

An Exegesis and Sermon Study of Amos 7:1-9

By Thomas W. Horton

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Introduction

Some 750 years before the birth of Christ, the Lord sent His prophet Amos to the northern Kingdom of Israel to warn them to turn from their sins or to face certain destruction. In this section we will see three visions given to Amos to emphasize God's consuming judgement. The Lord is calling His people to repentance, wishing to embrace them in humble faith. This message of repentance was not easy to convey to a sin-sick society. During this time Israel was enjoying great material and political success. Jeroboam II had defeated the Syrians and had restored the original borders of the Northern Kingdom. Although they rejoiced in their political and social success, all was not well in the land. The attitude of God's people was that of invincibility and arrogance. There was widespread crime in the land, exploitation of the poor, greed among the rich and powerful, dishonesty among the merchants, and complaints about public worship. In addition, the practices of idolatry, prostitution, and debauchery were commonplace. In His loving grace and mercy, the Lord sent Amos to call Israel to repentance. Now was the time for change, not later! The Lord through Amos was calling this abomination to their attention, was warning them of impending judgement, and was inviting them to share in the Lord's forgiveness and restoration

Outline of the Book

- I. Jehovah's judgment hovers over the world (1:1-2:16)
 - a. over the heathen for their inhumanity
 - b. over the covenant nations for their unfaithfulness
- II. Israel's sins and God's warnings (3:1-6:14)
 - a. Israel doomed due to their total depravity
 - b. lamentation and final appeal
- III. *The-five-visions of Israel's fate (7:1-9:10)*
- IV. Promises of restoration (9:11-15)

Amos 7:1-3 The LORD Forming Grasshoppers, Locusts

כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה יוֹצֵר גְּבִי בְּתַחֲלַת עֲלוֹת הַלֶּקֶשׁ וְהִנֵּה-לֹקֵשׁ אַחַר גְּזֵי הַמֶּלֶךְ:
וְהִנֵּה אִם-כֹּלֵה לְאֹכֹל אֶת-עֵשֶׂב הָאָרֶץ וְאָמַר אֲדֹנָי יְהוִה סִלַּח-נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:
נָחַם יְהוָה עַל-זֹאת לֹא תִהְיֶה אָמַר יְהוָה:

Translation

- 1 This is what the Lord God caused me to see; and behold, He was forming locusts (grasshoppers) in the beginning of the growth of the second crop; and behold, it was a second crop after the king's mowing.
- 2 And when they had finished eating the grass of the land. I said to the Lord God, Forgive, I pray! How can Jacob stand? He is so insignificant!
- 3 The Lord repented (NIV—relented). "This will not be," said the Lord.

Verse 1

כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה יוֹצֵר גְּבִי בְּתַחֲלֵת עֲלֹת הַלֶּקֶשׁ וְהִנֵּה-לֹקֵשׁ אַחַר גְּזֵי הַמְּלֹךְ:

This is what the Lord God caused me to see; and behold, He was forming locusts (grasshoppers) in the beginning of the growth of the second crop; and behold, it was a second crop after the king's mowing.

כֹּה -Adverb: Thus, Here

הִרְאֵנִי -From רָאָה to see, to look at, to view, to behold. (Greek *ὁράω*)
 -in the Hiphil

1. causative; to cause one to see (Deut. 1:33)
2. to show anything to anyone (Ex. 25:9, 2 Kings 11:4, Nahum 3:5)
3. especially used of the prophets to whom things were divinely shown (2 Kings 8:13)
4. used with כֹּה accusative of person, “caused to see.”

יְהוִה -“The Lord ”

1. God who is absolute, independent, self-sufficient.
2. The Lord of free and faithful grace .
3. *Exodus 34:6-7*, “And He passed in front of Moses, proclaiming, ‘The Lord, the Lord, compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet He does not leave the guilty unpunished; He punishes the children and their children for the sin of the fathers to the third and fourth generation.’”
4. God’s Name is the Gospel of changeless, free, and faithful grace. The Lord as Savior!

אֲדֹנָי -Used of God, not of humans.
 -Lord; Master; where God is reverently addressed (Ex. 4:10, Jos. 7:8).

יוֹצֵר -Qal participle from יָצַר to form, fashion; as a potter (Gen. 2:7).
 -Examples:

1. Adam, Gen. 2:7-8
2. Beasts and birds, Gen. 2:19
3. Israel as a people, Is. 27:11; 43:1,21; 44:21; 45:9,11; 64:7
4. From the womb, Is. 44:2, 24
5. Jeremiah in the womb, Jer. 1:15
6. The eye of man, Ps. 95:5
7. The earth, Is. 45:18

גְּבִי -Locusts, grasshoppers from גָּבַהּ

1. Locusts coming from the earth, newly hatched.
2. Large locusts.
3. Swarm of locusts.
4. A symbol of God’s judgment upon the nation.

בְּתַחֲלֵיתָא -beginning from **חָלַל**
 -when preceded by **בְּ** -in the beginning (of the harvest) (Ruth 1:22, 2 Sam. 21:9)
 -refers to the shooting up of vegetation.

עָלוֹת -Qal inf. cons. From **עָלָה**: to go up, ascend, climb.
 1. Of trees, Is. 55:13
 2. Of grass, Deut. 29:22
 3. Of ears of grain, Amos 7:1

גָּזַי -Qal part. From **גָּזַז**: mowing, shearing, land to be mowed.

לְקֶשֶׁת -Noun: hay of the latter growth, after mowing, late rain growth, spring crop.

Verse Two

וְהִיָּה אִם־כִּלְיָה לְאֹכֹל אֶת־עֵשֶׂב הָאָרֶץ וְאָמַר אֲדֹנָי יְהוִה סִלַּח־נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:

And when they had finished eating the grass of the land, I said to the Lord God, “Forgive, I pray! How can Jacob stand? He is so insignificant!”

כִּלְיָה -Qal from **כָּלָה**: finish, to be complete, at an end, accomplished, spent
 -examples:
 1. Complete a day’s journey Job 21:13
 2. Finish our years, Ps. 90:9

לְאֹכֹל -Qal inf. cons. From **אָצַל**: eat

אֶת -sign of the definite object

הָאָרֶץ -the earth, land, face of the land, whole earth

וְאָמַר -Qal from **אָמַר**: to say

סִלַּח -Qal from **סָלַח**: forgive, pardon, forgiveness

נָא -particle of entreaty, exhortation, prayer
 -not a command

מִי -interrogative pronoun
 -rarely used of things, but of persons

לְקוּם -Qal from **קוּם**: rise, stand up, arise

- יַעֲקֹב** -God's special people. An attempt to convert the descendants of Jacob from their state of alienation from God, by recalling to their memory the repeated acts of God's favor to their ancestor.
- הוא** -personal pronoun.
- קטן** -adjective: small, insignificant.

Verse Three

נָחַם יְהוָה עַל־זֹאת לֹא תִהְיֶה אָמַר יְהוָה:

The Lord repented (relented-NIV). "This will not be," said the Lord.

- נָחַם** -Qal from **נָחַם**: to pant, groan, grieve, mourn, feel regret, to repent, change of conduct or purpose
-not a change of purpose, but a new and different course of action.
-Ex. 32:14; Jer. 18:7-8; 26:3; Jonah 3:10; 1 Sam. 15:11
- זֹאת** -demonstrative pronoun and adverb from **זֶה**: this
- עַל** -preposition: upon, over
- לֹא** -expressing the negative thought: not
- תִּהְיֶה** -Qal from **הָיָה**

Points of Interest and Comments

1. Even though Israel enjoyed great material and political success, they were on the brink of complete and utter destruction because they had deserted their God.
2. The *king's mowings* refer to the tribute tax that was levied for the land rental. After the tax was paid the farmers waited for the next crop to grow and be harvested.
3. The Lord of full and free forgiveness hears the prayer of Amos and changes his course of action regarding His people.
4. "Blessed is the nation whose God is the Lord," Psalm 33:12.
 - a. The preaching of the Law and Gospel are as pertinent today as they were at the time of Amos.
 - b. We need to call men to repentance.
 - c. Encourage our people to pray for the nation.

Amos 7:4-6, The LORD Contending by Fire

כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה קָרָא לְרֹב בְּאֵשׁ אֲדֹנָי יְהוִה וְתֹאכַל אֶת־תְּהוֹמוֹ רִבְּהָ וְאָכְלָה אֶת־הַחֲלֹק:
וַיֹּאמֶר אֲדֹנָי יְהוִה חֲדַל־נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:
נָחַם יְהוָה עַל־זֹאת גַּם־הִיא לֹא תִהְיֶה אָמַר אֲדֹנָי יְהוִה:

Translation

- 4 This is what the Lord God caused me to see; and behold, the Lord God was calling for punishment by fire, and it devoured the great deep, and it devoured a part of the land.
 5 Then I called out to the Lord God“ ,Do not forsake! How can Jacob stand? He is so insignificant”!
 6 So the Lord repented“ .This also will not be ”,said the Lord God.

Verse 4

⁴כֹּה הִרְאֵנִי אֲדֹנָי יְהוִה וְהִנֵּה קוֹרֵא לְרֵב בְּאֵשׁ אֲדֹנָי יְהוִה וְתֹאכַל אֶת־תְּהוֹם רַבָּה וְאָכְלָה אֶת־הַחֶלֶק:

This is what the Lord God caused me to see; and behold, the Lord God was calling for punishment by fire, and it devoured the great deep, and it devoured a part of the land.

קוֹרֵא -Qal part. From קוֹרֵא: call, cry out, shout, proclaim, summons

לְרֵב -Qal from רִיב: strive, contend, strife, dispute, quarrel in words

בְּאֵשׁ -Fire from אֵשׁ with prefix בְּ

תֹּאכַל -Qal from אָכַל: eat, devour

תְּהוֹם -deep, deep sea, abyss, subterranean waters (Gen. 49:25)
 -abyss of sea, Ex. 15
 -depth of a river

רַבָּה -adjective, from רַב: great, much, many

אָכְלָה -Qal from אָכַל: eat, devour

הַחֶלֶק -a part of, portion, tract, territory of land חֶלֶק + הַ prefix

Verse 5

⁵וַאֲמַר אֲדֹנָי יְהוִה חַדְל־נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:

Then I called out to the Lord God, “Do not forsake! How can Jacob stand? He is so insignificant!”

--refer to verse 2

Verse 6

⁶נָחַם יְהוָה עַל־זֹאת גַּם־הִיא לֹא תִהְיֶה אָמַר אֲדֹנָי יְהוִה:

So the Lord repented“ .This also will not be ”,said the Lord God.

--refer to verse 3

Points of Interest and Comments

1. The second vision of devouring fire strikes a more terrifying response than the first vision of locusts. Both are judgments of God, and both should be avoided at all costs. One can see the intensity of the Lord's judgment upon sin and unbelief. Not even the waters of the deep can escape His wrath.
2. All of us will encourage our people to repent of their sins. The Lord's judgment is certain as well as deadly.
3. All of us will comfort our people with the Gospel of Christ, the Lord who gives us free and full forgiveness.

Amos 7:7-9, The LORD With a Plumbline

כֹּה הִרְאֵנִי וְהִנֵּה אֲדֹנָי נֹצֵב עַל-חֹמַת אֲנָךְ וּבִידּוֹ אֲנָךְ׃⁷
 וַיֹּאמֶר יְהוָה אֵלַי מִה־אֲתָה רֹאֵה עֲמוֹס וְאָמַר אֲנָךְ וַיֹּאמֶר אֲדֹנָי הִנְנִי שָׁם אֲנָךְ בְּקֶרֶב עַמִּי יִשְׂרָאֵל
 לֹא-אֹסִיף עוֹד עֲבוֹר לוֹ׃⁸
 וְנִשְׁמַוּ בְּמֹת יִשְׁחֹק וּמִקְדָּשָׁי יִשְׂרָאֵל יִחַרְבוּ וּקְמָתִי עַל-בַּיִת יִרְבֵּעַם בְּחָרֶב׃⁹

Translation

- 7 This is what the Lord God caused me to see; and behold, the Lord God was standing over a wall made with a plumb line, with the plumb line in His hand.
- 8 And the Lord God asked me, "What do you see, Amos?" And I said, "A plumb line." And the Lord said, "Behold, I am putting my plumb line in the middle of my people Israel; I will not pass by them any longer.
- 9 "The high places of Israel will become desolate, and the holy places will be dried up; and with the sword I will rise up against the house of Jeroboam."

Verse 7

כֹּה הִרְאֵנִי וְהִנֵּה אֲדֹנָי נֹצֵב עַל-חֹמַת אֲנָךְ וּבִידּוֹ אֲנָךְ׃⁷

This is what the Lord God caused me to see; and behold, the Lord God was standing over a wall made with a plumb line, with the plumb line in His hand.

הִרְאֵנִי -Hiphil from רָאָה: cause one to see (refer to verse 1)

נֹצֵב -Niphal participle from נָצַב
 -in the Qal it means to set, to put, to place
 -in the Niphal it means to be put, set
 -followed by עַל it means to be set over something

אֲנָךְ -plummet; plumb-line, a wall of a plumb-line erected perfectly true
 -Is. 34:11; 2 Kings 21:18.

בִּידּוֹ -human hand; use not restricted to human hand; hand of God in Ezr. 7:6.

-anthropomorphism used here: a human form is ascribed to God. *Ex. 34:18*, “Behold *the eye of the Lord* is upon them who fear Him.”

חומת -from חָמָה: wall, wall of a town, *Is. 22:10*

Verse 8

וַיֹּאמֶר יְהוָה אֵלַי מִה־אַתָּה רְאֵה עָמוֹס וְאָמַר אֲנִי וַיֹּאמֶר אֲדֹנָי הַנְּנִי שֵׁם אֲנִי בְּקֶרֶב עַמִּי יִשְׂרָאֵל לֹא־אוֹסִיף עוֹד עֲבוֹר לוֹ:

And the Lord God asked me, “What do you see, Amos?” And I said, “A plumb line. “And the Lord said, “Behold, I am putting my plumb line in the middle of my people Israel; I will not pass by them any longer.”

אֵלַי -personal pronoun, “me”

מִה־אַתָּה -combination of interrogative מַה: what?, why? and personal pronoun אַתָּה: you

רְאֵה -Qal participle from רָאָה: to see, look at, to view, behold

שָׁם -Qal participle from שָׁם or שָׁיִם
-refers to persons or things which stand upright rather than lying down
-refers to inanimate things so that they lie down

בְּקֶרֶב -the middle; with prefix בְּ, in the middle, interior
-examples :

1. “In the midst of the land,” *Gen. 4:5-6*, *Ex. 8:18*;
2. “Among the Canaanites,” *Judges 1:32*

אוֹסִיף -Hiphil from יָסַף
-in the Qal, to add, to increase
-in the Hiphil, to add to do something

עוֹד -adverb: again and again, yet

עֲבוֹד -Qal inf. cons. from עָבַר: pass over, pass through, depart, go over to one’s side

לוֹ -interjection, used concessively, *Gen. 30:34*, “Let it be according to Thy Word.”

Verse 9

וַיִּנְשְׂמוּ בְּמֹזֶת יִשְׁחָק וּמִקֹּדֶשׁ יִשְׂרָאֵל יִחַרְבוּ וּקְמֹתַי עַל־בַּיִת יִרְבְּעוּם בְּחָרֶב:

“The high places of Israel will become desolate, and the holy places will be dried up; and with the sword I will rise up against the house of Jeroboam.”

נִשְׁמָו	-Niphal part. from שָׁמַם: laid waste, desolate, destroyed
בְּמֹזֹת	-high places; high places of Baal (בַּעַל)
יִשְׁחָק	-Isaac: the name used as a synonym for Israel, the nation
מִקְדָּשִׁי	-holy thing; something consecrated, sanctuary, holy place -used in the tabernacle of Israel, Ex. 25:8; Lev. 12:4
יִשְׂרָאֵל	-God's chosen people
יִחַרְבוּ	-Qal from חָבַר: dried up, become dry, laid waste, desolate
קִמְתִּי	-Qal from קוּם: arise, rise up, arise against anyone
עַל	-preposition: upon, over
בֵּית	-house
בְּחָרֶב	-sword

Points of Interest and Comments

- חֹמַת—Wall, built with a plumb-line, i.e., a perpendicular wall built with mechanical correctness. This wall is a figurative representation of the kingdom of God in Israel; as a firm, well-constructed building.
- אֲנָדָּ—Plumb-line. Used for buildings, but also for pulling buildings down (2 Kings 21:13). The plumb-line is set in the middle (among) God's people to show they are out of line.
- בְּמֹזֹת—High place. The high places at Dan and Gilgal will also come under God's judgment because they became places of false worship.
 - Dan*
 - northern frontier of Israel
 - Jeroboam set up the golden calf
 - Gilgal*
 - Israel's first camping place after crossing the Jordan River
 - 12 memorial stones placed there from the Jordan
 - circumcision of males
 - keeping of the Passover
 - Joshua met the commander of the Lord
 - encamped there while taking the city of Jericho
 - treaty with the Gibeonites
 - launched campaign against the five Amorite kings
 - Bethel*
 - where Abraham built his second altar
 - where Jacob had his vision of angels ascending and descending the ladder

4. **בֵּית יֵרֹבָם**—House of Jeroboam. The Lord had promised Jeroboam that his house would be established as a ruling line over Israel. But He attached this condition, “if you do what I command you and walk in my ways.” (2 Kings 12:38) Jeroboam introduced a corrupted form of worship in Israel. He made two golden calves and set them up at Bethel in the south and at Dan in the north. Then he said, “Here are your gods, O Israel, who brought you up out of Egypt. (1 Kings 12:28) Jeroboam showed his disobedience to the Lord in other ways:
- He appointed as priests only those who were not of the house of Levi, while God ordained that only Levites were to be priests.
 - He changed the ceremonial law of the Feast of the Tabernacles. (Lev. 23:34)
 - He usurped the functions of the priests since the burning of incense, which Jeroboam attempted to perform, was a service reserved for the priests.
 - He set up shrines in the high places.

In 1 Kings 14:1-20, the Lord announced the following about the house of Jeroboam :

- Even though the Lord had given Jeroboam the throne of Israel, Jeroboam became guilty of promoting a corrupted worship in the land, and he brought calamity to his house.
- The calamity would be as follows:
 - the house of Jeroboam would be cut off with its members dying shameful, terrible deaths. (14:10-11)
 - Jeroboam’s sons would die. (14:12)
 - Israel, because it permitted Jeroboam to introduce idolatry into the land, would be uprooted from Canaan and carried away into exile beyond the Euphrates River. (14:15)

Homiletical Study Amos 7:1-9

A Prayer for the Nation—Forgive us! (Verses 1-6)

- Cause us to see our sins (1,2,4,5)
 - OT Israel
 - God pointed out their sins
 - His judgment was close at hand
 - NT USA
 - God points out our sins
 - His judgment is close at hand
- Cancel our sins (3,6)
 - OT Israel
 - The Gospel was ignored
 - Israel remained unfaithful
 - Amos interceded for the people-the Lord waited with His judgment
 - The Lord wants to forgive-God of free and faithful grace
 - NT USA
 - Is the Gospel being ignored?
 - Are we faithful?
 - We can intercede for the nation-God pleasing activity
 - The Lord does forgive-free and faithful grace

Are You Out of Plumb? (Verses 7-9)

- Our ever-failing nature (7, 8, 9)
 - The folly of independence from God

1. We do not know His holy will
 2. We are out of line
 3. We need correction
 - B. The failure of our independence
 1. God deals with sin
 2. God sends judgment
- II. Our never-failing nurture (7-8)
- A. Dependence upon the Lord is not a sign of weakness
 1. Not partial, but total
 2. His way, not ours
 - B. The blessings of the Lord
 1. Forgiveness
 2. The continued success of the Word
 3. Eternal happiness with the Lord

What will you do in the solemn day when all the things of this world are taken away from you? (Verses 1-9)

- I. Of National concern
 - A. Calamities
 - B. Judgment
 - C. Death
- II. Of Personal Concern
 - A. Affliction
 - B. Judgment
 - C. Death