

8/21/11

**The Judgment Over Jeroboam II**  
**2Kings 14:23-24**

About 166-70 years earlier an unknown prophet was sent by God to proclaim judgment to Jeroboam I, as he was offering sacrifices at the altar at Bethel. 1Kings 13:1-3

1. The prophecy condemned the apostate religion and abominable altar of idolatrous worship by the word of the LORD. vs. 2
  - a. He prophesied about a future king of Judah who would desecrate the altar with the remains of the pagan priests, Josiah by name, 300 years before his birth. vs. 2b-k
  - b. The prophecy, at this point has not yet been fulfilled, but was so, in the reform of Josiah. 2Kings 23:15-16
2. The prophecy was accompanied with a miraculous sign. vs. 3
  - a. The altar split and the ashes poured out.
  - b. He would see it with his own eyes, as he did when Ahijah tore the new garment and gave him ten pieces, symbolic of the ten tribes, but now for judgment.

Our text tells us that it is now 782 B. C. the 15th year of Amaziah the son of Joash, the king of Judah and Jeroboam II has become king in Samaria for 41 years. vs. 23

1. He co-reigning for 11 years with his father Jehoash, 793-782 B.C.
2. He then reigned 30 more years on his own, 782-753 B.C.

Our text also tells us He did evil in the sight of the Lord and did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin. vs. 24

\* About 12 years into this period of his reign, the prophet Amos comes on the scene in the northern Kingdom, somewhere about 770-755 B.C. to speak against the altars and prophets of Bethel, under the evil King of Israel, Jeroboam II. Amos 3, 4, 5, 7

So we want to use our text simply as a window to look into this particular time in the history of the northern Kingdom, under the evil reign of Jeroboam II by examining the ministry of the prophet Amos from three vantage points:

- I. The particular time of Amos.
- II. The prophet Amos.
- III. The proclamation of Amos.

**I. The particular time of Amos.**

- A. Amos was called to prophesy during the reign of Uzziah and Jeroboam II. Amos 1:1
  1. King Uzziah reigned over Judah and he was a good King.

- a. He reigned for 52 years, from 792/1-740/39 B.C. , 15 as co-regent 791-767 B.C., also named Azariah. 2Kings 14:21
  - b. He was a popular king and prosper as long as he sought the Lord. 2Chron. 26:5
  - c. He was lift up in pride through his prosperity and power and attempted to offer incense, being opposed by Azariah the High Priest and eighty other priests, God struck him with leprosy. 2Chron. 26:16-23
2. Jehoash the father of Jeroboam had recaptured the border cities that Syria had seized in its day of power as, Assyria crushed Damascus in 805 B.C. 2Kings 13:25
3. Now Jeroboam II reigned over Israel in his place in the Northern Kingdom., at which time the Assyrians had a series of weak kings and there was no attempt to assert control as far as the Mediterranean, so they were released from paying tribute for the last 50 years.
- a. This was about 170 years after the division of the Kingdom.  
\* Amos prophesied around 760 B.C.
  - b. Assyria did not become a threat till around 745 B. C. with the rise of Tiglath-pileser III.

4. Jeroboam II also restored much of the land and entered a new period of political peace, physical prosperity, but spiritual apostasy that promoted social oppression and moral corruption. 2Kings 14:23-29
- a. “I will destroy the winter house along with the summer house; The houses of ivory shall perish, And the great houses shall have an end,” Says the LORD.” Amos 3:15
  - b. “Hear this word, you cows of Bashan, who are on the mountain of Samaria, Who oppress the poor, Who crush the needy, Who say to your husbands, “Bring wine, let us drink!” Amos 4:1
  - c. “I overthrew some of you, As God overthrew Sodom and Gomorrah, And you were like a firebrand plucked from the burning; Yet you have not returned to Me,” Says the LORD.” Amos 5:11
  - f. “Therefore the prudent keep silent at that time, For it is an evil time.” Amos 5:13
  - g. “Woe to you who put far off the day of doom, Who cause the seat of violence to come near; Who lie on beds of ivory, Stretch out on your couches, Eat lambs from the flock And calves from the midst of the stall; Who sing idly to the sound of stringed

instruments, And invent for yourselves musical instruments like David; Who drink wine from bowls, And anoint yourselves with the best ointments, But are not grieved for the affliction of Joseph. Therefore they shall now go captive as the first of the captives, And those who recline at banquets shall be removed. The Lord GOD has sworn by Himself, The LORD God of hosts says: "I abhor the pride of Jacob, And hate his palaces; Therefore I will deliver up the city And all that is in it." Amos 6:4-8

\* Egypt was weak at this time.

5. Jeroboam II made Bethel the royal sanctuary of the Northern Kingdom. Amos 7:13
  - a. The people crowded to Bethel and Gilgal with their prosperous gifts thinking that it was evident of God's favor of them. Amos 5:21-23
  - b. The priest and prophets at the sanctuary benefited from the gifts and therefore did not say or want anything said that might dampen the people giving financially. Amos 7:12-13

\* "Then Amaziah said to Amos: "Go, you seer! Flee to the land of Judah. There eat bread, And there prophesy. But never again

prophesy at Bethel, For it is the king's sanctuary, And it is the royal residence."

- B. Amos was contemporary with other prophets.
  1. Amos prophetic ministry was around 751-760 B.C.
  2. Amos probably knew Jonah.
    - a. Jonah a prophet of God had been used by God to prophesy to King Jeroboam II that the territory of Israel was going to be restored to its ancient boundaries, about 765 B.C. 2Kings 14:25
    - b. Jonah lived at a time of physical prosperity and seeming safety, yet was sent to the gentiles at Nineveh.
    - c. This prosperity and seeming safety brought about complacency, social injustice and apostasy and Amos was called to expose it.
  3. Isaiah began his ministry when Uzziah died, 740 B. C. and prophesied through four kings. Is 6:1

\* This took place as Amos was closing his ministry, both Isaiah and Micah were starting theirs, without doubt Amos knew Isaiah, Micah and Jonah.
  4. Hosea came after Amos and saw the captivity of the Northern Kingdom.

- a. About 750-725 B. C. from the reign of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah and Jeroboam the son of Joash, king of Israel. Hos. 1:1
  - b. In 722 B. C. Assyria took the Northern Kingdom captive!
  - c. Amos is the prophet of justice while Hosea the prophet of love.
5. The key versus.
- a. “Can two walk together, unless they are agreed?” Amos 3:3
  - b. “But let justice run down like water, And righteousness like a mighty stream”. Amos 5:24

### **Illustration**

Every nation that has experienced prosperity and power has soon after corrupted itself, each person unveiling his depraved nature that had been there all along but unaware, by plunging into a life of self-indulgence and moral decay bringing destruction.

\* Spurgeon said about man’s depravity, “Our prayers have stains in them, our faith is mixed with unbelief, our repentance is not so tender as it should be, our communion is distant and interrupted. We cannot pray without sinning, and there is filth even in our tears.”

### **Application**

- 1. America experienced a booming economy from the 70’s to December of 2008.
  - a. Everyone was bragging about the increase value of their recently purchased houses.
  - b. Many were taking equity out, buying boats, motorcycles, other homes, et.
  - c. The stock Market was yielding 10-15% on returns.
- 2. Then December 2008 hit.
  - a. People lost 1/4 to 1/3 of their retirement.
  - b. Trillion dollar stimulus package and bail outs simply eroded more tax money and killed business.
  - c. The housing market fell apart.
  - d. The erosion of our dollars continues.
  - e. We have just had the biggest drop in the market, in the last 2 weeks, about 700 points.
  - f. Which of you can not see the parallel of our nation to the time of Amos?

*The particular time of Amos was prosperous, but it was all going to be taken away!*

## **II. The prophet Amos.**

- A. Amos was called to be a prophet.
  - 1. He was not of a priestly or prophetic lineage.
    - a. His words are identified as under divine inspiration by the phrase,

“which he saw concerning Israel”.

Amos 1:1a, c

- b.** His message is marked by common phrases indicating inspiration.
  - 1) “Thus says the LORD”. Amos 1:3a, 6a, 9a, 11a, 13a, 2:1a, 4a, 6a, 5:16, 7:17
  - 2) Hear the word or the word the Lord has spoken. Amos 3:1a, 4:1, 5:1, 8:4
  - 3) The Lord God showed me. Amos 7:1a, 4a, 7a, 8:1a
- 2. He was a sheepbreeder of Tekoa. Amos 1:1a
  - a.** Some believe it refers to a special breeding of sheep that produced an abundant fleece.
  - b.** The language of a shepherd is evident as Amos describes the rescue of the reminder of a torn sheep to give evidence of not being negligent. Amos 3:12
  - c.** The outdoors living under the naked sky is evident. Amos 5:8
- 3. He was also a tender of sycamore fruit. Amos 7:14
  - a.** He was an average person as others.
  - b.** The sycamore fruit to ripen had to be pinched so it would ripen to be in an edible state and is said to be use only by the poor. Inter. (Dict. Bible)

- c.** Often when the priesthood and prophets had become corrupted God would raise up men who were of common order to call back to God those who had turned from God.
- 4. He is the fourth of the twelve minor prophet to speak in chronological order, the third listed in our English Bible.
  - \* The third in chronology is Jonah!
  - a.** Obediah.
  - b.** Joel.
  - c.** Amos.
  - d.** Amos means burden or burden bearer.
- 5. He came from the city of Tekoa.
  - a.** The city was six miles south of Bethlehem, towards the Dead Sea and ten miles south from Jerusalem. Amos 1:1a
  - b.** The city was on a hill 2,700 feet high overlooking the wilderness of Judah.
  - c.** The city was made a city of defense by Rehoboam. 2Chron. 11:6
    - \* Some believe the very name was related to it’s position of defense, for the stem of it’s name is the derivative for sounding an alarm or trumpet, even as Jeremiah declared, “Blow the trumpet in Tekoa”. Jer. 6:1
- 6. He came from the very area David kept his sheep in the wilderness of

Tekoa as a boy and also roamed this area when he was fleeing from Saul.

7. He was from the very Tekoa that Joab fetched the “wise woman” who feigned herself in a story to reconcile David with Absalom. 2Sam. 14

**B.** Amos was called by God to be His mouth piece.

1. The words of Amos which he saw concerning Israel. Amos 1:1 (Visions)
2. Amos was called by God to declare the judgment of Jeroboam, he would die by the sword and the nation would go into captivity, 722 B.C, in about 38 years. Amos 7:10-11
3. Amos was called a seer by Amaziah the priest of Bethel. Amos 7:12a
4. Amos says he was no prophet nor son of a prophet, meaning he had neither a family line or formal training in the school of the prophets. Amos 7:14
5. Amos said the Lord took him from following the flock and said to me, “Go, prophesy against Israel, and do not spout against the house of Isaac.” Amos 7:15
6. Amos saw six visions concerning Israel. Amos 8-9

\* Josephus places it at the time when Uzziah presumed on the priest’s

office and God struck him with leprosy. 2Chron. 26:16-21

**C.** Amos was called to proclaim his prophecy at Bethel.

1. Bethel was the place where Amos was to deliver his messages, the idolatrous worship center of the Northern Kingdom.
  - a. Jeroboam set up the calf worship in Bethel and Dan when the Kingdom of Solomon was divided.
  - b. Most place it around. 760 B.C.
  - c. The call of Amos is dated by the earthquake that took place two years prior to his call.
    - \* Zechariah also records the earthquake. Zech. 14: 5
2. Bethel was where Jacob saw a ladder descend from heaven and called it “house of God”. Gen. 28:17
3. Bethel was a place of blessing, but now it would be a place of judgment.
4. Bethel is mentioned in scripture more often than any other city except for Jerusalem.

**D.** Amos divided his book into three divisions.

1. The judgment of the nations: eight burdens. Amos 1-2
2. The judgment of Israel: three sermons. Amos 3-6

3. The judgment will lead to Israel's restoration: six visions. Amos 7-9  
 \* The prophet Amos was not received with very open arms!

### **Illustration**

Spergeon said, "I always say to young fellows who consult me about the ministry, "Don't be a minister if you can help it," because if the man can help it, God never called him. But if he cannot help it, and he must preach or die, then he is the man.  
 \* The truth of the matter is, all of us are in ministry!

### **Application**

1. How important it is for each of us as Christians to understand the times we are living in, in view of the Lord's Coming.
- a. The coming of a global confederacy of ten nations to rule the world. Dan. 2, Rev. 17
  - b. The coming of the Anti-Christ, who through the ten nation confederacy will rule the world as a man of peace and be a man of blood. Dan. 9:27, 2Thess. 2
  - c. The coming of Jesus for His church in the rapture, to be with Him forever. 1Thess. 4:16-17
  - d. The coming of the Kingdom of God, as we return with Jesus at the end of the Great-tribulation. Rev. 19

2. How I thank God for all ministers who are preaching the word of God without compromise.
- a. Not bowing to "political correctness".
  - b. Not ignoring to preach salvation through repentance of sin.
  - c. Not ceasing to teach the word of God to the people of God.  
 \* "**Preach** the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching."  
2Tim. 4:2

*The Prophet Amos spoke faithfully the word of God and would not go away!*

### **III. The proclamation of Amos.**

- A. God was going to judge the nations. Amos 1-2
1. The repeated phrase "Thus says the Lord", guarantees the divine proclamation. Amos 1:3, 6, 9, 11, 13, 2:1, 4, 6  
 \* Judah and Israel are listed with the Gentiles for living like them!
  2. The repeated phrase "For three transgressions for four", indicates God's long-suffering and the full measure of their sin had arrived.

- \* God told Abraham He would give him the land after the sin of the Amorites was full. Gen. 15:16
3. The repeated phrase, “I will not turn away its punishment”, marks the certainty. Amos 1:3, 6, 9, 11, 13, 2:1, 4, 6
- a. I am sure that Israel didn’t mind hearing the judgment of the Gentile nations.
  - b. God is the judge of all nations and will hold them responsible for their national sin.
    - 1) “Righteousness exalts a nation, but sin is a reproach to any people.”\_ Prov. 14:34
    - 2) Jesus gathers and judges the nations at His return. Matt. 25:31-41
4. The judgment of Israel is listed and placed along side the Gentile nations, due to the fact that they were living as the Gentiles.
- a. They were despising the law and following lies, leading them astray. Amos 2:4
  - b. They were selling off the righteous and poor. Amos 2:6
  - c. They were oppressing the poor. Amos 2:7a
  - d. They were perverted, a father and a son would have sex with the same

- girl, defiling His holy Name. Amos 2:7b-d
- e. They were religious hypocrites, as they lay on the clothes taken in a pledge as they drank their wine by the altar. Amos 2:8
  - f. They were giving wine to the Nazarites to drink and commanded the prophets not to prophesy in attempt to corrupt them. Amos 2:11-12
- B. God was going to judge His people. Amos 3-6
1. For their unique relationship to God. Amos 3:1-2  
\* Privilege brings responsibility, much given much will be required.
  2. For their amoral standard that led to their evil practices. Amos 3:10
  3. For their idolatry. Amos 3:14
  4. For their social oppression. Amos 4:1
  5. For their spiritual apostasy to deceptive religion. Amos 5:4-5
  6. For their refusal to acknowledge God’s chastening and need of repent. Amos 5:6-7
  7. For their hate and abhorrence of the righteous who pointed out their evil. Amos 5:10



8. For their oppressing the poor, over taxing them and diverting justice at the gate. Amos 5:12
  9. For their corrupt worship. Amos 5:21-23
  10. For rejecting God's call to justice and righteousness. Amos 5:24
    - \* We stated this is the key verse to the book of Amos, "But let justice run down like water, And righteousness like a mighty stream."
  11. For their confidence and trust in human security. Amos 6:1-2
  12. They had Amos as a loving intercessor. Amos 7:5-6
  13. For the remnant sake God would restore Israel in the future. Amos 9:11-15
    - \* When Israel heard the judgment they rejected both the message and Amos saying, "Go, you seer! Flee to the land of Judah. There eat bread, And there prophesy." Amos 7:12
- C. God was going to judge them according to His word.
1. They had weighted down God with their sins. Amos 2:13
  2. They were out of fellowship with God by not walking in agree with God. Amos 3:3
  3. They had been spoken to by God and fully warned. Amos 3:7-8

4. They ignored the chastening of God. Amos 4:6-10
5. They would not be able to fault God for sufficient mercy and patience towards them. Amos 4:11
6. They were to prepare to meet their God in judgment in view of their refusal to repent. Amos 4:12
  - \* Certainly among the most awesome words found in Scripture!
7. They had chosen death over life, evil over good. Amos 5:5-7, 14-15
8. They had four woe's declared to them.
  - a. Woe to you who desire the day of the LORD! For what good is the day of the LORD to you? It will be darkness, and not light. Amos 5:18
    - 1) They misunderstood the day of the Lord in view of their sin.
    - 2) The day of the Lord was a day when God's wrath would be poured out on the ungodly.
    - 3) They saw themselves as God's people in view of their heritage while being deceived by the practice of their sin.
  - b. "Woe to you who are at ease in Zion, And trust in Mount Samaria, Notable persons in the chief nation, To whom the house of Israel comes!" Amos 6:1

- \* They had failed to trust in God instead of things, places and themselves!
  - c. “Woe to you who put far off the day of doom, Who cause the seat of violence to come near; Who lie on beds of ivory, stretch out on your couches, eat lambs from the midst of the stall.” Amos 6:3-4
    - \* They failed to see the relationship between their life-style and the judgment of God!
  - 9. They were to be lamented over as a fallen virgin. Amos 5:1
  - 10. They would be judged by the Lord of Host, the Captain of the armies of heaven. Amos 6:8
  - 11. They had rejected God’s words through the prophet. Amos 7:12
    - \* All of these sins and many others found in the book stand in sharp contrast to God’s blessing and cursing. Lev. 26, Deut. 28
- D.** God was going to judge, but ultimately restore Israel. Amos 7-9
- \* Amos had various visions, six are recorded.
  - 1. The vision of the locust devouring all things. Amos 7:1-3

- 2. The vision of the fire regarding God’s devastation. Amos 7:4-6
- 3. The vision of the plumb line revealing their untrueness and deviation from God standard of righteousness. Amos 7:7-9
- 4. The vision of the summer fruits a pun on words in the Hebrew, the summer season is over and the have not repented, all that is left is judgment. Amos 8:1-14
- 5. The vision of the destruction of Israel as God stands at the alter, escape is futile. Amos 9:1-10
  - \* The personal pronoun “I” appears six times in verse 1-4, it is God Himself who is fighting and judging Israel.
- 6. The vision of the restoration of Israel in the future. Amos 9:11-15
  - a. Daniel spoke of it in the “Seventieth week of Daniel”, the last seven years of Tribulation and Great Tribulation. Dan. 9:27
  - b. James and the apostles agreed with this in the first church counsel. Acts 15:16-18
  - c. Paul told the Romans of the future blessing to Israel. Rom. 9-11
    - \* The Prophets Amos is the prophet of justice!

### Illustration

Spurgeon declared this about the judgment of God to cast men into hell, “I used to think if I could see the lost in hell, surely I must weep for them. But there is no such sentiment as that known in heaven. The believer there shall be satisfied with all God's will. Even their loss has been their own fault. If my parents could see me in hell, they would not have a tear to shed for me, though they were in heaven, for they would say, "It is justice, thou great God.”

### **Application**

1. God is coming to judge the world.

- a. The Emergent church movement says they are going to make this world a better place.
- b. The secular world and global warmers want to save the animals and the planet, not people.
- c. The politicians say they are the answer, when in fact they are the problem.

\* “Behold, I am coming **quickly**! Blessed is he who keeps the words of the prophecy of this book.” Rev. 22:7

2. God is going to judge his people who have apostatized and deceived so many.

- a. Those ministers who have corrupted the gospel into a way to get wealthy and robbing the people.
- b. Those seminaries and ministers who have corrupted the gospel by denying the inerrancy and infallibility of the Scriptures.

- c. Those calling themselves Christians or ministers who deny the virgin birth, that Jesus is the only way to salvation and the Second Coming.

\* God is the judge of His people, “For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?” 1Pet. 4:17

***The proclamation of Amos was certain and could not be explained away!***

### **Conclusion**

This was the ministry of the prophet Amos to the northern Kingdom under the evil reign of Jerobaom II from three vantage points:

- I. The particular time of Amos was prosperous, but it was all going to be taken away!
- II. The Prophet Amos spoke faithfully the word of God and would not go away!
- III. The proclamation of Amos was certain and could not be explained away!