

Tuesday Evening Bible Study  
Series #8: The Minor Prophets  
Session #9: Amos, Chapters 7-9  
Tuesday, March 7, 2017

## Outline of Amos

- A. Superscription (1:1)
- B. A speech against the nations & peoples (1:2 – 2:16)
- C. Oracles against Israel (Chapters 3-6)
- D. Amos' visions (Chapters 7-9)

## Summary of Chapters 7-9

In Chapter 7, Amos says, in effect, "I am not a paid consultant and not part of the union. The Lord sent me to do this!" Amos goes to the north and warns that bad things are coming. The prophet shares visions of Israel's coming doom as well as a prophecy of restoration. In one of these visions, the Lord drops a plumb line in the middle of Israel to show how Israel is not lining up with God's covenant. The visions continue in Chapters 8 and 9. The fourth vision, found in chapter 8, is the indictment of Israel. The fifth vision is in chapter 9, along with the prophecy of the restoration of the Davidic dynasty. Just as the prophet Amos pointed to injustices and gave warnings to the people, so are there prophets among us today giving warnings about racial injustices and societal expression between the rich and the poor.

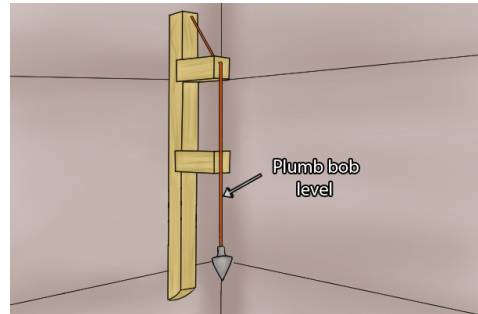
## Notes

### A. The Visions of Amos (Chapters 7-9)

#### 1. Three visions of judgment and attempted intercession (7:1-9)

- i. Judgment by locusts (7:1-3)
- ii. Judgment by fire (7:4-6)
- iii. Israel falls short: the plumb line (7:7-9)

- The Hebrew word '*anach*' translated 'plumb line' occurs only in this context, and its exact meaning is uncertain. A plumb line is a device for determining the true vertical line of a structure.
- Its use here implies that Israel's religious and political institutions do not measure up and will be destroyed.
- The "high places" were the locations of sanctuaries for legitimate worship and sacrifice until outlawed in the time of King Josiah (2 Kings 23:8)



#### 2. Amos and Amaziah (7:10-17)

- This section describes a conflict between the prophet and a priest. Although Amos is accused of conspiracy against the state, his right to prophecy is not challenged by Amaziah. In the end Amos asserts

the authority of his divine vocation against the authority of the priest.

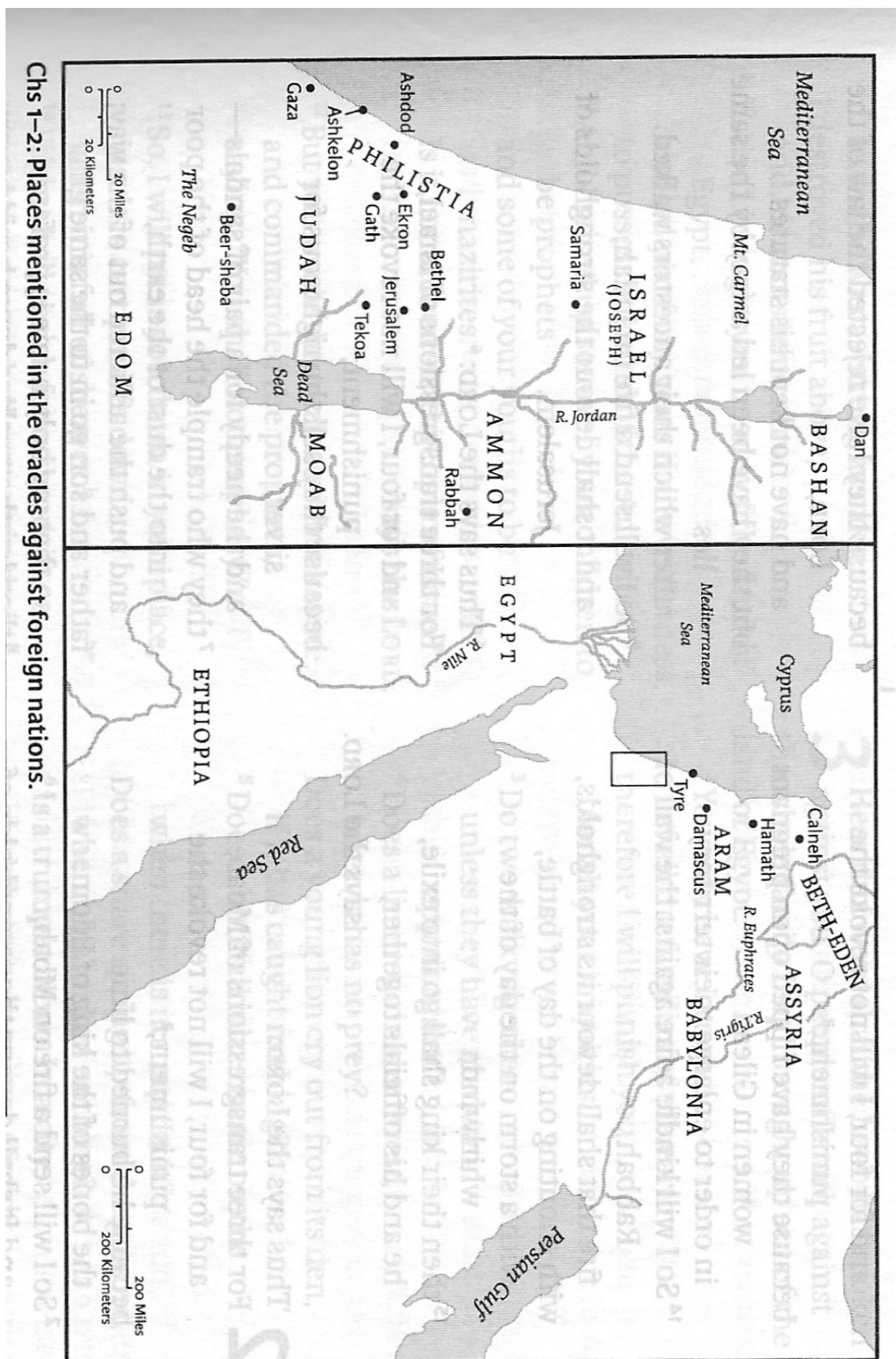
3. Further Visions and Oracles (8:1 – 9:15)
  - i. The fourth vision: summer fruit (8:1-3)
    - “summer fruit” may be a pun on another word ‘qets’ meaning ‘end.’ Some translations say ‘figs.’
  - ii. Judgment against oppressors & hypocrites of Israel (8:4-14)
    - 8:9 – “the sun go down at noon and darken the earth in broad daylight” a reference to a solar eclipse, which was a portent of the darkness of death.
    - The Lord’s withdrawal of his word is a fate worse than famine.
    - “Ashimah” may be a derogatory reference to a foreign (Syrian) deity.
    - Dan to Beer-sheba = the limits of Samaria, from the farthest north to the farthest south.
  - iii. The fifth vision (9:1-6)
    1. Israel’s fate (1-4)
      - No escape from the Lord, not even death or captivity.
      - “sea-serpent” = a dragon, chaos-personified—well known in Near Eastern mythology.
    2. A divine confession (5-6)
  - iv. Israel has no claim to special privilege (9:7-10)
    1. Divine address to the Israelites (7-8)
    2. Warning to the house of Israel (9-10)
  - v. The restoration of the Davidic Kingdom (9:11-15)
    - “booth of David” (*sukkah david*) suggests a more fragile structure than a house.

### Resources

Notes from The New Oxford Annotated Bible (NRSV), 2010

Notes from HarperCollins Study Bible (NRSV), 1989

Notes from The CEB Women’s Bible, 2016



Chs 1-2: Places mentioned in the oracles against foreign nations.