

Amos 3-9

1 3 17

KINGS OF ISRAEL (NORTHERN KINGDOM)

930-722 BC

No.	King	Date BC	Bad/ Good	Years Reigned	Relation to Predecessor	End of Reign	Scripture Reference
1	Jeroboam I	930-909	B	22		Stricken by God	1 Kg 11:26-14:20
2	Nadab	909-908	B	2	Son	Killed by Baasha	1 Kg 15:25-28
3	Baasha	908-886	B	24	Son of Ahijah	Died	1 Kg 15:27-16:7
4	Elah	886-885	B	2	Son	Killed by Zimri	1 Kg 16:6-14
5	Zimri	885	B	7 days	Captain of Chariot	Suicide by Fire	1 Kg 16:9-20
6	Tibni	885-880	B	7	Son of Ginath	Died	1 Kg 16:21-22
7	Omri	885-874	B	12	Captain of Army	Died	1 Kg 16:23-28
8	Ahab	874-853	B	22	Son	Wounded in Battle	1 Kg 16:28-22:40
9	Ahaziah	853-852	B	2	Son	Fell to His Death	1Kg 22:40-2Kg 1:18
10	Joram	852-841	B	12	Brother	Killed by Jehu	2 Kg 3:1-9:25
11	Jehu	841-814	B	28	(none)	Died	2 Kg 9:1-10:36
12	Jehoahaz	814-798	B	17	Son	Died	2 Kg 13:1-9
13	Jehoash	798-782	B	16	Son	Died	2 Kg 13:10-14:16
14	Jeroboam II	793-753	B	41	Son	Died	2 Kg 14:23-29
15	Zechariah	753	B	6 months	Son	Killed by Shallum	2 Kg 14:29-15:12
16	Shallum	752	B	1 month	(none)	Killed by Menahem	2 Kg 15:10-15
17	Menahem	752-742	B	10	(none)	Died	2 Kg 15:15-22
18	Pekahiah	742-740	B	2	Son	Killed by Pekah	2 Kg 15:22-26
19	Pekah	740-732	B	20	Captain of Army	Killed by Hoshea	2 Kg 15:27-31
20	Hoshea	732-722	B	9	(none)	Exile to Assyria	2 Kg 15:30-17

Israelite Kings Date Chart

(Based on the chronology of John Bright)

Dennis Bratcher

The United Monarchy				
Dates (BC)	Kingdom of the Israelites			
1020-1000	Saul			
1000-961	David			
961-922	Solomon			
The Divided Kingdoms				
Dates (BC)	Israel (Northern)		Judah (Southern)	Dates (BC)
922-901	Jeroboam I		Rehoboam	922-915
			Abijah	915-913
901-900	Nadab		Asa	913-873
900-877	Baasha			
877-876	Elah		Jehoshaphat	873-849
876	Zimri	Tibni		
876-869	Omri			
869-850	Ahab			
850-849	Ahaziah			
849-843	Joram (Jehoram)		Jehoram	849-843
			Ahaziah	843
843-815	Jehu		Athaliah (non-Davidic Queen)	843-837
815-802	Jehoahaz		Joash	837-800
802-786	Jehoash (Joash)		Amaziah	800-783
786-746	Jeroboam I		Uzziah (Azariah)	783-742
746-745	Zachariah		Jotham (co-regent)	750-742
745	Shallum		Jotham (king)	742-735
745-737	Menahem			
737-736	Pekahiah			
736-732	Pekah			
732-724	Hoshea		Ahaz	735-715
721	Fall of Samaria		Hezekiah	715-687
			Manasseh	687-642
			Amon	642-640
			Josiah	640-609
			Jehoahaz	609
			Jehoikim (Eliakim)	609-598
			Jehoiachin (Jeconiah)	598-597
			Zedekiah (Mattaniah)	597-587

Amos

- **Amos 3:1-6**
- *Amos* is speaking to the northern kingdom (*Israel*) which is doubly culpable because they not only were doing wrong but knew better
- The answer to Amos' seven questions is "no!"
- *Amos* is saying that because of their actions some bad stuff is coming upon *Israel* and it is coming from the "hand of God" (the LORD – *YAHWEH*)

Amos (Cont)

- **Amos 3:7-9**

- Assyria is in the North and Egypt is in the South
- Samaria is the name of the capital city of the northern kingdom (Israel) and is also used to refer to that kingdom
- Remember, Israel is the “Napa Valley” of the regions, rich in grapes, olives, and dates
- Samaria is pinched between Assyria and Egypt because when they want to attack each other they must pass through and often capture Samaria

Amos (Cont)

- It is the natural meeting place for great battles and wars
- Amos is calling on both nations to come and settle their differences on the mountains of Samaria
- When we get to the New Testament only the remnant of Israel will be known as Samara

Amos (Cont)

- **Amos 3:10-12**

- Amos tells them that only a tiny piece of the land will be left to them
- It is like a shepherd running after a lion who has seized a lamb and all that is left to rescue is a single hoof or an ear
- That is what will be left of the remnant of the 10 tribes of Israel when they are mixed with all sorts of pagan tribes
- This is Amos' prophecy of the remnant

Amos (Cont)

- **Amos 3:13-15**

- The “House of Jacob” is another name for the northern kingdom
- Jacob was renamed Israel
- Not understanding the historical setting of the civil war causes many to become confused when reading the prophets, particularly as they use many different names for the same people or places
- Bethel is one of the two places where a golden calf was set up for worship by Jeroboam I

Amos (Cont)

- **Amos 4:1-6**

- This may be a reference to the large women or wives of the aristocracy
- He is also referring to the pagan festivals of the North
- Another example of synonymous parallelism
 - Cleansing of teeth in all your cities and a lack of bread in all your places
 - Yet you did not return to me says the Lord, was expected to bring about repentance
- They do not need a dentist!
- He is talking about a coming famine when they will not have any food
- Suffering brings repentance

Amos (Cont)

- **Amos 4:7-13**

- The Lord sent them a drought like one of the plagues of *Egypt*
- Next he speaks of war
- But even with the prediction of drought, famine, and war Amos is just warming up!

Amos (Cont)

- **Amos 5:1-5**

- In the Old Testament we find an entire book on “*Lamentations*”
- There is also the *Lamentations of Jeremiah* on the destruction of Jerusalem
- Here Amos is stating that God is going to take a “tithe” of the people of *Israel*
- There will be a “remnant” of 10% of the people
- The Lord is telling them not to go to these pagan holy places like the pagan temple at *Bethel*
- God is calling them to seek Him

Amos (Cont)

- **Amos 5:6-9**

- The “House of Joseph” is another name for the Northern kingdom (*Israel, Samaria, Jacob*)
- Remember that the first King of *Israel* was *Jeroboam* and he was from the tribe of *Ephraim* who was a son of *Joseph*
- When one traveled north from Judah, the first tribal allotment belonged to the tribe of *Ephraim*

Amos (Cont)

- The first thing the prophets tried to do when converting a pagan people from polytheism was to demonstrate that their God was the one true all-powerful God
- We see this in the *Exodus* story as the first thing God reveals to *Moses* is His power
- He is the mightiest God and has more power than any of the pagan gods
- He is the only one they need to “fear”

Amos (Cont)

- The first stage of Monotheism is convincing the polytheist that there is only one God
- Then once they fear Him, you reveal to them that He is the only one to be feared and the rest of the gods are nonsense
- Amos is showing the people of *Israel* the great power and might of the true God of *Israel*
- God is starting over again with these people
 - Fear Yahweh and him alone

Amos (Cont)

- **Amos 5:10-12**

- It appears that the people are not interested in truth or justice
- The wise men at the city gate do not want to hear from Amos
- This phrase should remind us of the promise of God to the *Israelites* before they entered into the Promised Land (**Du 6:10-15; 36-41; Joshua 24:13***)
- But here *Amos* is stating the opposite to them

Amos (Cont)

- This means that the people of *Israel* will be taken away into captivity
- What will happen to them is the same thing that happened to the pagans who were living in the “Promised Land” when the *Hebrew* people entered it under the leadership of *Joshua*

Amos (Cont)

- **Amos 5:13-17**

- *Amos* tells them that if they become righteous and repent, God will be with them
- But if not, God will oppose them
- Here we see him talking about the remnant of *Joseph*

Amos (Cont)

- **Amos 5: 18-24**

- It looks like the people of Israel are hoping for “the day of the Lord”
- The people were crying for *Yahweh* to come and deliver them from their enemies like He did in the old days
- *Amos* was pointing out that what they sought in the “day of the Lord” was not what they thought it would be
- If God came for his enemies, they would be consumed

Amos (Cont)

- It seems as though as polytheists they were worshiping *Yahweh* as one of many gods!
- *Amos* is telling them that this is not OK with God
- God is not seeking sacrifices to make Him happy because He is not a pagan god who needed to be fed
- Here we see that God desires righteousness more than sacrifice
- Sacrifice is something that one does as a sign of repentance of sin
 - Go back to 1st Samuel 15:22-23*

Amos (Cont)

- **Amos 5:25-27**

- *Amos* is telling them to pick up their pagan idols and leave the land
- He tells them not to leave their idols in *Israel* and as they go into exile they should take their idols and get out of town

Amos (Cont)

- **Amos 6:1-14** depicts the ways that the Exile will happen

Amos (Cont)

- **Amos 7:1-9**
- Begins the “oracles of judgment”
- Also in this section *Amos* presents a brief autobiographical section depicting what will happen to them in the future

Amos (Cont)

- **Amos 7:10-11**

- He prophesies about the destruction in the North including the destruction of the idols and of King *Jeroboam II*
- *Amaziah* is a priest in the pagan temple at *Bethel* where one of the golden calves is located
- *Amaziah* is complaining that Amos is stating that the king is going to die and that the northern kingdom is going into exile
- He is complaining that this is not appropriate language to be used when discussing the king

Amos (Cont)

- **Amos 7:12-13**

- *Amaziah* tells *Amos* to go home (to *Judah*) and make his living down there
- In many places, there were professional prophets who did nothing but prophesy
- *Isaiah* is one of these prophets
- So *Amaziah* is telling *Amos* to go and make his living prophesying in the South where they practice monotheism
- He tells him never to prophesy at *Bethel* again for it is the king's sanctuary and it contains the temple of the Northern kingdom

Amos (Cont)

- *Amos* responds to *Amaziah* that he is not a professional prophet and that prophecy is not his profession
- He tells him that he is a herdsman and dresser of sycamore trees
- And that he is a very poor man

Amos (Cont)

- **Amos 7:14-17**

- *Amos* tells *Amaziah* that he was down in the south minding his own business when *Yahweh* called him and gave him the mission to go and prophesy to the Northern kingdom
- The “house of Isaac” is another name for Israel
- *Amos* concludes by pointing out that he was called to prophesy specifically to *Amaziah*

Amos (Cont)

- **Amos 8:1-5**

- Summer fruit comes at the end of the harvest season
- Then Amos chastises the people of Israel for rushing the Sabbath
 - There is the weekly Sabbath
 - Every new moon is a Sabbath
- Each Sabbath required rest and rejoicing
- But these pagans are eager to get through them so they could get back to selling
- They knew that many of the people still worshiped Yahweh and would not buy on the Sabbath or on the new moon
- We see some of that same logic today when we wish for a short homily so we can get to the football game!

Amos (Cont)

- **Amos 8:1-11**

- So it is like river and its waves are over the entire land, like the surface of the water
- When Amos speaks of the sun going down at noon, he is saying that the day is going to be turned into night
- That is something we will see at the crucifixion of Jesus
- Everything will be reversed: day turned into night; good into evil, feast into mourning, songs into lamentation

Amos (Cont)

- As we saw in **Amos 7:12** where *Amos* was told to go home, God gives them what they asked for
- He is going to give them a famine from the word of the Lord
- His word will no longer be heard in *Israel*
- The prophets will finally cease to come to the North
- This will be a major theme of the New Testament and we will also see it reflected in the book of *Isaiah*
- This will be why Jesus will speak in parables to the people

Amos (Cont)

- **Amos 8:12-14**

- He prophesies that they will wander from the dead sea to the Mediterranean
- *Ashimah* is one of the goddesses of Samaria
- They will fall and never rise again

Amos (Cont)

- **Amos 9:1-9**

- *Amos* promises more destruction
- The Lord God is all-powerful and they have become just like the other pagan nations
- The “house of *Jacob*” is once again the name for *Israel*
- Finally, you get the “good news” from *Amos* where he says that God will not destroy them all
- There is going to be a remnant

Amos (Cont)

- **Amos 9:10-15**

- The “booth of David” is the “house of David” or the dynasty in the South
- The coming days are the good news of *Amos*
- Again, Amos is much different than the other prophets because he weights his message very heavily in the direction of gloom and doom
- The others seem to have a much greater balance between the gloom and hope
- Here we see death and destruction to the bitter end which is a bit depressing if you were among the people of *Israel* who were living during the reign of *Jeroboam II*

Transition

- We will briefly return to **2nd Kings 15:8f** to set the stage for the next prophet - *Hosea*