

Book note for Amos

No book note, yet.

Chapter note for Amos 1

1 Amos sheweth God's judgment upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 upon Amnon.

Amos 1:1

Jeroboam ruled Israel from **A.M. 3174-3215**. Uzziah's or Ahaziah's reign spanned Jeroboam's. 2 Ki. 15:1, 2, 8, 13.

Amos = weighted; burdened.

Amos 1:11

Which is why Esau never found an opportunity to repent. Heb. 12:16.

Amos 1:12

Job 6:19.

Chapter note for Amos 2

1 God's wrath against Moab, 4 upon Judah, 6 and upon Israel. 9 God complaineth of their unfaithfulness.

Chapter note for Amos 3

1 The necessity of God's judgment against Israel. 9 The publication of it, with the causes thereof.

Amos 3:3

Hence there's no concord between believer and unbeliever.

Chapter note for Amos 4

1 He reproveth Israel for oppression, 4 for idolatry, 6 and for their incorrigibleness.

Amos 4:4

5:5. God's sarcasm and sense of irony.

Deu. 14:28-29; 26:12.

Amos 4:5

E.g., Mat. 6:12.

Amos 4:6

That is, their teeth are clean because of the famine.

Chapter note for Amos 5

1 A lamentation for Israel. 4 An exhortation to repentance. 21 God rejecteth their hypocritical service.

Amos 5:7

Re. wormwood: (Lam. 3:19, Rev. 8:11).

Amos 5:8

Job 9:9; 38:31. Douay erroneously reads "Arcturus and Orion." Re. waters, cf. 9:6.

Amos 5:18

The day of the Lord is a 24-hour day.

Amos 5:26

Ac. 7:41-43 mentions "Moloch, and the star of your god, Remphan" (Ac. 7:43). The obvious interpretation is that Remphan is the god, and Chiun is the name of his star, here associated with various images.

Chiun = *chevan*, is the Persian name for Saturn, which in the form, *kainan*, is the Arabic and Syraic for Saturn. In Hebrew, *chiun* is said to mean "a standing," but can also mean "stablished," perhaps because it was the slowest moving of the naked-eye planets.

Remphan = shrunken; Jupiter. Egyptian for Saturn is Rephaim, giants.

The LXX reads "Remphan" back into Amos 5:26, giving further evidence that the modern LXX was written by Origen long after the New Testament was penned and used N.T. readings, inserting them back into the O. T.

Does this have anything to do with the so-called "star of David"? Who knows; to sharp-sighted observers Saturn may appear as six-pointed (because of the rings), namely, north pole, top of ring, bottom of ring, south pole, bottom of ring, top of ring on the other side.

Amos 5:27

Ac. 7:43 reads "way beyond Babylon" instead of Damascus. Stephen is not quoting the LXX but is giving a further revelation pointing to A.D. 70.

Chapter note for Amos 6

1 The wantonness of Israel, 7 shall be plagued with desolation, 12 and their incorrigibility.

Amos 6:5

-- MUSIC

Correct KJV spelling is musick. Only the U.S. spells the word music.

Amos 6:12

The word here translated as “hemlock” is everywhere else translated as “wormwood.” Everywhere else, though, wormwood is the result of God’s judgment. Here, men have taken something that is righteous and made it out to be pure poison. In other words, they have called good bad and bad good.

Chapter note for Amos 7

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumbline is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziah's judgment.

Amos 7:7

If the earth is rotating, let alone the profusion of other superimposed motions, a plumbline at the Temple, viewed from the mercy seat in the third heaven, would seldom, if ever, point to God's throne with New Jerusalem. Such a line, when seen from the throne, would aimlessly flail about. But in Scripture, this line points to God's throne, thus showing the fixity of the earth with respect to the third heaven. That God's third heaven is fixed, we shall have to take at his word, for only God the creator can supply the reference.

The plumbline, in turn, holds the plummet, a lead ball. In Isa. 28:17 this plumbline over Jerusalem connects Jesus (vss. 9-13) with the righteous on earth. In Am. 7:7 the LORD shows Amos the plumbline of Isa. 28 and prophesies that the promised tribulational desolation (Am. 7:8) "will not again pass by them any more." The "wall" of this verse, upon which stands the LORD, must be the temple wall showing the cosmological heavenly alignment of the place where God puts his name. Zechariah calls attention to this plumbline when prophesying the rebuilding of the temple (Zech. 4:10) and associates the plummet with the cosmic events of Rev. 1 through the seven candles, "for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth."

The plumbline shows that salvation comes down, as in Psa. 19, to the earth; note the symbolism of the plummet, being made of lead which is considered the basest of metals, residing closest to the earth, represents man who cannot save himself (Eph. 2:8-9). The plumbline points from earth to heaven, (Jesus being the plumbline and our way to heaven,) and it also points from heaven to earth, bringing judgment upon Jerusalem, as we see in 2 Ki. 21:13. Note that the word "line" in 2 Ki. 21:13, Psa. 19, and many other places is a geocentric notion in that it is the geocentric, diurnally rotating heavens that produce the lines.

Amos 7:13

The church becomes a chapel owned and controlled by an earthly ruler.

Chapter note for Amos 8

1 By a basket of summer fruit is shewed the propinquity of Israel's end. 4 Oppression is reprov'd. 11 A famine of the word threatened.

[**Propinquity** = proximity, nearness, kindred, similarity.]

Amos 8:11

Isa. 33:18. Modern versions, based on the counterfeit Westcott and Hort text, eventually supplant the Textus Receptus and the Authorized Holy Bible. In its context, there may be a connection between this famine and the meat of Mat. 24:45.

1 Sam. 14:24 v.f. gives a parallel to this, q.v.

Amos 8:12

Because of the famine of the WORDS (v. 11), they seek the WORD (this verse). One cannot find the word of the LORD without recognizing the words of the LORD.

Amos 8:13

Thirst for the living waters (Jn. 4:7 v.f.). As if to emphasize the cross-reference, note the proximity of Samaria in v. 14. In contrast, the woman at the well was not a "fair virgin" to start with, but her faith transformed her into one.

Chapter note for Amos 9

1 The certainty of the desolation. 11 The restoring of the tabernacle of David.

Amos 9:2

Hell is inside the earth, if they can dig into it. Gen. 11:4.

Amos 9:3

The serpent is a sea serpent.

Amos 9:6

Stories prob. refers to layers e.g., stratosphere, ionosphere, outer space, etc., ending with the phase changes from benign transparency to solid state of the firmament.

re waters: 5:8.

Amos 9:7

Re. Caphtor, see note in Gen. 10:14.

Amos 9:11

The descendents of David are likely scattered about the earth. With no home or position in Israel they are, in effect, living in tabernacles. Thus the Lord will gather them back to Israel, raising up a tabernacle for them. They are his ruins, along with the rulership of Israel, so the Lord will restore the house of David as it was in the times of David and Solomon.

Amos 9:12

The restored tabernacle of David, the restored kingdom, will again rule over Edom--what is left of them. The remnant of Edom and the remnant of the heathen are called by the Lord's name, that is, they are believers.

Amos 9:13

The land will be very fruitful, indicative of the Millennium.

Amos 9:14

Verses 14 and 15 were quoted in the House of Commons (United Kingdom) by the Puritan Sir John Halsam when Churchill and McDonald reneged on the Balfour Declaration after a threatened oil embargo by the Grand Mufti of Arabia. Whether the Rothschilds (Zionists) moved against England or whether God moved them against England, this decision marked the end of the British empire. England has been drifting into the occult ever since. By 1963, a radio news story broadcast over the pirate radio station Veronica off the coast of the Hague reported that 50% of Brittons were into one form or another of the occult.