

Amos Part 11 – Come to Gilgal and Multiply Transgressions

Key Verses: Amos 4:1 – 4:5

The smiting of the winter house with the summer house (Amo 3:15) via the Word published in our heavens was last week's focus and another way of stating the Lord's process about how Jesus Christ is increased within us.

Amo 3:15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

Here we continue in Amos past the man-made chapter break with the prophecy and details of this smiting with the summer house and how the spiritual circumcision is accomplished.

Amo 4:1 Hear this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

Amo 4:2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

Amo 4:3 And ye shall go out at the breaches, every *cow at that which is* before her; and ye shall cast *them* into the palace, saith the LORD.

Amo 4:4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years:

Amo 4:5 And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

This chapter continues the process of the Lord dragging His naturally rebellious people (Isa 1:2), who are at enmity with His commands back to Himself.

Joh 6:44 No man can come to me, except the Father which hath sent me DRAG (draw) him: and I will raise him up at the last day.

This chapter (this study and next) will show just how involved the Lord's hand is in the process of leading us into sin and destruction for the purposes of bringing us back in due time (Psa 90:3).

Amo 4:1 Hear this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

The bulls (kine) of Bashan represents the strength of the flesh that yet surrounds the new man in the same way the Assyrian army is the sword of the Lord (Isa 10:5, Psa 19:13). When the Lord seeks an occasion (Jdg 14:4), He has an army and has placed a law of sin within our members to manifest transgressions that create the chastening moments.

Psa 22:12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

Rom 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

All of our works, the good and the bad, are His works (Phi 2:13, Isa 64:8). Whether it is speaking of strong bulls, tall oaks or high hills, Bashan is linked to and symbolizes the yet carnal pride of man that must be brought low in judgment. The kine of Bashan is symbolic speak of us when our beastly nature is still alive and well and sitting on God's throne (2Th 4). Zealous for knowledge and righteousness, yet in an immature state, our faith has not yet been

tried in the fire (Rev 3:18). We have to live the words (Mat 4:4) that call for us to wax fat, get puffed up in our own conceits. This gives the Lord the occasion He seeks to bring the fire of judgment.

Deu 32:15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

Deu 32:16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

A New Testament version of this would be:

1Co 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

We can't serve two masters. We either love the one and hate the other (Mat 6:24) and a jealous God, who is longsuffering, brings an end to it in the appointed times.

Pro 16:5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

Pro 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

When we are in it for ourselves, we are oppressing the poor and breaking (crushing) the needy within ourselves and without. A spirit of self-righteousness, believing we bring anything to the table, is this oppression of the needy.

Mat 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

1Co 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Eating and drinking in the kingdom is important, yet it is our service that is more important. Only the DOERS, those that love God by their obedience enter in and not the hearers that feast and drink on the knowledge.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

1Co 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity (love, our obedience) edifieth.

Seeking knowledge above obeying the Lord is a trait of the Pharisees. Our righteousness has to exceed that of a self-righteous Pharisee (Mat 5:19-20) to enter into the kingdom of heaven and be in the first resurrection. As our judgment and the furnace of affliction intensifies, we are given to eat strong meat. Thus begins the overcoming and gaining dominion over the flesh and Babylonian/Samaritan spirits of the great harlot.

Eze 39:18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

It is the weak, the poor in fleshly spirit that has the victory. Until we are humbled by being shown our inequities we cannot be exalted (Jas 4:10, Luk 14:11). That exaltation will not be us, it will be Christ in us.

Amo 4:2 The Lord GOD hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks [H6793] and your posterity with fishhooks [H1729] [H5518]

The Lord has sworn that He will save us and all mankind (Tit 1:2, Heb 6:13). That day will come, and we are learning the patience and requirement to wait for the promises (Rev 14:12, Heb 6:15). We are saved by grace through our faith that is given to us (Eph 2:8). Faith is also likened to a shield, an integral component of the whole armor of God.

Eph 6:16 Above all, taking **the shield of faith**, wherewith ye shall be able to quench all the fiery darts of the wicked.

What takes us away from our old way of life is what the KJV translators call hooks [H6793] but this word is actually the word for shield and buckler (a small shield).

H6793, tsinnâh, *tsin-naw'*

Feminine of H6791; a *hook* (as *pointed*); also a (large) *shield* (as if guarding by *prickliness*); also *cold* (as *piercing*): - buckler, cold, hook, shield, target.

Total KJV occurrences: 22

shield, 9

1Sa 17:7, 1Sa 17:41, 1Ch 12:8, 1Ch 12:24, 1Ch 12:34, 2Ch 25:5, Psa 5:12, Psa 91:4,
Jer 46:3

buckler, 3

Psa 35:2, Eze 23:24, Eze 26:8

targets, 3

bucklers, 2

target, 2

cold, 1

hooks, 1 - Amo 4:2

Psa 5:12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with **a shield**.

It is our faith in the Word, our belief which bears us and lifts us up and draws us to Christ and via the process takes us away from old life. It is this armor, the helmet of salvation and the shield of faith that Christ in us uses waging war against the flesh.

Eze 38:3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

Eze 38:4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

Eze 38:5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Even the word translated for fishhooks found only one time in Scripture and that rendering needs to be modified to bring the best understanding. The word for fishhooks is coming from two distinctive Hebrew words one ostensibly meaning FISHERS [H1729] POTS [H5518].

H5518, sî yr / sî yrah / sira h

From a primitive root meaning to *boil* up; a *pot*; also a *thorn* (as springing up rapidly); by implication a *hook*: - caldron, fishhook, pan, ([wash-]) pot, thorn.

Total KJV occurrences: 34

pot, 12

pots, 9

thorns, 4

caldron, 3

caldrons, 2

washpot, 2

pans, 1

fishhooks, 1 - Amo 4:2

Our “posterity” is referring to our end or the later days of the carnal way of life as we prepare and endure through judgment that transforms us into a mature man in Christ. Being boiled in a pot is likened to be seethed in a pot and this spiritual represents the many trials and tribulations we all have to endure to enter into the kingdom of God (Act 14:22).

The Body of Christ, which is broken for us, is our spiritual food. It is how we grow and we partake of this dying daily in following (remembering) our Lord. This is the One Bread and the true communion, the blessed few chosen to be judged now in this age are partaking of daily (Gal 2:20).

Mat 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, **Take, eat; this is my body.**

Our maturity is likened to our ability to eat strong meat which is bearing these trials and afflictions with joy knowing it is the Lord saving us by the process.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

A recent email thread recently spoke of the significance of seething a kid in his mother’s milk that primarily spoke to not giving babes more than they can bear (Deut 14:21, Exo 34:26). The Lord is faithful to not try us beyond our ability (Joh 14:12, 1Co 10:13) yet He is preparing us for trials and afflictions as those are necessary to bring us to our wits end and usher in salvation. This is the food and the communion the priest of the Lord, which priests we are, eat from the seething and boiling pot/caldron.

1Sa 2:13 And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while **the flesh was in seething**, with a fleshhook of three teeth in his hand;

1Sa 2:14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the

Israelites that came thither.

Jeremiah was shown the vision of judgment coming to Israel and he saw this seething pot that is the food the mature of the Lord begin to eat when made ready.

Jer 1:13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, **I see a seething pot**; and the face thereof is toward the north.

It is our dying daily that is our daily bread. This is the prayer of the saints to be given this food that brings forth the kingdom of God within us (Luk 11:3).

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom 5:3 **And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;**

The second word used to derive “fishhooks” is H1729 is also found only once in the scriptures.

H1729, du^{ga}h, *doo-gaw'*

Feminine from the same as H1728; properly *fishery*, that is, a *hook* for fishing: - fish [hook].

H1728, davva^g

Total KJV Occurrences: 2

fishers, 2 Jer 16:16 (2), Eze 47:10

All men and all of the Lord's disciples are fisherman in spiritual terms. We try to catch men. Of course we are first working for the devil and fishing for men in seeking ungodly mammon. We capture many in the nets (200 million lies) of the great harlot (Mat 4:18, Hab 1:5-6). The coming of Jesus Christ into our life and heavens changes our fishing objective. We are transformed into fishers of men being used of the Lord to bring this seething pot (within and without ourselves) to a boil in the heavens and earth of those the Lord is saving. Ultimately all men will be caught by the truth of God's word.

Mat 4:19 And he saith unto them, Follow me, and I will make you fishers of men.

Jer 16:16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

The Body of Christ is made up of the fish dragged out of Samaria or found hiding in the crevices of the mountains of the great harlot. The Lord brings us into the Holy City and there we begin to eat meat out of this pot being a living sacrifice unto the Lord (Rom 12:1). When gathered together, we minister to each other and give “Christ” a piece of fish and an honeycomb. Grace through faith is the food that Christ serves to the multitudes.

Luk 24:42 And they gave him a piece of a broiled fish, and of an honeycomb.

Mar 6:38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

Our next verse is a profound verse of how salvation comes to the Gentiles, which Gentiles we are when we are being dragged to The Christ. The verse requires some rework to see the truth.

Amo 4:3 And ye shall go out at the breaches, every [H802] cow *at that which is* before her; and ye shall cast *them* into the palace [H2038], saith the LORD.

There is much scholarly dispute over the word palace here. Arguments have changed the letters of the Hebrew word used as summed up by this statement from a scholarly site. A key contention is the word for palace, only used one time in all Scriptures and which most translators link back to the primary word for palace H2036. There is good reason to not use Strong's as an infallible source, it is not.

H2038, *harmôn*, *har-mone'*

From the same as **H2036**; a *castle* (from its height): - palace.

Total KJV occurrences: 1

Many scholars believe "harmon" should have been Hermon and thus a totally different rendering comes into view. Here's an excerpt from the Holman Bible Dictionary.

HARMON (hahr' muhn) Place name of uncertain meaning in Amos 4:3 as translated by NRSV, NAS, NIV. KJV reads, "palace," changing the first letter of the Hebrew word to a common Hebrew noun for royal fortresses. TEV does not translate the final Hebrew word, saying it is unclear. REB changes two Hebrew letters slightly to translate, "dunghill." The earliest Greek translation read, "Mount Rimmon." Some Bible students change the first letter slightly to read, "Mount Hermon." If Harmon, the unchanged Hebrew text, is read, we know nothing of the place meant.

My view of this is that Hermon is the correct rendering, speaking to Mt. Hermon as it is consistent with the next verse and symbols of Bethel and Gilgal. The Lord is calling His people out of Babylon/Samaria to Himself meaning His Body. Here are three other versions.

Amo 4:3 NKJV You will go out through broken walls, Each one straight ahead of her, And you will be cast into Harmon," Says the LORD.

Amo 4:4 NKJV "Come to Bethel and transgress, At Gilgal multiply transgression; Bring your sacrifices every morning, Your tithes every three days.

Amo 4:3 ISV Each of you will go out through the breaches of the walls straight to Mt. Hermon," declares the LORD.

Amo 4:4 ISV "Come to Bethel and sin, to Gilgal and sin even more! Bring along your morning sacrifices, and pay your tithes every other day.

Amo 4:3 CLV And at the breaches shall you fare forth, each woman straight in front of her, and you shall be flung toward the highland, (averring is Yahweh Elohim)."

Amo 4:4 CLV Come to Bethel and transgress! At Gilgal increase the transgression! And bring your sacrifices for the morning, and your tithes for three days!"

We come into the Body of Christ bringing many idols and lies to be burned out of us (Eze 23:11, Joh 16:12). As we are given ears to hear, cracks, gaps and holes develop in our doctrines and these are the opening the Lord uses to bring us to Him. There will be no holes in the wall of the new temple, which temple we are (1Co 3:16) as we continue onward towards maturity. For the new temple to be built, the existing one needs to be destroyed by judgment.

Amo 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up **the breaches** thereof; and I will raise up his ruins, and I will build it as in the days of old:

The number three signifies our process of spiritual progression towards maturity. It is only on the third day we are being perfected (Luk 13:32). It is only on the third day the temple within us are being raised up in Christ (Joh 2:9). In the third year, we are being able to bring our tithes, which is the laying down of our life, the entire increase of Christ within us to the Lord (Deut 14:28, Mal 3:10).

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Mt. Harmon/Hermon means the house of God also just as Bethel and even Gilgal.

Deu 4:47 And they possessed his (King Sihon's) land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising;

Deu 4:48 From Aroer, which is by the bank of the river Arnon, **even unto mount Sion, which is Hermon,**

Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels (The Body of Christ).

It is the dew of Mt. Hermon that is the dew of Mt. Zion and the moisture that brings forth the fruit and harvest for the Lord.

Psa 133:1 A Song of degrees of David. Behold, how good and how pleasant it is for brethren to dwell together in unity!

Psa 133:2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

Psa 133:3 As the **dew of Hermon,** and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

We need to always remember that all these things in the Old Testament are written for our admonition, to teach the Body of Christ spiritual lessons and knowledge (1Co 10:11, 1Pe 1:10-12). Crossing over the Jordan river is a type of baptism and spiritually part of our maturing process. The real battle with the giants of the land do not begin until we get across that river and camp with Israel. We transgress from Bashan east of the Jordan to Gilgal which is on the west side. That is indeed how we follow Christ, we follow the Sun of Righteousness which like the physical sun goes from east to west (Rom 1:20).

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Gilgal means Wheel or Wheels and symbolizes the camp of the Israel of God just across the Jordan River.

H1536, gilgâl, ghil-gawl'

A variation of **H1534**: - wheel.

Total KJV occurrences: 1

The Body is the wheel of the Lord's Ark (cart) that takes the Word wheresoever He shall lead

us. The OT witness to Mat 12:20 is the one place the root of Gilgal is used.

Isa 28:28 Bread corn is bruised; because he will not ever be threshing it, nor break it **with the wheel[H1536] of his cart**, nor bruise it with his horsemen.

There are some links at the end to some of the many studies on the IWWB site that speak of the whirling wheels of Ezekiel, witnesses that show that wheels in their positive use are the elect of God abiding in The Christ.

Gilgal is where we are after first crossing the Jordan River and begin the spiritual circumcision needed to fight the giants (sins/idols) in the land. We have progressed beyond milk and no longer are eating the manna from heaven but eating the fruit of the land as we are conquering and possessing more of the Kingdom of God within us (Luk 17:20-21).

Jos 5:8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

Jos 5:9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. **Wherefore the name of the place is called Gilgal unto this day.**

Jos 5:10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

It is in Gilgal we begin to grow, moving beyond the milk and the self-righteous law of Moses and partake of the true bread from heaven.

Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; **neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.**

Gilgal is where many victories are won (Jos 10:7, 10:10, 10:12). But Gilgal is also where the rejected anointed old man within us is exposed by the prophets of the Lord. The story of King Saul failing to obey the Lord by taking the spoil of the Amalekites show was in the camp of the saints (Gilgal).

1Sa 15:21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal

1Sa 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

The Lord calls us into Bethel and into Gilgal (The Body) and says to multiple our transgressions. God hates sin but as we know, He works evil for good and is the one causing us to err from His ways (Isa 63:17) so judgment can be brought that is turning us back. It is through the chastening of the Lord's grace that we learn to walk in obedience (Heb 12:6). Where sin abounds, grace abound even more and eventually brings salvation (Rom 5:20).

Psa 119:67 Before I was afflicted I went astray: but now have I kept thy word.

It is here in Gilgal, through the recompense of our transgressions that we are learning obedience through these sufferings (Heb 5:8). It is here in Gilgal that we first learn the sacrifices the Lord truly desires.

1Sa 10:8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, **and to sacrifice sacrifices of peace offerings:**

seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

It is the peace of God, we learn in the Christ that transcends all understanding and keeps us through all of our trials (Phi 4:7). It is here where we are still transgressing that we become thankful in all things (Eph 5:20).

Amo 4:5 And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

As we come into the Body of Christ, known by many names and symbols, we are still in clay vessels that are not yet perfected. We are being redeemed now in down payment form and have to wait until the resurrection for the fullness.

Rom 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

To find peace with the Lord we are commanded to offer sacrifices of thanksgiving with leaven. This is an integral part of the Law of the Offering that reveal Jesus Christ.

Lev 7:13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

We are learning to be at peace with God and where we are in The Christ, knowing all of it is 100% the Lord's work. The peace offering is shared with the entire Body (the priests and his sons) and is the only offering from which the offeror is fed. This is the nourishment we are having to give us the strength and spiritual growth to endure to the end to be saved. That only comes in communion in the Beloved which is Jesus Christ.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

When we are rooted in Christ and established in faith, then we truly can give the Lord thanks in all things and we are at peace.

Col 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein **with thanksgiving**.

Next week Lord willing, we will pick back up with verse 5 and move forward with the Lord demanding why we have not yet returned to Him in our hearts despite all the miraculous signs and wonders.