

THE BOOK OF AMOS

INTRODUCTION

§ I. SUBJECT OF THE BOOK

At the time when Amos prophesied both Israel and Judah stood high in prosperity and wealth. The warlike Jeroboam II. had overcome the Syrians, and recovered the original territory of his kingdom from Hamath in the extreme north to the Dead Sea (2 Kings xiv. 25, 28). Uzziah King of Judah had subdued the restless Edomites and Philistines, reduced the Ammonites to subjection; and, while largely encouraging agriculture and the arts of peace, he raised a powerful army, and strongly fortified Jerusalem (2 Chron. xxvi.). Israel, secure from outward enemies and strong in inward resources, was very far from expecting ruin and destruction. Prosperity in both kingdoms had produced its too common fruits—pride, luxury, selfishness, oppression. In Zion and Samaria alike such sins were rife; but in the northern kingdom they were accentuated and increased by the calf-worship which was still practised there. To Bethel, the central seat of this idolatry, Amos was sent from Jerusalem. His mission was to rebuke this iniquity, and to announce to these careless sinners the approach of Divine judgment. It was probable that, in a kingdom where impostors abounded, a seer, coming from a foreign district and claiming to be commissioned by the Lord, might command respect; though the issue proved very different. Never since the man of God came out of Judah by the word of the Lord in the days of the first Jeroboam (1 Kings xiii.) had any southern prophet gone on such an errand. Now a second message was sent; and in this book the utterances of the prophet on this great occasion are gathered together and arranged in due order. Though his special mission was directed to Israel, Amos does not confine himself altogether to denunciations of this kingdom. His cry extended to Judah and to the hostile nations which surrounded the covenant people.

The book naturally divides itself into four parts—an introduction; addresses; visions; and Messianic prophecy.

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