Amos - Commentaries by Henry Allan Ironside

Continual Burnt Offering: Daily Meditations, May 11

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“Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet’s son; but I was an herdman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto My people Israel” —Amos 7:14, 15.

AMOS was divinely called. He had no thought of becoming or being recognized as a prophet, as some men today select the “ministry” as a profession. He would have been content to pursue his humble avocation as a small farmer, or possibly a mere farmer’s hand, or assistant, if such had been the mind of God for him. But as he followed the flock, his soul was in communion with Jehovah. As he gathered wild figs his heart meditated on the great issues of the soul’s relationship to God and the importance of obedience to His Word. From this humble service he was divinely called to proclaim the truth of God to the people.

Sad and solemn are the dirge-like measures of the prophet’s lamentation over the fallen nation that he loved so well, and from which he could not dissociate himself. They had broken down utterly in their professed fidelity to God as was manifested in their unrighteous behavior and their contempt for the poor. The prophet calls them to face these things in the presence of God and to turn from sin to justice—to consider the cause of the needy and the underprivileged and to recognize their responsibility to hold all that they have as stewards of the Most High, to be dispensed in accordance with His Word. Surely all that has a voice for us today!

—Annie Johnson Flint.

Daily Sacrifice, May 14

“I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts”— Amos 5:21, 22.

IN these verses Jehovah expresses His abhorrence and detestation of religious rites and ceremonies which are used to cover up iniquity, as though God could be appeased by ceremonial observances by those who persisted in sin. The feasts and solemn assemblies here referred to were those He Himself had commanded (see Leviticus 23; Deut. 26), but which were only acceptable to Him when accompanied by rectitude of life on the part of those who draw near to Him in faith.

“I will not accept them.” It is of the offerings prescribed in Leviticus 1 to 7 that God so speaks, Yet these all typified the person and work of His blessed Son, and were divinely commanded. But when wicked men drew near to His altar with their sacrifices, which they presumptuously offered, He refused to receive or acknowledge them. It was not that the offerings were wrong or opposed to His will, but the people were wrong because they lived in gross self-indulgence and yet dared to come into His courts with their gifts as though nothing had happened to incur His disfavor.