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SUMMARY KEYWORDS

Amos chapter 8, God's judgment, repentance, summer fruit, end of people, disobedience, new moon celebration, grain market deceit, exploitation of poor, pride of Jacob, Nile River flood, spiritual condition, kingdom faithfulness, eternal treasures, Messiah Yeshua.

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

Shalom and welcome to via hafte yesrael, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson.

Baruch Korman 00:42

Do not live in a way that is going to disappoint God, because if you do that, you're going to find great disappointment in your life. Save yourself great stress, anxiety and hardship by just agreeing with God. What God commands, say yes and implement that into your life so that you might know the joy of the Lord and experience His provision, his blessings and his goodness. The God of Israel is a wonderful God. He is Generous and he loves to bless, but he blesses those who are found in his will and doing His will. Well, take out your Bible and look with me to the book of Amos and chapter eight. Now in this chapter, as we begin to read that first verse, we're going to see that there is a play on words. Now, the first word I want you to learn is a Hebrew word for summer, and it's kites. Now, kites has to do with fruit in this passage. Normally, the fruit is ripen and harvest in the springtime. But if the fruit is not ready, then the farmer will delay and wait further into the summertime in order to check once more, that fruit with the hope and the expectations that that fruit that was not mature became mature given more time. Now the second word is very similar to that Hebrew word kits, which means summer. This is word kets, which means end. There's just one letter removed from kits that makes it kets. And the play on words is this, if there is not a change, if the people do not repent and turn and embrace the will of God doing good fruit, then what's going to happen? Well, the word kets means end, and the implication is the end will come to the people that God's judgment and his punishment will fall upon them. He's giving them time to repent. He's giving them more time because of his graciousness to change and embrace and produce. What are the expectations of God? But if they persist in their disobedience, then judgment is coming. We can say that differently, their end is going to come. Look with me to the book of almost chapter eight, and we're ready now for verse one. Word says, Thus, the Lord God showed me and

behold. Now this is something significant. We see that word, behold, which is a word that should capture our attention and let us know what follows that word, behold is of great significance, and what are we talking about? A basket of summer that's literally what it says. But the implication is summer fruit, that fruit which was given more time to ripen and mature and be edible, but, but if not, then there's going to be an outcome. We'll talk about that in a moment. Look now to verse two, and he said, Who's speaking? The Lord? What do you see? Almost, so God is speaking now to the Prophet personally, and he says to him, he asks him a question, what do you see? Almost? And I said, a basket of summer, meaning summer fruit. And the Lord said to me. It. The end has come to my people, Israel, and I will not continue anymore. And the implication is to pass by him, which means to ignore this. The time of the judgment is at hand, and Israel, as God evaluates them later on in the end of the summer, what happens? He doesn't see a change, and therefore he says, Here, very precisely, the end has come to my people, Israel. They are his people, but God is going to evaluate and respond to them, just like any people, they have a greater responsibility, because they are the people of God, and God has entrusted to them His revelation, but now they are disobeying and uninterested In the will of God, what's going to happen? Change. Look at verse three. Now we have an expression here. She wrote, hey, how she wrote our songs of and Hey, how is the sanctuary? Now, the reason why that word is there for sanctuary, Hey, how is because this is where the presence of God dwells, and what he's saying is, because he's with the people that he's evaluating the people, there's going to be a change. These songs of of praising God for His presence with the people are going to be transformed. And notice this Hallelu, which is songs of lamentation. It's literally word for howling. So when a dog is is uncomfortable or scared or having a problem, they howl. And this is what the people are going to do, because they have great problems with God. God is displeased with them, and now that judgment, that end is going to be visited upon his people, Israel. So he says, and notice the next phrase, the songs of the sanctuary. The implication is, how or lament, because what's coming notice this next expression, be Yom ha who that is always in the Scripture means that day, and specifically a day of judgment. So God is making it very clear here that his judgment is at hand. He's displeased with the people and their worship, which God sees as inadequate and insincere, are going to turn to songs of lamentation and grief and sorrow. Why? In that day, that judgment day, declares the Lord GOD, and what is that judgment day going to look at like? Well, it says, Here Rav, hapeker. Now Rav is abundance, or many? What's going to be many in that day? Well, the word hapegar is the corpse, and we should understand that in the plural, meaning there's going to be an abundance of dead bodies. There's going to be many dead bodies. And where are they going to be? Big Cole Macomb in every place having been cast out, meaning having been thrown out, all of these dead bodies are going to be visible. God is the one that's casting them and causing their death. And what's the response? Well, notice how the end of verse three concludes. Word says the phrase has what is Haas. It means to be silent, and this is what God is saying,

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even though God is gracious and merciful. The Bible also says he is long suffering. But nevertheless, that grace, that mercy, that long suffering, God, it will wear out, meaning this, there will come a point in time when God says enough and don't any longer pray. Don't any longer think that there's going to be any delay of my my mercy, his grace, his long suffering. No You can cry out, but God's not going to listen, and that's why he says, here has which means be silent. Look now to verse four. He says, Listen, concerning this, the ones who desire. Now, this is a word of aspiration. Now, usually aspiration

speaks of some desire that you have to achieve. But notice. How the people want to achieve. It says here, here, this, the ones who aspire, the ones who desire. What do they desire? The poor, one of young, which means someone who is exceedingly poor. And it says here that they desire them to do what? Well, it also says that they are going to bring an end to the poor of the earth. Now that's not by making them wealthy, blessing them, helping them, changing their financial situation. It is stamping them out, removing them, taking possession of them for your own benefit. It's talking about exploitation, and that's what the people were doing. They weren't helping the needy, blessing the poor, giving to them, but they wanted to exploit them for their own selfish purpose. And why do I say that? Well, just keep reading the next two verses. Look at verse five. We see that the people really didn't want to worship God, to serve God. They weren't wanting to be under his authority or his timetable. And the reason why I say that, look at verse five. This is what the people were saying, When will the new moon pass? Now the new moon, it's not a Shabbat, meaning there's no restrictions upon this new moon celebration. It was a time of joy, a time of celebration, of dancing together and thanking God for His timetable. And the implication is that we want to be on his timetable. We want to submit to His calendar, not God submitting to ours. But the people were very different. What were they saying? Look at verse five. They were saying, When will this new moon celebration pass that we might sell grain. And not only were they unhappy with the new moon celebration, which was a time of joy no restrictions. You can celebrate how you want, where you want, and rejoice in the Lord for His timetable. But they didn't want to do that. Nor were they interested in Shabbat. They want to know when Shabbat and the implication also is over, that they might open up the grain market. And how do they function at the grain market? We don't have to guess the Scripture tells us to make the AFA small and to make great the shekel and to twist the skills with deceit. Now what's going on? Well, we have that word shekel. Did you know the term shekel is simply a measurement of weight. Miscal is weight. And we find here that what they wanted to do was to make the the weight called here, the AFA, very small. They were deceiving the scales. They weren't using legitimate weights to find out the value, the price of something. You would weigh something depending upon how much it weighed, then you would pay the money. Well, what they were doing was to making the weight less in order that the price would be more, so you have to put more weight on it, and that would means that you have to pay more. That's what the people were interested in doing. And notice something else they wanted, a small AFA that that that measurement that you you weighed things with to see how much they truly did weigh. It was deceived. It was lacking. It was less. They made that small in order that that people would have to pay more and notice they did. So how with scales of deceit, so nothing was being honest. Here, look at verse six. This is what their objective was. Verse six, to buy with money the poor and the destitute. One for a pair of sandals. And what would they do? Well, notice this last expression, where it says, ooh. Map pal bar nashbir. Now the word here Mapal, if you see it in some situations, it's talking about a waterfall. Remember that it's what falls to the ground. When you have wheat, you have to thresh that wheat, which means you have to separate the shaft from the grain, so the grain. Grain is what you're paying for. But what would they do? They would also include the chaf in the purchase. Why? Well, it weighed things. So they were trying to get all the money they could, that which should not have been sold, should have been removed. They kept in there in order to cheat the people. And that's what we're seeing here, and what caused them to cheat the people? Well, we don't have to guess. We just have to continue to read. Look at verse seven, the Lord has sworn against. What has he sworn against? It says here the pride of Jacob. This is the problem. The people are functioning, not wanting to bless and help. They were concerned with honesty. They had no fear of the Lord. All they were interested in is making profit, and if they cheated, if they

deceived, if they would include things in the purchase that that weren't supposed to be to be sold. They didn't care anything that would make their profit larger. This is what they were interested in. And what did they want to do? They wanted to exploit individuals. And who were they exploiting? The ones who were the poorest, the one who is called in this passage a dalim. Dalim are those who are in a meager, a very, very meager situation, financially. And also we see the second time of this word Evian, which is also a person who's destitute, who has nothing, and therefore they're easy to exploit and take advantage of due to their desperate situation. And all of this was rooted in what Well, again, we don't have to guess. Look at verse, verse seven, the Lord has sworn against the pride of Jacob, and he says, If I will forget never. Now, this is a way of saying if I should forget, and then never, meaning God will never forget this, and it shows that God has a special love and concern for those who are poor, those who are in a very difficult financial situation. God cares for them, and God will, in his time, provide for them. So it says here, he's upset because of this pride, and this pride has caused them to to act in a very deceitful way. And God is saying, look at the end of verse seven, he says, If I should forget this, and the implication is, never, I will never forget this, all of all of what their deeds. And of course, these are deeds of of deceit, deeds that are disappointing and displeasing to God, because it's not about justice, it's not about blessing, it's not about helping. It's about selfishness, as we see here, the pride of Yaakov. Move on to our last verse, verse eight. Now here they're they're going to use a very well known occurrence in the the the land of Egypt. Now, when we think of Egypt, what comes into our mind? Well, probably that river known as the Nile River, and the Nile River had a habit of of flooding. And therefore it says here, look at verse eight,

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and concerning this, and it's a question, consider this is what the implication is. Think about this. Give much consideration to what I'm going to share with you. Is the implication so concerning this does not the anger. Will it not the the earth? Why will not the earth be angry? Now, some have said that this word has to do with trembling, but but not just in fear, sometimes in anger. But putting that aside, it's a word of great, great emotion, and it says, Here, look at it, and judgment is coming. So we read in verse eight, and concerning this meaning, give this consideration, does not or will not, the earth tremble and and mourn all the one or everyone that dwells in it. Now, there's not going to be any exceptions to this. There is something that's going to happen. We know what that is, God's judgment, his punishment, his response to the people not being found in the proper way. They have not matured. They are not produced. Producing fruit. They're not committed to his purposes, his plans. And therefore God is going to judge, and that judgment is coming. And that is what verse eight is about. Look again, and concerning this, will not the earth tremble, and everyone who dwells in it, will they not mourn? Is the implication? Why? Well, what's going to come up in the same way, if you keep reading, it talks about as the Nile goes up all of it. Now, notice that phrase, all of it. It's talking about how there are times when the Nile, all of the Nile, every place along that river. It raises up. It rises up in flood waters, all of it. And what happens? Well, we see the next word, which is the word for spreading forth. Sometimes it means to cast away. And it can be a word of loss. This flood water is going to rise up, it's going to spread out, and there's going to be lost. Things are going to be cast away. And eventually, what that water that goes up, it's going to rescind, it's going to recede, excuse me, and it's going to go down, just as the Nile of Egypt. And the implication is this, the river goes up, but eventually it will recede, but when it does so, this is when all the mud and all the destruction happens, and it causes great damage, this water and the mud and everything that that accompanied this flood that took place in Egypt, when the Nile River

would flood, it would bring about great disaster. And this is what God is saying here. Disaster is coming. Why that? He's examined the people, and he sees them as a basket of summer fruit where there's not been any change. It hasn't become ripe. It hasn't become acceptable to God. In fact, that people are uninterested in God. How do we know that they're not wanting to worship God. They're not interested in the the new moon, that that beginning of the first day on the calendar. They're not interested in God's timetables. They're selfish. They are rooted in pride, and they're doing what they want, and they're not thinking about any consequences. What God's revealing here is this, his consequences will come, his displeasure for his people, even his people, he will respond. So do not think that you can, can deceive God and get away with your disobedience. You can't God is sovereign. God is looking, he's evaluating, and he knows your spiritual condition. The question is this, are we concerned about our spiritual condition? If we are, we're going to repent and we're going to take seriously the instructions of God, His commandments, what the word of God tells us to do and what the word of God tells us not to do. That is someone who has a contrite heart, who is interested in living in the fear of the Lord, but these people did not have that. These people were committed to what they wanted. That's why he talks about the pride of Jacob. They are following after. That's what the name Jacob means. They're following after their pursuits, what they're interested in, and they're they're not interested in the will of God, God's plans, his purposes. So let me conclude by asking you a very simple question, what we heard from Amos in his description of the people of Israel, does that also describe you and me? Are we truly committed to worshiping God and embracing God's timetable and his festivals and all of that, or are these things just an inconvenience for what we want to be doing? If you're committed to business now, there's nothing wrong with being a good worker, but if your objective for life is business and the profits of business, if that's what you're passionate about, you're displeasing to God. You should be passionate about the things of the kingdom, whatever business that you have, and no matter how much you build it up, no matter how profitable it becomes, it is one day, just read Revelation chapters eight. 19 in one day, all of the wealth of the world is going to become worthless. And that business that you've slaved over, that you've invested in, that business, is not going to survive. It's not going to enter into the millennial kingdom, or in any Kingdom expression the judgment of God is going to render it for what it is, and that's worthless in the sight of God. Why? Because it was all about profit, not using that business as a tool for a kingdom faithfulness, a kingdom perspective, using that in order to bless others, so that you store up treasures, not in this world, but in the kingdom of God, where the Bible says a thief cannot take and rest and a moth does not harm. It's something that is enduring, and that's what gives our life, meaning when we attach ourself to those things that are enduring and lasting and are eternal, rather than the temporal things of this world. Well, I'll close with that until next week, when we press on in chapter eight. Until then, may God bless you. Shalom from Israel.

Intro Voice 26:24

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org again, to find out more about us, please visit our website, love israel.org There you will find articles and numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video until next week, may the Lord bless you in our Messiah, Yeshua, that is Jesus, as you walk with Him, Shalom from Israel. You.