

1. Amos summoned the Gentile nations to witness against the Northern Kingdom of Israel.
2. The sin of Israel was so great that it even captured the attention of the pagan nations.
3. It's tragic and humiliating when the lost world catches professed Christians in their sins.
4. It happened to Abraham twice when he lied to heathen kings about his wife Sarah (Gen. 12:10–20; 20:1ff), Samson was shamed before the Philistines (Jud. 16), and David was embarrassed before the king of Gath (1 Sam. 21:10–15). David's adultery with Bathsheba gave "great occasion to the enemies of the Lord to blaspheme" (2 Sam. 12:14).
5. Whenever a prominent servant of God falls into sin, the news/social media seems to enjoy telling the story.
6. Amos called for the Philistines ("Ashdod," Amos 1:8) and the Egyptians to witness what was going on in Samaria (v. 9).
7. The leaders of Israel weren't interested in obeying God's law and helping the less fortunate. They were unjustly robbing the poor and gathering as much wealth as possible.
8. They built expensive houses, filled them with rich furnishings, and lived in luxury while the poor of the land suffered.
9. Amos wasn't the only Hebrew prophet to accuse the rich of exploiting the poor and ignoring the needy. You find similar messages in Isaiah (1:23; 10:1–2), Ezekiel (chap. 34), Micah (2:1–2), and Malachi (3:5).
10. What an indictment: "They do not know how to do right." (3:10)
11. They were so bound by their greed and idolatry that it was impossible for them to do what was right.
12. No wonder there was unrest in the land - the possession of wealth never satisfied the hungers of the heart.
13. Even more tragic than their greed was their arrogance. They lived in fortresses so they and their possessions were safe.
14. Like the farmer in one of our Lord's parables (Luke 12:12–21), they thought they were safe and secure, but they discovered that their wealth couldn't stop death from coming.
15. The attitude of the church of Laodicea is prevalent among God's people today: "I am rich, and increased with goods, and have need of nothing." (Revelation 3:17)
16. Amos' third (vv. 1–17) and fourth (vv. 18–27) messages highlight one overall truth: the nation would be judged by God, but individuals could yet repent and live.

## ***The Minor Prophets - Part 4 (Amos)***

**8-22-18**

17. Amos summoned the people to listen the lament over their death. A “lament” was ordinarily a poem of grief sung at the funeral of a relative, friend, or leader. (5:1-3)
18. Although Israel was at the height of prosperity under Jeroboam II - judgment was so certain that Amos lamented the fall as though it had already happened.
19. National judgment was certain, but individuals could still seek God and live. They should not, however, seek Him at the sanctuaries, for these were doomed. (5:4-7)
20. One reason for God’s judgment was the corruption that permeated the courts. Court officials had turned justice into bitterness and had cast righteousness to the ground.
21. But Israel, through their obsession with greed, had turned justice into “bitterness”—literally, “wormwood,” a small plant known for its bitter pulp, usually associated with poison.
22. The judicial system, instead of being like a medicinal herb to heal wrongs and restore the oppressed, had itself become a fatal poison within the nation.
23. In verses 8 and 9 - Amos identified the God who controlled the workings of the physical universe and who surely, therefore, would overturn the injustice of men.
24. God - whose dominion was unchallenged in heaven was also on earth. Nothing could withstand His destruction—not the mightiest stronghold or the most fortified city. (5:10-13)
25. Freed of any rebuke or opposition - they found corrupt judges to take bribes and deprive the poor of justice.
26. Rich landowners successfully manipulated legal proceedings to trample on the poor, gain ownership of his fields, and force them to give a large fee of grain to remain a tenant on the land.
27. The possibility still existed, however, for individuals to separate themselves from their guilty nation. (5:14-15)
28. “The LORD is with us” was Israel’s ancient shout of assurance that their powerful God would fight for them in battle.
29. But during the reign of Jeroboam II this shout had become an empty slogan. Their assurance, Amos insisted, was a delusion. God was no longer “with them.”
30. Then in verses 16 and 17 - wailing would fill the land because God would pass through their midst.
31. Their God, who once “passed over” Israel in order to “pass through” Egypt - would now “pass through” them on a similar errand of death.
32. In the fourth message Amos declared that because of Israel’s religious hypocrisy “the day of the LORD” would be a day of exile rather than exaltation. Repentant individuals, however, could escape this disaster. (5:18-27)