

Amos 7:11

Authorized King James Version (KJV)

For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Analysis

For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land פִּיכָּה אָמַר עָמוֹס בְּחֶרֶב יְמֹת יְרָבָעַם (—Amaziah quotes Amos's prophecy to Jeroboam, though with significant distortion. The phrase "Jeroboam shall die by the sword" (bacherev yamut Yarov'am, בְּחֶרֶב יְמֹת יְרָבָעַם) isn't exactly what Amos said. Verse 9 stated: "I will rise against the house of Jeroboam with the sword"—referring to the dynasty, not necessarily Jeroboam personally. Amaziah personalizes the threat, making it seem Amos predicted the king's assassination, which is more immediately inflammatory and treasonous.

The second part, "Israel shall surely be led away captive out of their own land" (veYisra'el galoh yigleh me'al admato, וְיִשְׁרָאֵל גָּלוּה יִגְלֶה מֵעַל אֶצְמָתוֹ), accurately reflects Amos's message (5:5, 27, 6:7, 9:4). The construction galoh yigleh (גָּלוּה יִגְלֶה) is an emphatic infinitive absolute construction meaning "shall surely/certainly be exiled"—doubling the verb intensifies certainty. The phrase "out of their own land" (me'al admato, מֵעַל אֶצְמָתוֹ) emphasizes the horror: not merely defeat but removal from covenant inheritance, the land God gave Abraham, Isaac, and Jacob.

Amaziah's quotation strategy is instructive. He accurately reports the exile prophecy but distorts the Jeroboam prophecy to make it more personally threatening. This is a common tactic: misrepresent a prophet's message just enough to discredit him while maintaining plausibility. Religious opponents of Jesus used similar methods, quoting Him out of context or twisting His words

(Matthew 26:60-61, Mark 14:57-59). The strategy aims to neutralize threatening truth by reframing it as extremism or sedition.

Theologically, this passage demonstrates that opposition to God's word often comes from unexpected quarters—not secular enemies but religious establishment. Amaziah was a priest, someone supposedly representing God. Yet he resisted God's prophet, prioritized political stability over truth, and attempted to silence divine warning. This pattern appears throughout Scripture: true prophets face opposition from false prophets and corrupt priests (Jeremiah 20:1-6, 26:7-11, 28:1-17; Amos 7:10-17). Jesus warned: "Beware of false prophets" (Matthew 7:15) and faced deadliest opposition from religious leaders (Matthew 26:3-4, 57-68). The lesson: institutional religious authority doesn't guarantee spiritual authenticity; sometimes the establishment opposes God's voice.

Historical Context

Amaziah's report aimed to get royal intervention against Amos. By framing the prophecy as personal threat to Jeroboam and national security threat ("the land is not able to bear all his words," verse 10), Amaziah sought to silence the prophet through state power. This reflects the close relationship between throne and altar in northern Israel—the religious establishment served political interests, and prophets threatening those interests were seen as enemies of state.

Historically, Jeroboam II didn't die by the sword (2 Kings 14:29 says "he slept with his fathers"), suggesting natural death. But Amaziah's distortion of Amos's prophecy (which targeted the dynasty, not Jeroboam personally) proved accurate in broader sense: Jeroboam's son Zechariah was assassinated after six months (2 Kings 15:10), ending the dynasty violently. And Israel was indeed exiled "out of their own land" when Assyria conquered Samaria (722 BC) and deported the population (2 Kings 17:6, 23).

The irony: Amaziah tried to suppress prophecy that seemed politically dangerous, yet every word came true. His opposition couldn't prevent God's purposes. This teaches that human resistance to divine word is ultimately futile. God's purposes stand despite institutional opposition, political maneuvering, or attempts to silence

His messengers. Isaiah 55:11 declares: "My word... shall not return unto me void, but it shall accomplish that which I please."

Related Passages

Romans 10:9 — Confession and belief for salvation

John 3:16 — God's love and salvation

Study Questions

1. How do religious and political authorities today sometimes misrepresent prophetic voices to discredit them as extremist or dangerous?
2. What does the fulfillment of Amos's prophecy despite Amaziah's opposition teach about the unstoppable nature of God's word?

Interlinear Text

רָאָתָה	מִתְּמִתָּה	בְּנֵי	יְהוָה	אֶת	רָאָתָה	מִתְּמִתָּה	בְּנֵי	יְהוָה
H3588	H3541	saith	For thus Amos	by the sword	shall die	Jeroboam		
		H559	H5986	H2719	H4191	H3379		
וְיִשְׁרָאֵל	יִגְּלֶה	יִגְּלֶה	לְמִתְּמִתָּה	לְמִתְּמִתָּה	אֶת	מִתְּמִתָּה		
and Israel	be led away captive	be led away captive			H5921	out of their own land		
H3478	H1540	H1540				H127		

Additional Cross-References

2 Kings 17:6 (References Israel): In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.