

*Book of Amos*  
(NASB)

*Chapter 8:1-14*

<sup>1</sup> *This is what the Lord GOD showed me, and behold, there was a basket of summer fruit.* <sup>2</sup> *And He said, "What do you see, Amos?" And I said, "A basket of summer fruit." Then the LORD said to me, "The end has come for My people Israel. I will not spare them any longer.*

**A basket of summer fruit ... end** > Wiersbe > Just as this fruit was ripe for eating, the nation of Israel was ripe for judgment. The Hebrew word translated "summer" or "ripe" in verse 1 (qayis) is similar to the word translated "end" in verse 2 (qes). It was the end of the harvest for the farmers, and it would be the end for Israel when the harvest judgment came

Utley > These two words would have been pronounced the same way

MacLaren > We have first to note the vision and its interpretation. It is such as a countryman, 'a dresser of sycamore trees' would naturally have. Experience supplies forms and material for the imagination, and moulds into which God-given revelations run.

Barnes > A basket of summer fruit - The fruit was the latest harvest in Palestine. When it was gathered, the circle of husbandry was come to its close. The sight gives an idea of completeness. The symbol, and the word expressing it, coincide.. So the harvest of Israel was come. The whole course of God's providences, mercies, chastenings, visitations, instructions, warnings, in spirations, were completed. "What could have been done more to My vineyard, God asks **Isaiah 5:4**, that I have not done in it?"

(The Lord, through Isaiah, is speaking to the Southern Kingdom in this passage ... with the beginning of a similar warning) **Isaiah 5:3-4** > <sup>3</sup> "And now, you inhabitants of Jerusalem and people of Judah, judge between Me and My vineyard. <sup>4</sup> What more was there to do for My vineyard that I have not done in it? Why, when I expected it to produce good grapes did it produce worthless ones?"

**I will not spare them any longer** > MacLaren > Observe the repetition, from the preceding vision, of 'I will not pass by them any more.'

Utley > This phrase is very emphatic. Literally, it is "I will never again pass by them."

<sup>3</sup> *The songs of the palace will turn to wailing on that day," declares the Lord GOD. "The corpses will be many; in every place they will throw them out. Hush!"*

**The songs of the palace will turn to wailing** > Barnes translates the word exactly right > *The songs of the temple shall be howlings* - Literally, "shall howl."

**The corpses will be many; in every place they will throw them out** > We have to go to Chapter 9 to get a better understanding of what just happened here.

**Amos 9:1** > <sup>1</sup> *I saw the Lord standing beside the altar, and He said, "Strike the pillar capitals so that the thresholds will shake and break them on the heads of them all!"*

**The corpses will be many** > Barnes > literally, "Many the corpse in every place."

<sup>4</sup> *Hear this, you who trample the needy, to put an end to the humble of the land,*  
<sup>5</sup> *saying,*

- *"When will the new moon be over, so that we may sell grain;*
- *and the Sabbath, so that we may open the wheat market,*
  - Remember the Sunday "Blue laws"?
  - Have you seen the abuse aimed at Chick-f-lay?
- *to make the ephah smaller and the shekel bigger,*
  - Have you had a Hershey Chocolate bar recently?
  - How many times have you opened a box of something only to find that is was mostly plastic holding the product up against the cellophane?
  - Or the amount of air in a bag of chips?
  - Mays > Archaeologists have found at Tirzah, the first capital of Israel (1 Kings 14:17; 15:21, 33; et al.), the remains of shops from the eighth century B.C. that contain two sets of weights: one for buying and one for selling.
- *and to cheat with dishonest scales,*
- <sup>6</sup> *so as to buy the helpless for money,*
- *and the needy for a pair of sandals,*
- *and that we may sell the refuse of the wheat?"*
  - Barnes > Literally, the "falling of wheat," that is, what fell through the sieve, either the bran, or the thin, unfilled, grains which had no meal in them. This they mixed up largely with the meal, making a gain of that which they had once sifted out as worthless; or else, in a time of dearth, they sold to people what was the food of animals, and made a profit on it.
  - Utley > These wealthy merchants sank so low as to sell grain mixed with husk, dirt, pebbles, etc. With profits from these fraudulent sales they purchased more slaves! Therefore, the poor paid for the exploitation of the poor!

Wiersbe > The first tablet of the law has to do with our relationship to God and the second tablet with our relationship to others, and Israel had rebelled against both.

**Hear** > Utley > This is the Hebrew term *Shema*. It means "to hear so as to do."

**Hear this, you who trample the needy, to put an end to the humble of the land** > Bartlett > The fact that Amos was still speaking God's message to the people meant that God was giving them a further opportunity to repent.

(But that opportunity would be gone in the future ... read verses 11-12 > <sup>11</sup> "Behold, days are coming," declares the Lord GOD, "When I will send a famine on the land, not a famine of bread or a thirst for water, but rather for hearing the words of the LORD.

<sup>12</sup> People will stagger from sea to sea and from the north even to the east; they will roam about to seek the word of the LORD, but they will not find it.)

**Trample** > The KJV translates the word as "swallow". Strong's as "crush, trample upon". The NASB translates the word in various verses as "crushed (1), pant (1), trample (1), trampled (2), tramples (1). Barnes extends the word "pant" by relaying an interesting verse that takes our thoughts in an even sadder direction. The rich were "longing" for even the scraps they had yet to take from the poor.

**Job 7:2** > <sup>2</sup> As a slave pants for the shade,

<sup>7</sup>The LORD has sworn by the **pride** of Jacob, "Indeed, I will never forget any of their deeds. <sup>8</sup> Because of this will the land not quake, and everyone who lives in it mourn? Indeed, all of it will rise up like the Nile, **and it will be tossed about and subside like the Nile of Egypt.**

**Pride** > Strong's > exaltation

Wiersbe > vv. 7–14). The prophet used four pictures to describe the terror of the coming judgment.

- The first was that of an **earthquake (Amos 8:8)** with the land heaving like the rising waters of the Nile River.
- God would also visit them with **darkness (Amos 8:9)**, perhaps an eclipse. (There was one in 763 BC.)
- The third picture is that of a **funeral (Amos 8:10)**, with all their joyful feasts turned into mourning and wailing.
- Finally, the judgment would be like a **famine (Amos 8:11–14)**, not only of literal food but also **of spiritual nourishment.**

**And it will be tossed about and subside like the Nile of Egypt** > Barnes > literally, "shall toss to and fro" as the sea, "and sink as the river of Egypt." The prophet represents the land as heaving like the troubled sea.

Uteley sends us back to **Amos 1:1** to see the first mention of this earthquake. It was surely coming!

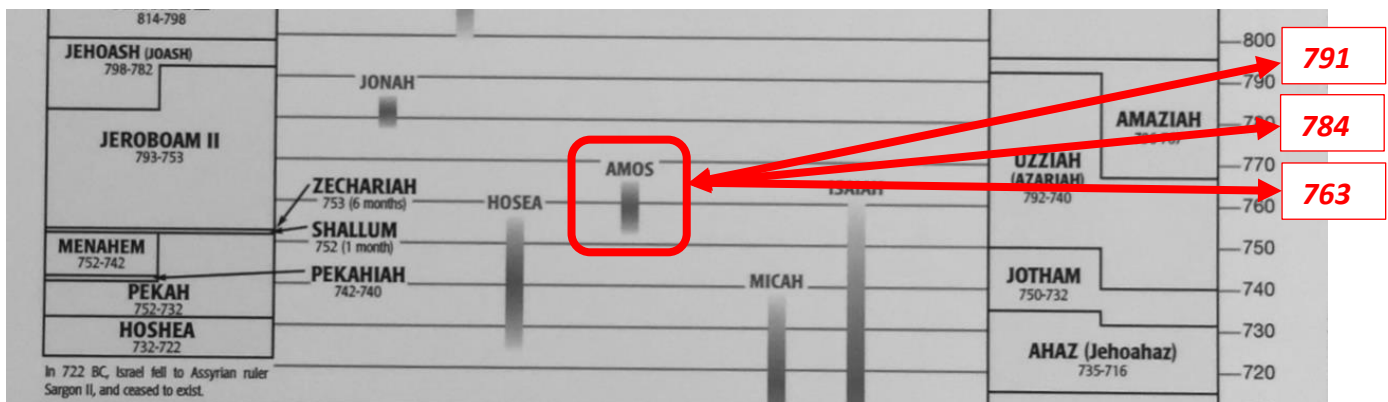
**Amos 1:1** > <sup>1</sup> *The words of Amos, who was among the shepherders from Tekoa, which he saw in visions concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.*

<sup>9</sup> *And it will come about on that day," declares the Lord GOD, "That I will make the sun go down at noon, and make the earth dark in broad daylight.*

Sunukjian > Eclipses in 784 B. c. and 763 B.C. would have enabled Amos' hearers to imagine the eerie fear and panic of such a time. Then in the midst of earthquake (8:8) and darkness the avenging Lord would begin His decimation of the people (cf. 5:2-3; 6:9-10; 8:3).

Ussher suggests, if true, a different coincidence. "There was an eclipse of the sun of about 10 digits in the Julian year 3923 (791 b.c.,) June 24, in the Feast of Pentecost

Constable > The figure of "the sun" going "down at noon" was particularly appropriate, since Jeroboam's reign was the zenith of Israel's prosperity, power, and glory.



Bartlett > (VERY interesting comment!) As the Son of God suffered God's wrath and punishment for sin in our place, the whole earth was darkened from midday until 3 p.m. (Luke 23:44 - 45). This was no solar eclipse, since Passover was always at the time of the full moon.

<sup>10</sup> *Then I will turn your festivals into mourning, and all your songs into songs of mourning; and I will put sackcloth around everyone's waist, and baldness on every head. And I will make it like a time of mourning for an only son, and the end of it will be like a bitter day.*

<sup>11</sup> *“Behold, days are coming,” declares the Lord GOD, “When I will send a famine on the land, not a famine of bread or a thirst for water, but rather for hearing the words of the LORD.*

Barnes > Saul, in his extremity, "inquired of the Lord and He answered him not, neither by dreams, nor by Urim, nor by prophets" **1 Samuel 28:6.**

**1 Samuel 28:1-19** > <sup>3</sup> *Now Samuel was dead, and all Israel had mourned him and buried him in Ramah, his own city. And Saul had removed the mediums and spiritists from the land.*

<sup>4</sup> *So the Philistines assembled and came and camped in Shunem; and Saul gathered all Israel together, and they camped in Gilboa.* <sup>5</sup> *When Saul saw the camp of the Philistines, he was afraid and his heart trembled greatly.* <sup>6</sup> *So Saul inquired of the LORD, but the Lord did not answer him, either in dreams, or by the Urim, or by the prophets.*

<sup>7</sup> *Then Saul said to his servants, “Find for me a woman who is a medium, so that I may go to her and inquire of her.” And his servants said to him, “Behold, there is a woman who is a medium at En-dor.”*

<sup>8</sup> *Then Saul disguised himself by putting on different clothes, and went, he and two men with him, and they came to the woman by night; and he said, “Consult the spirit for me, please, and bring up for me the one whom I shall name for you.”* <sup>9</sup> *But the woman said to him, “Behold, you know what Saul has done, that he has eliminated the mediums and spiritists from the land. Why are you then setting a trap for my life, to bring about my death?”* <sup>10</sup> *So Saul swore an oath to her by the LORD, saying, “As the LORD lives, no punishment shall come upon you for this thing.”*

<sup>11</sup> *Then the woman said, “Whom shall I bring up for you?” And he said, “Bring up Samuel for me.”* <sup>12</sup> *When the woman saw Samuel, she cried out with a loud voice; and the woman spoke to Saul, saying, “Why have you deceived me? For you are Saul!”*

<sup>13</sup> *But the king said to her, “Do not be afraid; but what do you see?” And the woman said to Saul, “I see a divine being coming up from the earth.”* <sup>14</sup> *He said to her, “How does he appear?” And she said, “An old man is coming up, and he is wrapped in a robe.” Then Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage.*

<sup>15</sup> *And Samuel said to Saul, “Why have you disturbed me by bringing me up?”*

Saul replied, "I am very distressed, for the Philistines are waging war against me, and God has abandoned me and no longer answers me, either through prophets or in dreams; therefore, I have called you, so that you may let me know what I should do."

<sup>16</sup> Samuel said, "But why ask me, since the LORD has abandoned you and has become your enemy? <sup>17</sup> And the LORD has done just as He spoke through me; for the LORD has torn the kingdom from your hand and given it to your neighbor, to David. <sup>18</sup> Just as you did not obey the LORD and did not execute His fierce wrath on Amalek, so the LORD has done this thing to you this day.

<sup>19</sup> Furthermore, the LORD will also hand Israel along with you over to the Philistines; so tomorrow you and your sons will be with me. Indeed, the LORD will hand the army of Israel over to the Philistines!"

Utley > This shows a frantic but futile search for God. What shocking imagery! God has been seeking mankind in love, but there will come a day when they will not be able to find Him. Humans were created to need fellowship with God (cf. Gen. 1:26-27). Hell is the removal of the possibility of being with Him!

<sup>12</sup> People will **stagger from sea to sea** and from the **north even to the east**; they will roam about to seek the word of the LORD, but they will not find it. <sup>13</sup> On that day the beautiful virgins and the young men will faint from thirst.

**Stagger** > Strong's > to quiver, wave, waver, tremble, totter

**From sea to sea** > Barnes > from the sea of Galilee to the Mediterranean

**North even to the east** > Barnes > from the north even to the sunrising

What would we normally say? Why not "South"

Barnes, again, > Amos does not mention "the south," because "there" alone, where they might have found, where the true worship of God was, they did not seek. Had they sought God in Judah, instead of seeking to aggrandize themselves by its subdual, Tiglath-pileser would probably never have come against them.

<sup>14</sup> As for those who swear by the guilt of Samaria, and say, '**As your god lives, Dan,**' and, '**As the way of Beersheba lives,**' they will fall and not rise again."

**As your god lives, Dan ... As the way of Beersheba lives** > Amos is prophesying in Bethel ... the third of the false god locations. His prediction (from the Lord) > *they will fall and not rise again.*