



[The Lord is Here](#)

Amos 4:6-5:27

Wayne Braudrick

August 24, 2025

Life Change: We seek the Lord and live

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**Suddenly, Dad appeared...**

**The suzerainty treaty was ignored**

**4:6-13**

Ancient Near East (Hittite) Suzerainty Treaty

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- muster for needs of other vassals under the suzerain
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If violated:

- suzerain or vassal can send warnings
- if suzerain derelict, vassals can transfer to new lord
- if vassals illegally transfer, suzerain can remove all promises

**God laments over Israel**

**5:1-3**

**God offers life**

**5:4-27**

People instead choose religiosity

People instead choose lawlessness

Sikkuth in Amos is a perfect transliteration of *Sag/k.kud/t* (transliterated in a Mesopotamian god list as Sa-ak-ku-ut!), an astral deity known also from the 'An' god list found at Ugarit...Kaiwan is identified with the Akkadian *Kajamānu* "the steady one," the appellation of the star god Saturn (hence Aramaic *Kewan*, Ar. *Kaiwan*). This pair of deities appears in astrological lists (of celestial observations) and also the expiatory prayer and ritual known as *Šurpu* [which] cries out "may Sakkut, Kajamānu release [from sin]." – Pinchas Artzi, *Encyclopaedia Judaica*

People instead choose selfishness

Ultimately, God must judge

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# 204RS

## THE LORD

A STUDY OF AMOS

PLEASE SILENCE YOUR PHONE





courtesy youtube



**You ignored your mother's  
call, and you know the  
consequences for that.**





**I tried to  
warn you  
idiots.**



<sup>6</sup> I gave you absolutely nothing to eat  
in all your cities,  
a shortage of food in all your communities,  
yet you did not return to me.  
This is the Lord's declaration.

<sup>7</sup> I also withheld the rain from you  
while there were still three months until harvest.  
I sent rain on one city  
but no rain on another.  
One field received rain  
while a field with no rain withered.

**<sup>8</sup> Two or three cities staggered  
to another city to drink water  
but were not satisfied,  
yet you did not return to me.  
This is the Lord's declaration.**

**<sup>9</sup> I struck you with blight and mildew;  
the locust devoured  
your many gardens and vineyards,  
your fig trees and olive trees,  
yet you did not return to me.  
This is the Lord's declaration.**



<sup>10</sup> I sent plagues like those of Egypt;  
I killed your young men with the sword,  
along with your captured horses.  
I caused the stench of your camp  
to fill your nostrils,  
yet you did not return to me.  
This is the Lord's declaration.

<sup>11</sup> I overthrew some of you  
as I overthrew Sodom and Gomorrah,  
and you were like a burning stick  
snatched from a fire,  
yet you did not return to me—  
This is the Lord's declaration.

**<sup>12</sup> Therefore, Israel, that is what I will do to you,  
and since I will do that to you,  
Israel, prepare to meet your God!**

**<sup>13</sup> He is here:  
the one who forms the mountains,  
creates the wind,  
and reveals his thoughts to man,  
the one who makes the dawn out of darkness  
and strides on the heights of the earth.  
The Lord, the God of Armies, is his name.**

**Amos 4 CSB**



courtesy redeem



**In these covenants, a king or powerful person – the suzerain – made a treaty with people under his care. The suzerain committed to certain things, as did the vassal – the other party in the covenant.**



**All others:  
Husband  
(overlord)**



**Wife  
(subservient)**

**Hebrews:  
God (overlord)**



**Husband + Wife  
(pilot) + (navigator)**

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**Treaty stipulates****Hunger****Drought****Blight/mildew****Locusts****Plagues****Defeat****Overthrow****Deuteronomy****28:17, 48****28:22-24****28:18, 39-40****28:38-42****28:21-27, 35****28:25-26, 49-52****29:23-28****Amos warning****4:6****4:7-8****4:9****4:9****4:10****4:10****4:11**

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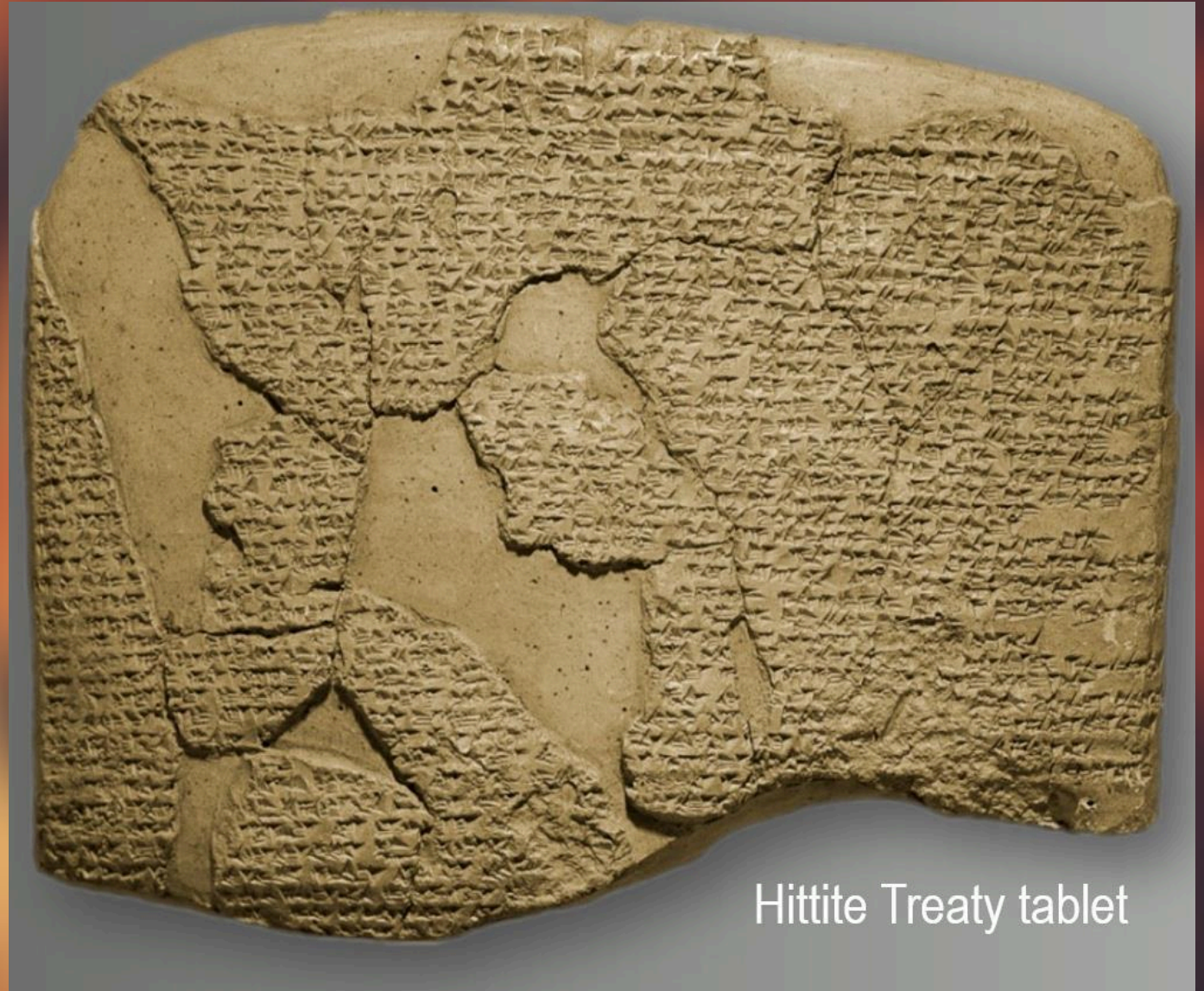
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*Treaty of Kadesh*  
ca. 16<sup>th</sup> c. B.C.  
Bogazkoy, Turkey



Hittite Treaty tablet

**<sup>6</sup> I gave you absolutely nothing to eat...yet you did not return to me.  
This is the Lord's declaration.**

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This is the Lord's declaration.**

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**This is the Lord's declaration.**

**<sup>10</sup> I sent plagues like those of Egypt...yet you did not return to me.  
This is the Lord's declaration.**

**<sup>11</sup> I overthrew some of you...and you were like a burning stick snatched from a fire, yet you did not return to me**

**This is the Lord's declaration.**



# HUNGER & THIRST



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This is the Lord's declaration.

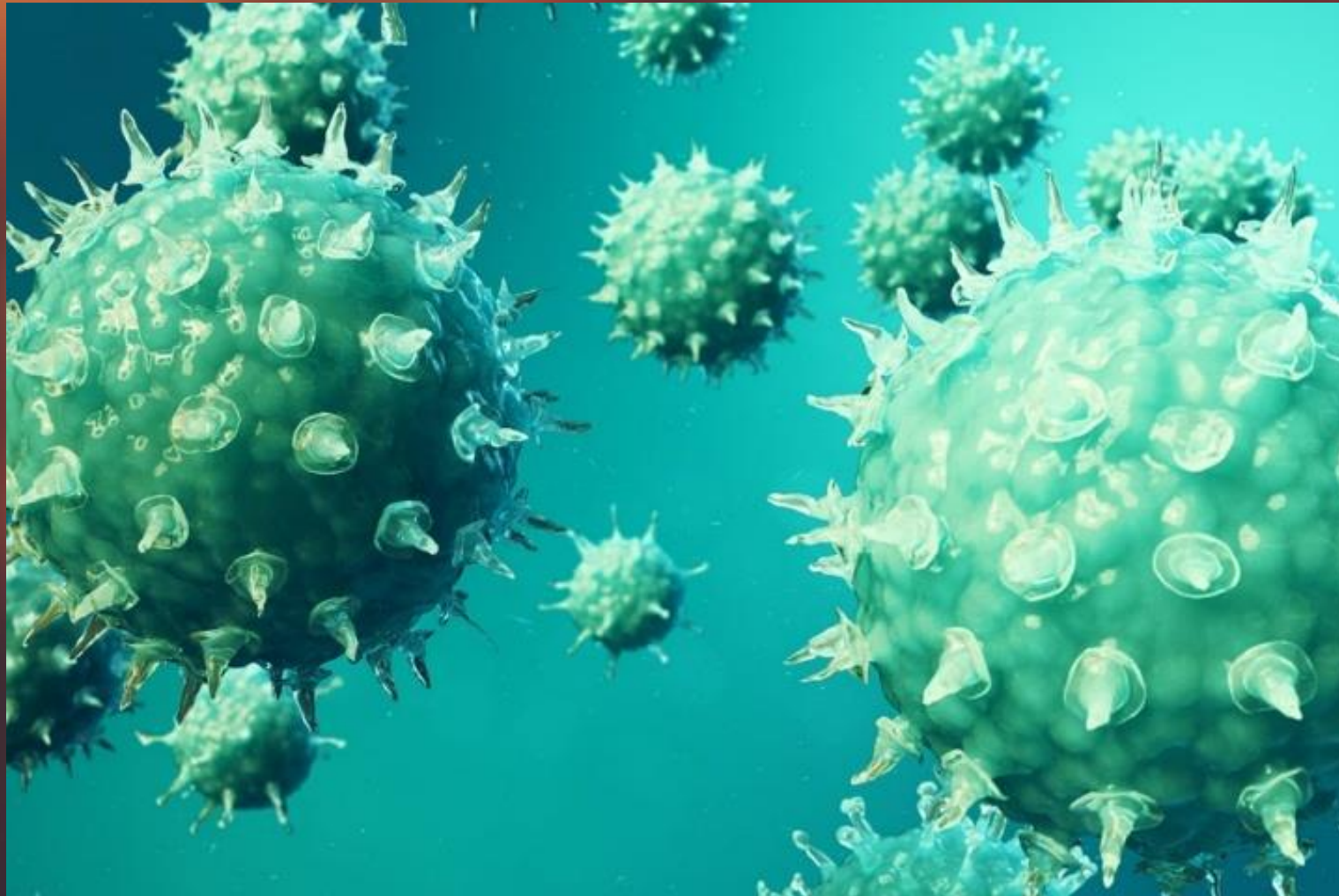
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courtesy youtube





**OSHA manuals  
US Occupational Health &  
Safety Administration**





**Warning:**  
**Hunger**  
**Drought**  
**Blight/mildew**  
**Locusts**  
**Plagues**  
**Defeat**  
**Overthrow**



**Hey Pastor Wayne,  
Is it my fault that my mom died?  
I miss her so much and think God must be punishing  
something bad I did. – Hurting Christian**



I can unequivocally say the Lord is not punishing you. He does chastise those He loves, but it is always clear. God doesn't hide His revelation like an Easter Bunny or an enigmatic overseer. When correction comes, it is always understood as redirection away from a clear violation of His revealed word. No, your loss is not so simple. When I grieve, I sometimes *want* it to be my fault, just so things can make sense. But life and death on a fallen world is not linear. Of course, that's to our benefit; otherwise, there could be no eternal life, no justification for people like us who deserve only wrath. – PW

**<sup>1</sup> Listen to this message that I am singing for you, a lament, house of Israel:**

**<sup>2</sup> She has fallen;  
Virgin Israel will never rise again.  
She lies abandoned on her land  
with no one to raise her up.**

**<sup>3</sup> For the Lord God says:  
The city that marches out a thousand strong  
will have only a hundred left,  
and the one that marches out a hundred strong  
will have only ten left in the house of Israel.**

**Amos 5 CSB**

**Wayne,**

**Last night we did the hardest thing we have ever done. [Daughter] called and asked to come home. It was raining. She was hungry. She was still using. We told her we loved her and said because we love her the answer was no. We used your favorite line: “We cannot facilitate sin.” Then for the hundredth time said that when she was ready to start on the right path, we would be waiting. [Dad] hung up the phone and we cried for a very long time.**

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courtesy SWBTS

**This is  
the best  
thing.**



courtesy Slavic Worship





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The city that marches out a  
thousand strong  
will have only a hundred left,  
and the one that marches out a  
hundred strong  
will have only ten left in the  
house of Israel.**

**Amos 5 CSB**

**<sup>4</sup> For the Lord says to the house of Israel:  
Seek me and live!**

**<sup>5</sup> Do not seek Bethel  
or go to Gilgal  
or journey to Beer-sheba,  
for Gilgal will certainly go into exile,  
and Bethel will come to nothing.**

**<sup>6</sup> Seek the Lord and live,  
or he will spread like fire  
throughout the house of Joseph;  
it will consume everything**

with no one at Bethel to extinguish it.

<sup>7</sup> Those who turn justice into wormwood  
also throw righteousness to the ground.

<sup>8</sup> The one who made the Pleiades and Orion,  
who turns darkness into dawn  
and darkens day into night,  
who summons the water of the sea  
and pours it out over the surface of the earth—  
the Lord is his name.

<sup>9</sup> He brings destruction on the strong,  
and it falls on the fortress.



**<sup>10</sup> They hate the one who convicts the guilty  
at the city gate,  
and they despise the one who speaks with integrity.**

**<sup>11</sup> Therefore, because you trample on the poor  
and exact a grain tax from him,  
you will never live in the houses of cut stone  
you have built;  
you will never drink the wine  
from the lush vineyards  
you have planted.**

**<sup>12</sup> For I know your crimes are many**

and your sins innumerable.

They oppress the righteous, take a bribe,  
and deprive the poor of justice at the city gates.

<sup>13</sup> Therefore, those who have insight will keep silent  
at such a time,  
for the days are evil.

<sup>14</sup> Pursue good and not evil  
so that you may live,  
and the Lord, the God of Armies,  
will be with you  
as you have claimed.

**15 Hate evil and love good;  
establish justice at the city gate.**

**Perhaps the Lord, the God of Armies, will be gracious  
to the remnant of Joseph.**

**16 Therefore the Lord, the God of Armies, the Lord, says:  
There will be wailing in all the public squares;  
they will cry out in anguish in all the streets.  
The farmer will be called on to mourn,  
and professional mourners to wail.**

**17 There will be wailing in all the vineyards,  
for I will pass among you.**



**The Lord has spoken.**

**<sup>18</sup> Woe to you who long for the day of the Lord!**

**What will the day of the Lord be for you?**

**It will be darkness and not light.**

**<sup>19</sup> It will be like a man who flees from a lion  
only to have a bear confront him.**

**He goes home and rests his hand against the wall  
only to have a snake bite him.**

**<sup>20</sup> Won't the day of the Lord  
be darkness rather than light,  
even gloom without any brightness in it?**

**<sup>21</sup> I hate, I despise, your feasts!**

**I can't stand the stench  
of your solemn assemblies.**

**<sup>22</sup> Even if you offer me  
your burnt offerings and grain offerings,  
I will not accept them;  
I will have no regard  
for your fellowship offerings of fattened cattle.**

**<sup>23</sup> Take away from me the noise of your songs!  
I will not listen to the music of your harps.**

**<sup>24</sup> But let justice flow like water,**

and righteousness, like an unfailing stream.

<sup>25</sup> House of Israel, was it sacrifices and grain offerings that you presented to me during the forty years in the wilderness? <sup>26</sup> But you have taken up Sakkuth your king and Kaiwan your star god, images you have made for yourselves. <sup>27</sup> So I will send you into exile beyond Damascus.” The Lord, the God of Armies, is his name. He has spoken.

**Amos 5 CSB**



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**Amos 5 CSB**



courtesy TB

**<sup>4</sup> For the Lord says to the house of Israel:  
Seek me and live!**

**O Lord our God, grant us grace to desire Thee with our whole heart; that, so desiring, we may seek, and seeking find Thee; and so finding Thee may love Thee; and in loving Thee, may hate those sins from which Thou hast redeemed us. – Anselm**



**<sup>5</sup> Do not seek Bethel  
or go to Gilgal  
or journey to Beer-sheba,  
for Gilgal will certainly go into exile,  
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**<sup>25</sup> “House of Israel, was it sacrifices and grain offerings that you  
presented to me during the forty years in the wilderness?**

**Amos 5 CSB**

People inevitably try to make their relationship with God about human works. Our deeds *matter* – but only as a response to God's greatness. The Bible doesn't call us to do good because that will make God love us. We do good because we are so thankful that God loves us first!

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or go to Gilgal  
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## Recreation of false altar at Beersheba (original in a museum)



**Seek me and live!**

**Do not seek Bethel**

**or go to Gilgal**

**or journey to Beer-sheba,**

**for Gilgal will certainly go into exile,**

**and Bethel will come to nothing.**

**Seek the Lord and live**

**Religiosity may feel  
ancient and holy,  
but it is actually  
empty and evil as it  
violates scripture.**

**Seek me and live!**

**Do not seek Bethel  
or go to Gilgal  
or journey to Beer-sheba,  
for Gilgal will certainly go into exile,  
and Bethel will come to nothing.**

**Seek the Lord and live**



**<sup>26</sup> But you have taken up  
Sakkuth your king and Kaiwan  
your star god, images you have  
made for yourselves.**

**Amos 5 CSB**

Sikkuth in Amos is a perfect transliteration of *Sag/k.kud/t* (*Sa-ak-ku-ut!* in a Mesopotamian god list), an astral deity known also from the 'An' god list found at Ugarit...Kaiwan is identified with the Akkadian *Kajamānu* "the steady one," the appellation of the star god Saturn (hence Aramaic *Kewan*, Ar. *Kaiwan*). This pair of deities appears in astrological lists (of celestial observations) and also the expiatory prayer and ritual known as *Šurpu* [which] cries out "may Sakkut, Kajamānu release [from sin]."

– Pinchas Artzi, *Encyclopaedia Judaica*

A man with a beard, wearing a black t-shirt and blue jeans, is sitting on a brown leather couch. He is looking upwards and to the right with a thoughtful expression, his hand resting on his chin. The background is a dark, textured wall. The word "CONVICTION" is overlaid in large, bold, white capital letters across the middle of the image.

# CONVICTION

courtesy salvationcall





**“may Sakkut, Kajamānu release [from sin].”**

**“These people understand me! I have found a place where I never have to apologize. This is a safe space, where no one says that [insert wrong thing I want to do] is bad.”**

**<sup>7</sup> Those who turn justice into wormwood  
also throw righteousness to the ground.**

**<sup>12</sup> For I know your crimes are many  
and your sins innumerable.  
They oppress the righteous, take a bribe,  
and deprive the poor of justice at the city gates.**

There are many ways to turn justice into wormwood. Bribes are merely one. Some others include: excessive taxation, warped 'justice' that exalts the guilty, Orwellian speech, oppressing the godly, and poverty traps. All of these are selfish at the core. And that selfishness leads to inevitable societal collapse.







Alasdair MacIntyre © Sean O'Connor

**Alasdair MacIntyre saw so clearly that ethics reduces to two options: Aristotle or Nietzsche. What he meant by casting ethics as a competition**



**between those two is that ethics can be purpose-driven or self-driven. We can understand that there are natural ends and purposes inscribed into the facts of our existence that we must search after, or we can insist upon denying any universal reality and treat ethics as a contest of wills [where] the self is sovereign, and morality**

**is reduced to subjective preferences masked by procedural neutrality.**

**– Andrew Walker, “Aristotle or Nietzsche?”**





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at the city gate,  
and they despise the one who speaks with integrity.  
<sup>13</sup> Therefore, those who have insight will keep silent  
at such a time,  
for the days are evil.**

**Amos 5 CSB**

**#1 – fight your own selfishness.**

**#2 – speak out.**

**Very, very few philosophers will be studied 200 years from now.**

**Alasdair MacIntyre will be. If, someday in the future, the West regains a morally coherent footing, it will be because MacIntyre and voices like him were prophets speaking from secularism's ruins.**

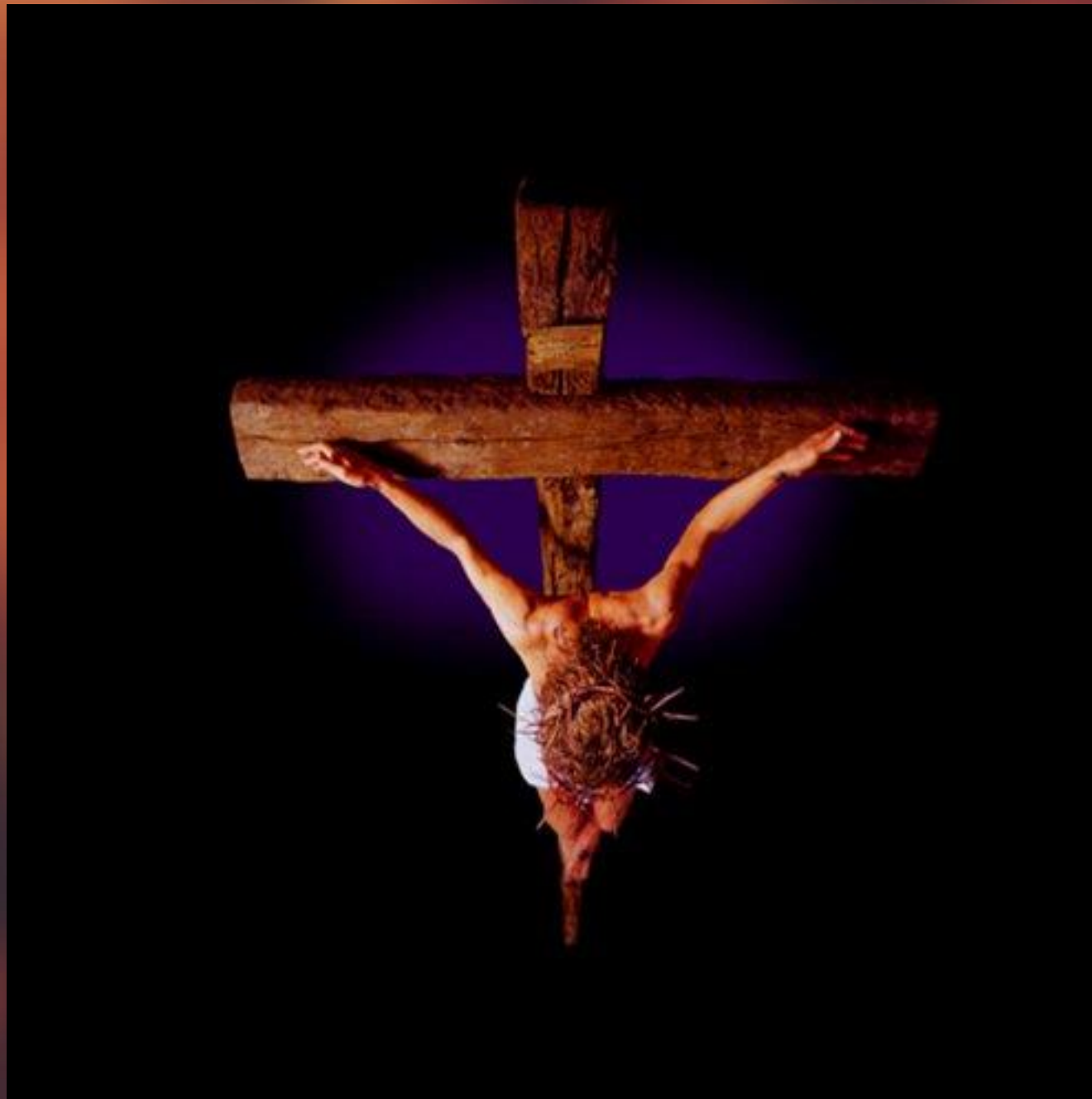
**– Andrew Walker, “Aristotle or Nietzsche?”**

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**<sup>24</sup> But let justice flow like water,  
and righteousness, like an unfailing stream.**

**Amos 5 CSB**





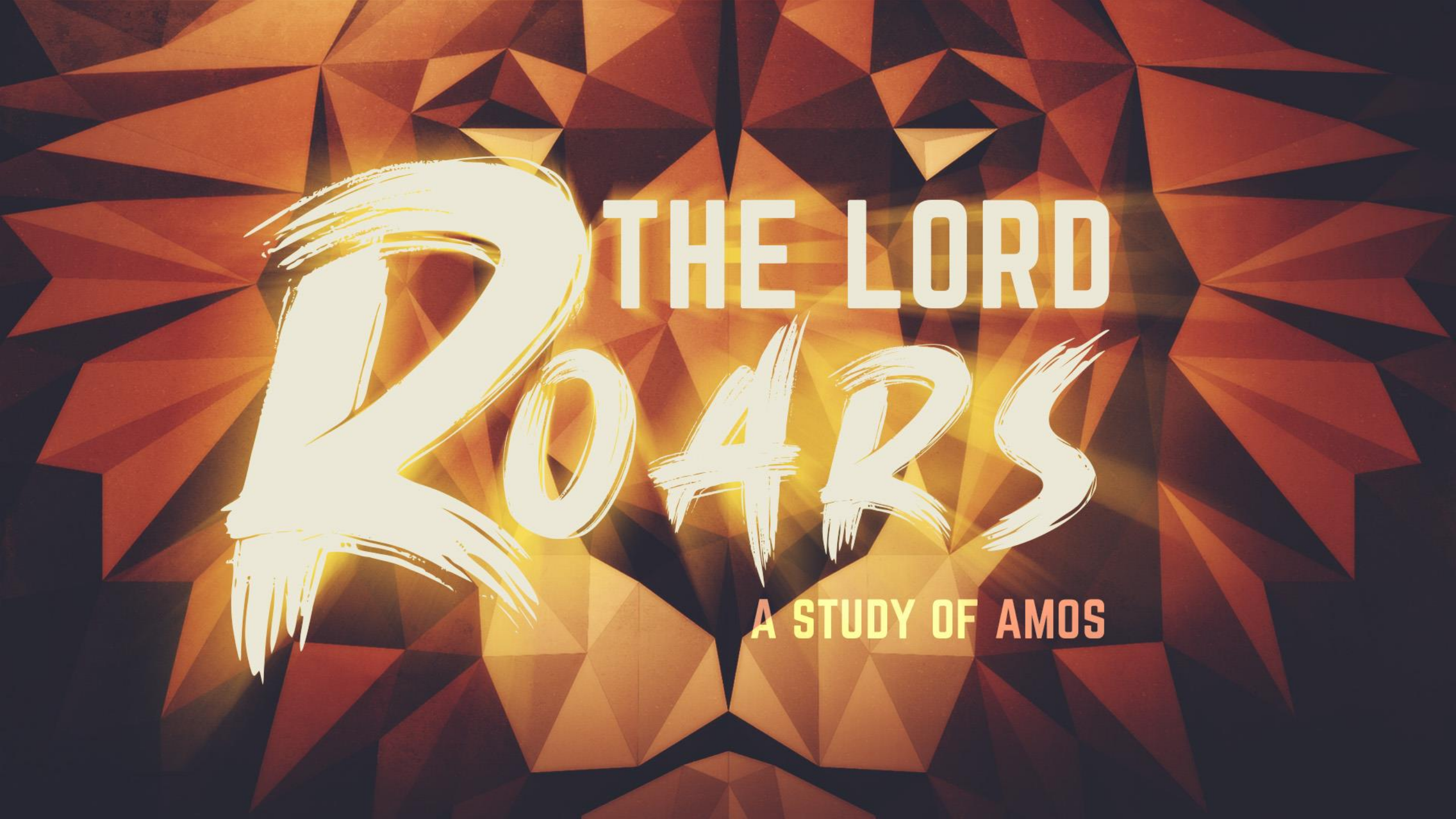


**Matt. 20:28 The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.**

**Matt 26:28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.**

**Acts 16:31 Believe in the Lord Jesus, and you will be saved.**





# 204RS

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A STUDY OF AMOS