

Amos – Sermon 2 – This message is for you – Amos 1:3-2:5

Intro:

1) Set the scene:

- a. Pastor opens to a text relevant for the day
- b. Preaches some hard-hitting truths that are easily applicable
- c. Rather than sit there with challenge and conviction, the take away you have is – “I really wish so-in-so would have been there, they needed to hear that”
- d. Although it may be true that those absent from the service needed the truth – by relishing in how it applies to others, you miss out on how it applies to you
 - i. Some even use this as a defense mechanism or a deflection response to truthful preaching that is applicable to them

2) The Book of Amos starts with a message that is applicable to OTHERS

- a. Whole 1st chapter God is dealing with the sins of the surrounding nations
- b. You could almost feel the relief Israel had when they received this message
 - i. These proclamations were probably welcomed in Israel
 - ii. Probably thinking – “you’re right, they need to hear this”
- c. However – in chapter 2, the truth begins to hit closer to home
 - i. 2:6 – now it’s Israel’s turn
 - ii. They could no longer say – “I really wish they could hear this”
 - iii. Now – the message deals with them

3) Context

- a. Book opens up with an introduction to the prophet, the position (time), and a proclamation
- b. God has a message for His people – V2 gives a vivid description of it
 - i. Comes in with a roar
 - 1. Presenting the LORD as a Lion
 - 2. Gives imagery of judgment – a dangerous and feared animal
 - a. Not intended to communicate soft and welcomed
 - ii. From Zion, from Jerusalem
 - 1. Not what Israel wanted to hear at the time
 - 2. Remember – Israel had set up rival places of worship in Bethel and Dan rather than Jerusalem
 - a. 1 Kings 12:25-33
 - 3. When Amos makes this statement – he is reminding them where the real center of worship is
 - a. This would immediately begin to address their faulty worship

- iii. A message of judgment and consequence
 - 1. Habitations of the shepherd mourn
 - a. Rain stopped, pastures dried up, flock no longer able to flourish
 - 2. Carmel shall wither
 - a. Prominent mount in Israel
 - b. Place where Elijah had the showdown with the prophets of Baal
 - i. Reminder of God's stance on idolatry – 1 Kings 18
 - c. Carmel was also known for its fertile land that is now said to wither
 - 3. This is all language of consequence due to disobedience
 - a. Deut. 28:15
- 4) The scene we enter into is one of the Word of God coming with great judgment over sin**
 - a. The message should bring challenge & conviction, repentance & restoration
 - b. It is a reminder of the holiness of God and His intolerance of continual sin
- 5) Rather than worry about who needs to hear this – listeners should take in the truth with open ears and hearts saying “Speak, Lord for Your servant is listening”**
 - a. Sermon – This message is for you
 - b. Text – Amos 1:3-2:5

A Convicting Communication

1) Amos' message begins with a series of proclamations of judgment aimed at the 7 nations which surround Israel

- a. Interesting – Amos' audience of this proclamation is Israel – 7:15
 - i. Amos did not travel to these other nations and deliver sermons to them
 - ii. The words which Amos speaks about the surrounding nations was intended for Israel to hear
- b. Begs the question – why is Amos delivering messages of judgment about other nations to Israel?
 - i. Several reasons
 - ii. General theme – God is using these proclamations of judgment to communicate convicting truths to Israel

2) These messages would have gotten Israel's attention

- a. Rather than write Amos off as a arrogant preacher from the southern kingdom, these messages would have gained a listening ear in Israel
- b. Israel did not have positive experiences with these nations
 - i. Even Judah, although not currently feuding, just a generation before had conflict
- c. It is likely that Israel held hidden, if not open hostilities towards these nations
- d. IOW – Israel could listen on in agreement believing their neighbors deserved what's coming for them
- e. Further – when a prophet of God spoke judgment on surrounding nations to the people of God, it was often meant as an encouragement that God is showing up to protect, avenge, and intervene
 - i. Ex. Ps. 2:1-6, Ps. 3:7
 - ii. Given the hostilities in the region, Israel would have welcomed God's intervention
- f. "As Amos began speaking of the atrocities committed by these nations along with God's judgment upon them, the people of Israel probably would have relished what they heard. Finally, these nations would be getting what they had coming to them." – TJ Betts

3) Israel's response would have condemned them as well

- a. This approach addressing sin and judgment is called "the rhetoric of entrapment"
 - i. Modern day language – "gotcha"
 - ii. Example – 2 Sam. 12:7 – David and Nathan
- b. Israel's acceptance and agreement of judgment on the nations who have rebelled against God's moral code would have also brought Israel judgment due to their rebellion as well
- c. Israel could clearly see the need for judgment of OTHER'S sins
 - i. In turn – they should be able to see the need for judgment of their sins
- d. Israel's sense of outrage is going to be used against them – gotcha!

4) This was used to reveal God's sovereignty over all nations, not just His covenantal people

- a. The message demonstrated God's sovereignty
 - i. God is exercising rule over - Israel, surrounding nations, and even those powerful nations He would use to bring about judgement
- b. This was a reminder – Ps. 24:1
 - i. God is not like the other “gods” of the land – limited to a people and a place
 - 1. He is Ruler over all
- c. Why is this important?
 - i. Because Israel's rebellion is an attempt to overthrow the King of kings, and here they are reminded of that impossibility

5) This message demonstrated God's patience toward sinners

- a. Notice the poetic manner in which God brings up their sins
 - i. 3 transgressions...and for 4
- b. This numerical rendering is not aimed at depicting God only counting 3 or 4 sins
 - i. Rather – it is a poetic device used to intensify the thought its applied to
 - ii. Similar to saying – not once, not twice, but repeatedly
 - 1. Used in Scripture often
 - a. Prov. 6:16, 30:15
 - b. Job 5:19
 - iii. Presenting it this way heightens the force of the statement being made
- c. In this case – it also seems to carry the idea of fullness or completeness
 - i. $3+4=7$
 - 1. 7 is the biblical number for completion/fullness
 - 2. 7 nations are addressed here
 - 3. 7 sins are being called out
 - ii. Places the emphasis on the abundance and completeness of their sin and guilt
- d. IOW – God rendering judgment here only comes after continued and prolonged sinfulness
 - i. 3,4 stresses the fact that these nations have been repeatedly sinful and in rebellion
 - ii. It indicates that their sin reached a point that it must be addressed
- e. What we see here is a patient God who has given ample opportunity to repent, not acting in judgment right away
- f. Reality check for Israel and us
 - i. We see the sinfulness of others and wonder why God seems so slow in addressing their sinfulness – yet we fail to apply that swiftness toward our own sin
 - ii. Let us be minded and thankful that the Holy God of Heaven is patient toward sinners and their struggles

- 6) This message communicates that God is concerned with how people are treated**
- a. You'll notice, as we survey the messages, that they reflect sins done toward others
 - i. Specifically the poor, weak, defeated, and helpless
 - b. This would have been easily applicable to Israel
 - i. Rich oppressing and exploiting the poor
 - ii. Bribes in court and politics rather than justice
 - iii. Not treating people as bearing the image of God
 - c. Amos' message makes known how serious God is when it comes to loving one's neighbor and the consequence of not doing so

A Confronting of Carnality

1) In V3- chp 2 Amos' message confronts the sinfulness of the surrounding nations as well as Israel

- a. It seems the major pattern put forward here is how the people rebelled against God in the way they treated each other

2) Damascus 1:3-5

- a. Insight
 - i. Damascus was the strongest and most formidable city-state in Aram, located north of Israel
 - ii. For nearly a hundred years, the Arameans were one of Israel's greatest enemies
 - iii. Gilead was a place boasting of great fertility and was the Israelite region located east of the Jordan River – not far from Aram
 - iv. On numerous occasions, Aram sought to invade the land and expand its territory
 - v. Under King Hazael, the Arameans took these regions from Israel forcing Israel to become a vassal kingdom (2 Kings 10:32,33)
 - vi. The Assyrians came and fought against them and Israel was able to reclaim the territory lost
- b. The judgment upon Damascus seems to be connected to the war crimes committed against Israel when they conquered that area
- c. Notice what it says they did – “threshed Gilead with threshing instruments of iron”
 - i. In a literal sense – this is speaking of torture
 - 1. Threshing grain out by using a metal spike tool to press and pull
 - 2. Process often involved an animal walking on the grain pulling the threshing sledge over the grain
 - ii. Imagery implies cruelty and harshness

3) Gaza – 1:6-8

- a. Insight
 - i. Reference to the Philistine city
 - ii. Philistines were a Sea people who came from lands and islands of the northern Mediterranean area and invaded the eastern and southern Mediterranean coast
 - iii. They stopped at places like:
 - 1. Crete (Jerm. 47:4); Cyprus (Num. 24:24); They attacked Egypt
 - 2. They were a problem for Israel at times
 - iv. Eventually, they settled into 5 cities: Gaza, Ashkelon, Ashdod, Ekron, and Gath
- b. The Philistines did not treat their prisoners as harshly as the Syrians did, but they still disregarded the value of human life
 - i. They sold off their prisoners into slavery
 - 1. “they treated people as produce”
 - ii. Edom, at the time, was known for their slave trade opportunities
 - 1. From Edom, people could be taken across the desert to Babylon, Assyria, and many other places

4) Tyrus – 1:9-10

- a. Insight
 - i. Tyre was located on an island off the coast of the Mediterranean Sea about 25 miles south of Sidon
 - ii. Tyre and Sidon controlled a monopoly of commercial activity and the eastern Mediterranean
 - iii. Nations would make covenants with them to secure good trade relations
- b. Simply put, Tyrus broke their covenantal word and used people for profit
 - i. “remembered not the brotherly covenant”
 - ii. Probably referring to the covenant King Hiram made with David and Solomon
 - 1. 2 Sam. 5:11, 1 Kings 5:1-6, 1 Kings 9:11-14
- c. They went back on their word, broke covenant, which would have had massive economic ramifications for God’s people
- d. They too were involved in slave trading – V9
 - i. “whole captivity” suggests not merely a few prisoners of war, but whole populations being deported and sold
 - ii. The sin was not ordinary war tactics, this was the commercial exploitation of human beings

5) Edom – 1:11,12

- a. Insight
 - i. Edom traces her origin to Esau, Jacob’s brother – Gen. 25:30
 - ii. God gave Edom special privileges (Deut. 2:4,5)
 - iii. Yet – Edom joined others in their attack against Israel and Judah
- b. Notice what it says Edom was guilty of
 - i. V11b
 - ii. Cast off all pity – stifling all compassion, Lit. “he destroyed his mercy”
 - iii. Edom held on to anger and wrath when they should have put it away
- c. Further – they were a central hub for the slave trade
 - i. Edom occupied a strategic position south of Judah along major trade routes connecting:
 - 1. Arabia, The Red Sea, Egypt, and Mesopotamia
 - ii. They controlled portions of the famous Kings Highway and other caravan routes making them well positioned to profit from human trafficking
 - iii. No doubt part of not having pity was that they allowed Israelites to be sold as slaves
- d. Edom’s anger blinded them and was a slippery slope to all sorts of evil

6) Ammon – 1:13-15

- a. Insight
 - i. Ammon was connected to Lot, Abraham’s nephew (Gen. 19:36-38)
 - ii. They were not friendly toward Israel
 - 1. During the wilderness wanderings they opposed Israel (Num. 21:21-25)
- b. The text records the horrible atrocities the Ammonites were involved in
 - i. Forced abortion
 - ii. Ripped – to divide, split, tear open
- c. “One sure way to weaken an enemy’s armed forces is to ensure that no babies are born in the nation”
 - i. Similar tactic used by Egypt

7) Moab – 2:1-3

- a. Moab is addressed here because of their sin of capturing Edom’s king and burning his remains
 - i. This act revealed Moab’s deep hatred and scorn for Edom
- b. Why is this such a big deal?
 - i. Just as a nation’s flag represents the nation as a whole, in ANE, the king was the symbol of the nation
 - 1. You even see this today where ancient statues of nations leaders are displayed in prominent places
 - ii. The Moabites used the bones of Edom’s king as an ingredient in the making of plaster used to whitewash their walls
 - 1. The message was clear – the worth of an Edomite was the same as the lime they used to whitewash the walls
 - iii. IOW – this act was done to dehumanize the Edomites and portray them as having no value

8) Judah – 2:4-5

- a. Insight
 - i. These were God’s people
 - ii. They lived and worshipped at the rightful place of worship and where they could be instructed by God
- b. Notice – although they had access to God, His ways, and His Word – they despised Him
 - i. Judah was unfaithful to God and unfruitful in the Word
- c. Despised – to reject, to spurn
 - i. Translated: 7x’s as “cast away” and 5x’s as “refused”
 - ii. Used in Job 7:5 to describe the festering wounds on Job’s body
- d. Their lies caused them to err
 - i. Err – to wander astray, to be deceived, to stagger around as drunk
 - ii. In rejecting God’s truth, they turned to living lies

Challenging Charge

- 1) **This opening chapter is filled with Divine judgment over the continued sin**
 - a. This should be read as a challenging charge
 - b. We should see what is being addressed – take it seriously – and respond accordingly
 - c. This is not a message for “other people”
 - i. This is for us

- 2) **Reminder that God is full of mercy and loving patience towards us as we struggle in sin**
 - a. But His mercy and patience is not a license to continued unbothered in our sin – it should be a call of repentance
 - b. Q – do the continued sins in your life carry the sting of conviction or has your conscience grow cold?

- 3) **A challenge to submit to and live out a biblical worldview in this fallen world**
 - a. The cause for each nation’s judgment was their “transgressions”
 - i. Heb – pasha – rebellion, revolt
 - ii. Secular vernacular – it was used to describe a vassal kingdom’s disobedience to rejection of covenantal agreement
 - iii. OT prophets used this term to describe Israel’s rebellion against God’s covenant
 - b. What we see in the text are people who lived, continuously, in open rebellion against God, His Word, and His Ways
 - c. Q – is my thinking, intentions, or actions in rebellion against God’s Word?
 - d. Objective of every believer – Rom. 12:1,2

- 4) **Love your neighbor well and be bothered by the inhumane and ungodly treatment of people created by God in His image**
 - a. Child trafficking
 - i. 450,000 kids went missing or are unaccounted for in the US under previous administration – Sec. Mullins
 - ii. DHS – found 146,000 kids so far
 1. Some claimed they were raped over 600 times – Homeland Security
 - b. Nigerian Christian’s being slaughtered
 - i. According to Open Door’s 2026 World Watch list – 3,490 Christians were killed for their faith in Nigeria in one year
 - ii. Nigeria accounted for 72% of martyrs worldwide in that reporting period
 - c. LGBTQ influencing the young minds that we are called to protect
 - i. Gallup – more than 1 in 5 Gen Z adults identify as LGBTQ
 - ii. CDC data – roughly 3% high school students identify as transgender
 - d. Abortion
 - i. Guttmacher Institute – aprox. 1.1 millions abortions per year in US
 - e. Perpetual poverty caused by the destroying of the nuclear family
 - f. Laws the promote ungodliness and devalue human life

- 5) **Communion emphasis – Thank God He has not dealt with us according to our sins**
 - a. Ps. 103:1-3,10