.)

A<sup>1</sup> | A<sup>1</sup> | 1. 2—2. 16. Israel, Judah, and other nations.  
A<sup>2</sup> | 3. 1—6. 14. Israel alone.

**1. 2—2. 16** (A<sup>1</sup>, above). ISRAEL, JUDAH, AND OTHER NATIONS.  
(*Repeated Alternation, and Introversion*.)

A<sup>1</sup> | B<sup>1</sup> | D<sup>1</sup> | 1. 2—5. North. (Damascus.)  
E<sup>1</sup> | 1. 6—8. South. (Gaza.)  
C<sup>1</sup> | 1. 9, 10. Middle. (Tyre.)  
B<sup>2</sup> | E<sup>2</sup> | 1. 11, 12. South. (Edom.)  
D<sup>2</sup> | 1. 13—15. North. (Ammon.)  
C<sup>2</sup> | 2. 1—3. Middle. (Moab.)  
B<sup>3</sup> | E<sup>3</sup> | 2. 4, 5. South. (Judah.)  
D<sup>3</sup> | 2. 6—16. North. (Israel.)

**1. 2—5** (D<sup>1</sup>, above). NORTH. DAMASCUS. (*Alternation*.)

D<sup>1</sup> | a | 2—. Transgressions. (General.)  
b | —3—. Threatening. (Negative.)  
a | —3. Transgressions. (Particular.)  
b | 4, 5. Threatening. (Positive.)

**3** Thus saith the LORD. Jehovah's words: not the words of Amos. The prophetic formula. See Ap. 82. See the twelve with Jehovah, in vv. 3, 6, 9, 11, 13; 2. 1, 4, 6; 3. 12; 5. 4; 16; 7. 17; and the two with Adonai Jehovah in 3. 11; 5. 3.

three . . . four. Hebrew idiom to express several, or many (Job 33. 29, marg.). Cp. Prov. 30. 15, 18, 21, 29.

transgressions. Heb. *pāsha'*. Ap. 44. ix. turn away =

turn it back, or avert it. the punishment thereof. There is no *Ellipsis* to be supplied, and no separate

Heb. word for "thereof". The Heb. is *lo' 'āshībennū*, I will not cause it to turn back: i.e. I will not avert

it. The pronoun "it" is masc., agreeing with and referring to earthquake (v. 1), and means that Jehovah

would not avert it. So in all the eight occurrences (vv. 3, 6, 9, 11, 13; 2. 1, 4, 6). threshed Gilead. Cp.

Joel 3. 14. The very term used in 2 Kings 13. 7. with = [as it were] with. Fig. *Hypocatastasis*. Ap. 6.

**4** I will send a fire. Cp. 1. 7, 10, 12; 2. 2, 5. Ref. to Jer. 17. 27; 49. 27; 50. 32. Hos. 8. 14. Hazael.

Cp. 2 Kings 8. 12; 10. 32, 33; 13. 3. palaces: or fortresses. Heb. *'armōn*. Occurs (in pl.) twelve times in

Amos (see Ap. 10): 1. 4, 7, 10, 12, 14; 2. 2, 5; 3. 9, 9, 10, 11; 6. 8; seven times with the verb "devour" (Heb. *'ākal*).

Ben-hadad. An official title of the Syrian kings = son of Hadad: i.e. the sun-god. The Ben-hadad of 2 Kings

13. 3; not of 2 Kings 8. 7—15. 5 the bar. Note the Fig. *Metalepsis* (Ap. 6), by which "bar" is put by

Fig. *Metalepsis*, Ap. 6, for the gates, and then the gates put for defence of the city. Cp. Deut. 3. 5. 1 Kings

4. 13. Jer. 51. 30. Lam. 2. 9. the inhabitant: or, him that is seated: i.e. the ruler, corresponding

with the next line. Aven. Same as Beth-aven, east of Beth-el, belonging to Benjamin. Cp. Hos.

4. 15; 5. 8; 10. 5, 8. the house of Eden = Beth-eden. Kir. So in 9. 7. 2 Kings 16. 9. Isa. 22. 6.

**6** Thus saith <sup>2</sup>the Lord; For <sup>\*</sup>three *rebellions* of <sup>o</sup>Gaza, and for <sup>\*</sup>four, I will not [*avert an earthquake*]; because they carried away captive *a whole body of captives*, to deliver *them* up to Edom:

**7** But I will send a fire on *the whole city* of Gaza, which shall devour the palaces thereof:

**8** And I will cut off *the ruler* from <sup>o</sup>Ashdod, and him that holdeth the sceptre from <sup>o</sup>Ashkelon, and I will turn Mine hand against <sup>o</sup>Ekrone: and the remnant of the Philistines shall perish, *hath said* <sup>o</sup>the Lord God.

**9** Thus saith <sup>2</sup>the Lord; For <sup>\*</sup>three *rebellions* of <sup>o</sup>Tyrus, and for <sup>\*</sup>four, I will not [*avert an earthquake*]; because they delivered up *a whole body of captives* to Edom, and remembered not *a covenant of brethren*:

**10** But I will send a fire on *the whole city* of Tyrus, which shall devour the palaces thereof.

**11** Thus saith the Lord; For <sup>\*</sup>three *rebellions* of <sup>o</sup>Edom, and for four, I will not [*avert an earthquake*]; <sup>o</sup>because he did pursue <sup>o</sup>his brother with the sword, and did cast off all pity, and his anger did tear [*his prey*] perpetually, and he kept his wrath for ever:

**12** But I will send a fire upon <sup>o</sup>Teman, which shall devour the palaces of <sup>o</sup>Bozrah.

**13** Thus saith the Lord; For <sup>\*</sup>three *rebellions* of the *sons* of <sup>o</sup>Ammon, and for four, I will not [*avert an earthquake*]; because they have <sup>o</sup>ripped up the women with child of Gilead, <sup>o</sup>that they might enlarge their border:

**14** But I will kindle a fire in *the whole city* of <sup>o</sup>Rabbah, and it shall devour the palaces thereof, with *a great war-cry* in *the day of their foe's tumultuous assault*, with a tempest in the day of the whirlwind:

**15** And their king shall go into captivity, *his priests* and his princes together, *hath said* the LORD.

**2** Thus saith the Lord; For <sup>\*</sup>three *rebellions* of <sup>o</sup>Moab, and for four, I will not [*avert an earthquake*]; <sup>o</sup>because he burned the bones of the king of Edom into lime:

**Ammon.** Cp. 1 Sam. 11. 1.

they might, &c. Cp. Jer. 49. 1.

Pent. (Deut. 3. 10, 11). Ap. 92.

their foe's tumultuous assault.

ripped up, &c. Foretold in Hos. 13. 16. 2 Kings 8. 12; 15. 16.

**14 Rabbah.** Now 'Amman (on the highlands of Gilead), "the city of waters", twenty-five miles north of the Dead Sea. Cp. 2 Sam. 11. 1, and 12. 26, 27. Jer. 49. 2. Ref. to

shouting = a great war-cry.

**15 he.** Ginsburg thinks it = his priests, with Sept.

**2. 1-3** (C<sup>2</sup>, p. 1232). MIDDLE. MOAB. (Alternation.)

C<sup>2</sup> | 1 | 1-. Transgressions. (General.)  
m | -1-. Threatening. (Negative.)  
l | -1. Transgressions. (Particular.)  
m | 2, 3. Threatening. (Positive.)

**1** Thus saith the LORD.

See note on 1. 3.

Ezek. 25. 8-11. Zeph. 2. 8.

See note on 1. 3.

the LORD.

transgressions. See note on 1. 3.

I will not, &c.

because he, &c. Cp. 2 Kings 3. 27.

Ap. 4. II.

Moab.

See note on 1. 3.

the punishment thereof.

**6 Gaza.** Now *Ghūzzeh*, in Philistia.

the whole captivity = a wholesale captivity.

captivity = captives. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for a whole body of captives. See Jer. 13. 19. Cp. Jer. 47. 1. 2 Chron. 21. 16, 17; 28. 17.

**7 wall.** Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole city.

**8 Ashdod.** Afterward called by the Greeks, "Azotus". Now *Esdūd*, in the plain of Philistia, thirty-five miles north of Gaza.

**Ashkelon.** Now 'Askalan, on the coast of Philistia.

**Ekrone.** Afterward, Greek, "Accaron" (1 Macc. 10. 89). Now 'Akir, six miles west of Gezer. For "Gezer" see note on 1 Kings 9. 15-17.

saith = hath said.

the LORD GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II. This Divine title occurs twenty-one times (7 × 3. See Ap. 10) in this book (1. 8; 3. 7, 8, 11, 13; 4. 2, 5; 5. 3; 6. 8; 7. 1, 2, 4, 4, 5, 6; 8. 1, 3, 9, 11; 9. 5, 8). For "thus hath said Adonai Jehovah" see 3. 11.

**1. 9, 10** (C<sup>1</sup>, p. 1232). MIDDLE. TYRE. (Alternation.)

C<sup>1</sup> | e | 9-. Transgressions. (General.)  
f | -9-. Threatening. (Negative.)  
e | -9. Transgressions. (Particular.)  
f | 10. Threatening. (Positive.)

**9 Tyrus.** Now *es Sūr*. See notes on Isa. 23. Jer. 25. 22; 47. 4. Also Ezek. 26-28. Joel 3. 4, 5.

the brotherly covenant = a covenant of brethren. Cp. 2 Sam. 5. 11. 1 Kings 5. 1; 9. 11-14.

**1. 11, 12** (E<sup>2</sup>, p. 1232). SOUTH. EDOM. (Alternation.)

E<sup>2</sup> | g | 11-. Transgression. (General.)  
h | -11-. Threatening. (Negative.)  
g | -11. Transgression. (Particular.)  
h | 12. Threatening. (Positive.)

**11 Edom.** Cp. Isa. 21. 11; 34. 5. Jer. 49. 8, &c. Ezek. 25. 12-14; 35. 2, &c. Joel 3. 19. Obad. 1. Mal. 1. 4. because, &c. Ref. to Pent. (Gen. 27. 41. Cp. Deut. 23. 7). Ap. 92. Cp. Mal. 1. 2.

his brother. Ref. to Pent. (Gen. 25. 24-26).

tear perpetually: or, tear [his prey] perpetually. Ginsburg thinks = kept his grudge. Cp. 2 Chron. 28. 17. he. The 1611 edition of the A.V. omits "he".

**12 Teman.** Cp. Jer. 49. 7. Obad. 9. Hab. 3. 3. Eliphaz was a Temanite (Job 2. 11, &c.).

**Bozrah.** Now *el Buseirah*, south-east of the Dead Sea.

**1. 13-15** (D<sup>2</sup>, p. 1232). NORTH. AMMON. (Alternation.)

D<sup>2</sup> | i | 13-. Transgressions. (General.)  
k | -13-. Threatening. (Negative.)  
i | -13. Transgressions. (Particular.)  
k | 14, 15. Threatening. (Positive.)

**13 children** = sons.



**2** But **I** will send a fire upon Moab, and it shall devour the  
 °palaces of °Kerioth: and Moab shall die with tumult, with *war-*  
*cry*, and with the sound of the trumpet:

**3** And **I** will cut off the *sceptre-holder* from *the midst of her land*,  
 and will slay all the princes thereof with him, saith the Lord.

**4** Thus saith the Lord; For \*three *rebellions* of Judah, and for four,  
**I** will not [*avert an earthquake*]; °because they have despised the  
 law of the Lord, and have not kept **His statutes**, and *their idols*  
 caused them to err, after the which their fathers have walked:

**5** But **I** will send a fire upon Judah, and it shall devour the palaces  
 of Jerusalem.

**6** Thus saith the Lord; For \*three *rebellions* of Israel, and for four,  
**I** will not [*avert an earthquake*]; because °they sold *a righteous*  
*one* for silver, and *a needy one* for °a pair of shoes;

**7** That *crush the head of the impoverished ones in the dust of the*  
*earth*, and *pervert their whole way of humble ones*: and °a man  
 °and his father will go in unto the *same young person* [*male or*  
*female*], °to profane My °holy name:

**8** And they °lay *themselves* down upon clothes laid to pledge by  
 °every altar, and they drink the °wine °of the condemned *in the*  
*house of their god*.

**9** °Yet destroyed **I** °the Amorite before *you*, whose °height *was*  
 like the height of the cedars, and he *was* strong as the oaks; yet **I**  
 destroyed his fruit from above, and his roots from beneath.

**10** Also °**I** brought you up from the land of Egypt, °and led you  
 forty years through the wilderness, to possess the land of the  
 Amorite.

**11** And °**I** raised up of your sons for prophets, and of your young  
 men °for Nazarites [*after the priests had failed in their duty to*  
*teach the law*] . \*Is it not even thus, O ye *sons* of Israel? saith the  
 Lord.

**12** But °ye gave the Nazarites wine to drink; and commanded the  
 prophets, saying, Prophecy not.

**13** Behold, **I** am pressed under you, *according as a full cart* is  
 pressed *that is* full of sheaves.

**14** Therefore the flight shall perish from the swift, and the strong  
 shall not strengthen his force, neither shall the mighty deliver *his*  
*soul*:

**15** Neither shall he stand that handleth the bow; and *he that is*  
 swift of foot shall not deliver *himself*: neither shall he that rideth  
 the horse deliver *his soul*.

**16** And *he that is stout in heart* among the mighty shall flee away  
*armourless* in that day, saith the Lord.

**2** palaces. See note on 1. 4.

Kirioth: or, his cities. Now *el Kūreiyat*, or Kiria-  
 thaim, between Dibon and Medeba. Mentioned by  
 Mesha on the Moabite Stone. See Ap. 54.

shouting=war-cry. Cp. 1. 14.

trumpet. Heb. *shophar*.

**3** judge=sceptre-holder (Num. 24. 17).

the midst thereof=her midst. Fem. to agree with  
 'ereṣ (understood)=the midst of her [land].

**2. 4, 5** (E<sup>3</sup>, p. 1232). SOUTH. JUDAH. (*Alternation.*)

E<sup>3</sup> | n | 4-. Transgressions. (General.)  
 | o | -4-. Threatening. (Negative.)  
 | n | -4. Transgressions. (Particular.)  
 | o | 5. Threatening. (Positive.)

**4** because . . . despised, &c. Ref. to Pent. (Lev.  
 26. 14, 15, 43). Ap. 92.

commandments=statutes.

their lies=their idols. Cp. 2 Kings 17. 15. Ps. 40. 4.  
 Isa. 28. 15. Jer. 16. 17-20.

**2. 6-16** (D<sup>3</sup>, p. 1232). NORTH. ISRAEL. (*Alternation.*)

D<sup>3</sup> | p | 6-. Transgressions. (General.)  
 | q | -6-. Threatening. (Negative.)  
 | p | -6-12. Transgressions. (Particular.)  
 | q | 13-16. Threatening. (Positive.)

**6** they sold. Ref. to Pent. (Lev. 25. 39. Deut. 15. 12).

Ap. 92. A Hebrew might sell himself, but not his  
 brother or an insolvent debtor (2 Kings 4. 1. Neh. 5. 5).  
 the righteous=a righteous one.

the poor=a needy one. Heb. 'ebyōn. See note on  
 "poverty", Prov. 6. 11.

a pair of shoes. Put by Fig. *Metonymy* (of Adjunct),  
 Ap. 6, for the title-deeds of which it was the token.  
 Cp. Ruth 4. 7.

**7** pant=crush. Heb. *shā'aph*. A *Homonym*, meaning  
 (1) to gasp or long for (Job 7. 2; 36. 20. Ps. 119. 131.  
 Ecc. 1. 5. Jer. 2. 24; 14. 6); (2) to crush (like *shūph* in  
 Gen. 3. 15). Rendered "swallow up" in 8. 4. Job 5. 5.  
 Pss. 56. 1, 2; 57. 3. Ezek. 36. 3. So here it=crush.  
 See Oxford *Gesenius*, p. 983, col. 2. Render: "crush the  
 head of the poor ones in the dust of the earth".

the poor=impoverished ones. Heb. *dal* (pl.). See  
 note on "poverty", Prov. 6. 11. Not the same word as  
 in v. 6.

turn aside the way=pervert their whole way.

the meek=humble ones. Heb. pl. of 'anī. See note  
 on "poverty", Prov. 6. 11.

a man. Heb. 'īsh. Ap. 14. II.

and his father. This was done in the Canaanite  
 idolatry, with the women of the temples, called  
*Ḳadēshōth* (fem.) and *Ḳadēshim* (masc.).

maid=a young person (male or female). So called  
 because of youthful vigour.

to profane, &c. This marks the result, not the in-  
 tention, and shows the enormity of the sin in Jehovah's  
 sight. Ref. to Pent. (Lev. 18. 21; 20. 3). Ap. 92. Cp. Isa.  
 48. 11. Ezek. 20. 9, 14; 36. 20-23. Rom. 2. 24. 1 Cor. 5. 1.

holy. See note on Ex. 3. 5.

**8** lay themselves down, &c. Ref. to Pent. (Ex.  
 22. 26. Deut. 24. 12). Ap. 92.

every altar. The sin lay in the fact that the law of  
 the one altar had been known as an ancient command-  
 ment as well as the law concerning the restoration of  
 pledged garments.

wine. Heb. *yayin*. Ap. 27. I.

of the condemned: or, exacted wine.

**9** Yet. Former blessings now cited to heighten the crime of their fivefold rebellion. **the Amorite**. Ref. to Pent. (Num. 21:24. Deut. 2:32-34). Cp. Josh. 24:8. These being the descendants of the *Nephilim* were all to have been destroyed, with the other Canaanite nations, by the sword of Israel. See Ap. 23 and 25. **them**. Some codices, with three early printed editions, read "you". **height**. Ref. to Pent. (Num. 21:24. Deut. 2:32-34). Ap. 92.

**10** I brought, &c. Ref. to Pent.. (Ex. 12:51. Deut. 4:47 (Sihon)). **11** I raised up, &c. Not till the priests had failed in their duty to teach the law. See Lev. 10:8, 11. Deut. 33:8, 10. Prophets were not provided originally. **12** ye gave, &c. Ref. to Pent. (Num. 6:2, 3). Ap. 92. **13** as a cart=according as [a full] cart. Heb. *nephesh*. Ap. 13. **14** himself=his soul. **16** courageous=stout in heart. Ap. 92. **naked**: or, armourless.

**3** Hear this word that the Lord hath spoken against you, O *house* of Israel, against the whole family which <sup>◊</sup>I brought up from the land of Egypt, saying,

**2** <sup>◊</sup>You only have I known of all the families of the *soil*: therefore **I** will *visit upon you* for all your <sup>◊</sup>iniquities.

**3** \*Can two walk together, except they *have met together by appointment of time and place* ?

**4** \*Will a lion roar in the *thicket*, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

**5** \*Can a bird fall in a *net* upon the earth, where no *trap* is for him? shall *one* take up a *net* from the earth, and have taken nothing at all?

**6** \*Shall a <sup>◊</sup>trumpet be blown in the city, and the people *not run together* ? \*shall there be *calamity* in a city, <sup>◊</sup>and the Lord hath not *inflicted it* ?

**7** *No*: *for* <sup>◊</sup>the Lord GOD *doeth* nothing, but **He** <sup>◊</sup>revealeth **His** *secret counsel* unto **His** servants the prophets.

**8** \*The lion hath roared, who will not fear? the Lord GOD hath spoken, \*who can but prophesy?

**9** Publish in the <sup>◊</sup>palaces at Ashdod, and in the <sup>◊</sup>palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and *oppressive acts* in the midst thereof.

**10** For they know not to do *straight-forward*, saith the Lord, who store up violence and robbery in their <sup>◊</sup>palaces.

**11** Therefore <sup>◊</sup>thus saith the Lord GOD; *An adversary shall come there shall be* even round about the land; and he shall bring down thy strength from thee, and thy <sup>◊</sup>palaces shall be spoiled.

**12** <sup>◊</sup>Thus saith the Lord; *Just as* the shepherd *rescueth*, out of the mouth of the lion two legs, or *the tip* of an ear; so shall the *house* of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *luxuriously*.

**13** Hear ye, and testify in <sup>◊</sup>the house of Jacob [*the whole of the natural seed*], saith the Lord God, the God of hosts,

**14** That <sup>◊</sup>in the day that **I** shall visit the transgressions of Israel upon him **I** will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the *earth*.

**15** And **I** will smite the <sup>◊</sup>winter house with the <sup>◊</sup>summer house; and the *houses overlaid with ivory* shall perish, and *many* houses shall have an end, saith the Lord.

**3. 1—6. 14** (A<sup>2</sup>, p. 1232). ISRAEL ALONE. (*Division*.)

A<sup>2</sup> F<sup>1</sup> | 3. 1-15. The whole family from Egypt.  
F<sup>2</sup> | 4. 1-13. The Northern Kingdom. (Kine of Bashan.)  
F<sup>3</sup> | 5. 1-6. 14. Lamentations. "Woe, Woe."

**3. 1-15** (F<sup>1</sup>, above). THE WHOLE FAMILY FROM EGYPT. (*Extended Alternation*.)

F<sup>1</sup> | G | 1. Call to Hear.  
H | 2-. Jehovah. "I have known."  
J | -2. Threatening.  
G | 3-9. Call to Answer.  
H | 10. Israel. "They know not."  
J | 11-15. Threatening.

**1** the LORD. Heb. Jehovah. Ap. 4. II. children = sons. Some codices, with one early printed edition, Aram., and Sept., read "house". Either reading shows that these chapters relate to the twelve-tribed nation (see p. 1206).

**I** brought up, &c. Ref. to Pent. (Ex. 12. 51, &c.).

**2** You only have I known, &c. See the Structure above. Ref. to Pent. (Deut. 7. 6). Ap. 92. Cp. Ps. 147. 19, 20.

earth = soil. Heb. 'ādāmāh.

punish you = visit upon you, as in v. 14. Ref. to Pent. (Ex. 32. 34). Ap. 92.

iniquities. Heb. 'āvāh. Ap. 44. iv.

**3** Can two . . . ? Fig. *Erotēsis* (in neg. affirmation). Ap. 6. This is the first of five parables. The answer to each is self-evident.

be agreed = have met together by appointment [of time and place]. **4** Will . . . ? Fig. *Erotēsis*. Ap. 6.

forest = thicket. **5** snare = net. Heb. *phāh*.

gin = a snare, or trap. Gin is short for the Old French *engin*, which is from Latin *ingentum*; hence, something ingenious. **6** Shall . . . ? Fig. *Erotēsis*. Ap. 6.

trumpet. Heb. *shophar*.

not be afraid = not run together.

evil = calamity; as in 5. 13. Ps. 141. 5. Heb. *rā'a'*.

Ap. 44. viii. = evil: not moral evil, but evil inflicted in judgment, as in 5. 13. Isa. 45. 7. Jer. 18. 11. Lam. 3. 38.

and the LORD hath not done it? With the true meaning of "evil" there is no need to do violence to the Heb. to defend Jehovah's righteous dealings.

done = inflicted.

**7** Surely = [No:] for. Cp. Job 31. 18. Mic. 6. 4. The reason follows and is explained.

the LORD GOD. See note on 1. 7.

will do = doeth. Heb. 'āsah = work, execute (Ex. 12. 12. Num. 5. 30; 33. 4. Deut. 10. 18; 33. 21, &c.).

revealeth. As He did to Abraham, His "prophet" (Gen. 20. 7) in Gen. 18. 17, &c., and has since done by His prophets. Cp. Gen. 6. 13. Ps. 25. 14. John 15. 15.

secret = secret counsel. Heb. *šōd*. Cp. Job 15. 8; 29. 4. Prov. 3. 32.

**8** The lion hath roared. Fig. *Hypocatastasis*. Ap. 6.

the LORD GOD hath spoken. Fig. *Hermeneia*. Ap. 6.

Explaining the Fig. *Hypocatastasis* in the preceding line.

who can but prophesy? Fig. *Erotēsis*. Ap. 6. Some modern critics alter the Heb. to "be frightened", not seeing that it is through the prophets that God speaks (Heb. 1. 1).

**9** palaces. See note on 1. 4.

the oppressed = oppressive acts. Heb. 'āshūkim = oppressed by violent and forcible exactions. Occurs only here; Job 35. 9; and Ecc. 4. 1. Ref. to Pent. (Lev.

19:13. Deut. 24:14). **10** they know not. Marking the Structure. right = straight forward. Heb. *nakah*. A rare word. Occurs only in 2 Sam. 15:3. Prov.

8:9 ("plain"); 24:26. Isa. 26:10 ("uprightness"); 30:10 ("right things"); 57:2 ("uprightness"); 59:14 ("equity"). saith the Lord = [is] Jehovah's oracle.

**11** thus saith the Lord God. The first of three occurrences of this formula in Amos. See note on 1:3. An adversary = An adversary [shall] come. Fig.

*Ellipsis*. Ap. 6. Cp. 2 Kings 17:3, 6; 18:9, 10, 11. **12** Thus saith the Lord. See note on 1:3. As = Just as. taketh = rescueth, like a brand plucked

from the burning. a piece = the tip. in a couch = [in the corner of] a couch: i.e. luxuriously. Cp. 6:1-4. *Ellipsis* (of Repetition). **13** the house of Jacob:

i.e. the whole of the natural seed. See note on v. 1. God. Heb. *Elohim*. Ap. 4. I. saith the Lord God, the God of hosts = [is] the oracle of Adonai, the

*Elohim* of Zebaioth. **14** in the day that, &c. Ref. to Pent. (Ex. 32:34). Ap. 92. ground = earth. Heb. 'erez. **15** winter house. Cp. Jer. 36:22.

summer house. Cp. Judg. 3:20. houses of ivory. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for the parts inlaid, paneled, or overlaid with ivory.

Cp. 1 Kings 22:39. Ps. 45:8. the great = many.



**4** °Hear this word, ye *heifers* of Bashan, that *are* in the *hill country* of Samaria, which °oppress *exhausted ones*, which crush *needy ones*, which °say to °their masters, Bring, and let us drink.

**2** °The Lord GOD hath °sworn by His holiness, that, \*lo, the days shall come upon you, that He will take you away with *nose hooks*, and *the remnant of you* with fishhooks.

**3** And ye shall go out at the breaches, *each woman through the breach in the wall of Samaria* [without turning to the left or right]; and ye women who are at ease in your palaces will be cast forth into exile, saith the Lord.

**4** °Come to Bethel, and *rebell*; at °Gilgal multiply *rebellion*; and bring your sacrifices every morning, and your tithes °after three years:

**5** And offer as incense of thanksgiving °with leaven, and proclaim and publish the °free offerings: for *so ye have loved to have it*, O ye sons of Israel, saith the Lord God.

**6** And I also have given you *famine* in all your cities, and want of bread in all your places: °yet have ye not returned unto Me, saith the Lord.

**7** And also °I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one *portion of land* was rained upon, and the *portion of land* whereupon I rained not withered.

**8** So two or three cities wandered unto one city, to drink water; but they were not satisfied: °yet have ye not returned unto Me, saith the Lord.

**9** °I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, *the gnawer* devoured *them*: yet have ye not returned unto me, saith the Lord.

**4. 1-13** (F<sup>2</sup>, p. 1235). THE NORTHERN KINGDOM. (THE KINE OF BASHAN.) (*Extended Alternation.*)

F<sup>2</sup> | K | 1-. Call to Hear.  
L | -1. Judgments deserved.  
M | 2, 3. Threatening.  
K | 4, 5. Call to Come.  
L | 6-11. Judgments inflicted.  
M | 12, 13. Threatening.

**1** Hear . . . ye. Masc.  
kine=heifers: the women. Cp. Ps. 22. 12 (masc.). Ezek. 39. 18 (masc.). mountain=hill country.  
oppress. Heb. 'āshak, as in 3. 9 (fem.). Ref. to Pent. (Lev. 19. 13. Deut. 24. 14). Cp. 1 Sam. 12. 3, 4.  
the poor=exhausted ones. Heb. dal (masc.). See note on "poverty", Prov. 6. 11.  
the needy=needy ones. Heb. 'ebyōn (masc.). See note on "poverty", Prov. 6. 11.  
say (fem.). their (masc.).  
**2** The Lord GOD. See note on 1. 7.  
sworn by His holiness. Ref. to Pent. (Gen. 22. 16).  
lo. Fig. Asterismos. Ap. 6.  
hooks. In the Assyrian monuments we see the captives with literal "hooks" in their noses. Cp. 2 Chron. 33. 11. Job 40. 24; 41. 2. Isa. 37. 29. Ezek. 29. 4.  
your posterity=the remnant of you. Heb. 'ahārith, as in Ezek. 23. 26. Not posterity.  
**3** cow: i. e. woman.  
at that which is before her=each woman through the breach [in the wall of Samaria].  
before her: i. e. without turning to the left or right. Cp. Josh. 6. 5, 20.  
ye shall cast them into the palace. Palace, Heb. harmōn (see note on 1. 4). Here it is haharmōnah, which forms the Fig. Paronomasia (Ap. 6) with 'armōn (3. 11). The clause is to be interpreted by 3. 11, 12, and 5. 27, and would then read:—"ye shall be cast forth toward Ha-Harmon". The place is not known, but it may mean "ye women who are at ease in your palaces" ('armōn, 3. 11, 12) will be cast forth into Ha-Harmōnah: i. e. into exile. The text is not necessarily "corrupt" because we do not happen to know a place of that name.  
saith the LORD=[is] Jehovah's oracle.  
the LORD. Heb. Jehovah. Ap. 4. II.  
**4** Come to Beth-el, &c. Here we have Divine irony, as though it meant "Fill up the measure of your iniquity". Cp. Matt. 23. 32.  
transgress . . . transgression. Heb. pāsha'. Ap. 44. ix.  
Beth-el . . . Gilgal. Cp. 3. 14; 5. 5. Hos. 4. 15; 9. 15; 12. 11. after three years. The ref. is to the Pent. (Num. 28. 3. Deut. 14. 28), Ap. 92; not to "days", or to modern "Mohammedan pilgrimages".  
**5** offer a sacrifice=offer as incense. Heb. katar. Ap. 43. I. vii. Ref. to Pent. (Lev. 7. 13; 23. 17). Ap. 92. Cp. Ps. 56. 12. Jer. 17. 26; 33. 1. Heb. 13. 15.

with leaven. Leavened bread might be eaten by the offerer, but not consumed on the altar (Lev. 2. 11, 12). Leaven is mentioned five times in Exodus; four in Leviticus; one in Deuteronomy; and not elsewhere. The Mosaic law was well known. Ap. 92. There was no "historic growth" of the Pentateuch. free offerings. Ref. to Pent. (Lev. 22. 18, 21. Deut. 12. 6). Ap. 92. this liketh you=so ye have loved [to have it]. children=sons. saith the Lord GOD=[is] Adonai Jehovah's oracle.

**4. 6-11** (L, above). JUDGMENTS INFLICTED. (*Repeated Alternation.*)

L | r<sup>1</sup> | 6-. Judgment. (Famine.)  
s<sup>1</sup> | -6. Impenitence.  
r<sup>2</sup> | 7, 8-. Judgment. (Drought.)  
s<sup>2</sup> | -8. Impenitence.  
r<sup>3</sup> | 9-. Judgment. (Blasting.)  
s<sup>3</sup> | -9. Impenitence.  
r<sup>4</sup> | 10-. Judgment. (Pestilence.)  
s<sup>4</sup> | -10. Impenitence.  
r<sup>5</sup> | 11-. Judgment. (Overthrow.)  
s<sup>5</sup> | -11. Impenitence.

**6** cleanness of teeth. Put by Fig. Metonymy (of Adjunct), Ap. 6, for famine. yet have ye not, &c. Note the Structure above, showing the Fig. Amœbaeon (Ap. 6). Cp. Isa. 26. 11. Jer. 5. 3. Hag. 2. 17.  
**7** I have withholden, &c. Ref. to Pent. (Deut. 28. 22-24). piece=portion of land. it. Ginsburg thinks this should be "I".  
**9** I have smitten, &c. Ref. to Pent. (Deut. 28. 22). Ap. 92. Cp. Hag. 2. 17. the palmerworm=the gnawer. Heb. gāzām. See note on Joel 1. 4.

**10** °I have sent among you *\*death resulting from pestilence* °after the manner of Egypt: your young men have I slain with the sword, and have °taken away your horses; and °I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto Me, saith the Lord.

**11** I have overthrown *some* of you, °as *Elohim* overthrew Sodom and Gomorrah, and °ye were as a firebrand plucked out of the burning: yet have ye not returned unto Me, saith the Lord.

**12** Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet [*in judgment*] thy °God, O Israel.

**13** For, °lo, He That formeth the mountains, and °createth the °wind, and °declareth unto °man what *is* his thought, °That maketh the morning darkness, °and treadeth upon the high places of the earth, the Lord, The °God of hosts, °is His name.

**5** Hear ye this word which I *lift up as a burden* against you, *even a dirge*, O °house of Israel.

**2** The *young girl who is beloved of the house of Israel* is fallen; *and cannot rise again*: she is forsaken upon her soil; *and there* is none to raise her up.

**3** For thus saith the Lord God; The city that *goeth out to war* °a thousand strong shall leave an hundred, and that which went forth *a hundred strong* shall leave ten, *belonging to* the house of Israel.

**4** For °thus saith the Lord unto the house of Israel, °Seek ye Me, and °ye shall live:

**5** But seek not °Bethel, nor enter into °Gilgal, and *pass not through* to °Beer-sheba: for °Gilgal shall *be utterly removed*, and °Bethel shall come to nought.

**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 Bethel.

**7** Ye who turn judgment to °wormwood, and *cast down righteousness to* the earth,

**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: *Seek Him That* °calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *it is* His name:

**the Lord.** Heb. Jehovah. Ap. 4. II. **Seek ye Me, &c.** Note this word "seek" in the several exhortations. Ref. to Pent. (Deut. 12:5). Ap. 92. As in Ps. 9:10. Isa. 9:13. Jer. 10:21. Hos. 10:12. Zeph. 1:6. **ye shall live.** Ref. to Pent. (Lev. 18:5; see note there. Deut. 30:19). Ap. 92. Cp. Isa. 55:3. **5 Beth-el...Gilgal...Beer-sheba.** Cp. Hos. 4:15; 10:8. These were the seats of Israel's idolatrous worship. **pass not**=pass not through; which was necessary in order to get from the north to Beer-sheba in the south. Cp. 4:4; 8:14. **Gilgal shall surely go into captivity.** Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *Gilgal galoh yigleh*=The Roller, rolling, shall roll away: i.e. be utterly removed. This is emphasized by the Fig. *Polyptoton* (Ap. 6). **6 Joseph.** Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole Northern Kingdom. **7 wormwood.** Ref. to Pent. (Deut. 29:18). **leave off...in**=cast down...to. **8 the seven stars.** Heb. *kimah*=cluster. Modern name, the Pleiades. See notes on Job 9:9; 38:31, 32. Cp. Isa. 13:10; **Orion.** Heb. *kesel*=rigidity, strength; from *k°salim*=loins (Job 15:27): hence, "confidence" derived from strength (Job 8:14; 31:24, where the Sept. has *ichun*=strength. Ps. 78:7. Prov. 3:26). In the Denderah Zodiac his name is *oar*, from the Heb. root 'Or=light: hence th glorious One. See Ap. 12. p. 17. Cp. Job 9:9; 38:31. **the shadow of death.** Heb. *tzalmaveth*. Not "a late word". We find it ten times in Job; four times in Psalms. Isa. 9:2. Jer. 2:6; 13:16. **Maketh the day, &c.** Cp. Ps. 104:20. **That**=[Seek Him] **That.** **calleth, &c.** Cp. 9:6. Job 38:34. Isa. 48:13. **is**=it[is].

**10** I have sent, &c. Ref. to Pent. (Lev. 26. 25. Deut. 28. 21, 27, 60). Ap. 92. **the pestilence**=a pestilence. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the death resulting from it. Sept. renders it "death". See note on 6. 10. **after the manner, &c.** Ref. to Pent. (Ex. 9. 3, 6; 12. 29. Deut. 28. 27). Ap. 92. Cp. Ps. 78. 50. Isa. 10. 24, 26. **taken away, &c.** Cp. 2 Kings 13. 7. **I have made, &c.** Cp. Joel 2. 20. **11 as God overthrew, &c.** Ref. to Pent. (Gen. 19. 24, 25. Deut. 29. 23). Ap. 92. Cp. Isa. 13. 19. Jer. 49. 18. **God.** Heb. *Elohim*. Ap. 4. I. **ye were as a firebrand, &c.** Cp. Zech. 3. 2. Jude 23. **12 prepare to meet, &c.:** i.e. in judgment. Cp. Ezek. 13. 5; 22. 30. Verses 11 and 12 are not "out of place" or an "interpolation", but are required by the Structure, "*M*", p. 1236. **13 createth.** Some modern critics allege that this word (Heb. *bārā*, Gen. 1. 1) was not used before the time of Jeremiah; but it is used, besides the Pentateuch, in Pss. 51. 10; 89. 12, 47; 102. 18; 104. 30; 148. 5. Eccles. 12. 1; and in Isaiah frequently. **wind.** Heb. *rūach*. Ap. 9. **declareth unto man, &c.** Cp. Ps. 139. 2. Dan. 2. 28. **man.** Heb. *ādām*. Ap. 14. I. **That maketh, &c.** Cp. 5. 8; 8. 9. **and treadeth, &c.** Ref. to Pent. (Deut. 82. 13; 33. 29). Ap. 92. Cp. Mic. 1. 3. **is His name.** Ref. to Pent. (Ex. 15. 3). Ap. 92. Cp. 5. 8; 9. 6. Isa. 47. 4. Jer. 10. 16.

#### 5. 1--6. 14 (F<sup>3</sup>, p. 1235). LAMENTATIONS. (Introversions.)

F <sup>3</sup>	N	5. 1, 2. Lamentation.
	O <sup>1</sup>	t <sup>1</sup>   5. 3. Threatening.
		u <sup>1</sup>   5. 4-6-. Exhortation. "Seek Him."
	O <sup>2</sup>	t <sup>2</sup>   5. -6. Threatening.
		t <sup>3</sup>   5. 7. Incrimination.
		u <sup>2</sup>   5. 8, 9. Exhortation. "Seek Him."
	O <sup>3</sup>	t <sup>4</sup>   5. 10, 11-. Incrimination.
		t <sup>5</sup>   5. -11-13. Threatening.
		u <sup>3</sup>   5. 14, 15. Exhortation. "Seek Good."
		t <sup>6</sup>   5. 16, 17. Threatening.
	N	5. 18-6. 14. Lamentation.

**1 take up**=lift up as a burden.

**lamentation**=dirge.

**house of Israel.** See note on 3. 1.

**2 virgin.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the house of Israel, a young girl who is beloved, as in Hosea. Cp. Isa. 37. 22; 47. 1. Jer. 14. 17; 46. 11, &c. **she.** Some codices, with one early printed edition, Syr. and Vulg., read "and shall not": i.e. cannot rise again. **land**=soil. Heb. *ādāmāh*.

**there.** Some codices read "and [there]".

**3 the Lord GOD.** Heb. Adonai Jehovah. Ap. 4. VIII (2) and II. **went out**=goeth out [to war]. **by a thousand**=a thousand strong. Ref. to Pent. (Deut. 32. 30). Ap. 92.

**by an hundred**=a hundred strong.

**to**=[belonging] to.

**4 thus saith.** Note the prophetic formula (see Ap. 82), introducing the exhortation, and emphasising it.



**9** *Seek Him That makes destruction to come suddenly to flash upon the strong, and destruction will come upon the fortress.*

**10** <sup>o</sup>They hate *the reprover before the judge*, and they abhor him that speaketh *truthfully*.

**11** Forasmuch therefore as your treading *is* upon *the impoverished one*, and ye take from him *exaction* of wheat: <sup>o</sup>ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted *vineyards of desire*, but ye shall not drink <sup>o</sup>wine of them.

**12** For **I** know your manifold *rebellions* and your mighty <sup>o</sup>sins: *oppressors as ye are of a righteous one*, they <sup>o</sup>take a bribe, and they <sup>o</sup>turn aside *the needy ones before the judge from their right*.

**13** <sup>o</sup>Therefore the prudent shall keep silence in that time; for *it is a time of calamity*.

**14** <sup>o</sup>Seek good, and not *calamity*, that <sup>4</sup>ye may live: and so the LORD, the God of hosts, shall be with you, *according as* ye have spoken.

**15** <sup>o</sup>Hate the *calamity*, and love the good, and establish judgment *before the judge*: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

**16** Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all *open places*; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are *the professional mourners* to wailing.

**17** And in all vineyards *shall be* wailing: for **I** will <sup>o</sup>pass through thee, saith the LORD.

**18** <sup>o</sup>Woe unto you that desire <sup>o</sup>the day of the LORD! to what end *is* it for you? <sup>o</sup>the day of the LORD *it is* <sup>\*</sup>darkness, and not light.

**19** *According as* if a <sup>o</sup>man did flee from *the face of a lion*, and <sup>o</sup>a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

**20** <sup>\*</sup>*Shall* not the day of the LORD *be* <sup>\*</sup>darkness, and not light? even very dark, ... <sup>\*</sup>no brightness in it?

**21** <sup>o</sup>I hate, **I** despise your feast days, and <sup>o</sup>**I** will not smell in your <sup>o</sup>solemn assemblies.

**22** Though ye *offer up Me* <sup>o</sup>burnt offerings and your <sup>o</sup>meat offerings, <sup>o</sup>**I** will not accept *them*: neither will **I** regard the <sup>o</sup>peace offerings of your fat beasts.

**23** <sup>o</sup>Take thou away from **Me** the noise of thy songs; for **I** will not hear the melody of thy *lutes*.

**9** strengtheneth the spoiled against the strong =that makes destruction to come suddenly to flash upon the strong.

so that the, &c.=and destruction will come upon the fortress.

**10** They hate, &c. The connection is not "difficult". The Structure is the commentary. Cp. Isa. 29. 21.

him that rebuketh, &c.=the reprover, in the gate: i.e. before the judge.

uprightly=truthfully.

**11** the poor=an impoverished one. Heb. *dal*. See note on "poverty", Prov. 6. 11.

burdens=exaction. Sing.

ye have built, &c. Ref. to Pent. (Deut. 28. 30, 39).

pleasant vineyards=vineyards of desire.

wine. Heb. *yayin*. Ap. 27. I.

**12** transgressions. Heb. *pāsha'*. Ap. 44. ix.

sins. Heb. *chātā'*. Ap. 44. i.

they afflict=oppressors [as ye are] of.

the just=a righteous one.

take a bribe. Ref. to Pent. (Num. 35. 31, 32, the same word). Ap. 92.

turn aside. Ref. to Pent. (Ex. 23. 6. Deut. 16. 19; 24. 17. The same Heb. word in all three cases). Ap. 92. Cp. Isa. 29. 21. Mal. 3. 5.

the poor=needy ones. Heb. *'ebyōn*. See note on "poverty", Prov. 6. 11. Cp. 2. 7. Isa. 29. 21.

**13** Therefore, &c. Cp. Prov. 28. 12, 28.

an evil time=a time of calamity. Heb. *rā'a'*. Ap. 44. viii. See note on 3. 6.

**14** Seek good. Note the Structure ("u<sup>1</sup>", "u<sup>2</sup>", "u<sup>3</sup>", p. 1237). God. Heb. *Elohim*. Ap. 4. I. as=according as. Cp. Mic. 3. 11.

**15** Hate the evil, &c. Cp. Pss. 34. 14; 97. 10. Rom. 12. 9. This concludes the last of the three exhortations.

it may be. Heb. *'ulay*. The whole verse is the exhortation: but the Heb. accent marks off this sentence, calling attention, not to *uncertainty* on the part of Jehovah, but to the *difficulty* on Israel's part; and this in order to stimulate obedience to the exhortation. Cp. Ex. 32. 30. 2 Kings 19. 4. Joel 2. 14.

Joseph. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole of the Northern Kingdom.

**16** the LORD\*. One of the 134 places where the *Sopherim* say they altered "Jehovah" (Ap. 4. II) of the primitive text to "Adonai" (Ap. 4. VIII (2)). See Ap. 32.

streets=open places.

skilful of lamentation: i.e. the professional mourners. Cp. 2 Chron. 35. 25. Ecc. 12. 5. Jer. 9. 17.

**17** pass through. Ref. to Pent. (Ex. 12. 12). Ap. 92.

#### 5. 18—6. 14 (N, p. 1237). LAMENTATION. (Division.)

N | P<sup>1</sup> | 5. 18—27. The First Woe. Presumption, &c.  
P<sup>2</sup> | 6. 1—14. The Second Woe. Security, &c.

#### 5. 18—27 (P<sup>1</sup>, above). THE FIRST WOE. (Alternation.)

P<sup>1</sup> | w | 18—. Incrimination. Presumption.

x | 18—20. Threatening. Darkness.

w | 21—26. Incrimination. Idolatry.

x | 27. Threatening. Captivity.

**18** Woe. The first woe. See the Structure above. the day of the LORD. See notes on Isa. 2. 12; 13. 6.

Joel 2. 1. darkness, and not light. Note the Fig. *Pleonasm* (Ap. 6) for emphasis. Cp. Jer. 30. 7.  
Joel 2. 2. Zeph. 1. 15. **19** man. Heb. *'ish*. Ap. 14. II. a lion. Heb. the face of a lion. A special  
various reading called *Sevir* (Ap. 34) reads "the mouth of a lion". a bear. The Syrian bear is  
fiercer than a lion (Dan. 7. 5. Cp. 2 Kings 2. 24. Lam. 3. 10). **20** Shall not . . . ? Fig. *Erotēsis*  
(Ap. 6), for emphasis. and no brightness. Note the Figs. *Pleonasm* and *Erotēsis* (Ap. 6). Some  
codices omit "and". **21** I hate, &c. Cp. Prov. 21. 27. Isa. 1. 11—14. Jer. 6. 20. I will not smell,  
&c. Ref. to Pent. (Lev. 26. 31). Ap. 92. solemn assemblies. Ref. to Pent. (Lev. 23. 36. Num. 29. 35.  
Deut. 16. 8). Ap. 92. **22** offer=offer up. burnt offerings . . . meat offerings. See Ap. 43. II,  
and III. I will not accept, &c. Ref. to Pent. (Lev. 1. 4). Ap. 92. peace offerings. See Ap.  
43. II. iv. **23** Take thou away, &c. Cp. Isa. 1. 13. viols=lutes.



**24** But let judgment *roll on* as waters, and righteousness as a *inexhaustible intermittent stream*.

**25** \*Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel?

**26** But *borne aloft* the *booth* of your Moloch and °Chiun your images, *your star god*, which ye made to yourselves.

**27** Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, Whose name is The God of hosts.

**6** °Woe to °them [the nobles of Judah] that are *careless and secure* in Zion, and *them that confide* in the mountain of Samaria, *the men of name [of the chief of nations Israel]*, to whom *the People of Israel* came [for judgment and justice] !

**2** Pass over [the Euphrates] ye °unto °Calneh, and *consider its fate*; and from thence go ye to °Hamath the great [and consider its fate]: then go down to °Gath of the Philistines [and consider its fate]: °these nobles and chief men, be they better than these kingdoms which have been overthrown ? or is their border or boundary greater than the borders of Israel and Judah ? [yet I overthrew them; how much more shall I judge you!]

**3** Ye that *thrust* far away the day of calamity, and cause the *throne* of violence to come near;

**4** That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

**5** That *break out in song* to the sound of the viol, and invent to themselves *instruments of song, as David did*;

**6** That drink °wine in *sacred bowls*; *not in goblets*, and anoint themselves with the chief ointments: but they *do not afflict themselves* for the *breach of the two kingdoms* of °Joseph.

**7** Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

**8** °The Lord GOD hath °sworn by His soul, is the oracle of Jehovah, the God of Hosts, °I abhor the °excellency of Jacob, and hate his palaces: therefore will I deliver up the city with *the fullness thereof*.

**9** And it shall come to pass, if there *survive after the siege* ten °men in one house, that they shall die [by pestilence].

**10** And *a relative* shall take *the corpse* up, and he that °burneth him, to bring out the *skeleton* out of the house, and shall say unto *the survivor in the midst of the house*, *Is there yet any alive or dead* with thee? and he shall say, No. Then shall he say, *Hush !*: for we may not *call upon, or invoke* the name of °the LORD.

**6 wine.** Heb. yayin. Ap. 27. I. **bowls**=sacred bowls; not in goblets. **affliction**=breach: i.e. the breach of the two kingdoms (1 Kings 12). Cp. Isa. 30:26. Jer. 6:14. **Joseph.** Put by Fig. *Synecdoche* (of Part), Ap.6, for the whole of the ten tribes. A reference to the Patriarch, by application.

**8 The Lord God.** Heb. Adonai Jehovah. Ap. 4 VIII (2) and II. See note on 1:8. **sworn, &c.** Ref. to Pent. (Gen. 22:16) Cp. Jer. 51:14. **I abhor.** Heb. taab, a *Homonym*, with two meanings. Here, to abhor. In Ps. 119:20, 40, 174, to desire or long for. **excellency.** Fig. *Ampliatio*. It was once such (cp. 8:7. Ps. 47:4. Ezek. 24:21), but is now no longer so. **10 burneth.** See note on 4:10. Here, and 1 Sam. 31:12 are the only two places where burning corpses is mentioned, &c.

**24** run down=roll on. Ref. to "Gilgal".

**mighty**=inexhaustible.

**stream.** Heb. nahal=a wady, or intermittent stream; not nahar, a constant-flowing river.

**25** Have ye offered, &c. . . ? Fig. *Erotēsis*. Ap. 6. This is a question in some codices and three early printed editions; but other codices, and four early printed editions, read it as an affirmative statement. If a question, the answer is No. See Deut. 32. 17. Josh. 5. 5-7. Jer. 7. 22, 23. Ezek. 20. 8, 16, 24.

**unto Me.** Not "unto demons". Ref. to Pent. (Lev. 17. 7. Deut. 32. 17). Ap. 92. Cp. Ps. 106. 37. 1 Cor. 10. 7.

**26 ye have borne**=borne aloft. Fig. *Hysterēsis*. Ap. 6. **tabernacle**=booth. Heb. sikkuth.

**Chiun.** The Egyptian or Greek equivalent was *Remphan* (Sept. *Raiphān*; another spelling preserved in the Sept. and in Acts 7. 43). Proper names frequently differ in spelling: e.g. Ethiopia is the Heb. *Kūsh*; Egypt is *Mizraim*; Mesopotamia and Syria is 'Aram, or 'Aram-naharaim, &c.

**the star of your god:** or, your star-god.

**27 beyond Damascus.** In Acts 7. 43 beyond Babylon, which was of course "beyond Damascus", and included it, showing what was in the Divine purpose in the words of Jehovah (v. 27) by Amos. Moreover, the road to Assyria lay through Damascus. Cp. 2 Kings 15. 29; 16. 9. Isa. 8. 4. Amos 3. 12. May not the Holy Spirit quote and adapt His own words as He pleases? saith=hath said.

#### 6. 1-14 (P<sup>2</sup>, p. 1238). THE SECOND WOЕ. SECURITY. (Repeated Alternation.)

P <sup>2</sup>	y <sup>1</sup>   1-6. Incrimination. Security.
	z <sup>1</sup>   7. Threatening. Captivity.
y <sup>2</sup>	8-. Incrimination. Pride.
	z <sup>2</sup>   -8-11. Threatening. Depopulation.
y <sup>3</sup>	12, 13. Incrimination. Injustice.
	z <sup>3</sup>   14. Threatening. Invasion.

**1 Woe.** The second woe. See 5. 18.

**them:** i.e. the nobles of Judah, in comparison with the nobles of Israel (in Samaria) in the next clause.

**at ease**=careless, secure, or easy-going.

**trust**=confide. Heb. bāṭah. Ap. 69. i. Here Part.=them that confide.

**which are named**= [the men of] name. Cp. Num. 1. 17. **chief of the nations:** i.e. Israel. Ref. to Pent. (Ex. 19. 6). Ap. 92.

**the house of Israel:** i.e. the Northern Kingdom=the People of Israel.

**came.** Supply the *Ellipsis*: "came [for judgment and justice]", as shown by the rest of this member ("y<sup>1</sup>").

**2 Pass**=Pass over: i.e. the Euphrates. Cp. Jer. 2. 10. **unto Calneh.** The sequence of these cities is logical rather than geographical.

**Calneh.** On the Tigris. Built by Nimrod (Gen. 10. 10). Called Calno (Isa. 10. 9); Canneh (Ezek. 27. 23).

**see**=consider [its fate]. So in the next two clauses. **Hamath.** On the north. Now called Hama, on the Orontes, north of Damascus.

**Gath.** Now Tell es Safi, in the south. See 1 Sam. 5:8.

**be they better:** i.e. these nobles and chief men. **these kingdoms:** which have been overthrown. **or their border**=or [is] their border or boundary greater? &c. **your:** i.e. the borders of Israel and Judah. Supply the logical *Ellipsis*: "[yet I overthrew them; how much more shall I judge you!]".

**3 put**=thrust. **the evil day**=the day of calamity. Heb. ra'a.

**11** For, \*behold, the LORD commandeth, and He will smite the great house with breaches, and the little house with clefts.

**12** \*Shall horses run upon the rock? \*will *one* plow *the sea* with oxen? for [*with equal madness*] ye have turned judgment into gall, and the fruit of righteousness into *wormwood*:

**13** Ye which rejoice in a thing of nought, which say, Have we not taken to us *powers* by our own strength?

**14** But, \*behold, °I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and °they shall afflict you *through the length and breadth of the land*, °Hamath [*unto*] °the river of °the wilderness.

**7** Thus hath the Lord GOD shewed unto me; and, \*behold, He *was forming locusts* in the beginning of the shooting up of the latter growth; and, \*lo, *it was* the latter growth after °the king's mowings.

**2** And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech Thee: *who shall raise up* \*Jacob [Israel]? for *he is* small.

**3** The LORD \*repented for this: It shall not be, saith the LORD.

**4** Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD *was calling for fire, to contend with Israel*, and it devoured the great deep, and *would have eaten up the land*.

**5** Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise *who shall raise up* °Jacob? for *he is* small.

**6** The LORD \*repented for this: This also shall not be, saith the Lord GOD.

**7** Thus He shewed me: and, \*behold, the Lord stood upon a wall *made perpendicular by a plummet*, with a *plummet* in His hand.

**8** And the LORD said unto me, °Amos, what seest thou? And I said, A *plummet*. Then said the Lord, Behold, I will *measure the doings of Israel with the plummet of righteousness and judgment*: I will not again *forgive them* any more:

**9** And the *idolatrous altars* of °Isaac [nation of Israel] shall be desolate, and the sanctuaries of °Israel shall be laid waste; and °I will rise against the house of °Jeroboam with the sword.

**10** Then Amaziah *the idolatrous priest* of °Bethel sent to Jeroboam king of Israel, saying, Amos hath *formed a conspiracy* against thee *openly in* the house of Israel: the land is not able to *endure* all his words.

**11** behold. Fig. *Asterismos*. Ap. 6.

**12** Shall horses...? will...? Fig. *Erotēsis*. Ap. 6. there: or, supply "[the sea]". for. Supply "[with equal madness]". hemlock. Ref. to Pent. (Deut. 29. 18, same word as "wormwood"). Ap. 92.

**13** horns=powers. "Horns" put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by them.

**14** I will raise up, &c. Ref. to Pent. (Deut. 28. 49). they shall afflict you. Ref. to Pent. (Ex. 3. 9; Deut. 26. 7).

from . . . unto: i.e. through the length and breadth of the land.

Hemath. Same as Hamath (v. 2), in the north.

the river. Heb. *nahal*=torrent, or wady.

the wilderness. Heb. *hā'ārābāh*=the 'Arābāh: i.e. the plain, south of Judah. Ref. to Pent. (Deut. 1. 1, &c.).

**7. 1-9** (B<sup>1</sup>, p. 1231). SYMBOLIC. (Repeated Alternation.)

B <sup>1</sup>	Q <sup>1</sup>	a <sup>1</sup>	1. SYMBOL. Grasshoppers.
		b <sup>1</sup>	2. Signification. Deprecated.
		c <sup>1</sup>	3. Judgment averted.
Q <sup>2</sup>	a <sup>2</sup>	4. SYMBOL. Fire.	
	b <sup>2</sup>	5. Signification. Deprecated.	
	c <sup>2</sup>	6. Judgment averted.	
Q <sup>3</sup>	a <sup>3</sup>	7. SYMBOL. Plumbline.	
	b <sup>3</sup>	8. Signification. Deprecated.	
	c <sup>3</sup>	9. Judgment averted.	

**1** the Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII (2) and II.

behold . . . lo. Fig. *Asterismos*. Ap. 6.

formed=was forming.

grasshoppers=locusts. Cp. Nah. 3. 17.

the king's mowings. Exacted by the king from the People (1 Kings 4. 7; 18. 5). These are the symbols of the army of 6. 14.

**2** by whom shall Jacob arise? Fig. *Erotēsis*. Ap. 6. Some codices, with Sept., Syr., and Vulg., read "who shall raise up Jacob?"

Jacob. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for the whole nation

**3** The LORD. Heb. Jehovah. Ap. 4. II.

repented. Fig. *Anthropopatheia*. Ap. 6 Ref. to Pent. (Deut. 32. 36). Ap. 92. Cp. Jonah 3. 10.

**4** called, &c.=was calling for fire, to contend [with Israel].

did eat up a part=would have eaten up the land.

a part. Heb. *hahēlek*, with 'eth=the very portion [of the earth given to Israel]. Cp. Mic. 2. 4.

**7** the LORD\*. One of the 134 passages in which the *Sēpherim* say they altered Jehovah of the primitive text to Adonai (Ap. 32).

made, &c.: i.e. [made perpendicular] by a plummet, plumbline=plummet. Occurs only here.

**8** Amos. Note this personal touch.

set, &c.: i.e. measure [the doings of Israel] with the plummet of righteousness and judgment. Cp. 2 Kings 21. 12. Isa. 28. 17; 34. 11. Lam. 2. 8, &c.

pass by them=forgive them.

**9** high places. Used for idolatrous altars, &c.

Isaac . . . Israel. Used only by Amos in this sense. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the nation of Israel. Cp. Ps. 105. 9, 10. Jer. 33. 26, &c.

I will rise against, &c. Fulfilled in 2 Kings 15. 10. Jeroboam. Cp. Hos. 1. 4.

**10** the priest. The idolatrous priest.

in the midst, &c.: i.e. openly. Cp. v. 8. bear=endure.

Beth-el. Cp. 3:14; 4:4; 5:5, 6. conspired=formed a conspiracy; the calves being connected with Israel's state policy (1 Kings 12:26-33). in the midst, &c.: i.e. openly. Cp. v. 8. bear=endure.



**11** For thus Amos saith, °Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

**12** Also Amaziah said unto Amos, O thou seer, go, flee thee away °into the land of °Judah, and there eat bread, and prophesy there:

**13** But prophesy not again any more at Bethel: for *it is* the king's *sanctuary*, and *it is* the king's *palace*.

**14** Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I °a prophet's son; but I *was* an *shepherd*, and a *preparer* of sycamore fruit:

**15** And the LORD *called me* °as I followed the flock, and the LORD said unto me, Go, prophesy unto My people Israel.

**16** Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and °drop not *thy word* against the house of °Isaac.

**17** Therefore thus saith the LORD; Thy wife shall *become a victim to the lust of the invader* in the city, and thy sons and thy daughters shall fall by the sword, and thy *soil* shall be *partitioned* by line; and thou shalt die *on polluted heathen soil*: and Israel shall surely go into captivity *from upon* his land.

**8** Thus hath the Lord GOD shewed unto me: and behold a basket of \*summer [ripe] fruit.

**2** And He said, °Amos, what seest thou? And I said, A basket of \*summer fruit. Then said the LORD unto me, °The end is come upon My People of Israel; I will not again *forgive* them any more.

**3** And the songs of the temple shall *become* howlings in that day, °saith the Lord GOD: *there shall be* many *corpses* in every place; they shall cast *them* forth [and burn them] *with Hush!*

**4** Hear this, O ye that *devour a needy one*, even to *destroy the meek ones* of the land,

**5** Saying, When will °the new moon be gone, that we may sell corn? and °the sabbath [stopping business for a day], that we may *sell grain*, making the °ephah [measuring the goods] small, and the °shekel [weighing the money] great, and falsifying the balances by deceit?

**6** That we may °buy *impoverished ones* for silver, and a *needy one* for a pair of shoes; yea, and sell [as good wheat] the refuse of the wheat?

**7** The LORD °hath sworn *by Himself*, Surely I will never forget any of their works.

**8** Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood [of the Nile]; and it shall be cast out and *subside*, as by the °flood of Egypt.

**7. 10-17** (A<sup>2</sup>, p. 1231). LITERAL. PROPHETIC.  
(Introversion and Alternation.)

A<sup>2</sup> R | 10, 11. Threatening. Captivity.  
S | d | 12. Rejection by Amaziah.  
e | 13. Prophecy rejected.  
S | d | 14, 15. Justification by Amos.  
e | 16, 17-. Prophecy repeated.  
R | -17. Threatening. Captivity.

**11** Jeroboam shall die, &c. This charge was not true. Cp. Acts 17. 6, 7; 24. 5. Note what Amaziah omitted to repeat.

**12** into . . . Judah. Though belonging to Judah (1. 1) Amos was a prophet to Israel.

**13** chapel = sanctuary. court: or, palace.

**14** a prophet's son. Prophets were not hereditary as priests were. Cp. Heb. 1. 1.

herdman. See notes on 1. 1. gatherer = preparer.

**15** took me: i.e. called me. Prophets were called by Jehovah; not born prophets, or made prophets by man. See notes on 1 Sam. 10. 5. Heb. 1. 1.

as I followed, &c. Cp. Ps. 78. 70, 71.

**16** drop not, &c. Ref. to Pent. (Deut. 32. 2). Ap. 92. Cp. Ezek. 20. 46; 21. 2. Mic. 2. 6, marg.

**17** thus saith the LORD. See note on 1. 3. be an harlot: i.e. become a victim to the lust of the invader. land = soil. Heb. 'ādāmāh.

divided, &c.: i.e. partitioned. in a polluted land = on polluted (i.e. heathen) soil. forth of = from upon.

**8. 1-3** (B<sup>2</sup>, p. 1231). SYMBOLICAL.  
(Division.)

B<sup>2</sup> T<sup>1</sup> | 1, 2-. The Symbol. Basket of Summer Fruit.  
T<sup>2</sup> | -2, 3. The Signification.

**1** the Lord GOD. Heb. Adonai Jehovah. See note on 1. 8.

summer fruit. Heb. kāyitz = ripe: "summer" being put by Fig. Metonymy (of Adjunct), Ap. 6, for ripe fruits characterizing the summer. Cp. 2 Sam. 16. 2. Jer. 40. 12.

**2** Amos. See note on 7. 8.

summer fruit . . . The end. Note the Fig. Paronomasia (Ap. 6), for emphasis. Cp. Jer. 1. 11, 12. Heb. kāyitz haḥkētz, meaning that ripe was the fruit; ripe will be the time.

the LORD. Heb. Jehovah. Ap. 4. II.

The end. See note above.

pass by = forgive, as in 7. 8.

**3** temple. The 1611 edition of the A.V. reads "temples". be = become.

saith the Lord GOD = [is] Adonai Jehovah's oracle.

dead bodies = corpses. See notes on 6. 9, 10.

cast them forth: i.e. and burn them.

with silence = with "Hush!" as in 6. 10.

**8. 4-14** (A<sup>3</sup>, p. 1231). LITERAL.  
(Alternation.)

A<sup>3</sup> U | 4-6. Incrimination.  
V | 7-13. Threatening. Mourning.  
U | 14-. Incrimination.  
V | -14. Threatening. Fall.

**4** swallow up = devour.

the needy = a needy one. Heb. 'ebyōn. See note on "poverty", Prov. 6. 11.

make . . . to fail = destroy, or cause to cease.

the poor = meek ones. Heb. 'anāh. See note on "poverty", Prov. 6. 11.

**5** the new moon. Ref. to Pent. (Num. 10. 10, &c.).

the sabbath. Ref. to Pent. (Ex. 20. 10). Ap. 92. Stopping their business for a day.

set forth wheat. Heb. = wheat market: "wheat" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the place where it is kept = open granaries, or sell grain.

ephah. Measuring the goods. See Ap. 51. III. 3 (5).

shekel. Weighing the money. See Ap. 51. II. 5. **6** buy the poor, &c. See note on 2:6. the poor = impoverished ones. Heb. dal (pl.). See note on "poverty", Prov. 6:11. the needy = a needy one. Heb. 'ebyon, as in v. 4. sell = sell [as good wheat]. **7** hath sworn, &c. See note on 6:8. the Excellency of Jacob: i.e. by Himself, as in 6:8. Ref. to Pent. (Ex. 15:7). Ap. 92. Cp. 4:2; 6:8. Hos 5:5; 7:10. **8** flood. Heb. 'or. Referring to the overflowing of the Nile. drowned = subside.



**9** And it shall come to pass in that day, saith the Lord GOD, that I will °cause the sun to go down at noon, and I will darken the earth in the clear day:

**10** And I will turn °your feasts into mourning, and all your songs into lamentation; and I will bring up °sackcloth upon all loins, and °baldness upon every head; and I will make *the land* as the mourning of an only *son*, and the end thereof as a bitter day.

**11** \*Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but °of hearing the *word* of the LORD:

**12** And they shall *go staggering* from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

**13** In that day shall the fair °virgins and young men faint for thirst.

**14** They that swear by the *guilt* of Samaria, and say, Thy god, O °Dan, liveth; and, The *mode of worship* of °Beer-sheba liveth; even *they that swear* shall fall, and never rise up again.

**9** I saw °the LORD standing *beside* °the altar: and He said, Smite the *capital*, *shake the foundations*, *cut the pillars off by the head*, *all of them*; and I will slay *the remnant of the People* with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

**2** \*Though they dig into *the grave*, thence shall Mine hand take them; though they °climb up to heaven, thence will I bring them down:

**3** And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

**4** And though they go into captivity before their enemies, thence will I °command the sword, and it shall slay them: and °I will set Mine eyes upon them for *calamity*, and not for good.

**5** And the Lord GOD of hosts *is* He That toucheth the land, and it shall melt, and all that °dwell therein shall mourn: and it shall rise up wholly like a °flood; and shall be drowned, as *by* the °flood of Egypt.

**6** *It is* He That buildeth his *chambers above* in the heaven, and hath founded His *blue vault over* the earth; He That °calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD °*is* His name.

**7** Are ye not as *sons* of the Ethiopians unto Me, O *sons* of Israel? °saith the LORD. Have not I °brought up Israel out of the land of Egypt? and the Philistines from *Crete*, and the Syrians from °Kir?

**9** cause the sun. This determines the time of the fulfilment of this "threatening". See Isa. 13. 10; 59. 9, 10. Jer. 15. 9. Joel 2. 2; 3. 15. Mic. 3. 6. Can this refer to the earthquake of 1. 1?

**10** your feasts. Ref. to Pent. (Ex 12. 14; 23. 15, 16. Lev. 23). Ap. 92.

sackcloth . . . baldness. The outward symbols of mourning. Cp. v. 3. Isa. 15. 2. Ezek. 7. 18. it: i.e. the land.

**11** Behold. Fig. *Asterismos*. Ap. 6. of hearing, &c. Cp. 1 Sam. 3. 1. Ps. 74. 9. Ezek. 7. 26.

words. With *eth*=the very words. Some codices, with Aram., Sept., Syr., and Vulg., read "word" (sing.).

**12** wander. Heb. go tottering, or staggering.

**13** virgins. Heb. *bethulah* (pl.). See note on Gen. 24. 43.

**14** sin=guilt, trespass. Heb. *āshām*. Ap. 44. ii. Put by Fig. *Melonymy* (of Cause), Ap. 6, for the idol itself.

Dan . . . Beer-sheba. The two places where the calves were set up (1 Kings 12. 26-30).

manner=mode [of worship]; Acts 9. 2. So used in Acts 16. 17; 18. 25, 26; 19. 9, 23; 24. 14.

they: i.e. the two calves, or "they that swear".

#### 9. 1-4 (B<sup>3</sup>, p. 1231). SYMBOLIC. (Division.)

B<sup>3</sup> | W<sup>1</sup> | 1-. Symbol. Striking the lintel.  
W<sup>2</sup> | -1-4. Signification.

**1** the LORD\*. One of the 134 places where the *Sopherim* say they altered "Jehovah" of the primitive text to "Adonai" (Ap. 32). See Ap. 4. VIII (2) and II. Here it is combined with *eth*=Jehovah Himself.

upon=beside, or by.

the altar. Probably the same altar at Beth-el where Jeroboam had once stood (1 Kings 13. 1). Cp. 7. 13.

lintel=capital. Render: "smite the capital, shake the foundations, cut them off [i.e. the pillars] by the head, all of them".

and I will slay. This is the signification of the symbolical act.

the last of them: i.e. the remnant of the People.

**2** Though they dig, &c. Note the Fig. *Catabasis* (Ap. 6).

hell. Heb. *Sheōl*=THE grave. Ap. 35. Cp. Ps. 139. 8, &c. climb up. Cp. Job 20. 6. Jer. 51. 63. Obad. 4.

**4** command the sword. Ref. to Pent. (Lev. 26. 33. Deut. 28. 25). Ap. 92. Cp. Ezek. 5. 12.

I will set Mine eyes, &c. Ref. to Pent. (Lev. 17. 10; 20. 5). Ap. 92. Cp. Jer. 44. 11.

evil=calamity. Heb. *rā'ā'*. Ap. 44. viii. Cp. 3. 6.

#### 9. 5-15 (A<sup>4</sup>, p. 1231). LITERAL. (Alternation.)

A<sup>4</sup> | X | 5, 6. The Land. Touched.  
Y | 7-10. Exile from it.  
X | 11-13. The Land. Blessed.  
Y | 14, 15. Restoration to it.

**5** the Lord GOD. Heb. *Adonai Jehovah*. Ap. 4. VIII (2) and II. See note on 1. 8.

dwell. The 1611 edition of the A.V. reads "dwelleth". flood. See notes on 8. 8.

**6** stories=chambers above. Cp. Ps. 104. 3, 13.

troop=band: i.e. the blue vault.

in=over. calleth. Cp. 5. 8.

The LORD. Heb. *Jehovah*. Ap. 4. II.

is His name. Ref. to Pent. (Ex 15. 3). Ap. 92.

**7** children=sons.

saith the LORD=[is] Jehovah's oracle.

brought up Israel. Ref. to Pent. (Ex 13. 3, 9, 14, 16; 33. 1. Deut. 5. 15; 6. 21, &c.). Ap. 92.

Caphtor=Crete. Ref. to Pent. (Deut. 2. 23). Ap. 92. Kir. Supposed to be Lower Mesopotamia.

**8** \*Behold, the eyes of the Lord GOD are upon the <sup>o</sup>sinful kingdom, and I will destroy it from off the face of the **ground**; saying that I will not utterly destroy the house of Jacob, saith the LORD.

**9** For, **behold**, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not <sup>o</sup>the least grain fall upon the earth.

**10** All the <sup>o</sup>sinners of My People shall die by the sword, which say, The evil shall not overtake nor **surprise** us.

**11** <sup>o</sup>In that day will I raise up the tabernacle <sup>o</sup>of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

**12** That they **may take possession of** the remnant of <sup>o</sup>Edom, and of all the *nations*, on whom My name is called, saith the LORD That doeth this.

**13** \*Behold, the days come, saith the LORD, that <sup>o</sup>the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and <sup>o</sup>the mountains shall drop **new wine**, and all the hills shall **\*dissolve into wine and oil**.

**14** And <sup>o</sup>I will bring again the *captives* of My People of Israel, and <sup>o</sup>they shall build the waste cities, and inhabit *them*; and <sup>o</sup>they shall plant vineyards, and drink the <sup>o</sup>wine thereof; they shall also make gardens, and eat the fruit of them.

**15** And <sup>o</sup>I will plant them upon <sup>o</sup>their land, and they shall <sup>o</sup>no more be pulled up out of their land <sup>o</sup>which I have given them [the ground of all the blessing], **hath said** the LORD thy God.

**behold.** Fig. *Asterismos*. Ap. 6.

**sinful.** Heb. *chata*. Ap. 44. i.

**earth**=ground, or soil. Heb. *'adamah*.

**9 lo**=behold. Fig. *Asterismos*. Ap. 6.

**the least grain.** Heb. *tzerōr*. A usage common to-day with the *fēllahheen* (see James Niel's *Palestine Explored*, p. 250).

**earth.** Heb. *'eret*. Not the same word as in v. 8.

**10 sinners.** Heb. *chātā*, as in v. 8.

**prevent**=surprise.

**11 In that day.** Passing to the subject of the future restoration (see the Structure). Quoted in Acts 15. 14-18.

**of David.** Erected on Zion by David (2 Sam. 6. 17. Cp. 7. 6) before the Temple was built on Moriah by Solomon. In 7. 7-9, it was seen to be "out of plumb", therefore on the point of falling. Here it is fallen down: hence the prophecy here given. In Acts 15 the time had come, had the People obeyed Peter's call in Acts 3. 18-21. But it was finally rejected (Acts 28. 25-28), and this prophecy, therefore, yet awaits its fulfilment.

**12 may possess**=may take possession of.

**Edom.** Cp. Num. 24. 18. 2 Sam. 8. 14.

**heathen**=nations.

**which are called, &c.:** or, on whom My name is called.

**name:** i.e. Israel.

**13 the plowman, &c.** This shows that the fulfilment of this prophecy is yet in abeyance, for these temporal blessings were postponed on the rejection of the call to repentance in Acts 3. 18-26. Cp. Acts 28. 25-28. Note the ref. to Pent. (Lev. 26. 6). Ap. 92.

**the mountains, &c.** Cp. Joel 3. 18.

**sweet wine**=new wine. Heb. *'āsīs*. See Ap. 27. V.

**melt:** i.e. dissolve into wine and oil. Fig. *Hyperbole* (Ap. 6), for emphasis.

**14 I will bring again.** Ref. to Pent. (Deut. 30. 5). Ap. 92. Cp. 5. 11. Ps. 53. 6. Jer. 30. 3, 18; 31. 23. Ezek. 16. 53; 39. 25. Joel 3. 1, 2.

**captivity**=the captives. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for captives. **they shall build.** Cp. Isa. 61. 4; 65. 21. Jer. 30. 18; 31. 38-40. Ezek. 36. 33-36; 37. 25-28. **they shall plant.** Cp. 5. 11.

Isa. 62. 8, 9; 65. 21. Ezek. 28. 26. Hos. 2. 21-23. Joel 3. 18, &c. **wine.** Heb. *yayin*. Ap. 27. I. **15 I will**

**plant.** Ref. to Pent. (Lev. 25. 18, 19; 26. 5). Ap. 92. **their land.** Ref. to Pent. (Gen. 13. 15, &c.).

Ap. 92. Cp. Isa. 60. 21. Jer. 24. 6; 32. 41. Ezek. 34. 28; 37. 25. Joel 3. 20. Mic. 4. 4. **no more be**

**pulled up.** Cp. Jer. 32. 41, marg. **which I have given them.** This is the ground of all the

**blessing.** Ref. to Pent. (Num. 32. 7, 9. Deut. 3. 18; 26. 15; 28. 52). Ap. 92. Cp. Josh. 2. 6, 15; 18. 3; 23. 13, 15. Jer. 25. 5. The so-called "Priests' Code", according to most modern critics, was compiled by the

priests in Babylon, and most of the Pentateuch is "post-exilic" (see *Encycl. Brit.*, eleventh (Cambridge) edition, vol. 3, p. 852, col. 1). Yet it was well known to Amos (cent. 7 B.C.). Cp. 2. 4, 7, 8, 12; 4. 4, 5;

5. 12, 21, 22; 9. 4, &c. **saith**=hath said.