

## Amos – Sermon 10 – A Problem with Pride – Amos 6:8-14

### Intro:

#### 1) **Pride story – Private and Colonel**

- a. Sir, I'm from communications, I'm here to connect your phone

#### 2) **Pride is a problem**

- a. Prov. 16:18 – "Pride goeth before destruction, and an haughty spirit before a fall."
- b. Prov. 29:23 – "A man's pride shall bring him low: but honour shall uphold the humble in spirit."
- c. "Pride is the only disease that makes everyone sick, except the one who has it." – Tony Evans
- d. "Those who think too much of themselves don't think enough." – Amy Carmichael

#### 3) **Q – How do we define pride?**

- a. Pride – believing that you have achieved what God has given to you in grace
- b. Pride – assuming credit and honor for oneself when it rightfully belongs to the Lord
- c. Pride is a refusal to acknowledge James 1:17
- d. Heb – to glory, arrogance, swelling/surging water
  - i. IOW – Pride swells and exalts oneself
  - ii. Like water swelling beyond its normal level, the proud person raises themselves beyond their proper position
- e. Grk – high-minded, to become conceited
  - i. Root – to smolder, to smoke
  - ii. IOW – Pride clouds a person's judgment of themselves

#### 4) **It's important that we take the sin of pride seriously because the Scripture treats it seriously**

- a. Pride puts a barrier between you and God – Ps 10:4
- b. PQ – What if the greatest obstacle between you and great spiritual growth is the one sin you are convinced you don't have – Pride?

#### 5) **Why are we talking about this topic?**

- a. In Amos 6:8-14 God is dealing with Israel's pride issue and declaring His judgment because of it – V8
- b. Israel grew puffed up, swelled up – clouded – about who they are and who God is
  - i. They believed they are the reason for their own economic prosperity and military superiority

#### 6) **Israel had failed to remember Moses' warning in Deut. 6:10-12**

- a. They constantly ignored God's Word
- b. They turned a deaf ear to God's prophets
- c. They grew spiritually apathetic
- d. All of this lead them to a pride-filled view of their life

**7) Because of this continued posture – the Lord proclaims that He is removing Israel from their current position**

- a. V8-14 detail the devastating consequences of pride and self-conceit

**8) Do you know the antidote to pride? Humility and Gratitude**

- a. Both of which flow from being filled with God's Spirit
- b. Pride only acknowledges self
- c. Humility acknowledges your limitations and God's Almightyness
- d. Gratitude expresses it

**9) Why is pride so spiritually dangerous?**

- a. It is essentially idolatry
- b. It places you in God's rightful place
- c. Its when you give yourself that which really belongs to God

**10) Sermon – The Problem of Pride**

- a. Text: Amos 6:8-14

**Pride Draws the Distain of God – V8**

**1) After concluding the manifestation of Israel's spiritual apathy in V1-6, Amos delivers the judgment of God in V7-14**

- a. V7 – “Therefore”
  - i. Typically, in the book of Amos, the word “therefore” marks transition
    - 1. It stands between a description of Israel's sin and an announcement of God's judgment
- b. V7 – word play – the spiritual elite who thought they are 1<sup>st</sup> will actually be 1<sup>st</sup> into captivity

**2) After issuing such a proclamation of judgment, Amos seals the prophetic statement in the strongest possible terms**

- a. God swears these things by His name
- b. Understand – this is communicated an absolute certainty
  - i. There is no higher or greater person by which God can swear by
  - ii. Nothing higher exists by which God can appeal to for certainty other than Himself
- c. When a person made an oath in the Bible times, they would swear by something greater than themselves – God has nothing greater than Himself
  - i. Heb. 6:13 – “For when God made promise to Abraham, because he could swear by no greater, he swore by himself,”

**3) What's unique about Amos' approach in V8 is that he piles up the Divine names and emotional terms to show Israel just how severe God's judgment decision is**

- a. This opening phrase is significant – God is reminding Israel that they are not simply dealing with another local city-state that they can defeat
  - i. They have now come up against the God of heaven
- b. Israel has positioned themselves against the Omnipotent God who sits over all

**4) The usage of the names of God here is impressive and purposeful**

- a. Lord – Adonai – Master, Sovereign, Owner, One who possess authority
  - i. God is identifying Himself here as the Lord over all
  - ii. This title matters significantly because Israel's leaders were acting as if they were their own masters – at ease, resting, trusting in themselves
  - iii. God is reminding them – they may have rulers, palaces, armies, and wealth – but they still have a Master
  - iv. Irony – they were wanting Him as the giver of blessings – but not as Master
- b. God (capitalized) – Yahweh –
  - i. This is the personal, covenantal name of God
  - ii. It's a name that reveals the special relationship God has with His people
  - iii. It's use here is interesting:
    - 1. God and Israel are in covenant
    - 2. Israel assumed – because we belong to Yahweh, judgment will not happen to us

- 3. Repeatedly Amos turns that theological thought upside down
  - a. You belong to YahWeh therefore you are accountable to Him
- 4. Their covenantal relationship wasn't immunity from discipline, it intensified their accountability
- c. LORD – YawWeh
  - i. Saith – significant because Amos wanted to make it clear he was not stating his opinion, he was issuing God's decree about Israel's future
- d. God of hosts
  - i. Ruler of armies
  - ii. Hosts – refers to human armies, heavenly beings, cosmos
  - iii. This title presents God as the Supreme Commander over the forces of heaven and earth
    - 1. Fitting – Israel has long trusted in their military might – now they will reckon with the God of heavens army
- e. These 4 names are not unrelated – Amos is stacking titles to communicate the identity and authority of the One issuing the judgment

**5) The reality of these titles makes the next statement terrifying**

- a. V1b
- b. Abhor – piel participle – expresses, in an active voice, a continued action that brings about a result/fact
  - i. To detest, to abominate, to loath
  - ii. Essentially – I am abhorring, I detest this
  - iii. This is not a mild disappointment
    - 1. God is not saying – “I am displeased” – He is saying strongly, “I despise”

**6) What does God detest?**

- a. Ans – what Israel has become proud of
- b. Excellency – range of meaning – exaltation, majesty, pride, arrogance
  - i. Come from the semantic world of being “high” or “lifted up”
- c. Interesting – of Jacob – functions as a historical designation for the nation that descended from Jacob
  - i. I reaches back into Israelite history as God's chosen people
  - ii. Term creates a painful irony – the people who should have gloried in God were glorying in themselves

**7) Notice – hate palaces**

- a. Hate – to reject, to regard with hostility
- b. Palaces – fortress, citadel, fortified houses, strongholds
- c. God hates the fact that Israel has grown to trust in their own fortifications rather than God's protection

**8) Irony – Israel has trusted in what “they” have accomplished and grown prideful in what “they” have gained**

- a. This tells us they have failed to remember the Word of God when it comes to what they have and how they were to view it
  - i. Deut. 6:10,11
  - ii. Note the warning – Deut. 6:12-17

**9) Israel was doing the absolute opposite of what God called them to do**

- a. God reveals that He detests it – therefore judgment was inevitable

**Pride Deserves the Destruction of God – V9-11**

**1) The scene we read in V9-11 reveals a time when the city has already faced enemy invasion**

- a. Remain - gives the impression that an initial onslaught against Israel's awesome fortifications will have already occurred and that the people left had some hope of survival
  - i. Some believed they would survive to fight another day
- b. Reality – they shall die

**2) Interesting imagery – 10 men**

- a. Typical family dwellings in Israel would not have had the space needed to house them comfortably
  - i. So either – they were all crammed in hoping to survive – Or – it is a reference to one of the “great” houses they trusted in hoping they would be protected
- b. Another interesting aspect – 10 men was the smallest unit of gathered men in Israel
  - i. Deut. 1:15, Ex. 18:25, Amos 5:3
  - ii. This portrays only small units left – presumably telling us the major fighting force of Israel has been defeated

**3) V10 is unique in the description of the destruction they faced**

- a. The presence of a “burner” indicates the extraordinary circumstance of loss of life
- b. Because Israel would not have typically practiced cremation – this reveals something
  - i. Either – the sudden loss of life was so quick and great, they didn't have time or space to bury people before disease would ransack the area
  - ii. Or – after the initial loss of life, some pestilence took place due to the dead bodies and the dead had to be burned

**4) Fascinating – death in Israel should have been a very spiritual event**

- a. Yet – in this text, they didn't even want to speak of God
- b. Why?
  - i. No one dared mention His name in fear that He may return for round 2
- c. They have met the God of hosts and do not want to again
- d. Irony – opposite of what they should have been doing
  - i. They should have been calling out to their God, but here they wouldn't even mention His name

**5) V11 summarizes God's announcement of complete destruction from the greatest to the least**

- a. The summer house, winter house, and great house would be destroyed
- b. All the massive fortifications to the smallest buildings will be crushed
  - i. Smite – to hurt, to strike

**6) The picture here is that of total destruction**

- a. It gives us, in vivid detail, the conclusion of pride
- b. Prov. 16:18 – “Pride goeth before destruction, and an haughty spirit before a fall.”

**Pride Develops the Delusion of Man – V12-14**

**1) Sin makes people stupid**

- a. Through Amos, God is confronting Israel with the absurdity of their thinking
- b. Summary of V12-13: you should have known this would be the outcome

**2) V12 gives 2 preposterous scenarios used to expose the utter delusion of Israel's ways**

- a. Do horses gallop on rocky cliffs? – NO
- b. Does a farmer plow a rocky ledge with ox? NO
  - i. Remember – Amos was a farmer
- c. Doing both would be costly and dangerous
- d. Reality – it doesn't even make sense to try – it won't work out and you'll end up hurt

**3) Yet – Israel expected great outcomes while living in pride, rebellion, injustice, and immorality**

- a. V13
- b. Essentially – Israel has less sense than an animal

**4) Point out wordplay**

- a. Amos uses a homonym in V12 connecting the thoughts of chapter 6 together
  - i. Gall – poison
  - ii. V1,6,7 – first/best
- b. There is a repeated sound in chapter 6 that the listeners would have picked up on
  - i. Amos deliberately uses a Hebrew word to connect thoughts
  - ii. Israel considered themselves 1<sup>st</sup>, they chose the “best” ointments
  - iii. But God places them 1<sup>st</sup> in captivity and notes that their approval of injustice is what helped lead them there
- c. The progress is interesting
  - i. V1 – Israel considers herself 1<sup>st</sup>
  - ii. V6 – they indulge themselves in the best
  - iii. V7 – they will be 1<sup>st</sup> into captivity
  - iv. V12 – because they poisoned God's justice

**5) Notice where their delusion of pride left them**

- a. V13 – they rejoiced in nothing and boasted in their ability and strength
- b. Israel considered herself strong and mighty – God says they have nothing

**6) V14 – their air of invincibility will be shattered**

- a. Pride has made them delusional – but God was about to reveal reality
  - i. All the gains Israel had boasted about will be lost
  - ii. IOW – The party's over

**7) Note – the text seems to form an inclusion**

- a. Up to this point and in all of the middle verses, Israel is focusing on herself and her ability
- b. God is saying – now see what I will accomplish
- c. Essentially – this is where their focus should have been all along

### **Pride Demands Diligent Discernment**

#### **1) Take pride seriously because God takes pride seriously**

- a. Pride is ne of those sins we readily recognize in someone else while quietly tolerating it is our own lives
- b. Yet – Scriptures testimony is remarkably consistent – God does not treat ride as a personal flaw – He treats it as serious rebellion
- c. Ps. 31:23, Prov. 11:2, 15:25, 16:18, 18:12, 29:23; Isa. 13:11; Jer. 49:16; Luke 14:11
- d. Statement – If Scripture repeatedly warns us about pride, we should regularly examine ourselves for it

#### **2) Pride turns God’s good gifts into monuments to ourselves**

- a. God had graciously given Israel their prosperity, territory, and victories
  - i. 2 Kings 14:25-27
- b. Yet – by Amos 6:13 – “Have we not taken to us horns by our own strength”
- c. God gave them victory – but pride rewrote the story with themselves as the hero
- d. When we look at our – career, family, homes, finances, possessions, abilities and think ‘ look what I’ve built” rather than “Look what God has graciously allowed me to steward” – we are in bound to struggle
- e. Statement – pride begins when we take credit for what grace provided
- f. Pride makes us impressed with ourselves instead of God

#### **3) Pride doesn’t just inflate your opinion of yourself, it distorts your perception of reality**

- a. Pride – root: smoke, smolder
- b. We see this happen in the text:
  - i. Israel thought they were secure – V1, Israel thought they were strong – V13, They celebrated over victories
  - ii. Yet – V14
- c. Statement – pride doesn’t merely make you think too highly of yourself – pride makes you incapable of seeing yourself accurately

#### **4) A cure for pride is not thinking less of God’s blessings, it’s remember the Giver of them**

- a. Amos exposes the fact that Israel was consumed with what they possessed, what they accomplished, what they could do
  - i. Biblical humility redirects us – 1 Corn. 15:10
- b. Humility is pretending – “I cant do anything”
  - i. Humility says – “Whatever I can do, whatever I possess, whatever I accomplished – exists because God has been gracious
- c. Statement – never become so impressed by what’s in your hand that you forget Who put it there
- d. Pride looks at God’s blessings and sees personal achievement – humility looks at personal achievement and sees God’s grace

#### **5) Don’t be fooled – judgment is coming – pride says you will be ok because you are good**

- a. You need Jesus