



Daily Verse and Comment

[Amos 7:14-17](#)

(14) Then Amos answered, and said to Amaziah:

"I *was* no prophet,
Nor *was* I a son of a prophet,
But I *was* a sheepbreeder
And a tender of sycamore fruit.

(15) Then the LORD took me as I followed the flock,
And the LORD said to me,
'Go, prophesy to My people Israel.'

(16) Now therefore, hear the word of the LORD:

You say, 'Do not prophesy against Israel,
And do not spout against the house of Isaac.' (17) 'Therefore thus says the LORD:

"Your wife shall be a harlot in the city;
Your sons and daughters shall fall by the sword;
Your land shall be divided by *survey* line;
You shall die in a defiled land;
And Israel shall surely be led away captive
From his own land.'"

New King James Version

When Amos answers, "I was no prophet, nor was I a son of a prophet, but I was a herdsman and a tender of sycamore fruit" ([Amos 7:14](#)), he contends that [God](#) Himself commissioned him to "prophesy to My people Israel" (verse 15). Amos was simply a faithful servant of God, with no formal training for the job God sent him to do. "So," he says, "don't tell me not to prophesy when God tells me to!" The apostles said much the same to the Sanhedrin ([Acts 5:29](#)).

Then he utters his prophetic denunciation of Amaziah ([Amos 7:17](#)). Amaziah's wife and children are included in the curse for two reasons. First,

as shown earlier, a leader determines the course of those under him. Any curse that fell on Amaziah would also, to one degree or another, affect his family.

Second, it is a biblical principle that families are often unified in belief. The saying, "Blood is thicker than water," concedes that family ties often prove stronger than the influence of God's Holy Spirit. Frequently, if one leaves the church, others in the family will leave too.

As one member of the family rises or falls, so do the others. Because of his bold denunciation of God's prophet, Amaziah would suffer, and his family would suffer with him. God would see to it that this priest of Bethel would witness in a personal way the coming destruction of the nation as it fell upon his family with a vengeance.

This example, the only narrative section in the entire book, graphically illustrates the fruits of complacency and pride. God sends His prophets to ring as many warning bells as they can to wake His people up to the urgency of the times. The window of opportunity to avert the prophesied disaster is a small one, and God wants His people to use that time to seek Him and change their ways.

The prophet depicts a Laodicean society, like the United States today, from the top echelons to the lowest of beggars ([Isaiah 1:5-6](#)). Such a nation prefers form over substance, words over deeds, and tolerance over righteousness.

A sober glance around this nation speaks volumes about the downward spiral already in progress. Crime is rampant on our streets and in our homes. Government scandal and corruption are common news items. Our families are falling apart while we make speeches about "family values."

We also see [Laodiceanism](#) creeping into the church as the people begin adopting the lifestyles and attitudes of [the world](#). When they equate material prosperity with spiritual acceptance, they become satisfied with themselves and their spiritual progress ([Revelation 3:17](#)). Seeing what Laodiceanism produces, we should never let ourselves become spiritually complacent.

The signs of the times are all around ([Luke 12:54-56](#)). It is not good enough just to see them, though. We must act upon this knowledge and truly [seek God](#). Isaiah writes,

Seek the Lord while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, and He will have mercy on him; and to our God, for He will abundantly pardon. ([Isaiah 55:6-7](#))

Now is the time!

— John W. Ritenbaugh

To learn more, see:

[Prepare to Meet Your God! \(The Book of Amos\) \(Part Two\)](#)

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