

# Amos 4:12

Authorized King James Version (KJV)

Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

## Analysis

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This verse contains one of Scripture's most sobering calls: "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." The Hebrew *lakhen koh-e'eseh lekha Yisra'el egev ki-zot e'eseh-lak hikon liqrat Eloheyka Yisra'el* deliberately leaves the specific judgment undefined ("thus will I do"). This rhetorical strategy intensifies dread—the unspecified threat is more terrifying than any named punishment. What will God do? The preceding context (4:6-11) cataloged escalating judgments Israel ignored: famine, drought, crop failure, plague, military defeat. Since none produced repentance, God announces climactic judgment.

The phrase "prepare to meet thy God" (*hikon liqrat Eloheyka*) uses *hikon* (הִכֹּן, "prepare/establish/be ready"), which can mean either hostile confrontation or formal appointment. Given the context of judgment, this is summons to stand before God as Judge, not Friend. The verb *qarah* (קָרָה, "meet/encounter") can describe both friendly and hostile meetings. Here, context makes clear: this meeting is confrontation, not reconciliation—unless Israel repents.

The repetition "O Israel" (appearing twice, beginning and end) personalizes and emphasizes the address. This isn't abstract warning but direct summons: you, Israel, must prepare. The name "Israel" recalls Jacob's wrestling with God (Genesis 32:28)—ironic, since now Israel must face God not in blessing but judgment. The Reformed understanding emphasizes that all people will meet God—either as Savior (through Christ) or as Judge (in unbelief). Hebrews 9:27 declares: "it is

appointed unto men once to die, but after this the judgment." The question isn't if we'll meet God but how—in Christ's righteousness or our own guilt.

## Historical Context

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Amos, a shepherd from Tekoa in Judah, prophesied to the northern kingdom of Israel during the prosperous reign of Jeroboam II (793-753 BC). This was a time of territorial expansion and economic boom, creating massive wealth inequality. The wealthy elite oppressed the poor through debt slavery, corrupt courts, and economic exploitation. Despite maintaining elaborate worship at Bethel and Dan, Israel had abandoned covenant faithfulness for social injustice and religious syncretism. Amos condemned their exploitation of the vulnerable while predicting imminent judgment through Assyrian conquest. His prophecies were fulfilled when Assyria destroyed Israel in 722 BC, about 30 years after his ministry.

Amos was contemporary with Hosea and ministered during Israel's last period of prosperity before destruction. As a southerner from Judah called to prophesy in northern Israel, he was an unwelcome outsider delivering an unwanted message. His emphasis on social justice and his declaration that religious ritual cannot substitute for righteousness make his message perpetually relevant.

## Related Passages

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**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## Study Questions

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1. How does Amos 4:12 deepen your understanding of God's character, particularly His holiness, justice, and mercy?
2. What specific attitudes, thought patterns, or behaviors does this verse call you to examine and change in light of the gospel?
3. How does this passage point forward to Christ and His redemptive work, and how should that shape your worship and obedience?

## Interlinear Text

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אֶעֱשֶׂה	זֶאת	כִּי	עַקְבֹּב	יִשְׂרָאֵל:	לְךָ	אֶעֱשֶׂה	כֹּה	לְךָ
H3588	H2063	H3588	H6118	H3478	H0	H6213	H3541	H3651
				<b>O Israel</b>		<b>I will do</b>		
יִשְׂרָאֵל:	אֱלֹהֶיךָ	לִקְרֹאת	הֵכֵן	לְךָ				
H3478	H430	H7125	H3559	H0				
<b>O Israel</b>	<b>thy God</b>	<b>to meet</b>	<b>this unto thee prepare</b>					

## Additional Cross-References

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**Ezekiel 13:5** (References Israel): Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

**Isaiah 47:3** (Parallel theme): Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

**Matthew 5:25** (Parallel theme): Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

**Ezekiel 22:30** (Parallel theme): And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

**Hosea 13:8** (Parallel theme): I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

**Revelation 3:3** (Parallel theme): Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.