

# *DOOMSDAY IN 163 YEARS.*

When you comprehend from the book of Amos that Doomsday was announced by God through Amos 163 years before it happened in Jeremiah, then the full impact of the scripture that God never does anything before warning His own people hits you!

**"Surely the Lord GOD does nothing, unless He reveals His secrets to His servants the prophets." (Amos 3:7)**

**NOTE:** Of course the problem then in Judah and now in America is that God's own people did not, and do not, heed and read the Prophets like Amos and Jeremiah, choosing to heed Myan prophesy over "the book our mother's read" of the Prophets, Apostles, and Jesus.

**15-1: Doomsday and Calamity.**

**DOOMSDAY:** The dictionary provides two definitions of "doomsday".

1. "a day of final judgment"; and
2. "a time of catastrophic destruction and death".

Doomsday is not a Bible word, but it is the equivalent of "calamity which is an oft repeated Bible word, used at least 20 times in the Bible {5 of those are in Jere-

miah, and it is in Jeremiah that we come to really appreciate that (1) God sends calamities on His own people like a father chastises his children; and (2) calamities are life interrupting, the opposite of peace and prosperity, and there are actually 5 types or categories of calamities that come from God: (a) short term and limited calamities, like earthquakes and tornadoes, etc that God sent on Judah and Israel for 163 years, between Amos and the beginning of Jeremiah, specifically for God's people and to get their attention; (b) terminal judgments on ungodly nations like in Amos on Gaza, Edom, Ammon, and Moab; (c) longer term calamities, say 70 years in the case of Judah's half captivity<sup>1</sup> in Babylon where God sends a longer term calamity but with hope of restoration; (d) the final calamity at the end of time, that has been called "the groaning of all creation" (Romans 8:22)<sup>2</sup>, that you might say was set by God on automatic control for destruction of the old earth in order to bring in the new earth, the one that grows in intensity and increases in extent as the end draws near; and (e) what you might call the ultimate calamity at the Day of the LORD and Lord, that calamity being eternal death.

Surely you must notice the similarity of DOOMSDAY and CALAMITY. The dictionary also provides 2 definitions of "calamity".

### **CALAMITY:**

1. "a state of deep distress or misery caused by major misfortune or loss; and
2. "a disastrous event marked by great loss and lasting distress and suffering {calamities of nature or an economic calamity}.

**NOTE:** Surely you also recognize some of these miseries, misfortunes, losses, disasters, and suffering from both calamities of nature and economic turmoil in the series of intense calamities on God's people of the United States, quite often on churches as well as the whole community, since 9/11. {Primarily Texas and Canada are too stubborn and rebellious against the Word of God to admit these calamities on their own people; in

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1. The good figs had the fortune as directed by the guidance, mercy, and love of God of going into Captivity; while the bad figs were either killed by the Babylonians on the spot in Judah and Jerusalem, fled to Egypt, or went into the mountains and caves for hiding.

2. This automatic groaning of all Creation, also under the control of God, because Paul clearly tells us in Hebrews 12:26-28 that God is going to shake the heavens and earth one more time like He shook just the earth during the great Flood of the Old Testament. Of course, the positive message is to look for, seek, and work for a kingdom--like the one established by Christ--which can never be shaken, one eternal in the heavens and on the new earth.

fact, saying much like the people in Amos that these calamities will not overtake or control us (Amos 9:10). Of course, part of the problem with Texas just like with all fundamentalists is that they can not take the possibility of a temporal defeat like that of the Falling Away!<sup>1}</sup>

Many surprises are in store for us if we read prophesy carefully from the Old Testament Prophets like Jeremiah and Amos. Sometimes those surprises come from quotes that we have heard all our lives, especially as we look in the total context of the verse and chapter. For example the one of Amos 2:4,5 to which we will come shortly that right there in Amos 163 years before the actual destruction of Jerusalem by fire in 587 B.C. by the Babylonians predicted that very event. Goodness, can you imagine the nation of Judah being under the sentence of complete destruction for 163 years, like a convict being on death row for over 163 years. You know, to the extent that God's people took seriously the Word of God like in Amos and Jeremiah, it had to drastically affect the way they thought and acted, their "ways and doings" to use the favorite words of the Temple Message of Jeremiah. And we will shortly come back to this second chapter in which God through Amos passed, for the first time, this terminal sentence on His own once chosen nation. Right now, we will develop by way of exegesis of chapter 6 of Amos, a preliminary surprise on another common quote, "Woe to you who are at ease in Zion" (Amos 6:1); and then proceed in this message to relate, from Amos and Jeremiah with other prophesy, the whole spectrum of "calamities" according to the Bible: (1) short and limited calamities like the locusts and the "conflict by fire" of Amos chapter 7, those designed to get the attention of God's people and rectify their "ways and doings" in the direction of righteousness; (2) more widespread calamities that destroy the great cities and whole nation, like the fall and destruction of Jerusalem and Judah, where God kills most of His own bad figs and preserves by captivity the good figs {which once again only proves the Bible principle that there is a difference between those only called by God, those of the "bad figs", and those called and chosen, the "good figs" of Jeremiah 24} in the nation of Babylon, like Daniel and his 3 friends; and (3) the great and terminal calamity of all calamities so notable as to have the special name in the Bible of "the Day of the LORD", where life on earth as we know it ends and new life with a new earth and heavens begins. All 3 of

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1. The Falling Away, which the world including the United States and Canada is now in the fourth stage of five complete stages, will last about 40-80 years before the end {if this last Falling Away is like the Falling Away in duration of God's people in the wilderness}; and this is a defeat or loss for all of God's people in that: (1) Satan will dominate the world through the man of sin; (2) the Holy Spirit will be withdrawn from earth; and (3) the rising tide of the flood of sin and righteousness will overtake the whole world, that period Jesus called "because sin will abound the love of many will wax cold" (Matthew 24). I would call that a 40-80 year loss, or defeat, wouldn't you?

these categories of calamities are right here in Amos, so that Amos will be our biblical source of proving that God does use calamities to serve His own purpose, albeit reluctantly and after the patience and forbearance of over 163 years.

### 15-2: Gospel of Prosperity Itching Ears Prophets Caught in Their Lies.

All you have to do is to read carefully the complete context of Jeremiah 29, to catch the false prophets of prosperity and peace in their lies as they quote scriptures like Jeremiah 29:11 to prove that God is inevitable **{they put God in a box, as they say}**<sup>1</sup> going to bring upon His people of faith, prosperity and peace. So strange since the context of Jeremiah 29, and the larger context of 24-29 is to: (1) separate the good figs of God's people from the bad figs, as the bad figs will die in the battles for Jerusalem and Judah, the good figs will be taken captive to Babylon; (2) rewards like these practitioners of the false gospel of prosperity advocate, say as one recently said "within 2 years you will have an oil well or gold mine in your backyard", are put off for 70 years, the period of captivity before the restoration; and (3) the prosperity is more like enough to eat and some measure of comfort than like "the gospel of wealth and the corollary of success"; and (4) it is not even for the parents before for the children and grandchildren of seventy years later.

The only major problem real Bible believers among God's own people should have is to determine which of the 5 categories of calamities that God is sending on His own people at that particular time: (1) is it the short term calamity to get the attention of His own people; or (2) is it the doomsday series of clearly identified by Jesus calamities (Matthew 24) that lead up to the end of this old earth and the Day of the LORD and Lord, those that are on automatic control. Actually both of these types of calamities can be happening at the same time, the second type of automatic control because the earth keeps getting older and older and each year groans more and more; and the first type, because there is an obvious lack of righteousness and obediences in the churches of America and among God's own people of Texas and the United States, like in God's people of Judah and Jeremiah.

Here is a vivid in Jeremiah picture of what a calamity is like that is also a DOOMSDAY.

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1. Beware. The stubborn, sinful, and rebellious of God's people of Judah and Jerusalem for 163 years thought they had God in a box; finally, learning in 597 and 587 that He was not in their box at all, rather that they, and a remnant at that, were in the box of captivity and calamity.

**"Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall be desolate."**  
**(Jeremiah 7:34)<sup>1</sup>**

### **15-3: Calamities.**

Would that there was not among God's own people today, such an aversion to the clear Bible teaching that **GOD SENDS CALAMITIES ON HIS OWN PEOPLE TO GET THEIR ATTENTION!** <sup>2</sup> It was not so a couple of generations ago when B. H. Carroll was president of Baylor University and then organizer and teacher at Southwestern Seminary, back then when Southern Baptists were conservative instead of superficially fundamentalists and the largest Protestant denomination in the world before the fundamentalists caused the split into 3 distinct denominations. **{Just two other evidences of the progression well underway in America whereby the "turning away from truth" finalizes into the Falling Away.}**<sup>3</sup>

Listen to part of your heritage as Carroll speaks on the subject of calamities from his **AN INTERPRETATION OF THE ENGLISH BIBLE:**

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1. End of the famous Temple Message of Jeremiah of Jeremiah 7, which he delivered every day for years at the gates of the Temple, where he was forbidden to enter into the Temple proper; and where each day the people refused to listen, much like Texas and Canada are now refusing to listen about calamities on God's own people.
  2. Quite often the citizens of the world are confused between the categories of calamities: (1) those that God sends on the whole world of short and limited scope and duration; (2) those on God's people only to get their attention; and (3) those that signify the end of the world order. Part of the purpose of the next section on "The Flavor of Amos", the Message and Meaning of the book of Amos, is to learn to distinguish between these categories of calamities, especially so as not to confuse the heathen concept of any catastrophe as an act of God and the calamities of the Bible which God clearly governs and sends. Always looming large in our misunderstanding of calamities as from God on His own people, is that we fail to realize how cognizant and active God is in the human affairs on this earth.
  3. Some of the confusion of God's people around 597 B.C. was eliminated among future generations of God's people as Jesus and the Apostles taught, and as recorded in the Bible, of certain signs to give a heads up of the eminence of the Day of the LORD; for example the two main signs of II Thessalonians--the Falling Away and a visual in world events of the man of sin--that must happen before the Second Coming of Christ and the end of this world age. Some of the other signs of II Thessalonians such as the withdrawal of the Holy Spirit from earth and the release of Satan from the bondage of the Holy Spirit's presence will not be nearly as evident. The rising tide of the mystery of sin and lawlessness will be a little more evident, but who except God and the Bible is to say when it is a peak in world events and history!

“The express purpose of all these<sup>1</sup> was to turn the people unto Jehovah. This is an everlasting refutation of the contention that God’s providences do not come into the realm of the temporal. He sent the famine, he sent the drought, he sent the blasting and mildew, he sent the pestilence, and he overthrew the cities, and who not believe that he ‘is the same yesterday and today, yea and for ever (Heb 13:8)?”

### 15-4: Are We “at ease” in America like Judah and Jerusalem?

In order to answer this question about comfort and prosperity in American churches like in Mount Zion, we must do a little exegesis of both the verse from which “at ease in Zion” (Amos 6:1) comes; and this we will do briefly now, before we get into the much larger question of how Judah and Jerusalem were on “Death Row for 163 years”. Certainly, there should be no question as to the difference, as military trainees well know, between “at ease” and standing at attention; so that fair to our general concept of this famous quote from Amos 6:1 is that Mount Zion {obviously a short way to say Jerusalem, since it was built on the hill of Mount Zion; and in fact short for all of Judah} was too comfortably, secure, safe and satisfied without paying attention to God and the warnings from the authorized Prophets of God {like in the days of Jeremiah, and in the book of Jeremiah, there were always many official and unauthorized by God priests and prophets who encouraged this self-satisfaction with repeated messages of peace and prosperity<sup>2</sup>}. However, some more extensive exegesis of Amos 6:1 and the rest of the chapter will show that some corrections<sup>3</sup> are necessary in the popular concepts of AT EASE IN ZION.

1. Amos 6:1 is an attempt by God through the Prophet Amos to correct (1) both Judah and Jerusalem, Samaria or the northern kingdom and Judah, the southern kingdom; and (2) to correct both “ease” and “comfort”.

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1. Carroll is discussing Amos 4:6-11 where God sent (1) famine; (2) a severe drought; (3) blasting of mildew; (4) a pestilence; and (5) destruction of cities.
  2. We will find with exegesis of Amos, Jeremiah, and the other Prophets that “Peace” and “Prosperity” concepts or words are almost synonymous. Of course, safety, security, and a general sense of well-being, or self-satisfaction in a nation also depends on peace, within and without the walls of the nation. During the time of Amos, it was a time of prosperity in Judah and Israel {and Amos would speak of the fat cows of Bashan}, much like in the reign of Josiah of the time of Jeremiah when it was both prosperous and the borders of Judah were extended to those of the united kingdom, provided a sense of national security. At least, this in the Judah of Jeremiah was true for 20 years.
  3. After all, all scripture is given by inspiration of God (II Timothy 3:16,17) in order that men and women of God may receive “correction”, doctrine, reproof, and instruction in righteousness. Certainly even as that is the end goal of God as He sends the more temporal calamities on His own people, we would follow His example, not by attempting calamities of course, but by re-iterating the corrections He has provided long ago in the Word.

**“Woe to you who are at ease in Zion, and trust in Mount Samaria....”  
(Amos 6:1a)**

Even as cities were built on a hill with large defensive walls for protection<sup>1</sup>, so the capital of Israel at Samaria and the capital of Judah at Jerusalem were built on mountains. Not only does this serve to remind us that Amos was a message of the times for both the northern kingdom of Israel and the southern kingdom of Judah, but for all of Israel--north and south; but also that the message was about a misplaced faith in security and peace.

2. “The notable persons” of Amos 6:1b,2--no doubt the princes and other government officials, the official priests and prophets--that also considered themselves to be “the chief nation” among all nations were to look at the neighboring nations around them who had far more territory than themselves {and which happened as the large united kingdom of Solomon was divided into two, with two armies, two governments, two temples of worship, etc.}.

3. What this misplaced trust in the walls and complacency did to God’s people was that: they “put far off the day of doom” (Amos 6:3)

**“Woe to you who put far off the day of doom, who cause the seat of violence to come near...” (Amos 6:3)**

**NOTE:** Although it is jumping far into this message, about 2 or 3 sections too far as we continue, as in previous Bible Studies from Jeremiah and Prophecy, to wrestle with what in the world God’s people were thinking as they cried peace and prosperity right up to the time of destruction of Jerusalem in 597 and 587 B.C; it is good to know where we are going, rather where the Word of God is going right now on this matter of the “day of doom” which certainly includes all 3 of the previously mentioned categories of calamities--temporal calamities of the milder sort, large calamities like the destruction of Judah and Jerusalem, and the final calamity of all calamities, the destruction of the earth at the “Day of the LORD and Lord.”

And in the “seat of violence to come near”, something caused by the notable leaders of the nation and nations of Israel and Judah, knowing full well that the seat of violence which finally came 597 B.C. and previously was both Assyria and Babylon {even Egypt to which Judah was a vassal during the ensuing 163

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1. It took the army of Babylon 18 months of siege to break through the walls of Jerusalem in 597 B.C.

years}, are we hereby offered some clue as to the thinking, even "ways and doings", of God's people in the Temple worship (Jeremiah 7) as they: (1) sang the repeated praise song of "the temple of the LORD, the temple of the LORD, the temple of the LORD are these", and (2) chanted "we are delivered to do all these abominations". Certainly for all those who read their Bibles and knew the prophecies of Amos and Isaiah, and the few who listened to Jeremiah, they did realize that they had been delivered from the doom, judgment of God, made in Amos 2:4,5 {destruction of Judah and Israel, Jerusalem and Samaria}. And for some strange reason, they thought their unrighteous practices and heathen worship of idols had something to do with that deliverance.

4. Obviously from the context of Amos 6 (Amos 6:4-6) this condemned "ease" and misplaced "confidence" had a lot to do with comfort, prosperity, and self-satisfaction. These fat-cat notables were: (1) lying on beds made out of ivory, now that is luxury; (2) they often stretched out on their couches, reminds us of "couch-potatoes"; (3) they fed well on the lambs from the flock and the calves out in the stall; (4) they were often festive with "idle songs" and stringed instruments; (5) their creative efforts were not toward God and righteousness, but rather toward the invention of more skillful instruments for entertainment; (6) not satisfied with cups of wine, they indulged themselves to drink wine from cups; (7) and indulged themselves almost with the best body ointments available.

5. Right then and there, approximately 163 years before the destruction of Jerusalem in 597 A.D., God, the supreme judge and controlling force of all the universe, passes "sentence" on these notables as the first to be punished with captivity and deportation.

**"Therefore they shall now go captive as the first of the captives, and those who recline at banquets shall be removed." (Amos 6:7)**

6. God swears by Himself as there is no greater Supreme Court of Appeal than Himself.

**"The Lord GOD has sworn by Himself, the LORD GOD of hosts {always a term that God is the God of all Hebrews, Gentiles, and the whole earth} says: 'I abhor the pride of Jacob<sup>1</sup> {remember Jacob was Jacob before Israel and before his 12 sons became the 12 tribes of Israel}, and hate his palaces; therefore I will deliver up the city and all that is in it.'" (Amos 6:8)**



### 15-5: The Flavor of Amos.

By flavor of Amos is meant the Message and Meaning of Amos. Surely it is obvious, that God is passing terminal judgment on Judah and Israel; but there is much more as God prepares the minds of His people for 163 years on death row. Easily, this can appear as "cruel and unusual punishment"--and surely often God's people of Judah and Israel must have thought so, also that God would never do it. Of the 5 "SHOW MEs" of Amos, two of the calamities started immediately--the swarms of locusts which ate all the grass of the land, and the conflict by fire; however in both cases the Prophet Amos prayed to the Lord God that Jacob {Israel} was small and that it might continue to be a nation, and God said in the first case, "It shall not be", and in the second calamity, "this also shall not be." (Amos 7:1-6)

The third and fourth "show me" calamities--the plumb line and the summer fruit--left no room for Amos objections. It finalized the "end" of the northern kingdom. The sentence had been passed by the God of the universe, only the execution of the sentence remained; and herein as compared to the judicial system we know in America, the 163 year death sentence required no jail time, immediate punishment, or immediate destruction. What happened immediately was that God said for both these calamities, "I will not pass by them anymore" (Amos 7:8 and 8:2) And that is extremely bad when God guarantees that He will no longer be in a nation of God's own people in their time of distress, prayer, or even their good times. Even then we see that this was not an immediate execution of His absence; because an aspect of the plumb line and summer fruit was that there would be a famine in the land of the Word of God. (Amos 8:11,12) That is also a horrible judgment on any nation of God's people, that the real words and Word from God can not be found anywhere in the nation.

### 15-6: In Amos, A Touch of Calamities and 2 kinds of fruit of Jeremiah.

1. Recall in previous Bible Studies in Jeremiah how God during that 163 years had sent so many chastisements of calamities upon Israel and Judah, that there was no room on their backs for more.

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1. Even as God here is speaking in general terms of Israel here, the Israel of the northern kingdom of Israel and the southern kingdom of Judah--in other words all 12 tribes--so God is also talking again of the twin cities of Samaria and Jerusalem mentioned in Amos 6:1.

2. Just to quickly remind you of how frequently the Bible tells us of calamities from God upon His own people in order to get their attention, we briefly look at "calamities" in Jeremiah before continuing.

Some Americans today, especially the educated in Texas, object to ascribing calamities as from God. They talk of how unfair it would be back when, consistent with Jeremiah and the rest of the Bible, we considered the Texas Drought, the worst drought in Texas history, as another calamity from God added to the intense series of calamities since 9/11, for God to punish all of central Texas from San Antonio to Austin, claiming that surely there had to be at least one righteous person of prayer in central Texas. Other Americans claim that such interpretation of the Bible places the teacher in the same category with heathen nations of the past who claimed an act of God any time there was a disaster.

Some of the problem can be alleviated when it is considered that the Bible teaches several categories of calamities:

- (a) the calamities on automatic control because from the beginning of sin in the Garden of Eden, "the whole creation groaneth until now". As the end of this old earth, just before the creation of the new earth, these calamities will grow more intense and closer together. This is the "fire, and blood, and vapor of smoke" of Acts 2 and Joel. These calamities are world wide and are not specifically designated by God as upon His own people.
- (b). the short term calamities like the fire and locusts of Amos where God is sending them on His own people and trying to get their attention.
- (c). the long range and more intense calamities with a 70 year duration that God collectively sends on His own people like the destruction of Jerusalem and the temple in 587 B.C and the captivity for the good figs, death or worse for the bad figs.
- (d). the eternal calamity for unbelievers at the end of time and this old earth.

3. Objectors to these calamities as from God have something going for them, especially in Jeremiah as they point out this is "group punishment" which does not deal with citizens as individuals. What they have going for them in that the intense teaching of God on individuality and individual responsibility for sin makes it great headway in the book of Jeremiah. Jeremiah teaches about: (a) the soul that sins it shall die as the father shall not bear the sins of the sons, nor vice versa; and (b) God will give to His own people an individual heart not of

stone, in order that they will know Him {we learn from Jeremiah and Jesus that this is the new birth possible through the Holy Spirit's individual presence in each heart}.

4. However primarily in Jeremiah, you learn in an unmistakable way of how God's people (Jeremiah 24) are divided into good figs and bad figs; and also as much unmistakable that what happens to the good figs and bad figs is different. Basically the good figs after invasion are taken captive to Assyria or Babylon, and the bad figs are executed or something similar.

5. This discrimination, later to be made so clear in the New Testament teachings by Jesus on the difference between the "called" and the "chosen", but much clearer in the captivity versus death of God's good figs and bad figs than other Old Testament Prophets. Even Amos begins to prepare the common mentality for such a concept of discrimination.

"For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground. All the sinners of My people shall die by the sword, who say, 'The calamity shall not overtake nor confront us.'" (Amos 9:9,10)

NOTE: Texans or Americans, you certainly do not want to be among God's people who say, "No way is this extreme calamity going to happen to us!"

15-7: Quickly count up the 163 years of judgment before destruction.

NOTE: Recall that this is not "cruel and unusual punishment" as Judah had ups and downs during those 163 years, but no jail time.

1. Preaching of Amos during the days of Uzziah, king of Judah, and Jeroboam, king of Israel {Jeroboam was the son of Joash, Amos 1:1}.

NOTE: Our milestones here for counting the years is (1) the reign of 3 kings and (2) two years before the earthquake. Surely you would recognize that this memorable earthquake of history was the "conflict of fire" of Amos 7:4 that both "consumed the great deep" and also "devoured the territory". Yes, God showed this to come through Amos, and Amos gave the prediction to Israel two years before it happened. This earthquake is also mentioned in Zechariah 14:5, where the people on the terminal Day of the LORD will flee as they did from the earthquake in the day of Uzziah, king of

Judah. Carroll, always the historian, estimates the date of the earthquake as about 760 B.C.

2. Amos and Hosea.<sup>1</sup> Like God predicted through Amos {Amos 8:1-14}, and as Carroll writes, "They were deprived of prophets and revelations after Amos and Hosea, and the captivity came according to this prophecy, during which they had no prophets in the strange land of their captivity." {Well, in general true; but we know they had Ezekiel in Assyria and Daniel in Babylon. Later we will look at Jeremiah 26-29 which covers the 10 year period between 597 and 587, which gives us insight in the many false prophets and their messages; but primarily helps us understand how a people of God could continue to believe in peace, when there was no peace, at least for 70 more years.}

### Kings of Judah of Hosea

Uzziah {also in Amos' day}  
Jothan  
Ahaz  
Hezekiah

### Kings of Israel of Hosea

Joash {only mentioned as father}  
Jeroboam {also in Amos' day}

**NOTE:** How history changes! Time was dated by the reign of the Kings in Biblical days, and now we use the ministry of the Prophets to date both the kings and the events in the divided kingdoms. Quickly we see that Hosea, Amos, and Isaiah were contemporaries. If you check Isaiah 1:1 you will find that the list of kings in Hosea and Isaiah are identical. By the way, Isaiah was the official historian of these 4 kings; and it is to the Prophet Isaiah that we are greatly indebted for the historical accounts of both I Kings, II Kings, I Chronicles, and II Chronicles. Hosea had a long ministry as the reign of these kings from the historical books is 120 years, even if unpleasant as he was told to take for a wife an unfaithful harlot like Israel was unfaithful to God

3. II Kings 17:6 records the captivity of Israel by Shalmaneser, king of Assyria.

**NOTE:** By the way, again from Amos, there were 4 charges that God Himself brought against the northern kingdom of Israel: (1) injustice; (2)

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1. "The word of the LORD that came to Hosea the son Beeri, in the days of Uzziah, Jothan, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel." (Hosea 1:1)

hardness of heart toward the poor; (3) incest; and (4) luxury combined with idolatry.

4. Add the kings that reigned in Jeremiah, and we have a complete succession of kings and rebellious God's people for 163 years, from Amos and Hosea through Isaiah and Jeremiah.

Jeremiah started preaching and writing during the 13th year of king Josiah {king Amon was before him and his father}; the son of Josiah, Jehoiakin also reigned in Jeremiah; and through the reign of Zedekiah also a son of Josiah, right up until the "carrying away of Jerusalem captive in the fifth month."

5. Jerusalem was destroyed by Nebuzaradan, captain of Nebuchadnezzar's guard as recorded in II Kings 25:8-12. In the ninth year of the reign of Zedekiah, the army of Nebuchadnezzar, king of Babylon, encamped around Jerusalem, laying siege against it until it fell in the eleventh year of Zedekiah.

**NOTE:** By the way Amos had mentioned their "fortified cities" of which Judah and Israel was so proud. Jerusalem was top among the fortified cities, but which fell in 2 years of continuous siege.

King Zedekiah saw his sons slain before his eyes, then had his eyes put out, and went in fetters to Babylon.

**15-8: Extreme Calamity: Bottom Line from Amos and God, Amos 9:9,10).**

**"For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground. All the sinners of My people shall die by the sword, who say, 'The calamity shall not overtake nor confront us.'" (Amos 9:9,10)**

1. God Himself is commanding, "for surely I will command", this extreme calamity of either captivity and deportation from their homeland for the good figs of God's people and death by the sword of either Assyria or Babylon for the bad figs. {Keep in mind the good figs and bad figs of Jeremiah 24.}

2. God Himself is going to filter the total house of Israel, Judah and the northern kingdom of Israel, throughout the nations of the world--some in Egypt, some in Assyria, some in Babylon, and others scattered among closer neighbors.

3. Not the smallest grain or fig, good or bad, is gotten to be lost or forgotten in the process.

4. Rather than use "bad figs" as in Jeremiah 24, God through Amos uses sinners as the ones who will die by the sword; and it just happens to be the same sinners who will for the next 163 years say, "This calamity shall not overtake nor confront us."

### **15-9: When "Perception" Completely Replaces Reality and Truth.**

In America where "perception" of reality, as a substitute and simulation of reality, is increasingly replacing "ultimate truth", to borrow a phrase from Dr. R. A. Millikan, we can appreciate that the bottom line problem that led to the final destruction of Jerusalem and the Temple in 587 B.C. was this same problem of the replacement of truth and reality with a nationally created and sustained simulation of reality and truth. Even in those last 10 years when a vassal king, Zedekiah, had been put on the throne of Judah with the most talented citizens of the nation in Babylon, the official prophets in Babylon continued to tell lies about peace and restoration. It was just plain unrealistic to claim "peace, peace, while there was no peace" at that time in history as had been the case for other 100 years. And like national and international politics in government, it was even more true in religion, worship, and the norms of the society of Judah, to straddle the fence between other gods of their neighbors and heathen wives and Jehovah God who had made a covenant **{the law}** at Mount Sinai when His own people after He personally through Moses rescued them from bondage in Egypt.

Perception of reality has always been a problem in human nature and in nations as attested to by the famous joking phrase, "he is a legend in his own mind". This attests to a reality, or a perception of reality, that is not real. Increasing psychologists and leaders in American society like military leaders have to count on the difference in individuals and nations between what is real and what is their perception of what is real. Long American society has talked about the psychotic as one who has lost touch with reality; and at the other extreme of the spectrum is the way preachers are taught "to start where people are **{in their concepts of reality}** and then to take them where they need to be." **{You can see the problem when the preachers like the official prophets and priests in Jeremiah have also become paranoid to the extent that they have lost complete contact with social, religious, and political realities.}** Even Jesus, the Apostles, and Prophets strive in their biblical writings to start where people are then lead them to where God wants them to be.

Whereas as enumerated in Amos, the northern kingdom's {Israel and Samaria} departures from the realities {truth} of God were manifold--(1) injustice; (2) hardness of heart toward the poor; (3) incest; and (4) luxury combined with idolatry--the charge in Amos against Judah was very singular in that they were ignore the covenant of God with the required laws for obedience. And throughout the 163 years on death row of Judah and through Jeremiah, this remained the top level charge. It can be summarized in the words of Jeremiah 11 as a "conspiracy against God". (11:8)

1. Jeremiah 11:6-17, **hear the words of the covenant and obey them.**

**"Then the LORD said to me {God said to the Prophet Jeremiah}, 'Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, 'Hear the words of this covenant and do them.'" (Jeremiah 11:6)**

2. **God's Persistence Since Egypt to get obedience among His own people.**

**"For I earnestly exhorted your fathers in the day that I brought them up out of the land of Egypt, until this day, rising early and exhorting, saying, 'Obey My voice.'" (Jeremiah 11:7)**

For the reality of God, the demands of God, or truth you just look in vain to find any more good summary of that reality than the Ten Commandments of the law of the covenant with God. Anytime any nation gets serious about truth and perspective, even perception from God {which is the same with God and ultimate truth}, go back to an enumeration of the 10 laws of the 10 commandments, from the bottom one of "greed and covetousness" to the top ones of other idols, other images of God, respect for the sabbath and for the name of God.

3. **God's own people followed the "dictates of their own evil hearts" {a very large aspect of a departure from the truth and realities of God}, so that they naturally after so long a period of time {163 years plus} became eligible for the curse of the covenant, not the blessing.**

**"Yet they did not obey or incline their ear; but everyone followed the dictates of his evil heart; therefore I will bring upon them all the words of this covenant, which I commanded them to do, but which they have not done." (Jeremiah 11:8)**

(1). Part of the out of touch with reality of Judah and the United States is to ignore all of the words of the covenant, taking only as their perceptions of reality the blessings of the covenant with God, and then distortions of the laws like the 10 commandments.

(2). More of the out of touch of the reality of the US is to think that since Christ, the new birth, and the New Testament this old covenant between God and God's own people does not exist. However even as Jesus said, "I come to fulfill, not destroy the law", so all aspect of the original and everlasting covenant between God and any group that chooses to be called, or is, God's own people exist: (1) the demands of the law which are the demands of righteousness then and now for any of God's people; (2) the promise of blessings on any nation of God's people who obey the laws of God; and (3) the guarantee of calamities and curses on any group of God's people who habitually ignore and disobey the laws of God. You can no more get away ultimately with disobedience to the righteous laws of God than you can ignoring the laws of gravity and inertia.

4. God says of such a nation, **"It is a conspiracy!"**

**"And the LORD said to me, 'A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem.'" (Jeremiah 11:9)**

Amos was accused by the chief priest of Israel of conspiracy for saying that a foreign nation would take control of the nation as an extreme calamity of the judgment of God on His own people; likewise Jeremiah was so accused and thrown in stocks. And more and more today, even like in the days of McCarthy, you are seeing a certain PC {political correctness} and FC {fundamentalists correctness} that strives in the name of toleration, lack of discrimination, and hate crimes to eliminate any objections as to how right government, education, and religion are. How quickly this PC and FC can be shown to be a Conspiracy against the God of the Universe with a literal interpretation of the laws of the 10 commandments.

Even as sin has always been a rebellion against God and the laws of God, so each of these PC and FC political, social, and religious moves can be shown to be just more of that trying to replace God on the throne of life and nation. Just more rebellion against the right of God to tell us what to do on sex, marriage, divorce, and the norms of life.

5. They go after and serve other gods.



It does not matter that so often these are self-created gods for self-control. You want to run your life; well, one easy way to do so without a guilty conscience, or with self-rationalization, is to create a god that allows all your "wants" to be fulfilled without any objections.

**"They have turned back to the iniquities of their forefathers who refused to hear my words, and they have gone after other gods to serve them; the house of Judah and the house of Israel have broken My covenant which I made with their fathers." (Jeremiah 11:10)**

6. The people of Jerusalem had misplaced faith in their own skill

A matter we want to discuss later in this bible studies from Jeremiah, is the actual 18 month siege and fall of Jerusalem based on the accounts of the historian Josephus. The Babylonians were skilled in assaults on fortified cities; and they put those skills to work as they built dirt mounds and towers higher than the defended walls of Jerusalem, and then with skillful weapons of war they picked off the defenders on the wide walls of Jerusalem by shooting down on them. But according to Josephus, the people of Jerusalem were courageous, determined, and skillful: as world class skilled craftsmen they knew they could match any weapon of war with a countermeasure; and so they did for 18 months until overcome by famine, plague, and incessant warfare. The walls of Jerusalem fell after 18 months. **{see Jeremiah 24-29 for the last decade of Jerusalem, with God's words about what would happen with the good and bad figs in Jerusalem, and be sure to read the next month's bible study}.**

**15-10: Every charge of God against His own people, a Violation of the TEN.**

Not matter what you look at in Amos or Jeremiah as God's expresses His own complaints against His people, past and present, you can bring that charge down to some form of violation of the famous and initial 10 commandments. So great was God's summary of the demands of righteousness, that they naturally as a very expression of God Himself and the demands for His own people, that they stand forever as the ultimate plumb line of reality.

Such is the case of the words in Amos and Jeremiah for God's own people "taking advantage of the people in the land". What made luxury so horrible in Israel and Judah was that it was used to ignore the needs of the poor people and foreigners in the land. And today, America denies that guilt of injustice toward their own citizens, in spite of the recent report from the Department of Agriculture that 49 million Americans are hungry, that is 1 out of 7 Americans without enough

food while we laud billionaires, millionaires, and strive to emulate wall street to the neglect of these needy. It is horrible! Many of these adults do not eat a meal for a whole day. No, violations of the laws of God for luxury and greed are not a problem of the nation of Judah only, nor of the past; but now and in this time and country!

You know that plumb line that God set in the nation of Judah 163 years before God executed it with a terminal calamity; well, long ago that plumb line of the 10 commandments was well established in this nation.

### **15-11: This Calamity Will Never Happen to Us.**

Amazingly we find in Amos, the answer as to why God's people of Judah kept themselves in self-denial for 163 years on peace and prosperity, when they knew from God and the real prophets of God that they could not last! Yet not so amazing in other ways as it is also in Amos where God says that He will never do anything without letting His own people know first; and did God ever give them for than sufficient warning for 163 years with prophecies of the destruction of Jerusalem through Prophets such as Amos, Isaiah, Jeremiah, and others. If the greatest blessing that every happened to a people of God was the building of a new nation, a great city like Jerusalem, and the magnificent Temple of Solomon as the symbol of a religious people; then likewise the greatest curse and calamity that has likewise ever happened to a people of God was the destruction of the city, the Temple, and the nation of Judah. Granted restoration of a remnant of the scattered peoples happened 70 years later, but the Temple never regained its magnificence, nor the country, nor the city of Jerusalem.

**"For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground. All the sinners of My people shall die by the sword, who say, 'The calamity shall not overtake nor confront us.'" (Amos 9:9,10)**

**NOTE: We have less trouble understanding this self-denial of Judah and Jerusalem for that long period of 163 years if we comprehend the similarity to human nature and nations like the United States and Canada today, where the intense series of calamities on God's people since 9/11 continues to be overlooked and ignored, where God's people like Judah deny that such calamities are even brought by God on His own people to win back their attention to righteousness.**

Granted it is difficult to comprehend then, as now, of how God in the turmoil of war, invasion, captivity, and destruction can also assure the people that "not the smallest grain shall fall to the ground"; that every citizen will be seriously numbered and protected by the God of the universe; and that the minute guidance and protective custody of God is so great and all-encompassing that by name and number of hairs during this whole horrendous historical process of invasion and captivity, God will personally account for all the good figs. And yes, there is also a special accounting for all the bad figs {[Jeremiah 24](#)}, the bag figs which just happen to be the citizens who have been saying since the book of Amos, "This calamity will not happen to us, it will not overtake us, nor will it even confront us." It amazes us that the very way in which Amos and God together identified the real sinners that would die by the sword was by the ones who made the claim that this calamity would never happen.

Those then and today without a great faith and confidence in both the wisdom, control, and protective custody of God, even complete knowledge of human affairs on earth, are the very ones who have the most problem with calamities as sent by God on His own people!

