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### **Judgment on Israel and Judah**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 or 1913 Edition  
or Roget's Thesaurus – **June 7, 2015**

## **Amos 2:4-8**

**Introduction:** The prophecies against eight nations reach their climax in this chapter where the judgments (punishments) are pronounced against **Moab** (Amos 2:1-3), against **Judah** (Amos 2:4,5), and against **Israel** (Amos 1:6-16), in which the principal thrust of Amos' great prophecy reaches its primary object.

It will appear in this chapter that Amos' words were directed against the gross social sins of that era, but also against the sins of **apostasy** from the true religion of God; and, throughout, the particular sin of fighting God by fighting God's people is repeatedly condemned.

...Morgan classified the **judgments** here as being **against** (1) injustice; (2) avarice; (3) oppression; (4) immorality; (5) profanity; (6) blasphemy; and (7) sacrilege. These violations are specifically related to the portion of the **Mosaic law** which is applicable in each case. Amos' prophecy should be accepted as sufficient proof of the prior existence of **written records** of **God's law**; and the fact that the manifest reference to the **Pentateuch**, as repeatedly made, along with the evident assumption that the things referred to were well known and universally understood by God's people, encourages the conclusion that, "The written sources in question go back to a much earlier period."

...In this chapter, Amos reached the principal object of his prophecy, i.e., the **rebuke** of Israel and the prophecy of **her destruction**. This series of judgments (Amos 1:3--2:16) is not a "collection" of separate "oracles," assembled and pieced together by some "editor" or "redactor" from some undetermined period subsequent to the times of Amos; but they constitute a very coherent, logically arranged, and skillfully presented **prophecy**, the principal import of which was directed against the **northern kingdom**. In the previous chapter, Amos cried out against the **wickedness** of Damascus, Philistia, and Tyre (Israel's pagan neighbors), then against Edom and Ammon (two of Israel's pagan relatives). In this chapter, Amos continued the prophecy against Israel's pagan kinsmen, Moab, and then very properly, and of necessity, included the prophetic denunciation of his own nation, **Judah**, including a specific revelation that **Jerusalem** too **would be** for their **sins**. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**Amos 2:1-2**, Thus saith the LORD; For **three transgressions** of **Moab**, and for **four**, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime: But I will **send (appoint)** a **fire** upon **Moab**, and it shall devour the **palaces** of Kerioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet...

**NOTE:** The New English Bible translation of this place, while being no translation whatever, nevertheless gives the **true sense** of this passage thus: For crime after crime of Moab I will **grant** them **no reprieve**, because they burnt the bones of the king of

Edom to ash. "To pursue the dead, even to the point of violating the corpse, is a mark of **peculiar hatred** and particularly offensive to the common conscience of mankind. Unrestrained hatred will not stop with death. Wycliffe's bones were dug up and burned 44 years after he died."

History reveals nothing whatever regarding this particular crime of Moab, although a Jewish tradition quoted by Jerome says: "That after this war, the Moabites, in revenge for the assistance which the king of Edom had given to Israel, dug up and dishonored his bones."

This pronouncement prophesied the overthrow of Moab by **military conquest**, a forecast actually fulfilled by **the Assyrian monarchs** Shalmanezar and Sargon. "From then on, a succession of world conquerors subdued, and in the process, annihilated Moab as a nation"... **The palaces of Keiloth...** Fosbroke identified this place thus: "Keiloth is perhaps to be identified with Ar, elsewhere named as a **chief city** of **Moab** (Isaiah 15:1). (Source: *Coffman Commentaries on the Old & New Testament classic*. [studylight.org/com/bcc/](http://studylight.org/com/bcc/))

**Amos 2:3**, And I will **cut off** the **judge** from the midst thereof, and will **slay** all the **princes** thereof with him, saith the LORD.

**NOTE: The judge...** This does not mean that Moab was without a **king** at the time of this prophecy. It implies the **chief magistrate**, like the Carthaginian *sufes*, which is the same word. The prophecies of doom for the surrounding nations, were fulfilled by the **CHALDEANS**, who **conquered** all these kingdoms, and carried the people themselves into captivity. (Source: *Coffman Commentaries on the Old & New Testament classic*. [studylight.org/com/bcc/](http://studylight.org/com/bcc/))

**NOTE:** The Chaldeans of Beth Nahreen (**Mesopotamia** which is current days **Iraq**, east **Syria**, and **south east Turkey**) are a live continuation of all the indigenous people of Mesopotamia whether their tribal names were Sumerians, Akkadians, Amorites, **Babylonians**, Assyrians, Chaldeans, and Aramaeans. The language of the Chaldean people is Syriac, which is essentially Aramaic (a different dialect than that spoken by Jesus Christ) with a dose of Akkadian, the original language of the Assyrian, Babylonian and Chaldean tribes. (Source: <http://www.chaldeansonline.org/chald.html>)

**Amos 2:4**, Thus saith the LORD; For **three transgressions** of **Judah**, and for **four**, I will not turn away the **punishment** thereof; because they have despised the law of the LORD, and have not kept his commandments, and their **lies** caused them to **err**, after the which their **fathers** have walked:

**NOTE: ...for three transgressions of Judah ...**With whom Benjamin must be joined; for the two tribes are meant as distinct from the ten tribes, under the name of Israel, following. The prophet proceeds from the **Heathens** round about to the **people of God** themselves, for the ill usage of whom chiefly the above nations are threatened with ruin, lest they should promise themselves impunity (exemption from punishment) in sin; though, if they rightly considered things, they could not expect it; since, if the **Heathens, ignorant** of the will of God, and his law, were punished for their sins, then much more those **who knew it, and did it not**, (Lk.12:47); and he begins with Judah, partly because he was of that tribe, lest he should be charged with flattery and **partiality**, and partly because of the order of his prophecy, which being chiefly concerned with Israel, it was proper that what he had to say to Judah should be delivered first... (Source: [biblestudytools.com/commentaries/gills-exposition-of-the-bible/](http://biblestudytools.com/commentaries/gills-exposition-of-the-bible/))

**NOTE:** We may take the three and four here to any latitude; for this people lived in continual **hostility** to **their God**, from the days of David to the time of Uzziah, under whom Amos prophesied. Their iniquities are summed up under three general heads:

1. They despised, or rejected the law of the Lord.      2. They **kept not** his **statutes**.  
 3. They followed lies, were idolaters, and followed false prophets rather than those sent by Jehovah. (Source: *The Adam Clarke Commentary* [classic.studydrive.org/com/acc/](http://classic.studydrive.org/com/acc/))

**Thought 1.** This pronouncement of “judgments” from God should not have been a surprise to the people of God. This is because they knew it was written in their Covenant that the “curses” would overtake them IF they did not keep the Covenant.

**Deuteronomy 28:15-25**, But it shall come to pass, if thou wilt **NOT** hearken unto the voice of the LORD (Yahweh) thy God, to observe to **DO** all his commandments and his statutes which I command thee this day; that all these **curses** shall come upon thee, and **overtake** thee: **Cursed** shalt thou be in the city, ...in the field. ...The LORD shall **cause** thee to be smitten before thine **enemies**: thou shalt go out one way against them, and flee seven ways before them: and shalt be **removed** into all the kingdoms of the earth.

**Thought 2.** As we’ve read in many scriptures, God “judged” his people according to their Covenant and his wisdom when they sinned. And what most Christians miss is God caused what HAPPENED to be written FOR our LEARNING. So, the judgment that was executed served a TWO-FOLD purpose!

First, It carried out the required punishment for the sin committed. Secondly, when we read about, and meditate on what “HAPPENED” it causes us to UNDERSTAND and KNOW God our Father as he is. So, we are TAUGHT about him and corrected from wrong thinking and acts by reading about what happened to THEM.

**Psalms 9:16**, The Lord (Yahweh) is **KNOWN (understand)** by the **judgment (verdict (favorable or unfavorable) justice)** which he EXECUTETH...

**Romans 15:4**, For whatsoever things were **WRITTEN** aforetime were **written** for **our learning**, that we through patience and comfort of (from) the SCRIPTURES might have HOPE.

**1 Corinthians 10:8-12**, Neither let us commit fornication, as **SOME** of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as **SOME** of them also tempted, and were destroyed of serpents. Neither murmur ye, as **SOME** of them also murmured, and were destroyed of the destroyer. Now ALL these things **HAPPENED** unto THEM for **ENSAMPLES**: and they are **written** for OUR **admonition (calling attention [earnest consideration, thought, or regard] to)**, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth **take heed (beware [regard with caution])** lest he fall.

**Ensamples defined 5179, instance for **WARNING**.**

**Thought 3.** Since most Christians believe that our Father TEACHES us: the individual Christian, by appointing trouble and being cursed, etc., these erroneous beliefs have caused many of his children to be afraid of him, not wanting to be taught, or just never able to teach others about WHO he is, and HOW he works.

Before I learned better, I was living in obedience to God, but believed all the trouble in my life was HIS way of teaching me. So, while studying one morning, and thinking about it, I told our Father, “If this is your way of teaching me, let me stay dumb.” And the moment I finished, I heard him say, “It’s not me Son. It’s the Devil, fight!” In a moment, in an instant, I saw it! And I realized the devil was doing stuff, and blaming it on God, as HIS way of TEACHING his children. And since I knew I shouldn’t resist anything God does, I just TOOK whatever came my way. Later on I found the scriptures that revealed the TRUTH about how God teaches/ corrects us.

**John 14:25-26**, But the **comforter**, which is the **Holy Ghost**, whom the Father will SEND in my name, **HE** shall **TEACH** you ALL THINGS, and bring all things to your **remembrance**, whatsoever I have said unto you.

**2 Timothy 3:16-17, 4:1-4**, All scripture is given by inspiration of God, and is **profitable** for doctrine, for **reproof (conviction: evidence)**, for **CORRECTION**, for instruction in righteousness: That the man of God may be **perfect (fresh [untainted; invaluable, useful])**, thoroughly furnished unto ALL good works. I **charge** thee therefore (for this reason) before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the WORD; be **INSTANT** in season, out of season; **reprove (convince, tell a fault)**, **REBUKE**, exhort with all longsuffering and doctrine. For the time will come when they will not endure **sound doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their ears* **from** the **TRUTH**, and shall be turned unto **fables (fiction)**.

**Instant** defined 2186, be present; **assault** [AGGRESSIVE, attacking (*teachings and thinking; not the people*) by words, arguments with a view to shake, impair or overthrow].

**Thought 4.** Because of Jesus' sacrifice of his blood, we've been redeemed from the curse of Law, being made a curse for us. Therefore, the New Covenant, under which we live doesn't have any "curses" written in it. And God can be merciful and more longsuffering with the people of his kingdom and the world.

**Galatians 3:13**, Christ hath **redeemed (buy up)** US from the **curse** of the law, being MADE a **curse** for us: for it is written, **CURSED (accursed [worthy of the curse])** is every one that **hangeth** on a tree...

**Thought 5.** However, according to his wisdom and the knowledge of the Christian who refuses to obey, and be CORRECTED by teaching and warnings, there will be a time when God will "JUDGE" them with punishment, up to and including physical death.

**Acts 5:1-5**, But a certain man named **Ananias**, with **Sapphira** his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath **Satan** **filled thine heart (MIND)** to **LIE** to the **Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast **thou conceived** this thing in thine heart? thou hast not **lied** unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost...

**1 Corinthians 11:27**, Wherefore whosoever shall eat this bread, and drink this cup of the Lord, **unworthily (irreverently)**, shall be guilty of the body and blood of the Lord.

**NOTE:** Due to the rendition in the KJV, "eateth and drinketh unworthily," many Christians have erroneously concluded that **their "unworthiness"** forbade their **observance** of the **supper**; but this is not true at all. The rendition here makes the meaning clear that it is not the "worthiness" of the participant which is in view, but the "**worthiness**" of **his manner** of partaking of it. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**1 Corinthians 11:28-32**, But let a man examine himself, and so let him EAT of that bread, and drink of that cup. For he that eateth and drinketh **unworthily**

**(irreverently)**, eateth and drinketh **damnation (condemnation** [act of dooming to punishment]) to himself, not **DISCERNING** (make cognizance [recognition]) the Lord's body. For this cause many are weak and **sickly** among you, and many **sleep (be dead)**.

For if WE would **judge** (be censorious toward [find fault with and condemn as wrong]) ourselves, we should not be **judged (PUNISH)**. But when we are **judged (punish)** we are **CHASTENED** of the Lord, that we should not be condemned with the world.

**Chastened defined 3811, to train up a child, i.e. educate, or (by implication), discipline by PUNISHMENT):-- instruct, learn, teach.**

**Thought 6.** Ananias and his wife both were judged by God for lying to the Holy Spirit as they spoke to Peter. His judgment was they both should DIE! So, they were not grown up nor taught anything by this judgment. They died! But, those who HEARD about it were “chastened (instructed)”

**Acts 5:11-12**, And **great FEAR** (REVERENCE) came upon ALL the church, and upon as many as HEARD these things. And by the hands of the apostles were many **signs** and **wonders** wrought among the people; (and they were all with **one ACCORD** in Solomon's porch.

**Thought 7.** In other cases, as we saw, “God’s judgment” ranged from being put out of fellowship by the pastor to sickness (1 Cor. 11:28-32).

**1 Corinthians 5:11-13** ...now I have written unto you not to keep company, if any man that is called a **brother** be a **fornicator**, or **covetous**, or an idolater, or a **RAILER**, or a drunkard, or an extortioner; with such an one **NO not to eat**.

**Railer defined 3060, a blackguard** (a person who uses scurrilous (low and indecent) language, or treats others with foul abuse).

For what have I to do to **JUDGE** them also that are without? do not ye **JUDGE** them that are within? But them that are without God **judgeth**. Therefore **put away (REMOVE)** from among yourselves that WICKED person.

**2 Corinthians 2:5-7**, But if any have caused GRIEF, he hath not **grieved me**, but in part: that I may NOT **overcharge (to be severe towards)** you all. Sufficient to such a man is this **PUNISHMENT**, which was inflicted of many. So that contrariwise ye ought rather to FORGIVE him, and **COMFORT** him, lest perhaps such a one should be **swallowed up** with overmuch **sorrow**.

**2 Corinthians 7:9-11**, Now I rejoice, not that ye were made **SORRY**, but that ye sorrowed to **repentance**: for ye were made **sorry** after a godly manner, that ye might receive DAMAGE by us in nothing. For **GODLY SORROW** worketh repentance to salvation not to be repented of: but the SORROW of the world worketh **DEATH**. For behold this selfsame thing, that ye **sorrowed** after a **godly sort**, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what **FEAR** (reverence)...

**Amos 2:5**, But I will **send (appoint)** a **fire** upon **Judah**, and it shall devour the **palaces** of Jerusalem.

**NOTE: But I will send a fire upon Judah ....** An enemy, Nebuchadnezzar, who should burn, waste, and destroy, all that were in his way: **and it shall devour the palaces of Jerusalem**; the chief city of Judah, the royal city, where stood the temple, the palace of the most High, and the palaces of the king and his nobles; these were burnt

with fire when it was taken by the Chaldean army, about **two hundred years** AFTER this prophecy. (Source: [biblestudytools.com/commentaries/gills-exposition-of-the-bible/](http://biblestudytools.com/commentaries/gills-exposition-of-the-bible/))

**Jeremiah 52:12-13**, Now in the fifth month, in the tenth day of the month, which was the nineteenth year of **Nebuchadrezzar king of Babylon**, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem, And **burned** the **house (temple)** of the LORD, and the **king's house (palace)**; and all the houses of Jerusalem, and all the houses of the great men, burned he with **fire...**

**NOTE:** The military judgments here prophesied with reference to Judah and Jerusalem were fulfilled by **Nebuchadnezzar**, and finally a second time in the destruction by **Vespasian** and **Titus** in A.D. 70. Source: *Coffman Commentaries on the Old & New Testament* [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Amos 2:6**, Thus saith the LORD; For **three transgressions of Israel**, and for **four**, I will not turn away the **punishment** thereof; because they sold the **RIGHTEOUS** for silver, and the **POOR** for a pair of shoes...

**NOTE:** Thus saith the Lord, for three transgressions of Israel ... The TEN tribes rent from the house of David in the times of Rehoboam, and who departed from the true worship of God, and **set up calves** at Dan and Bethel: **and for four, I will not turn away [the punishment] thereof**; the following part of this prophecy is taken up in pointing at the sins and punishment of Israel; now the prophet is come to the main business he was sent to do: **because they SOLD the righteous for silver**; meaning not any particular person, as Joseph sold by his brethren, for in that they were all concerned, Judah as well as the rest; nor Christ, as others <sup>☩</sup>, sold for thirty pieces of silver; since the persons here charged with it, and the times in which it was done, will not agree with that case; but the sense is, that the **judges** of Israel **were so corrupt**, that for a piece of money they would give a cause against a **RIGHTEOUS** man, and in favour of an **UNJUST** man that **bribed** them: **and the POOR for a pair of shoes**; that is, for a mere trifle they would pervert justice; if two men came before them with a cause, and both poor; yet if one could but give a pair of shoes, or anything he could part with, though he could not give money; so mean and sordid were they, they would take it, and give the cause for him, however unjust it was. (Source: [biblestudytools.com/commentaries/gills-exposition-of-the-bible/](http://biblestudytools.com/commentaries/gills-exposition-of-the-bible/))

**Amos 2:7-8**, That pant after the **dust** of the earth on the head of the **poor**, and turn aside the way of the **meek (humble)**; and a man and his father will go in unto the same maid, to **profane** my holy name: And they lay themselves down upon clothes laid to **pledge** by every altar, and they drink the wine of the condemned in the **house (temple)** of their god.

**NOTE:** Dust on the head in ancient Israel was a sign of mourning; and the desire of the oppressors in this passage would appear to be their wish to exploit to the uttermost, and hence, bring them to mourning, the poor of the land. This whole clause appears to be merely a figurative expression, for treading under foot the **rights** of the **poor**.

There can hardly be any doubt that **same maiden** in this place is a reference to **idol worship**, a conclusion required by the clause immediately following which connects the action with profaning God's name. Jamieson wrote: The "damsel" meant is one of the **prostitutes** attached to the **idol of Astarte's temple**: the **prostitution** being part of her filthy worship. The Canaanite religion thought that the performance of the human actions of **procreation** could be used to remind the god to **fertilize the earth**. It is this practice which Amos sees and denounces in Israel. The holy Yahweh is being worshipped as a Canaanite Baal. (Source: *Coffman Commentaries on the Old & New Testament* [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))