

Book of Amos
(NASB)

Chapter 4:1-13

¹ **Hear** this word, you **cows** of **Bashan** who are on the mountain of Samaria, who **oppress** the poor, who crush the needy, who say to your **husbands**, "Bring now, that we may drink!"

Hear > Strong's > to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.)

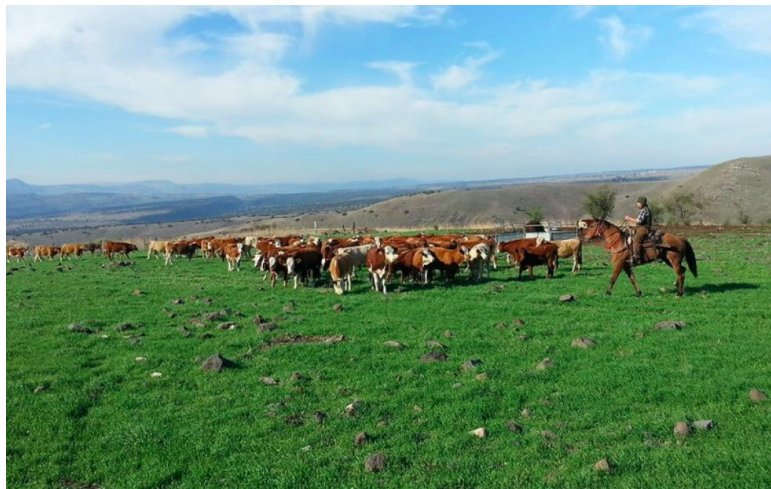
Cows > Barnes > The female name, "kine," may equally brand the luxury and effeminacy of the rich men, or the cruelty of the rich women, of Samaria. He addresses these "kine" in both sexes, both male and female.

Bashan > Strong's > a region East of the Jordan

Benson > Bashan was famous for its flocks and herds,

Deuteronomy 32:14 > *Curds of cows, and milk of the flock, with fat of lambs, and rams, the breed of Bashan, and goats, with the finest of the wheat — and of the blood of grapes you drank wine.*

Ezekiel 39:18 > *You will eat the flesh of mighty men and drink the blood of the princes of the earth, as though they were rams, lambs, goats and bulls, all of them fatlings of Bashan.*



You know "Bashan" today by a different name ... the "Golan Heights".

Oppress > Barnes > Which oppress - Literally, "the oppressing!" The word expresses that they habitually oppressed and crushed the poor.

Weirsbe > "Most of the luxuries and many of the so-called comforts of life are not only not indispensable, but positive hindrances to the elevation of mankind." So wrote Henry David Thoreau in his classic book *Walden*.

Husbands > Strong's > from an unused root (meaning to rule); sovereign, i.e. controller (human or divine)

Sunukjian > The word for "husbands" is not one of the common Hebrew terms for husband, but a rare word meaning "master" or "lord" (cf. Gen. 18:12; Ps. 45:11). Amos scorned those husbands who were supposed to be "masters" but who in reality meekly obeyed like servants.

² *The Lord GOD has **sworn** by His holiness, "Behold, the days are coming upon you when they will take you away with meat **hooks**, and the last of you with **fish hooks**.*

³ *"You will go out through breaches in the walls, each one straight before her, and you will be cast to **Harmon**," declares the LORD.*

Sworn > Strong's > to seven oneself, i.e. swear (as if by repeating a declaration seven times)

Hooks > Strong's > a hook (as pointed)

Fishhooks > Strong's > fishery, i.e. a hook for fishing

Harmon > Strong's > high fortress

⁴ *"**Enter Bethel** and **transgress**; in Gilgal multiply transgression! Bring your sacrifices every morning, **your tithes every three days**. ⁵ **"Offer a thank offering also from that which is leavened**, and proclaim freewill offerings, make them known. For so you love to do, you sons of Israel," declares the Lord GOD.*

Enter > (Strong's) to go or come

Gaebelein > Then follows a statement of bitter irony. "Go to Bethel and sin; at Gilgal multiply transgression." Go on in your idolatry in these sacred places of your past history! In Bethel the Lord had revealed Himself to the progenitor Jacob; in Gilgal on the banks of the Jordan, the reproach of Egypt had been rolled away (*Joshua 5*), and these favored places were now the scenes of their wicked idolatries. It is also mockery when the prophet says, "Offer a sacrifice of thanksgiving with leaven," for leaven always typifies sin.

Joshua 5:8-9 > ⁸ Now when they had finished circumcising all the nation, they remained in their places in the camp until they recovered. ⁹ Then the LORD said to Joshua, "Today I have rolled away the shame of Egypt from you." So the name of that place is called Gilgal to this day.

Bethel > Bethel was a very special place to the Jewish people because of its associations with Abraham (Gen. 12:8; 13:3) and Jacob (28:10–22; 35:1–7). At one time, the ark was kept at Bethel (Judg. 20:18–28), but in Amos's day it was the site of "the king's chapel," where Amaziah, the priest, served (Amos 7:10ff.).

Transgress > Strong's > to break away (from just authority)

Barnes > But his irony is in bidding them go on to do, what they were doing earnestly, what they were set upon doing, and would not be withdrawn from. As Micaiah in irony, until adjured in the name of God, joined Ahab's court-priests, bidding, him "go to Ramoth-Gilead" > **I Kings 22:15** > ¹⁵ When he came to the king, the king said to him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?" And he answered him, "Go up and succeed, and the LORD will give it into the hand of the king."

Your tithes every three days > **Deuteronomy 14:28** > At the end of every third year you shall bring out all the tithe of your produce in that year and shall deposit it in your town.

A note in one of the commentaries is > "Three ... Hebrew > three years of days"

Barnes > So well did they count themselves to stand with God, that there is no mention of sin offering or trespass offering.

Offer a thank offering also from that which is leavened > **Leviticus 7:12, 13** > ¹² If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil. ¹³ With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread.

⁶ "But I gave you also cleanness of teeth in all your cities and **lack** of bread in all your places, yet you have not **returned** to Me," declares the LORD.

Lack > Strong's > poverty

Returned > Strong's > to turn back

⁷“Furthermore, I withheld the rain from you while there were still three months until harvest. Then I would send rain on one city and on another city I would not send rain; One part would be rained on, while the part not rained on would dry up. ⁸“So two or three cities would stagger to another city to drink water, but would not be satisfied; Yet you have not returned to Me,” declares the LORD.

Rain > Barnes > Jerome, dwelling in Palestine, says, that "this rain, when "three months yet remained until harvest," was the "latter rain," of the very greatest necessity for the fields of Palestine and the thirsty ground, lest, when the blade is swelling into the crop, and gendering the wheat, it should dry up through lack of moisture.

Bible Study Tools > that is, three months before the harvest, as Jarchi; when, as Kimchi observes, there was need of rain: this was the latter rain which was usually given and expected about this time, and on which the goodness of the crop, and so of the harvest, greatly depended; these three months before **barley** harvest were December, January, and February, that being in March; and before the **wheat** harvest, February, March, and April, that being in May usually

Satisfied > Strong's > sate

⁹“I smote you with scorching wind and mildew; and the caterpillar was devouring Your many gardens and vineyards, fig trees and olive trees; yet you have not returned to Me,” declares the LORD.

Scorching wind > Strong's > blight

Barnes > Literally, "an exceeding scorching," such as the hot east wind produced, and "an exceeding mildew," a blight, in which the ears turn untimely a pale yellow, and have no grain. Both words are doubly intensive.

Deuteronomy 28:22 > ²² *The LORD will smite you with consumption and with fever and with inflammation and with fiery heat and with the sword and with blight and with mildew, and they will pursue you until you perish.*

Bible Study Tools > Blasting" is what we commonly call "blights", generally occasioned by an east wind; and so Kimchi interprets the word here used; and the Vulgate Latin version renders it, "a burning wind"; which causes the buds and leaves of trees to shrivel up as if they were burnt with fire.

Mildew > "Mildew" is a kind of clammy dew, which falling upon corn corrupts and destroys by its moisture; and is a kind of jaundice to the fruits of the earth; and has its name as that, from yellowness, in the Hebrew language: when the Lord is said to smite them with these the sense is, that he sent these upon the fruits of their gardens, fields and vineyards, which consumed them.

Caterpillar > Strong's > Palmerworm

(Merriam-Webster > a caterpillar that suddenly appears in great numbers devouring herbage.)

¹⁰ *"I sent a **plague** among you after the manner of Egypt; I slew your young men by the sword along with your captured horses, and I made the stench of your camp rise up in your nostrils; yet you have not returned to Me," declares the LORD.*

Plague > Strong's > a pestilence ... murrain, pestilence, plague

Deuteronomy 28:60 > ⁶⁰ *He will bring back on you all the diseases of Egypt of which you were afraid, and they will cling to you.*

¹¹ *"I **overthrew** you, as God overthrew Sodom and Gomorrah, and you were like a firebrand snatched from a blaze; yet you have not returned to Me," declares the LORD.*

Overthrew > Strong's > to turn about or over

(The Lord *turned them over* as they refused to *turn back* to Him.)

¹² *"**Therefore thus** I will do to you, O Israel; **because** I will do this to you, prepare to **meet** your God, O Israel."*

Therefore thus > I believe the Lord is referring to the previous verse ... He is about to overthrow them by way of the Assyrians.

Because > Strong's > a heel, i.e. (figuratively) the last of anything (used adverbially, forever); also result, i.e. compensation; and so (adverb with preposition or relatively) on account of

Meet > Strong's > an encountering, accidental, friendly or hostile (also adverbially, opposite)

Swindoll > The Lord always warns before He judges

¹³ *For behold, He who **forms** mountains and creates the wind and **declares** to man what are His **thoughts**, He who makes dawn into darkness and treads on the high places of the earth, the LORD God of hosts is His name.*

Forms > Strong's > to mold into a form; especially as a potter; figuratively, to determine (i.e. form a resolution)

Barnes > Before the everlasting mountains were, God is, for He made them.

Declares > Strong's > to front, i.e. stand boldly out opposite; by implication (causatively), to manifest; figuratively, to announce (always by word of mouth to one present); specifically, to expose, predict, explain, praise

Thoughts > Strong's > communion, i.e. (reflexively) meditation

Please consider the Septuagint's translation of this verse > *For, behold, I am he that strengthens the thunder, and creates the wind, and **proclaims to men his Christ**, forming the morning and the darkness, and mounting on the high places of the earth, The Lord God Almighty is his name.*

Please take a look at the two different translations of the phrase in this verse in the light of a very familiar passage:

Amos 4:13 (NASB) > *and declares to man what are His thoughts*

Amos 4:13 (Septuagint) > *and proclaims to men his Christ*

John 1:1 (NASB) > *In the beginning was the **Word**, and the Word was with God, and the Word was God.*

Word > logos > (Vincent) > This expression is the keynote and theme of the entire gospel. Λόγος is from the root λεγ, appearing in λέγω, the primitive meaning of which is to lay: then, to pick out, gather, pick up: hence to gather or put words together, and so, to speak. Hence λόγος is, first of all, a collecting or collection both of things in the mind, and of words by which they are expressed. It therefore signifies both the outward form by which the inward thought is expressed, and the inward thought itself.

As signifying the outward form it is never used in the merely grammatical sense, as simply the name of a thing or act, but means a word as the thing referred to: the material, not the formal part: a word as embodying a conception or idea.