

- I) V1-3 INTRO: Hear this word which I take up against you this lamentation O house of Israel
- II) CH 5: Is a continuation of Amos' prophecy against Israel he started in ch 3  
a) Here he continues speaking of judgment and elaborates about the judgment he has announced  
1) At this point he expands the prophecy of judgement on Israel, and its overthrow
- III) WE CLOSED CH. 4: With Amos telling Israel to prepare to meet their God  
a) This made it clear that God's judgment was inevitable and that He would not change His mind
- IV) INTERESTINGLY: The first 15 verses are a call for Israel to turn to Him  
a) It is an invitation for them to seek Him, that they might avert the judgment that is inevitable  
1) They deserve punishment, and He is holy and just and will bring justice upon them
- V) KEY: Though He is bringing judgment on them, there will still be an opportunity for them to repent  
a) He is not annihilating them, but continues intending to encourage them to trust and hope in Him  
1) This is because He is a God rich in mercy  
2) Hab 3:2 O LORD, I have heard your speech *and* was afraid; O LORD, revive Your work in the midst of the years! In the midst of the years make it known; *In wrath remember mercy.*
- VI) SOMEONE WROTE: The whole chapter has no other purpose than to impress upon the people of God the impossibility of averting the threatened destruction, and to take away *from the self-secure sinners* the false foundations of their trust
- VII) V1-3 HEAR: This word which I take up against you this lamentation O house of Israel  
a) The word that He is taking up against Israel is a lamentation: a sorrowful song, sung at funerals
- VIII) I HAVE: An example of such a song  
Now the laborer's task is o'er; now the battle day is past;  
now upon the farther shore lands the voyager at last.  
Father, in thy gracious keeping leave we now thy servant sleeping.
- There the tears of earth are dried; there its hidden things are clear;  
there the work of life is tried by a Juster Judge than here.  
There the sinful souls, that turn to the cross their dying eyes,  
all the love of Christ shall learn at His feet in Paradise.
- There no more the powers of hell can prevail to mar their peace;  
Christ the Lord shall guard them well, He who died for their release.
- "Earth to earth, and dust to dust," calmly now the words we say;  
left behind, we wait in trust till the resurrection day.

- IX) **IN A SENSE:** God is saying to Israel, listen to Me while I *preach your funeral*
- a) Though the judgment He is bringing is still future, Amos speaks as if it has passed: *it is certain*
    - 1) As he gave this message, it would have been in a broken hearted, very loud voice to shock them
    - 2) Lu 13:34 O Jerusalem Jerusalem the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together as a hen gathers her chicks under her wings but you were not willing!
  - l) **V2 THE VIRGIN:** Of Israel *has fallen* she will rise no more she lies forsaken on her land *there is no one*
    - a) Though it is cast in the past tense, the events spoken of are yet future
- II) **KEY:** It is written in this manner to emphasize that the judgment is certain, as if it had already occurred
- a) Is 46:9-10 Remember the former things of old, For I *am* God, and *there is* no other; I *am* God, and *there is* none like Me, *Declaring the end from the beginning*, And from ancient times *things that are not yet done*, Saying, 'My counsel shall stand, And I will do all My pleasure
- III) **ISRAEL:** Is spoken of as the virgin Israel not because she has been faithful to God: she hasn't
- a) It is because the picture of an innocent woman that has suffered violence, to be cast down, is sad
- IV) **AMOS SAYS:** That at one time Israel was the virgin bride of God, but that she had fallen into idolatry
- a) Ps 106:36-39 They served their idols, Which became a snare to them. They even sacrificed their sons And their daughters to demons, And shed innocent blood, The blood of their sons and daughters, Whom they sacrificed to the idols of Canaan; And the land was polluted with blood. Thus they were defiled by their own works, And *played the harlot* by their own deeds.
- V) **FACT:** Today, the church is the Bride of Christ and must remain faithful to Him
- a) 2 Co 11:2 For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present *you* as a chaste virgin to Christ.
- VI) **SADLY:** There is a great number of professing Christians who have been *unfaithful to Jesus*
- a) I wonder if God could say something similar to the church, today
- VII) **V3 FOR:** Thus says the Lord God The city that goes out by a thousand shall have a hundred left
- a) Amos has told Israel to Prepare to meet their God! Behold the number that shall be slain!
    - 1) This can speak of the military forces that will be wiped out, or can refer to the number that will be left in the land when others are slain and taken captive
- VIII) **V4 FOR:** Thus says the Lord to the house of Israel *Seek Me and live*
- a) This does not mean ask about me, or look for Me as if I am hidden but an invitation to turn to Him
    - 1) Is 55:6 Seek the LORD while He may be found, Call upon Him while He is near.

- 2) Even though He is intent on bringing judgment, they still have opportunity to repenting
- IX) V5 BUT: Do not seek Bethel nor enter Gilgal nor pass over to Beersheba for Gilgal shall surely  
a) This is a warning not to continue in idolatry: Bethel and Gilgal are places of idol worship  
1) Beersheba is used when speaking of the whole land of Israel, as it was in the south  
2) People were traveling from the south up north to practice idolatry at various shrines
- X) V6-7 SEEK *THE LORD*: And live lest He break out like fire in the house of Joseph and devour it  
a) Repent, and live because God is merciful:
- XI) THE HOUSE OF JOSEPH: Is a way of speaking of the northern kingdom, Israel  
a) The tribes of Ephraim and Manasseh are of the sons of Joseph and were powerful tribes  
1) Do not seek Bethel, *but seek Him! Seek God*, not forms of worship that take you away from Him  
2) Jn 17:3 And this is eternal life, *that they may know You*, the only true God, and Jesus Christ whom You have sent.
- I) V7 YOU WHO: Turn justice to wormwood and lay righteousness to rest in the earth  
a) You have perverted justice and left the poor and humble without protection  
1) Wormwood is a bitter plant and is used to show how justice has become a bitter pill to swallow  
2) Righteousness is helplessly on the ground, with no one supporting it at all
- II) V8-9 HE MADE: The Pleiades and Orion He turns the shadow of death into morning and makes the day  
a) This is a way of expressing that God is all powerful and capable of keeping His threat (4:13)  
1) He calls for the waters of the sea and pours them out reminds us of Noah's flood  
2) Gen 6:5-7 Then the LORD saw that the wickedness of man was great in the earth, and *that every intent of the thoughts of his heart was only evil continually*. And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.
- III) V10 THEY HATE: The one who rebukes in the gate and they abhor the one who speaks uprightly  
a) They reject righteous judgment and hate the ones who are just and honorable  
1) Even today, Christians often are the ones who get angry over conviction, calling others judges
- IV) POINT: They hate being corrected and are in reality rebelling against righteousness  
a) Pr 9:8 Do not correct a scoffer, lest he hate you; Rebuke a wise man, and he will love you.  
b) Pr 15:12 A scoffer does not love one who reproves him, he will not go to the wise
- V) V11 THEREFORE: Because you tread down the poor and take grain taxes from him though you have  
a) You have used the poor to become rich, and have built luxurious estates for yourselves

1) Is 1:23 Your princes are rebellious, And companions of thieves; Everyone loves bribes, And follows after rewards. They do not defend the fatherless, Nor does the cause of the widow come before them.

VI) YOUR RICHES: Will not safeguard you from judgment and make your life worth living  
a) 1 Ti 6:10 For the love of money is at the root of all kinds of evil. And some people, craving money, have wandered from the faith and pierced themselves with many sorrows.

VII) V12-13 FOR: I know your manifold transgressions and your mighty sins You afflict the just and take

a) They used their power to make themselves rich

1) Micah 2:2 They covet fields and take *them* by violence, Also houses, and seize *them*. So they oppress a man and his house, A man and his inheritance.

2) Micah 6:12-15 The rich among you have become wealthy through extortion and violence. Your citizens are so used to lying that their tongues can no longer tell the truth. Therefore, I will wound you! I will bring you to ruin for all your sins. You will eat but never have enough. Your hunger pangs and emptiness will still remain. And though you try to save your money, it will come to nothing in the end. You will save a little, but I will give it to those who conquer you. You will plant crops but not harvest them. You will press your olives but not get enough oil to anoint yourselves. You will trample the grapes but get no juice to make your wine.

VIII) FACT: The beautiful houses and palaces in Samaria ended up destroyed, and became ruins

IX) V13 THEREFORE: The prudent keep silent at that time for it is an evil time

a) The man of that day knew he could not get justice, and just kept quite because it was wise to do

1) Protesting and making an issue would have done him no good

I) V14 SEEK GOOD: And not evil that you may live so that the Lord of hosts will be with you

a) Seek good, hate evil, establish justice: these are all evidences of genuine repentance

II) GENUINE REPENTANCE: Is demonstrated by changed lives

a) Lu 3:10-14 The crowd asked, "What should we do?" John replied, "If you have two coats, give one to the poor. If you have food, share it with those who are hungry." Even corrupt tax collectors came to be baptized and asked, "Teacher, what should we do?" "Show your honesty," he replied. "Make sure you collect no more taxes than the Roman government requires you to." "What should we do?" asked some soldiers. John replied, "Don't extort money, and don't accuse people of things you know they didn't do. And be content with your pay."

III) V16-17 THEREFORE: The Lord God of hosts the Lord says this There shall be wailing in the streets

a) There is so much pain and mourning that *non professional* mourners will be called to mourn

1) QUOTE: The mourning over the deceased shall be so widespread and universal that there will be not enough personnel to observe properly the funeral rites.

IV) V17 IN ALL: Vineyards there shall be wailing for I will pass through you says the Lord

- a) God will pass through Israel in judgment, even as He had done that night in Egypt, at passover
  - 1) They were going to be led away to their doom: death will touch everyone
- V) V18 WOE TO YOU: Who desire the day of the Lord For what good is the day of the Lord to you
  - a) They did not understand how severe this time, called the day of the Lord, was to be
- VI) PERHAPS: They thought that the day of the Lord would be when God revealed Himself as their Help
  - a) They believed He would intervene on their behalf, and bring in a time of celebration for Israel
    - 1) They looked forward to God making Israel the center of the world and the heathens judged
- VII) AMOS WAS SAYING: That Israel herself was going to be judged because of her sin
- VIII) V19-20 IT WILL BE: As though a man fled from a lion and a bear met him or as though he went
  - a) It is going to be one calamity escalating to an even greater calamity
    - 1) It will be that Israel will think it is safe when in fact, it is in its greatest danger
- IX) QUOTE: The entire Book of Revelation might be interpreted as an extended commentary and revelation regarding this very passage in Amos. The theme of Revelation is "the judgment" of the great Day; and all of the figures that describe the onset of that occasion are those depicting unalloyed terror, slaughter, destruction, and sorrow for the near-total family of Adam who may live at the time it occurs.
- X) V21-24 I HATE: I despise your feast days and I do not savor your sacred assemblies Though you offer
  - a) Your ritual religion is something that I totally despise (refuse/reject)
    - 1) I reject your ritual observance of feast days, sacred assemblies, offerings, and songs
    - 2) This makes me more concerned when we have our church services!
- XI) V24 BUT: Let justice run down like water and righteousness like a mighty stream
  - a) Two things are commanded
- XII) FIRST: Let justice run down like water
  - a) Let justice be done: Let the poor and oppressed be properly cared for and not taken advantage of
- I) SECOND: And righteousness like a mighty stream
  - a) Return to truly observing and keeping God's ordinances and commands
    - 1) Ps 119:172 Let my tongue sing of Your word, for all Your commandments are righteousness
- II) V25-27 DID YOU: Offer Me sacrifices and offerings in the wilderness forty years O house of Israel
  - a) It is not that they did not offer sacrifices, but that the sacrifices were tainted by idolatry

- 1) Sikkuth: Molech
  - 2) Chiun: Rephan; the planet Saturn, which would refer to astrology
- III) ISRAEL: Had a history of mixing true faith with idolatry
- a) God is making it clear that when they did this, genuine worship did not exist
    - 1) He is the One God, and He demands worship to be given to him that is not tainted
    - 2) It mattered then, and it matters now
- IV) V27 THEREFORE: I will send you into captivity beyond Damascus says the Lord whose name is
- a) Assyria will come and deport you
    - 1) Interestingly enough, even though this occurred Israel continued mixing religions
    - 2) 2 Ki 17:32-33 So they feared the LORD, and from every class they appointed for themselves priests of the high places, who sacrificed for them in the shrines of the high places. They feared the LORD, yet served their own gods--according to the rituals of the nations from among whom they were carried away.