

AMOS 3 COMMENTARY

EDITED BY GLENN PEASE

INTRODUCTION

ELLICOTT, "Amos 3-6 form a connected series, standing, however, as a natural sequence upon the previous section (Amos 1:2). In the denunciations with which the oracles of Amos open, the last strophe refers to Israel. The same subject is the burden of the following discourses, Amos 3-6, and with searching minuteness the whole of Israel's sin and doom are laid bare by the prophet; the blindness to the warnings of prophecy, the pride and luxury of the powerful, and the misery of the oppressed, as well as the prevailing idolatrous corruption. In Amos 4:5, the utterance of the prophet assumes the form of a measured strain (as in Amos 1), with an intercalary refrain, which may have been the model for Isaiah's yet more artistic effort (Amos 9:7—10:4, Amos 5:25-27). A solemn dirge over Israel and Judah (Amos 5, 6) closes the first part of these prophetic addresses.

Witnesses Summoned Against Israel

I Hear this word, people of Israel, the word the Lord has spoken against you—against the whole family I brought up out of Egypt:

BARNES, "Amos, like Hosea, rebukes Israel directly, Judah indirectly. He had warned each nation separately. Now, ere he concentrates himself on Israel, he sums up what he had before said to Judah and in the Person of God. "Ye have been alike in My gifts to you, alike in your waste of them and your sins; alike ye shall be in your punishment." What was said to Israel was said also to Judah: what was directed first to the former people, belongs to us, the later. What Jesus said to the Apostles, He said also to the Church, and to single souls, "What I say unto you, I say unto all, Watch" [Mar. 13:37](#).

A Commentary On The Of Amos

Zhe Xu



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Table of Contents A Commentary On The Of Amos

1. Understanding the eBook A Commentary On The Of Amos
 - The Rise of Digital Reading A Commentary On The Of Amos
 - Advantages of eBooks Over Traditional Books
2. Identifying A Commentary On The Of Amos
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an A Commentary On The Of Amos
 - User-Friendly Interface
4. Exploring eBook Recommendations from A Commentary On The Of Amos
 - Personalized Recommendations
 - A Commentary On The Of Amos User Reviews and Ratings
 - A Commentary On The Of Amos and Bestseller Lists
5. Accessing A Commentary On The Of Amos Free and Paid eBooks
 - A Commentary On The Of Amos Public Domain eBooks
 - A Commentary On The Of Amos eBook Subscription Services
 - A Commentary On The Of Amos Budget-Friendly Options
6. Navigating A Commentary On The Of Amos eBook Formats

- ePub, PDF, MOBI, and More
 - A Commentary On The Of Amos Compatibility with Devices
 - A Commentary On The Of Amos Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of A Commentary On The Of Amos
 - Highlighting and Note-Taking A Commentary On The Of Amos
 - Interactive Elements A Commentary On The Of Amos
 8. Staying Engaged with A Commentary On The Of Amos
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers A Commentary On The Of Amos
 9. Balancing eBooks and Physical Books A Commentary On The Of Amos
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection A Commentary On The Of Amos
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine A Commentary On The Of Amos
 - Setting Reading Goals A Commentary On The Of Amos
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of A Commentary On The Of Amos
 - Fact-Checking eBook Content of A Commentary On The Of Amos
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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