

# Dr. Robert Chisholm, Amos: The Lion Has Roared, Who Will Not Fear?

## Session 3: Salvation History Comes Unravelled (Amos 3-6) (A)

1) Abstract, 2) Briefing Document, 3) Study Guide, 4) FAQs – NotebookLM AI

### 1) Abstract:

Dr. Robert Chisholm's lecture series, "Amos: The Lion Has Roared, Who Will Not Fear?", focuses on **Amos chapters 3-6**, exploring themes of **God's judgment on Israel**. He explains that Israel, despite being chosen, will face judgment for **oppression, injustice, idolatry, and syncretism**, with the severity of the judgment highlighted through vivid imagery like a lion's roar and the destruction of wealth. Chisholm emphasizes that while disaster can be a general consequence of a fallen world, in Amos's context, it is **divinely orchestrated** and serves as a **call to repentance**. He asserts that God often **reveals his plans for judgment through prophets**, offering a chance for his people to turn from their wickedness.

### 2) Briefing Document:

**Briefing Document:** "Amos: The Lion Has Roared, Who Will Not Fear?" (Amos 3-6)

**Source:** Excerpts from "Chisholm\_Amos\_Ses03\_A.pdf" - Dr. Robert Chisholm, Session 3 (A): Salvation History Comes Unravelled (Amos 3-6).

**Date:** October 26, 2023

**Topic:** Analysis of Amos Chapters 3-6, focusing on God's judgment on Israel, the nature of prophecy, and the contextualized understanding of divine action.

#### I. Executive Summary

This session delves into Amos chapters 3-6, highlighting Israel's profound failure to uphold God's moral will despite receiving His law. The central theme is the inevitability of God's judgment due to Israel's rampant sin, particularly social

injustice, oppression of the poor, and syncretism/idolatry. Dr. Chisholm emphasizes the principle "to whom much is given, much is required," explaining why Israel, though perhaps not committing the most heinous acts of surrounding nations, is the primary target of divine discipline. A key takeaway is the concept of "every effect has its cause," applied by Amos to validate his prophetic ministry and the coming judgment, which God reveals to His prophets as an opportunity for repentance. The briefing also addresses the critical distinction between universal and contextualized generalizations when interpreting biblical statements about divine judgment, particularly Amos 3:6b.

## II. Key Themes and Concepts

### 1. **Principle of Accountability: To Whom Much is Given, Much is Required (Amos 3:1-2)**

- Israel's unique relationship with God through the covenant and the law meant they "should have known better" than surrounding nations, despite their sins perhaps not being as "bad as what some of the nations were doing, like ripping open pregnant women."
- Their specific transgressions include "sinning against the weak and the poor" and "engaging in syncretism, idolatry."
- This principle explains why "Israel is the main target of God's judgment at this point in time."

### 1. **Every Effect Has Its Cause & The Inevitability of Judgment (Amos 3:3-6)**

- Amos uses a series of rhetorical questions (e.g., "Do two walk together unless they have agreed to do so?") to establish the logical principle that "every effect has its cause."
- These questions transition from peaceful imagery to "more terrifying" scenarios (lions roaring, birds trapped) to mirror Israel's shift from peace to impending "violence and judgment."
- The sound of the "shofar" (trumpet) signaling danger is directly linked to the Lord's agency: "When a trumpet sounds in a city, do not the people tremble? And the answer to that question is, of course, they do... And then, when

disaster comes to a city, has not the Lord caused it? And the answer is, yes, of course, the Lord has caused it when disaster comes upon a city."

#### 1. **Validation of Prophetic Ministry: God's Revelation (Amos 3:7-8)**

- Amos applies the cause-and-effect principle to his own ministry: "surely the sovereign Lord does nothing without revealing his plan to his servants, the prophets."
- Amos asserts his message is not self-conceived but directly from God: "I'm not just throwing words around. I'm not dreaming this up. The Lord has decided to act in judgment, and he is revealing his intentions to me, and I am conveying them to you."
- The iconic phrase "the lion has roared, who will not fear?" signifies that "the Lord has announced judgment through me. You need to be afraid. The proper response is to be afraid." Amos implies he "has no alternative" but to prophesy.

#### 1. **Opportunity for Repentance (Amos 3:3-8, 6:6-7)**

- Despite the imminence of judgment, the prophecy serves as a warning: "The Lord is giving them an opportunity to repent. It's not set in stone yet."
- The example of Jonah and Nineveh (Jonah 3:4-10) illustrates God's willingness to "relent from sending calamity" when people genuinely repent. Jonah's frustration ("I know the kind of God you are. You're long-suffering, you're patient, and you relent from sending calamity") underscores this divine characteristic.
- This "comforting" principle means that "before the Lord acts, he's going to communicate through his prophets," providing a chance for a "positive" response to "avert the coming judgment."

#### 1. **Contextualized Generalization vs. Universal Truth (Amos 3:6b)**

- Dr. Chisholm critically examines the statement "when disaster comes to a city, has not the Lord caused it?" (Amos 3:6b), arguing it is **not a universal statement** applicable to all disasters at all times.

- He defines it as a "contextualized generalization," true "in Amos' time. Given the context and what the Lord had announced he was going to do."
- Illustrates with the "buy American" car analogy: true in a specific context, false universally today.
- Warns against "universalizing" such verses (e.g., applying it to Hurricane Katrina) or promoting "pan-causality," which incorrectly suggests God directly causes "everything" and could lead to "demonic dark side" interpretations of God.
- Quoting Frederick Lindstrom on Amos 3:6b: "the intention of the passage in Amos 3:6b is to force its audience to recognize the connection between Yahweh's actions and the catastrophes which affected northern Israel. There is nothing in the text to suggest that the prophet attempts to assign all disasters in general to the agency of Yahweh."
- Emphasizes the fallen world where "things just happen" (e.g., Texas floods) and are not necessarily direct divine judgment for specific sins.

#### 1. **The Severity of Israel's Sin and Impending Judgment (Amos 3:9-15)**

- **"Who Invited These Guys?"** Amos metaphorically invites Philistines (Ashdod) and Egyptians to "assemble yourselves on the mountains of Samaria" to witness Israel's "great unrest within her, and the oppression among her people."
- This is a "very sarcastic" rhetorical technique, inviting Israel's historical oppressors, who are "experts in oppression," to be "expert witnesses" against Israel. This implies Israel's actions are "comparable" to or "even worse than" those of their traditional enemies.
- The judgment will be devastating, leaving little behind, "as a shepherd rescues from the lion's mouth only two leg bones or a piece of an ear." Similarly, "only the head of a bed and a piece of fabric from a couch" will be rescued from Samaria, signifying "devastating judgment."
- **Destruction of Bethel:** God will "destroy the altars of Bethel," the "house of God," a profoundly significant historical site for Jacob. This shocking act signifies the "polluted and contaminated and corrupted" worship system and

the extent of God's wrath. "The horns of the altar will be cut off," removing any possibility of asylum or recourse.

- **Destruction of Wealth (Amos 3:15):** "I will tear down the winter house along with the summer house. The houses adorned with ivory will be destroyed, and the mansions will be demolished." This speaks to "excessive wealth" obtained through "dishonest and oppressive ways," a "futility judgment" where their ill-gotten gains will be taken away.

#### 1. **"Cows of Bashan" - The Women of Samaria (Amos 4:1-3)**

- Amos directly condemns the "wives of the rich in Samaria" as "cows of Bashan," a sarcastic metaphor. Bashan's livestock were known for their health and fatness, implying these women are "being fattened up for the slaughter."
- They "oppress the poor and crush the needy" by encouraging their husbands to "bring us some drinks," symbolizing their demand for more wealth and indulgence gained from their husbands' unjust actions.
- This reflects a society where wealth and adornment define beauty and status, much like Isaiah 3 describes for Jerusalem.
- God "sworn by His holiness" that "the time will surely come when you'll be taken away with hooks, the last of you with fish hooks," signifying exile and complete removal.

#### 1. **Divine Discipline for Covenant Failure:**

- The overarching principle for the coming judgment is: "when God's covenant community fails to live out his principles regarding justice, grows complacent in its religious traditions... and greedily pursues the toys of this world, it invites divine discipline."

### III. Key Quotes

- "To whom much is given, much is required."
- "Every effect has its cause."

- "When a trumpet sounds in a city, do not the people tremble? ...And when disaster comes to a city, has not the Lord caused it? And the answer is, yes, of course, the Lord has caused it when disaster comes upon a city." (Amos 3:6)
- "Surely the sovereign Lord does nothing without revealing his plan to his servants, the prophets." (Amos 3:7)
- "The lion has roared, who will not fear?" (Amos 3:8)
- "The intention of the passage in Amos 3:6b is to force its audience to recognize the connection between Yahweh's actions and the catastrophes which affected northern Israel. There is nothing in the text to suggest that the prophet attempts to assign all disasters in general to the agency of Yahweh." (Frederick Lindstrom, quoted by Chisholm)
- "As a shepherd rescues from the lion's mouth only two leg bones or a piece of an ear, so will the Israelites living in Samaria be rescued with only the head of a bed and a piece of fabric from a couch." (Amos 3:12)
- "Hear this word, you cows of Bashan on Mount Samaria, who oppress the poor and crush the needy and say to your husbands, 'Bring us some drinks!'" (Amos 4:1)
- "When God's covenant community fails to live out his principles regarding justice, grows complacent in its religious traditions, ...and greedily pursues the toys of this world, it invites divine discipline."

#### IV. Implications and Future Considerations

- The text sets the stage for God "confronting his people more directly" in chapter 4, leading to the command "Prepare to Meet Your God."
- Chapter 5 will "revisit" the "10th plague," signifying an "Egypt-like judgment upon his people," reinforcing the severity and divine origin of the impending calamity.
- The discussion on contextualized generalizations provides a crucial hermeneutical tool for interpreting Old Testament prophetic literature and applying it to contemporary events, cautioning against misattributing all disasters to direct divine judgment.

- Amos's validation of his prophetic office highlights the authority of God's revealed word and the responsibility of those who deliver it, as well as the imperative for the audience to heed it.

### 3) Study Guide:

#### Amos: The Lion Has Roared – A Study Guide

##### I. Overview of Amos 3-6

This section of Amos, "Salvation History Comes Unraveled," focuses on God's impending judgment upon Israel, particularly the Northern Kingdom. It highlights the principle that to whom much is given, much is required, explaining why Israel, despite perhaps not committing the most extreme sins, faces severe consequences due to their violation of God's moral law. Key themes include the cause-and-effect relationship in divine judgment, the role of prophets as God's messengers, the nature of God's "relenting," and the specifics of Israel's injustice, idolatry, and excessive wealth.

##### II. Key Concepts and Themes

- **To Whom Much is Given, Much is Required:** Israel's unique covenant relationship and knowledge of God's will means their sins are viewed with greater seriousness than those of other nations.
- **Every Effect Has Its Cause:** God's judgment is not arbitrary but a direct consequence of Israel's actions and His sovereign plan. Natural phenomena and societal disasters are presented as part of a divinely orchestrated sequence leading to judgment.
- **The Prophet's Role (Amos 3:7-8):** Prophets are God's chosen servants through whom He reveals His plans and intentions, particularly concerning judgment. Amos's ministry is validated as a direct communication from the Sovereign Lord, making his message undeniable and calling for fear and repentance.
- **Contextualized Generalization vs. Universalization:** The lecture emphasizes that certain biblical statements, like "when disaster comes to a city, has not the Lord caused it?" (Amos 3:6b), are "contextualized

generalizations" specific to a particular time, place, and set of circumstances (i.e., Amos's Israel). They should not be universalized to apply to all disasters at all times. This concept directly challenges the theological view of "pan-causality."

- **God's Opportunity for Repentance:** Despite the pronouncements of imminent judgment, God often provides a "window of opportunity" for repentance, as seen in the story of Jonah and Nineveh. Prophets' messages, though decrees, frequently carry the hope that people will turn from their sins and avert calamity.
- **Israel's Sins and Impending Judgment: Sin against the Weak and Poor:** Exploitation and oppression are central charges.
- **Syncretism and Idolatry:** The corrupted worship at Bethel is a prime example.
- **Greed and Excessive Wealth:** Evidenced by "winter and summer houses" and "houses adorned with ivory," obtained through dishonest means.
- **Complacency in Religious Traditions:** Relying on ritual worship (like at Bethel) without genuine justice and adherence to God's moral will.
- **The "Cows of Bashan" (Amos 4:1-3):** A sarcastic metaphor for the wealthy women of Samaria, highlighting their indulgence, complicity in oppression, and their impending "slaughter" or exile.
- **Devastating Judgment:** Illustrated by the image of a shepherd rescuing only fragments from a lion's attack, signifying that little will remain of Israel's wealth and people after the Assyrian invasion.
- **Destruction of Bethel:** The Lord's decision to destroy the altars and horns of the altar at Bethel, a historically significant "house of God," signifies the complete rejection of their corrupted worship system and the removal of any place of asylum.

### III. Important Passages to Remember

- **Amos 3:1-2:** Principle of "to whom much is given, much is required."



- **Amos 3:3-8:** The cause-and-effect relationship, culminating in "the lion has roared, who will not fear?" and the prophet's divine mandate.
- **Amos 3:6b:** "When disaster comes to a city, has not the Lord caused it?" – a key verse for understanding "contextualized generalization."
- **Amos 3:7:** "Surely the sovereign Lord does nothing without revealing his plan to his servants the prophets."
- **Amos 3:9-15:** The invitation to Philistines and Egyptians as "expert witnesses" to Israel's oppression, the metaphor of the shepherd's rescue, and the destruction of Bethel and luxurious houses.
- **Amos 4:1-3:** The "cows of Bashan" metaphor and the impending exile for the wealthy women of Samaria.

#### IV. Connections to Other Biblical Texts

- **Jonah:** Used as a prime example of God's willingness to "relent" when people repent, highlighting the conditional nature of many prophetic pronouncements.
- **Isaiah 3:** Parallel description of the excessive wealth and adornment of women in Jerusalem, similar to the "cows of Bashan" in Samaria.
- **Romans 8:** Referenced to support the idea of a "fallen world" where calamities occur naturally, rather than always being direct divine judgment.
- **Jacob at Bethel:** The historical significance of Bethel as a "house of God" and a place of covenant establishment for Jacob, contrasting sharply with its future destruction due to corrupted worship.
- **Shepherd Law (Exodus 22:10-13):** Background for the metaphor of the shepherd rescuing only fragments, illustrating the devastating nature of the coming judgment.
- **Deuteronomy (Law):** The source of God's moral will that Israel violated, specifically concerning the poor and needy.

Quiz: Amos 3-6 Review

**Instructions:** Answer each question in 2-3 sentences.

1. According to Dr. Chisholm, why is Israel the main target of God's judgment, even if their sins weren't as extreme as some other nations?
2. Explain the main point Dr. Chisholm draws from the series of rhetorical questions in Amos 3:3-8, such as "Does a lion roar...when it has no prey?"
3. How does Amos validate his ministry to the people of Israel in chapter 3, and what is the expected response from the people?
4. Define "contextualized generalization" as Dr. Chisholm applies it to Amos 3:6b ("When disaster comes to a city, has not the Lord caused it?").
5. Why does Dr. Chisholm argue against universalizing Amos 3:6b to apply to all disasters today, like a hurricane or flood?
6. How does the story of Jonah and Nineveh illustrate a key principle about prophetic pronouncements of judgment?
7. Explain the rhetorical technique behind inviting Philistines and Egyptians to "assemble yourselves on the mountains of Samaria" in Amos 3:9-10.
8. What is the significance of the "horns of the altar" being cut off at Bethel, according to the lecture?
9. Who are the "cows of Bashan" in Amos 4:1, and what does this metaphor suggest about them?
10. What specific aspect of Israelite society is criticized by the mention of "winter house along with the summer house" and "houses adorned with ivory" in Amos 3:15?

#### Quiz Answer Key

1. Israel is the main target because they had been given much – God had communicated His moral will through His law. They should have known better and were therefore held to a higher standard, making their sins against the poor and their idolatry particularly grievous from God's perspective.
2. The main point is "every effect has its cause." Just as natural events have clear antecedents (a roaring lion implies prey), so too does God's judgment on Israel have a specific cause: their sin and His sovereign will.

3. Amos validates his ministry by stating that the Sovereign Lord reveals His plans to His prophets, and Amos is simply conveying God's intentions. The proper response from the people should be fear and a realization that judgment is imminent, just as people would tremble at the sound of a shofar.
4. A "contextualized generalization" is a statement that is true within a specific time, place, and set of circumstances, but not universally applicable. Amos 3:6b was true for Israel at that moment because God had specifically announced His intention to bring judgment upon them through His prophet.
5. Universalizing Amos 3:6b would lead to pan-causality, suggesting God directly causes all disasters. Dr. Chisholm argues against this, pointing out that the Bible also speaks of a fallen world where calamities occur naturally, and not every tragedy is a direct judgment from God.
6. The story of Jonah and Nineveh illustrates that while prophetic messages are serious, they often come with an implicit or explicit window of opportunity for repentance. If people take the message seriously and turn from their sins, God may "relent" from sending the announced judgment.
7. This is a sarcastic and insulting rhetorical technique. By inviting nations known for their oppression (Egyptians and Philistines) to witness Israel's injustice, Amos implies that Israel's oppression is comparable to, or even worse than, that of their historical oppressors.
8. The horns of the altar were a place of asylum where individuals could seek protection and a hearing before judicial authorities. Their destruction signifies that when God's judgment comes, there will be no recourse, no place for refuge or appeal before Him.
9. The "cows of Bashan" are a sarcastic metaphor for the wealthy, indulgent women of Samaria. This suggests they are living a life of excess and complicity in their husbands' oppression, and are being "fatted up" for impending judgment and exile.
10. These descriptions criticize the excessive wealth and greed of the Israelite elite, specifically highlighting that this wealth was obtained through dishonest and oppressive means. It serves as a testimony to their exploitation of others.

## Essay Format Questions

1. Discuss the concept of "contextualized generalization" as presented by Dr. Chisholm, using Amos 3:6b as a primary example. How does this understanding differ from a universal interpretation, and what are the theological implications of each perspective?
2. Analyze the role of the prophet Amos in light of Amos 3:7-8. How does this passage validate his ministry, and what does it communicate about the nature of God's interaction with His covenant community prior to judgment?
3. Examine the various forms of Israel's sin highlighted in Amos 3-4, including their social injustices, religious corruption, and economic exploitation. How do these interconnected sins lead to the specific judgments pronounced by God?
4. Compare and contrast God's "relenting" from judgment as seen in the story of Jonah and Nineveh with the pronouncements of imminent judgment in Amos. What factors might influence whether God chooses to relent or proceed with judgment, and what hope does this offer (or not offer) to the people of Israel in Amos's time?
5. Discuss the symbolic significance of the destruction of Bethel and the "horns of the altar" in Amos 3:14. How does this particular judgment underscore the depth of Israel's spiritual corruption and the finality of God's coming discipline?

## Glossary of Key Terms

- **Amos:** An Old Testament prophet, a shepherd from Tekoa, called by God to prophesy judgment against Israel and surrounding nations.
- **Assyrians:** The powerful ancient Near Eastern empire that served as God's instrument of judgment against the Northern Kingdom of Israel.
- **Bashan:** A region east of the Jordan River known for its fertile pastures and strong livestock. In Amos, it's used metaphorically for the wealthy women of Samaria.

- **Bethel:** A significant religious sanctuary in the Northern Kingdom, meaning "house of God," historically associated with Jacob's encounters with God. Its altars were a center of Israelite worship, but also idolatry and syncretism.
- **Cows of Bashan:** A sarcastic and ironic metaphor used by Amos to describe the wealthy women of Samaria, highlighting their indulgence, complacency, and impending fate.
- **Contextualized Generalization:** A statement that is true and applicable within a specific historical, cultural, and theological context, but not necessarily universally true for all times and places.
- **Horns of the Altar:** Projections at the corners of altars in ancient Israel, often used as a place of asylum for those seeking refuge or a hearing before authorities. Their destruction signifies the removal of any recourse or protection from judgment.
- **Pan-causality:** A theological view that asserts God is the direct cause of everything, including all disasters and evil. Dr. Chisholm argues against this view.
- **Prophet:** A person chosen by God to receive and deliver divine messages, often concerning judgment, repentance, or future events. In Amos, they are God's "servants" through whom He reveals His plans.
- **Ra'ah:** A Hebrew word often translated as "evil," but Dr. Chisholm suggests it can also mean "disaster" or "calamity," especially in contexts discussing God's role in judgment.
- **Relent (God's relenting):** The concept that God can change His intended course of action, often in response to human repentance or prayer, and withhold a threatened judgment.
- **Salvation History:** The overarching narrative of God's redemptive work throughout history, particularly His covenant relationship with Israel. The phrase "Salvation History Comes Unraveled" refers to the breakdown of this relationship due to Israel's sin.
- **Samaria:** The capital city of the Northern Kingdom of Israel, a focal point of Amos's prophecies against injustice and wealth.

- **Shofar:** A ram's horn trumpet, used in ancient Israel as a signal for war, assembly, or other important announcements, evoking fear when sounded as a warning of danger.
- **Syncretism:** The blending of different religious beliefs and practices, often seen in Israel's worship of Yahweh alongside other gods or in paganistic rituals.
- **Tekoa:** Amos's hometown, a sheep-herding community south of Jerusalem.
- **To Whom Much is Given, Much is Required:** A principle stating that those who have received greater blessings, knowledge, or responsibility from God are held to a higher standard and will face greater accountability for their actions.
- **Universalization:** The improper application of a contextualized biblical statement to all times, places, and situations, without regard for its original context.
- **Yahweh:** The personal name of God in the Old Testament.
- **Tzivaot:** Hebrew for "hosts" or "armies," often used in the title "Lord God Almighty" or "Lord of hosts," portraying God as a warrior king who commands celestial armies.

#### 4) FAQs:

Why is Israel the primary target of God's judgment in Amos?

Israel is the main target of God's judgment because, despite not engaging in all the same egregious sins as other nations (like "ripping open pregnant women"), they "should have known better." God had communicated His moral will through His law, yet the people were guilty of sinning against the weak and poor, and engaging in syncretism and idolatry. This highlights the principle that "to whom much is given, much is required."

What does the phrase "Every Effect Has Its Cause" mean in the context of Amos's prophecy?

In Amos, "Every Effect Has Its Cause" is a principle God uses to explain the impending judgment on Israel. Just as a lion's roar signifies prey, or a trumpet's sound signals danger, the disasters befalling Israel are not random but a direct consequence of God's sovereign action in response to their unrighteousness. Amos applies this principle to his own ministry, asserting that his prophecy is not imagined but a divine revelation of God's planned judgment.

How does Amos validate his prophetic ministry?

Amos validates his prophetic ministry by stating that the "Sovereign Lord does nothing without revealing his plan to his servants, the prophets." He asserts that he is God's chosen spokesman, conveying God's intentions directly to the people. The roaring of the "lion" (referring to God's announcement of judgment) through Amos means the people should fear and take his message seriously, much like they would tremble at the sound of a shofar signaling imminent danger.

Is the statement "When disaster comes to a city, has not the Lord caused it?" a universal truth?

No, the statement "When disaster comes to a city, has not the Lord caused it?" (Amos 3:6b) is presented as a "contextualized generalization," not a universal truth applicable to all times and places. In Amos's specific historical context (around 760 BC), it was true for Israel because God had explicitly announced His intention to bring judgment upon them through His prophet due to their specific sins. However, interpreting this verse universally (as "pan-causality," where God directly causes all disasters) is considered an improper theological generalization that neglects the fallen nature of the world and other biblical teachings.

What is the significance of Bethel's destruction in Amos's prophecy?

Bethel, meaning "house of God," was a highly significant sanctuary where Jacob (Israel's forefather) twice encountered God and solidified the covenant. Despite its sacred history, God declares He will "destroy the altars of Bethel" because the worship there had become "polluted and contaminated and corrupted by their idolatry and their syncretism." This destruction symbolizes God's judgment on their corrupt worship system and implies that even a historically holy place will not be exempt from judgment when its purpose is perverted.

Why does Amos invite Philistines and Egyptians to witness Israel's oppression?

Amos invites Philistines and Egyptians to "assemble yourselves on the mountains of Samaria" to witness the "great unrest within her, and the oppression among her people." This is a deeply sarcastic and insulting rhetorical technique. Philistines and Egyptians were historical oppressors of Israel, and by inviting them, Amos implies that Israel's injustice, greed, and exploitation of its own people are so severe that even these "experts in oppression" would recognize and testify against it, suggesting Israel's sinfulness is comparable to, if not worse than, that of their ancient enemies.

What do the "cows of Bashan" symbolize in Amos's message?

The "cows of Bashan" refer metaphorically to the wealthy women of Samaria, particularly the wives of the rich. Bashan was known for its strong and healthy livestock, and the comparison highlights these women's opulent, perhaps even "fattened," lifestyle. However, it also carries a sharp irony, hinting that they are being "fattened up for the slaughter," signifying their impending judgment and exile. These women are depicted as encouraging their husbands' unjust and oppressive practices for their own lavish gain.

Does God's announcement of judgment through Amos mean there is no hope for Israel?

No, God's announcement of judgment through Amos does not necessarily mean there is no hope for Israel. The prophet's message often serves as an "opportunity to repent." While sometimes prophetic messages are unconditional decrees, "more often than not, the prophet will proclaim his message with the hope that the people will take it seriously and repent." The example of Jonah and Nineveh is cited, where the city's repentance led God to relent from His announced judgment. Therefore, even in the face of imminent judgment, God offers a window for His people to respond positively and avert calamity.