

*Book of Amos*  
(NASB)

*Chapter 5:18-27*

<sup>18</sup> *Alas, you who are longing for the day of the LORD, for what purpose will the day of the LORD be to you? It will be darkness and not light;* <sup>19</sup> *As when a man flees from a lion and a bear meets him, or goes home, leans his hand against the wall and a snake bites him.* <sup>20</sup> *Will not the day of the LORD be darkness instead of light, even gloom with no brightness in it?*

**Alas** > Uteley > This is literally "woe" (*hoy*). This is an interjection of grief and mourning over the dead (cf. Amos 5:16; Jer. 22:18; 34:5).

McGee > Amos uses here the expression, "the day of the LORD." Joel is the one who introduced this subject in prophecy, and every one of the prophets after him has something to say about it. Many people have thought that the Day of the Lord refers to the Millennium; in fact, at the beginning of my theological training that is what I was taught. Joel was very careful (and Amos will be also) to say that the Day of the Lord is not light but it is darkness. The Day of the Lord begins with judgment and moves on to the coming of Christ to establish His Kingdom here upon this earth.

**Joel 2:1-2a** > <sup>1</sup> *Blow a trumpet in Zion and sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming; indeed, it is near,* <sup>2</sup> *A day of darkness and gloom, a day of clouds and thick darkness.*

**Joel 2:30-32** > <sup>30</sup> *I will display wonders in the sky and on the earth, blood, fire, and columns of smoke.* <sup>31</sup> *The sun will be turned into darkness, and the moon into blood, before the great and awesome day of the Lord comes.* <sup>32</sup> *And it will come about that everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be those who escape, just as the Lord has said, even among the survivors whom the Lord calls.*

**As when a man flees ...** > Constable > The Israelites may have thought they had escaped one enemy, but they would have to face another.

**The Day of the Lord** > The Day of the Lord is clearly characterized by a pouring out of **divine wrath** on God's enemies. Imagery of natural disaster, devastating military conquest, and supernatural calamity is connected to Day of the Lord references. (*Joel 2:1-2; Amos 5:18-20; Zech 1:14-15*).

On the other hand, the day is also characterized by a pouring out of **divine blessing** upon God's people. (*Isa 4:2-6; 30:26; Hos 2:18-23; Joel 3:9-21; Amos 9:11-15; Mic 4:6-8; Zeph 2:7; Zech 14:6-9*).

Thus, while divine judgment is certainly a prominent theme in the Day of the Lord, it is only part of the picture.

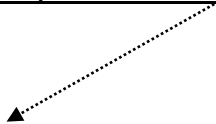
The **dual nature** of the Day of the Lord is further illumined by its purposes. The writing prophets describe the Day of the Lord as coming so that people might turn from idols (*Isa 2:18, 20*) and turn to Yahweh (*Joel 2:12-14*). Those recognizing the severity of the day will cry for God's mercy (*Joel 2:17*), call on the name of the Lord to be saved (*Joel 2:32*), and seek refuge in the Rock (*Isa 2:21*).

All of the above purposes highlight the blessing of this day for those who have responded appropriately.

Ultimately, all the nations will recognize Yahweh in that day (*Joel 3:17*), but then it will be too late for those destined to destruction and death (*Zeph 2:12-14*). The example of the nations provides a clear picture of the dark side to this same day that is a blessing for others

***In sum, an accurate presentation of the Day of the Lord requires us to recognize that the day has two sides to its nature.*** Sometimes one side is prominent, sometimes the other. This should not come as a surprise to those who know the nature of the God who is behind the nature of the day. If the Day of the Lord is ultimately a demonstration of God's sovereign rule, we would expect to see both wrath and blessing simultaneously.

Sunukjian > The central focus of the fourth message is the call for individual repentance:

- Description of certain judgment (vv. 18-20)
  - Accusation of religious hypocrisy (vv. 21-23)
    - *Call for individual repentance* (vv. 24) 
  - Accusation of religious hypocrisy (vv. 25-26)
- Description of certain judgment (v. 27)

Wiersbe > Amos looked ahead and gave three descriptions of "the day of the LORD."

1. First, it would, first of all, be a day of despair and mourning. "Woe to you who long for the day of the LORD!" (*Amos 5:18a NIV*).
2. Second, it would be a day of darkness (vv. 18b, 20). God had warned that He was about to pass through their midst (v. 17), but not "pass over" as He had in Egypt.

This time He was coming to judge His own people; and as there was darkness for three days prior to that first Passover (Ex. 12:12), so “the day of the LORD” would bring darkness.

3. Third, it would be a day of doom (Amos 5:19). There would be no escaping God’s wrath because there were no hiding places!

*<sup>21</sup> “I hate, I reject your festivals, nor do I delight in your solemn assemblies. <sup>22</sup> “Even though you offer up to Me burnt offerings and your grain offerings, I will not accept them; and I will not even look at the peace offerings of your fatlings. <sup>23</sup> “Take away from Me the noise of your songs; I will not even listen to the sound of your harps.*

**Isaiah 1: 1-17** > <sup>10</sup> Hear the word of the Lord, You rulers of Sodom; listen to the instruction of our God, you people of Gomorrah! <sup>11</sup> “What are your many sacrifices to Me?” says the Lord. “I have had enough of burnt offerings of rams and the fat of fattened cattle; and I take no pleasure in the blood of bulls, lambs, or goats. <sup>12</sup> When you come to appear before Me, who requires of you this trampling of My courtyards? <sup>13</sup> Do not go on bringing your worthless offerings, incense is an abomination to Me. New moon and Sabbath, the proclamation of an assembly— I cannot endure wrongdoing and the festive assembly. <sup>14</sup> I hate your new moon festivals and your appointed feasts, they have become a burden to Me; I am tired of bearing them. <sup>15</sup> So when you spread out your hands in prayer, I will hide My eyes from you; yes, even though you offer many prayers, I will not be listening. Your hands are covered with blood.

<sup>16</sup> “Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Stop doing evil, <sup>17</sup> Learn to do good; seek justice, rebuke the oppressor, obtain justice for the orphan, plead for the widow’s case.

**Hosea 6:6** > For I desire loyalty rather than sacrifice, and the knowledge of God rather than burnt offerings.

**1 Samuel 15:22** > <sup>22</sup> Samuel said, “Does the Lord have as much delight in burnt offerings and sacrifices As in obeying the voice of the Lord? Behold, to obey is better than a sacrifice, and to pay attention is better than the fat of rams.

**Proverbs 21:3** > <sup>3</sup> To do righteousness and justice is preferred by the Lord more than sacrifice.

**Psalms 51:16 -17** > <sup>16</sup> For You do not delight in sacrifice, otherwise I would give it; You do not take pleasure in burnt offering. <sup>17</sup> The sacrifices of God are a broken spirit; a broken and a contrite heart, God, You will not despise.

**Delight** > Utley > The term "delight" is literally "smell," which refers to the Mosaic phrase "soothing aroma," denoting YHWH's acceptance of a sacrifice

**Burnt offerings ... Grain offerings ... Peace offerings** > Constable > "Burnt offerings" and "grain offerings" were voluntary, and expressed the worshipper's personal dedication to Yahweh and the dedication of his or her works to the LORD. "Peace offerings" were also voluntary and expressed appreciation for the fellowship that God had made possible for His redeemed people. All three of these offerings were sweet-smelling to the LORD,

**Take away from me** > Barnes > Literally, "from upon Me," that is, from being a burden to Me, a weight on Me.

**Noise** > Strong's > a noise, tumult, crowd; also disquietude, wealth -- abundance, company, many, multitude, multiply, noise, riches, rumbling, sounding, store, tumult.

<sup>24</sup> *"But let justice roll down like waters and righteousness like an ever-flowing stream.*

Sunukjian > In verses 23-24 the verbs "away" and "let ... roll" are singular, whereas in verses 21-22 the pronouns "your" and "you" are plural. This indicates a shift from national accusation (vv. 21-22) to individual invitation (vv. 23-24).

The Septuagint translates this verse as ... *But let judgment roll down as water, and righteousness as an impassable torrent.*

<sup>25</sup> *"Did you present **Me** with sacrifices and grain offerings in the wilderness for forty years, O house of Israel? <sup>26</sup> You also carried along Sikkuth your king and Kiyyun, your images, the star of your gods which you made for yourselves.*

**Me** > (Barnes) God does not say that they did not offer sacrifice at all, but that they did not offer unto "Him." The "unto Me" is emphatic. If God is not served wholly and alone, He is not served at all.

**You also carried along Sikkuth your king and Kiyyun, your images, the star of your gods which you made for yourselves.** > Utley > The NASB reflects the Hebrew spelling which is a combination of the consonants of the name of the star god, but the vowels from the Hebrew word "abominations" (BDB 1055, JPSOA footnote). This was a common way for Hebrew scribes to ridicule the names of gods, kings, and nations (e.g., Sikkuth).

(Where was the leadership? What does this message tell us about the Spiritual Gifts?)

*<sup>27</sup> Therefore, I will make you go into exile beyond Damascus," says the LORD, whose name is the God of hosts.*