

AMOS

Message 1

Amos 1:1 AMOS, A MAN WITH A BURDENED HEART

Introduction:

First, let us look at the name, Amos means “Bearer of heavy burdens.” Next let us look at the man. As we study the book we find that he was a man of burdens. He was a poor man, 1:1; 7:14. Yet this does not seem to be the main cause of his burdens. He may have been afflicted with an illness or physical handicap, but if so he never mentioned it in the book.

I. The burdens of Amos

- A. Amos was burdened because of the sin and oppression of his nation and by oppression of his nation from surrounding nations, Amos 1:6--2:3.
 - 1. As a shepherd, one of the main dangers he had faced was raiding parties as they came from other nations to steal, kill, destroy and capture.
 - 2. One of the main things that burdened him was their utter disregard for Jehovah God.
- .B. Amos was burdened because of the sin of Judah, Amos 2:4.
 - 1. This had been his home. (Topeka was about 6 miles from Bethlehem.)
 - 2. Amos had plenty of opportunity to see their disregard for the law of God. (“Thou shalt not bare false witness; ---not steal,---not commit adultery, ---not kill,” etc)
- C. Amos was burdened because of the of the northern kingdom of Israel, Amos 2:6-8.
 - 1. They named the name of God, but their worship was of the golden calves. .
 - 2. The word of God burned in his heart until he could no longer be silent. (He quit his job and went to Bethel and Samaria to proclaim the word of God .)

II. The burden of God's people today

- A. The sins of the world are great. (Very few nations even claim to be Christian.)
- B. The sins of our own nation are great.
 - 1. Sin has permeated every phase of our lives” (Our work, our play, our homes, our economy, and even our religion.)
 - 2. Many of the religions in our nation are false religions.
- C. The sins of the people of the true churches are great.
 - 1. Many who are church members never darken the doors of their church.
 - 2, The lives of some are a disgrace.
 - 3. There are even preachers who steal, molest children or run off with some adulterous woman.
- D. The eternal destiny of the majority of the people is a burden to those who are saved and who love the Lord. (They are going out of his world to some place! (The Bible teaches that they are going to hell, John 3:16.)
- E. Some are burdened by a call to go and preach the word of God. .(The word of God burns in their heart and mind and they cannot be satisfied until they can stand before others and present the word of God to them.)

Conclusion:

1. Are you; burdened about your own sin and your own destiny? Are you burdened enough to do something about it. Are you burdened enough to come to the Lord and get right with Him?
2. Are you burdened about the lives and destinies of others? Are you burdened enough to do something about it?
3. Are you burdened about the work of the Lord? Are you burdened enough to give your time and energies working for Him?
4. Are you burdened about a call to the ministry? Are you burdened enough to surrender to the call?

Message 2

Amos 1:2 **THE WRATH OF GOD CLOSE AT HAND**

Introduction:

Even before Amos, Joel had prophesied of Armageddon, Joel 2:31 and 3:16. The *roar* mentioned in Joel 3:16 represents Jesus as the Lion of the Tribe of Judah roaring against the Gentiles. But the Israelites did not seem to realize that God would pour out His wrath also on Israel and that He would do it soon.

I. A prophecy about the soon coming wrath

- A. Both Joel and Amos spoke about the Lord roaring out of Zion.
 - 1. Joel was talking about Armageddon, but Amos was talking about the very near future.
 - 2. Joel was talking about wrath of on the Gentiles, but Amos was talking about wrath of God on Israel;.
- B. “*...the habitations of the shepherds shall mourn...*”
 - 1. This hit home for Amos who was a shepherd.
 - 2. The pastures would all be dry. (Even Judah)
- C. “*...the top of Carmel shall wither.*”
 - 1. Mt Carmel was not covered with snow and ice, but rather with abundant harvests.
 - 2. It had a natural underground supply of water and was not dependent on rain. (It was usually green when other places were dry.
 - 3. But God would roar and Carmel would wither.
 - 4. Amos was not prophesying the downfall of Israel, but a drought.
- D. The Lord would “*...roar from Zion and utter his voice form Jerusalem....*”
 - 1. Joel meant to show the Lord's throne would be established in Jerusalem in the millennium.
 - 2. Amos meant to show that at that present time God still honored temple at Jerusalem, but He did not honor the ones at Bethel and Dan.
- E. The wrath of God would soon come except the people of Israel repent and turn to God.

II. Lessons from the prophecy for us

- A. Many today are aware of the wrath of God that is to come, but they are not aware of any immediate danger of God's wrath.
 - 1. They are aware that God will pour on His wrath in the Armageddon.
 - 3. They are aware that beyond the Armageddon the time will come when the elements will melt with fervent heat. .
 - 4. Many are aware that the unsaved will go into the fires of hell.
 - 5. They are aware that after one is in the fires of hell God's wrath will abide on him forever, John 3:36.
- C. But they are not aware of the great danger that exists now.
 - 1. God poured out His wrath upon Herod Agrippa the First when he least expected it, Acts 12;1-3 and 21-23.
 - 2. He poured out His wrath on the rich farmer in Luke 12:16-20.
 - 3. He poured out His wrath on the rich man spoken of in Luke 16:19-24.
- D. Even the saved are in danger of God's wrath. (They are not in danger of hell, but they are in

danger of chastisement from God.).

1. King David was chastised for his sin with Bathsheba, II. Sam. 12:10.
2. Every disobedient child of God is chastened, Heb. 12:6.

Conclusion:

1. Amos prophesied in order to call the Israelites to repentance.
2. I preach so that lost sinners may repent, trust Jesus and avoid the fires of hell.
3. I preach so that the saved may draw closer to God and do as will.
 - a. So that they may avoid at least some of the chastisements.
 - b. Especially so that they may avoid the more severe chastisements.
 - c. So that God may be pleased with them and give them His abundant blessings.

Message 3

Amos 1:3-5 **GOD'S PUNISHMENT OF THE SYRIANS**

Introduction:

This prophecy was against the Syrians in general and against the city of Damascus in particular.

I. The authority for the prophecy

- A. This was not “Thus saith Amos,” but “Thus saith the Lord,” V. 3.
- B. That was what was important then and that is what is important today. (Not “Thus saith man”; “Not even “Thus saith the preacher man.”)
- C. Some say, “Here is what **I** believe.....”
 - 1. But it makes no difference what you believe unless it is in line with “Thus saith the Lord.”
 - 2. Your believing it does not make it so.

II. The reason for the prophecy

- A. The reason was the sins of the Syrians against God's chosen nation, Israel.. (“For three transgressions and four.”)
- B. God had already been long suffering with this city.
 - 1. With Adam it was not “For three transgressions and for four.” (It was for one sin.)
 - 2. With Ananias and Sapphira it was not three of four.
- C. The people were extremely wicked.
 - 1. There was an ever increasing ungodliness.
 - 2. If God did not send judgment upon them then their ungodliness would continue to increase.
- D. The application to our lives is easily seen. (First there is one transgression, then two, then three, then four and then there is a multiplied number.)

III. An example of the sin involved

- A. The Syrians had threshed Gilead with threshing instruments of iron, V. 3; II Kings 10:32-33.
- B. What would God name as our most outstanding sin? (Would it be lying? Drunkenness? Stealing? Adultery? Drugs? Adultery? Murder?)
- C. He would have plenty to choose from.

IV. The certainty of punishment

- A. *“I will not turn away the punishment...,” V. 3.*
- B. Just because punishment is delayed that does not mean that it will not come.
 - 1. The reason for the delay is to give opportunity for repentance.
 - 2. But if one does not repent then the penalty is even greater because there are now more sins to account for.

V. The kind of punishment involved

- A. The punishment on the Syrians was fourfold.
1. The ruling family would be driven from the throne, V. 4a.
 2. The beautiful palaces would be destroyed, V. 4b.
 3. The city of Damascus would be captured, V. 5a.
 4. The Syrians would be carried as captives to the city of Kir in Assyria, V. 5b.
- B. This prophecy has been fulfilled, II Kings 16:9.

Conclusion:

Today I am not only concerned about the Syrians, but also for all of you who are unsaved. It was the fires of war that came upon the Syrians in the fulfillment of these prophecies, but it is the fires of hell which will come upon all who fail to trust Jesus Christ and be saved. The Syrians were carried by the Assyrians as captives unto the city of Kir. But the unsaved will be carried by the holy angels of God into The Lake of Fire And Brimstone. Turn to Jesus Christ and call upon Him for salvation.

Message 4

Amos 1:6-8 **GOD'S JUDGMENT ON THE PHILISTINES**

The warlike Philistines lived in five cities on the Mediterranean Sea between Egypt and Jerusalem. Gaza was representative of all like Washington D. C. is representative of all of the cities of the United States.

I. The sin and judgment on the Philistines

A. Let us see some examples of their sins.

1. One outstanding example is their unfair treatment of Abraham and about the wells.
2. Another is their constant raids against Israel in the time of the judges. (For example, Sampson was captured and carried to Gaza.)
3. Another was the capture of the ark of the covenant and their contempt for God, I Sam. 5:1.
4. The text lists their capture of whole villages and selling the people to the Edomites as slaves, V. .

B. Review God's efforts to win the Philistines to repentance.

1. He sent great men of God among them like Abraham and Isaac. (Princes with God)
2. He allowed the ark of God to be brought among them ((With great miracles He showed His presence and power.
3. But the Philistines only rejected God and persecuted and abused His people. V. 7-8..

C. Therefore, God pronounced judgment on this people. (Some of the cities still stand today, but the Philistines have been totally wiped out.)

II. /some parallel lessons concerning mankind

A. God has sent the prophets of old to give His words (They stoned His prophets and despised His words.)

B. He sent His own Son. (They rejected His Son and nailed him to a cross.)

C. Finally, God has set up the New Testament church system so that almost every city and community may have someone to point the people to Jesus Christ.

D. Yet the great majority reject Jesus Christ and persecute the Christians.

E. Therefore, God has already pronounced judgment.

1. All unbelievers will perish. (They will be wiped from the face of the earth.)
2. They will be cast into The Lake of Fire and Brimstone.)

Conclusion:

Do not let it happen to you. Do not let it happen to your family if you can possibly help it. Do not let it happen to your friends if you can avoid it. Do not let it happen to your neighborhood.

Message 5

Amos 1:9-16 TERRIBLE JUDGMENT ON THE TERRIBLE CITY OF TYRE

Introduction

This prophecy begins in the same manner as the others, V. 3, 6, 9.

I. The introduction to the city of Tyre

A. The physical features:

1. It was on the Mediterranean Sea coast about 100 miles north of Jerusalem.
2. The main section was on the island about one-half mile from shore.
3. The other section was on the mainland, joined by a narrow walkway or causeway.

B. Its economic features:

1. It was one of the richest cities in existence.
2. It had gotten rich on its commerce. (It traded with every known nation.)

C. Its moral condition:

1. Like other seaport cities it attracted people from all parts of the world.
2. It was filled with vice and sin. (Liquor, dope, prostitution, gambling, bribery, murder and all manner of sin.)

D. At one time it had upright leadership.

1. Hiram King of Tyre, had befriended both David and Solomon. (He furnished materials for the palace and the temple at Jerusalem.)
2. He made a covenant with Israel not to capture nor trade in Israelite slaves, V. 9.

II. The specific charge against Tyre

A. *“For three transgressions and for four...,” V. 9.*

1. This was indefinite, not charging them with anything specifically.
2. It was also indefinite in number.
 - a. Three or four was only a beginning without setting an ending number.
 - b. Tyre had a long history of sin.

B. They were charged with breaking the peace treaty with Israel which King Hiram had made.

1. They were not charged with capturing the people of Israel, but only selling them. (Probably they and all of the people of Gaza were guilty of rapturing them, but it was the city of Tyre where they were put on the slave market.)
2. These people just would not resist the temptation to make an easy buck.
3. In doing so, they were oppressing the people of God.

III. Their judgment

A. God promised judgment, V. 10

B. The simple prophecy did not clearly reveal the terror of that judgment. (Ezekiel prophesied in a little more detail, Ezek. 26:2-6.)

C. History now reveals the terrible horror of that judgment.

1. The Assyrians, under Sennacherib invaded, but was unable to capture the city.
2. Later the Babylonians under Nebuchadnezzar invaded. (He was also unable to capture the city, but he kept it under siege for 13 years.)

3. . Still later the Greeks under Alexander the Great invaded the city. . (They completely destroyed the city and scrapped up the dust.)
4. The city of Tyre has never been rebuilt on the island, where it had been located. (The modern city of Sur is located on the mainland near that island.)
5. Much blood was shed; much anguish suffered.

IV. A worse judgment yet ahead

- A. As bad as that judgment was, there is yet a greater judgment ahead.
 1. God has appointed a time in the future when all of the wicked will come before God and be judged. (Not as residents of a city, but as individuals)
 2. And the terrible judgment that came upon Tyre only be a drop in the bucket in comparison.
 3. The fires that burned the palaces of Tyre will seem small.
- B. This judgment will not only be for the terrible, but for the all unbelievers.
 1. All have sinned and come short of sinless perfection.
 2. God has offered all a chance to be saved. (Repent and faith in Jesus)
 3. All unbelievers will burn in the Lake of Fire, Rev. 21:8.

Conclusion:

Because of the terror of that judgment:

1. Every unsaved person should get saved without delay;
2. Everyone who is saved should love and serve the Lord.

Amos 1:11-12 **JUDGMENT ON THE HATE FILLED EDMITES**

Introduction:

Edom is south of the Dead sea. It is now the southern part of Jordan. Its most famous city is Petra. The whole land is mountainous and is important in end-time prophecy, Rev. 12L14,

I. The charge against Edom

- A. They were charged “*...three transgressions...and for four,*” V. 9.
 - 1. For one thing, the land was idolatrous.
 - 2. They were base and immoral. (Even their religion was base and immoral.)\
 - 3. To these a long list could be added.
- B. Specifically, God charged them with hatred, V. 11.
 - 1. God disapproves of hatred, Lev. 19:18; Mt. 22:36-39; Mt. 5:43-44; I John 3:15; 4:20.

II. The beginning of it all

- A. Jacob and Esau were twin brothers.
 - 1. Jacob was the father of the Israelites and Esau with father of the Edomites.
 - 2. Jacob like to cook and Esau liked to hunt.
- B. The trouble started when Esau returned from hunting.
 - 1. Esau wanted some of Jacob's reed pottage.
 - 2. Jacob demanded the birthright for the pottage.
- C. Esau hated Jacob because he felt cheated. (This was increased by being called “Edom,” meaning “red.”)
- D. A second incident increased the hatred.
 - 1. Esau was in line to become the family priest.
 - 2. Jacob deceived his father, Isaac, and received the office for himself.
 - 3. This time Esau felt cheated out of honor.
 - 4. He hated Jacob and intended to kill him; but Esau fled.

III. A long history of bitter hatred

- A. Not only did Esau hate Jacob, but he taught his children to hate them also
- B. When Moses wanted to pass through their land the Edomites would not let them pass.
- C. Through the years Edom constantly “*... persecuted his brother with the sword...*,” V. 11.

IV. The judgment of Gold that came upon the Edom

- A. God promised to send fire upon them, V. 12.
- B. I am not familiar with the history of that judgment, but I know that God kept His word.

V. A lesson for us today

- A. Let us learn that God will judge sin of all kinds. (Not just that of hatred.)

B. Let us learn that God will especially judge those who hate the Jews.

C. Let us also learn that God frowns on all hatred. (We live in a world that is full of hate.

(Hatred between the races, between the rich and the poor, between husband and wife, between father and son, mother and daughter, between brother and sister, neighbors and fellow employees.)

D. What in the world will God do about so much sin and hatred in the world?

1. God will offer every sinner a chance to repent and trust Jesus Christ for salvation.

2. If one will repent and trust Jesus, God will forgive and Jesus will save.

3. If one will not repent and trust Jesus, then God will judge and punish. (He will punish severely.)

Conclusion:

I. Won't you who are unsaved seek the Lord and get saved?

2. Won't you who are saved give yourself to Him who saved you? (He has saved you from so much suffering that willingly dedicate yourself to Him.)

Message

Amos 1:13-15 **JUDGMENT ON THE BRUTAL AMMONITES**

Introduction:

Mammon was Ben-Ammi, son of Lot by his younger daughter. They lived east of Gilead. They had once lived in Gilead, but had been driven out by the Amorites. When Joshua drove out the Amorites, God gave Gilead to Israel. Reuben, Gad and one-half the tribe of Manasseh settled there.

I. A charge of many sins against the Ammonites

- A. *“For three transgressions and for four...,”* is like saying, “For sin after sin, V. 13.
- B. They were guilty of the sin of idolatry.
 - 1. Any kind of idolatry would be bad, Exodus 20:3.
 - 2. Yet their's was a very abominable kind, I Kings 11:7.
 - 3.; It was kind in which children were burned in sacrifice to Molech, II Kings 23:10.
(Solomon had brought int into Israel and Josiah had stopped it in Jerusalem.)
- C. They joined with Moab and took Jericho, which they held for a while, Judges 3”13.
- D. They brutally threatened the men of Jabesh-Gilead, I Sam. 11:1-2.
- E. They repaid David's kindness with unkindness. (They were worried about David, II Sam.101-6.

II. A specific charge of sin

- A. They had invaded Gilead and brutally killed the people, even the expectant women, V. 13.
(This had taken place when they had joined Hazael and the Syrians against Israel.)
- B. Elisha had prophesied this event, II Kings 8:12.
- C. Syria had attacked Israel from the north and the Ammonites had attacked from the east.
(They took Gilead and brutally massacred the Israelites.)

III. God brings judgment on

- A. the judgment was announced by Amos, V. 14-15.
- B. It took place over a period of many years.
 - 1. The armies of Nebuchadnezzar, Alexander the Great, Antiochus the Syrian, Ptolemy the Egyptian, the Romans and the Turks all came against Rabbah. (Not all at one time.)
 - 2. Rabbah was destroyed by the Turks before Mohammad.
- C. The modern city of Ammand stands in its place and a mixed Arab race dwells in the land.

IV. Pointed lessons pointed out

- A. God gives the land to whom He pleases. (He has the right and the power to do so.)
- B. It is dangerous to try to take land that God has given to Israel. (Today Jordan lives in Gilead.
- C. It is dangerous to mistreat the Israelites in any way, Gen. 12:3.

- D. It is even more dangerous to fail to come to the Christ for salvation, John 3:18.
- E. The judgment of God may come slowly, but it does come surely.

Conclusion:

Come and be glad that God has invited you to come.

Message 8

Amos 2:1-3 **JUDGMENT ON MOAB, THE FRIENDLY ENEMY**

Introduction:

The test text has a familiar ring: *“For three transgressions and four...”* Moab was the son of Lot's older daughter. The name applied to his descendants. The Moabites were enemies to Israel. They were usually friendly outwardly, but inwardly they were bitter enemies. Thus, Moab was a friendly enemy.

I. Israel's encounters with Moab

- A. The first was when Moab refused to allow passage to their country to Moses and the Israelites as they journeyed toward Canaan, Judges 11:18.
- B. Then as the Israelites went around Moab, Balak, the Moabite king, sent for Balaam to place a curse upon them, Num. 22:1-6. .
- C. When 25:1-2. (All the while, they were outwardly friendly to Israel, but they were much too friendly.)
- D. During the time of the judges, Moab became more aggressive toward Israel, Judges 3:12-14.
- E. During the time of Saul and David there was open warfare between the two nations.
- F. But for the most part, Moab tried to be outwardly neighborly, but using underhanded methods to hurt Israel.

II. The charges and the judgment

- A.; The test charges Moab with burning the bones of the King of Edom.
 - 1. This was not directly a sin against Israel, but was, never-the-less, a sin
 - 2. They were not charged with making war against him or killing him.
 - 3. They had been friendly enough while he lived.
 - 4. But after he died they burned his bones to show their contempt of him.
 - 5. This was typical of their conduct in all matters and is the kind of contempt which they had against Israel.
- B. God promised judgment upon them, V. 2-3.
 - 1. They were careful to avoid violence, but God promised violence upon them.
 - 2. The promised violence came upon them by the Assyrians.

III. Other records of friendly enemies

- A. Satan was a friendly enemy when he tempted Eve. (His approach was friendly, but his purpose was out of hatred.
- B. Delilah was a friendly enemy to Sampson. (He must have thought she was the sweetest thing, but her heart was sold out to the Philistines.)
- C. Judas was a friendly enemy to Jesus. (He betrayed Jesus with a kiss.)

IV. Friendly enemies in our day

- A. Leaders of ecumenism are friendly enemies.
 - 1. They loudly preach Christian love, brotherhood of man and Christian unity, but

- they are enemies of Bible truth.
2. They openly deny the inspiration of Scripture.
 3. They deny denounce the local church and promote a super church which embraces all Christianity.
 4. They deny the Deity of Jesus Christ.
 5. They deny His bodily resurrection.
 6. They deny His personal return.
 7. They deny His saving grace.
- B. Every community has some enemies of Jesus Christ and His cause.
1. They are openly friendly.
 2. But behind your back they say all manner of evil things to hurt the church.
- C. The greatest enemy, Satan, is still around.
1. He approaches as if to help you. (That is the way he approached Eve.)
 2. He will lead you to believe that he offers you wealth, success and pleasure.
 3. But his real purpose is to cause you trouble in this life, and if you are unsaved, to doom your soul to hell.

Conclusion:

1. If it is any consolation, God is going to bring judgment on all His enemies, even the friendly ones.
2. Do not buddy with the Moabites. You will be the loser if you do.
3. Place your faith in the Friend who died on the cross to save your soul.
4. Make Him your constant Friend and companion.

Message 9

Amos 2:4-5 **JUDGMENT ON JUDAH, THE PEOPLE OF GOD**

Introduction:

Judah was the southern kingdom of Israel.

I. The background of Judah

- A. The entire Hebrew nation had been called of God. (He had called them to be a peculiar people, serving God only, free from bondage, covenanted to keep God's law and sharing Canaan's land.)
- B. When the northern kingdom turned to idols Judah did not, but continued to worship the true God.
- C. Judah received some special advantages. (They had the temple, retained the Aaronic priesthood, made the proper offerings had notable prophets and had notable prophets such as Isaiah and Jeremiah) and had the promise of the Messiah.)

II. The sin of Judah

- A. In spite of all the advantages, yet Judah sinned.
- B. The general charge is: *“For three transgressions and four four...”* meaning “Sin after sin.” For instance:
 - 1. They had not tithed as they were commanded to do, Mal. 3:8-9.
 - 2. They had offered molded bread and sickly animals, Mal. 1:7-8.
 - 3. They would go through the form of worship, but not worship with the heart, Isa. 29:1-3
- C. The text makes 3 specific charges against Judah. (It was not that they were more sinful than the heathen, but they were expected to do better than the heathen.):
 - 1. Judah despised the law of God. (They not only broke the law, but they despised it.)
 - 2. They had broken the commandments. (The specific commands of the law. They had deliberately, willfully sinned.)
 - 3. They had followed the lies of idolatry.

III. Judgment pronounced on Judah

- A. *“I will send a fire upon Judah. (This is almost the same words as the pronouncements on the heathen, Amos:7, 10, 13, 14, 2:2.)*
- B. This judgment was fulfilled when the Babylonians invaded.

IV. It takes but little to see some lessons taught

- A. It teaches that even the people of God sin. (Even though they are saved, baptized, attend churches, sin, pray; hear God's word preached, and receive great blessings from God.)
- B. It teaches that God chastens His people who sin. (God does not send them to hell, but He whips them, Heb. 12:6.)
- C. It teaches that God will call all of His people to judgment.
 - 1. Their salvation will not depend on the outcome.

2. But we will all give account unto Christ, Rom. 14:11-12

V. The suggestions made by the text

- A. The text suggests that the unsaved turn to Christ for salvation. :(The saved have all the advantages.)
- B. It suggests that the saved live right. (Live now like we will wish then that we had lived.)

Conclusion:

- 1. Unsaved: Repent and trust Jesus Christ to save your soul.
- 2. Saved: Serve God with all your heart.

Message 10

Amos 2:6-16 JUDGMENT ON THE NORTHERN KINGDOM

Introduction:

“Israel” is used in contrast to “Judah” in verse 4. For the 8th time Amos began his sermon, “For three transgressions and for four:lest we become critical, It was used by inspiration of God. Then God charges them with sin after sin. Sin is sin, but done by God's people it seems worse.

I. The charges of sin against Israel

- A. They were charged with perversion of justice in th courts of law. “They sold,” etc., V. 6b
 - 1. Their victims were primarily the innocent and the poor.;l
 - 2. For bribes unjust judges would sentence the innocent.
 - 3. The poor were sentenced to slavery for small debts.
- B. They were further charged with oppression of the poor, V. 7a. (The poor already had a disadvantage; they heaped abuses upon them.)
- C. They were charged with adultery, V. 7b.
 - 1. . Adultery was not their only sin; but here it is used as an example of the many kinds of sin which they did.
 - 2. How sad t is when a father teaches his son to sin.
- D. Once more they were charged with a oppression of the poor, V. 8a.
 - 1. The law required them to return the montaged at night so it could be used as a bed.
 - 2, Compassion would also be required.
 - 3. Instead, they kept the garments and had the audacity to bring them to the house of worship
- E. They were charged with the sin of alcohol, V./ 8b. (And that, too, in the place of worship)

II. The goodness of God and the sinfulness of the people

- A. God had been especially good to Israel, V. 9-11.
- B . Yet the people had rebelled against God, V.12.

III. The judgment of God pronounced

- A. God declared His judgments, V. 6a, 13-16.
- B. They came upon them by the Assyrians.

IV. A comparison with the United States

- A.; Both Israel and the U. S. have been greatly blessed of God.
- B. Both claim to worship Gold.
- C. Some of the same charges could be made against Americans.
 - 1. Perversion of justice can be charged. (For a price justice can be bought.)
 - 2. The poor are oppressed. (Fed with one hand and beat down with the other)
 - 3. Adultery is rampant. (Father and son, mother and daughter)
 - 4. Alcohol is everywhere. (Beer drinking, wine swigging, whiskey guzzling; even in some places of worship)

D. God is surely going to bring judgment some day.

Conclusion:

You are not responsible to God for all the sins of America. You are responsible for your own. Are you ready to confess your sins to God? Are you ready to seek forgiveness through the Lord Jesus Christ: Arie you who are saved ready to live a righteous life? Are you ready to surrender to Him who has been so good to you?

Message 11

Amos 3: 1-8 (Text: V. 2b) **GOD'S WARNING ABOUT PUNISHMENT**

Introduction:

Amos gives God's warning, V. 1. God had given Israel special blessings, V 2a. Therefore He now gives a special warning.

I. The essence of the warning, V. 2b

A. ***"I will punish you for all your iniquity."***

B. This includes: All our idolatry, all of your sabbath breaking, all of your blasphemy, all of your cursing, all of your foul language, all of your stealing, all of your cheating, all of your adultery in thought and deed, every act of bitterness and hatred and every unkind word.

C. This is the whole point of his sermon. The questions are to provoke thought and get the point across.

II. The questions that were raised

A. ***"Can two walk together except they be agreed?" V. 3.***

1. That is, they must have a meeting and reach an agreement.
2. God was talking about Himself and the Northern Kingdom.
3. They had to work out their differences.
4. And God did not need to make any changes in His position.
5. The king and the kingdom needed to make some changes.

B. ***"Will a lion roar.....when he has no prey?" V. 4a***

1. If he did, he would not catch any food.
2. He has a reason when he roars and God has a reason when He warns.

C. Will a young lion cry in the den if he has nothing?, V. 4b

1. He already has his prey in the den and he roars to warn other beasts to stay away.
2. God wanted Israel to know that He already has them in His power.

D. Can a bird fall in a snare where there is none and will the snare spring up when it has not been triggered? V. 5. (God wanted Israel to know that the danger was real and that their own sin had triggered it.)

E. Shall a trumpet sound and the people not be afraid? V. 6a.

1. No. This was their warning of danger. (Like sirens in World War II.)
2. And when God warns, people should take notice.

F. Shall calamity come that God has not either caused or allowed? V. 6b

- 1.; No. God could have prevented it.
2. Not all calamities are caused by sin, but at that time Israel's was.
3. The smaller calamities were warnings of worse ones yet to come.

III. The prophet's call to repentance

A. God was merciful to send the prophets to warn Israel of the danger which lay ahead, V. 7.

B. The prophets could hardly refrain from calling the people to repentance, V. 8.

IV. A warning to people today

- A.. Not all the sin was done by Israel. (There is plenty of sin in the land and plenty in us;.
- B. Not all of the warnings in the Bible are for Israel.
- C. God warns every last sinner that he must repent or perish.
 - 1. He must be born again or he will burn.
 - 2. ***“I will punish you for all your iniquity.”***
- D. God warn every child of God that he will suffer for his wrong doings.
 - 1. God does not send His children to hell, but He will chasten every one.
 - 2. ***“I will punish you for all your iniquity.”***

Conclusion:

If a lion were to come out onto the platform and roar at the people, who would not be afraid?
How much more when the Lord God of heaven roars out a warning.

Message 12

Amos 3:9-10 GENTILES WITNESSING THE FALL OF ISRAEL

Introduction:

God instructs Amos to invite the Philistines and Egyptians to come up to the mountains of Samaria.

I. The account of the incident

- A. Amos literally published the invitation as instructed.
 - 1. Amos probably write letters to the kings of those countries. by letter.
 - 2. A letter from him would be an attraction, See 1:6-8.
- B. God was not inviting them to bring their armies against Israel, but to observe. (They may not have literally come to Israel to watch, but the letters drew their attention and caused them to take special notice.
- C. There was one special thing God wanted them to see before He destroyed Israel, that Israel deserved to be destroyed because of their sin, V. 10.
 - 1. The people of Ashdod and Egypt were no models of righteousness, 1: 6-8.
 - 2. Yet even these hardened sinners had to admit that Israel stands guilty.
- D. The Israelites did not know to do right, v. 10.
 - 1. They did not know how to do right.
 - 2. They had lied so much, committed so much violence, committed so much adultery, and committed so much robbery that they did not know how to live right.
 - 3. Although they had God's word and prophets of God who tried to tell them, they still did not know. (For generations they had neglected to study God's laws and to listen to God's.)
- E. God wanted the Gentiles to know that He was just in the punishment He would send upon Israel, 7:11-15. (There was only a remnant of godly people left in the land.)

II. Lessons that stand out for all to see

- A. That God is a just and holy God. (When God sends punishment on men, He is right in doing so.)
- B. That people who claim to be God's people ought to know what is right and how to do right.
 - 1. They ought to know right from wrong morally and doctrinally.
 - 2. They ought to know how to do His work.
 - 3. They have the Bible, Bible preaching and Bible preaching.
- C. That unsaved members of the Lord's churches are no better off than those who do not claim to be saved.
- D. That those who witness the punishment of others should profit by it.
- E. That time and opportunity for repentance, faith and service marches on.
 - 1. Repent while you have time.
 - 2. Believe while you have time.
 - 3. Serve God while you have time.

Message 13

Amos 4:1-3 **BEING DRUG AWAY LIKE A FISH BEING DRUG OUT OF THE WATER**

Introduction:

This is a solemn declaration that Israel would be carried into captivity.

I. The message of Amos

A. Amos calls upon the people to listen. ***“Hear this word.”*** (This is a solemn sound. It is like a call over the loud speaker on a ship saying, “Now hear this!”)

B. He calls them ***“kine of Bashan.”***

1. Kine means “cow.”

2. Bashan, east of the Jordan River, was noted for its rich pastures and fat cows, Ezek. 39:18.

3. Thus, He called them “fat cows.” (This sounds like language one would use in teasing, but God was not teasing.)

4. H was aware of their oppression of the poor.

5. Being rich was not a sin. {Abraham, David and Solomon were rich. (The sin of Israel was covetousness, oppression and drunkenness.)

C. God would take them away, V. 2.

1. The days of warning were over and now the judgment would come.

2. Just as surely as God is holy, He would send judgment upon them.

3. They would be drug away out of their land like a fish is drug out of the water. (They would be carried away to Assyria.)

II. The lessons illustrated by the message

A. God is displeased when one person oppresses another. (Especially when the rich and mighty oppressed the poor.)

B. Luxury is only temporary.

1. The Israelites were rich until they were snatched away.

2. Even if the riches of the oppressor is not snatched away, he himself is in danger of being snatched away from his riches.

C. Where we are going to spend eternity is far more important than what we have in this world. (It is natural to be concerned about worldly possessions, but one should not be overly concerned.)

D. The sufferings of hell are going to be great. (It would be bad enough to be scratched away into another land never to return, but to be snatched away into hell would be far worse.)

E. God is just and holy to send the most severe judgment on unrepentant sinners. (He has gone to great lengths get them to get saved.)

Conclusion:

Call upon Jesus now for salvation.

Message 14

Amos 4:4-5 **CHIDING FROM ALMIGHTY GOD**

Introduction:

A little boy fell off a stool and ran to mama after sympathy. Instead she said, "Do it again." This is what is involved in this text. God is chiding.

I. God's chiding of the northern kingdom of Israel

- A. God had instructed Israel not to go into idolatry, Ex. 20:3-5.
- B. But Israel did. (In Egypt they did. In the wilderness they did. In Canaan they did.)
- C. The northern kingdom especially did. (Jeroboam built golden calves and set one at Bethel and one at Dan. (They took the school of the prophets and converted it into a school of priests for the worship of idol gods.})
- D. Repeatedly God had sent prophets to warn them and the people had spurned their message and persecuted the prophets.
- E. The people had gotten hurt by their idol worship, 4:7, 9, 10.
- F. Like the little boy who ran mother when he got hurt, the Israelites ran to their idols,
- G. God chided them, "Do it again." (text)

II. If God were to chide men today

(One cannot help but wonder what He would say.)

- A. repeatedly He has warned men to repent and trust Jesus for salvation, Luke 13:3,5; Acts 20:21; 16:31; Rom. 10:13; John 3:36. Rev. 22:17.
- B. Yet in spite of God's warning men prefer sin to salvation, at least temporarily, and they turn their backs on God and the gospel.
- C. One can imagine God chiding and saying, "Do it again."
 - 1. To the drunkard who has ruined his home and his health: "Have another fifth."
 - 2. To the drug addict who is a wreck: "Get yourself another fix."
 - 3. To the immoral person who has wrecked his home, wrecked the lives of others and gotten some dread disease: "Go ahead. Shack up one more time."
 - 4. To the gangster who has been shot down: "Rob one more store or bank"
- D. Especially God might chide the false religionists.
 - 1. After all, God has given warning, John 4:24. (He has given the gospel in truth and the way of worship in truth.)
 - 2. The majority turn down the truth for false gospels and false religion.
 - 3. One can almost hear God speak to one in hell and say, "Do it again. Go ahead. Get baptized again. Eat the Supper again. Chant the canticles again. Recite the creed again. Sing the hymns again. Do just a few more good deeds again. Maybe you will make it yet."

Conclusion:

There has got to be a better way. There has got to be a better way to heaven than one which leads to hell. And there is. Jesus is the way, John 14:6. And there is a better way of living after salvation----the way of the Word of God.

Amos 4:6-11 **GOD'S PERSISTENCE IN TRYING TO GET MEN TO TURN TO HIM**

Introduction:

The Israelites were on a crash course with God. They had made idol gods and then had the audacity to say, "This is Jehovah God, the God brought you out of Egypt." Our text shows the persistence of God in trying to get them to repent and turn to Him.

I. God's persistence with Israel

- A. The first thing God did was not recorded in the text. (He first sent the prophets to warn them to repent and turn back to God.)
- B. When that alone did not work, He sent hunger, V. 6-7a.
- C. When that did not work, He sent thirst also, V. 7-8.
 - 1. Imagine having the population of two cities moving into your city to get your water.
 - 2. Eventually God sent rain for both drink and to produce a harvest. (He was not trying to kill them with thirst nor by starvation. He was just trying to wake them up.)
- D. But then when they did not repent, He sent rust on their new crops, v./ 9a.
- E. He also sent the worm to destroy much of the crops, v. 9a.
- F. He brought pestilences and plagues upon them, V. 10a.
- G. He allowed war to come, V. 10b.
- H. They barely escaped with their lives, V. 11.
- I. All of this was not to hurt, but to try to get them to repent.

II. God's persistence in dealing with all mankind

- A. After the fall of Adam and Eve God called for them to turn to Him, Gen. 3:8-9.
- B. When all the world was only evil continually God sent Noah to plead with them to turn.
 - 1. Only after 120 years did God send the flood.
 - 2. Even then He showed grace on those who turned. (Noah and his family)
- C. After the flood and the tower of Babel, God himself preached the gospel to Abraham. (Abraham believed)
- D. Through Isaiah God called all men to salvation, Isa. 45:22.
- E. Finally, God sent His son, Jesus Christ.
 - 1. Jesus came to seek and to save, Luke 19:10.
 - 2. He came to die for men, John 12:32.
 - 3. He came from the grave and ever lives to save to the uttermost those who trust in Him for salvation.
- F. Even now He calls by the preaching of His word and the wooing of the Holy Spirit.
- G. He might even occasionally shake somebody up as He did the Israelites. (Drought, flood, pestilence, plague, disease, windstorm or war. (Or some other form of hardship)
- H. Yet God's purpose is not to hurt, but to help. (God wants men to repent and be saved.)

Conclusion:

Today God has done everything that He can do to get men to turn to Him, short of forcing them to do so. He gives men the freedom to make their own choice.

Message 16

Amos 4:12-13 A CALL TO REPENTANCE

Introduction:

God announces judgment. He does not spell out just what kind of judgment. What He does is to warn Israel to get prepared to meet Him.

I. The call to the northern kingdom of Israel

- A. The nation was about to the end of the road.
 - 1. God was about to judge them as a nation;
 - 2. In view of what God had already done this announcement should have been a solemn warning. (In an effort to bring them to repentance He had already brought and disease, plague and pestilence, fire and sword.)
 - 3. It would have to be really bad to be worse.
- B. This was a judgment that God had sought to avoid and even yet would avoid if they would repent.
 - 1. God did not say, ***“Prepare to meet thy doom.”***
 - 2. The implication is that if they would repent He would yet show mercy.
 - 3. but if they would not repent, He would pour out judgment in a severe manner.
- C. In V. 13 God reminds the people of His eternal existence. (He made the mountains long ago.)
- D. Also in V. 13 God points out His majesty.

II. A most solemn warning to all the world

- A. The text could read, “Prepare to meet thy God, oh, world.” (Every man, woman, boy and girl)
- B. One thing is certain, we will all meet God whether we are prepared or not, Heb. 9:27; Rom. 14:11..
- C. The difference is that those who have prepared will enter into a most glorious place.
 - 1. I speak of those who prepare through repentance and faith in Jesus, Acts 20:21; 16:31.
 - 2. It will be most beautiful to the eyes. (It will have a Holy City with gates of pearl and streets of gold.)
 - 3. It will be most beautiful to the ears. (Songs)
 - 4. the glory of our Lord, Himself, will thrill the heart.
 - 5. And it will never end.
- D. On the other hand, those who fail to repent and trust Jesus will face a most fearful judgment.
 - 1. God as loved them all and offered salvation to all.
 - 2. But He will have no choice but to send them all into everlasting torment, Mt. 25:41; 25:41.

III. A solemn call right here today

- A. This is why I would like to preach to all the world and call them to prepare.
 - 1. I would say to all atheists: “Prepare to meet thy God, O atheists.” (I think you know

in your heart that I am right.”

2. I would say to all thieves and crooks whether petty thieves or professional thieves, “Prepare to meet thy God.” (Like the thief on the cross beside Jesus did.)

3. I would say to all who think they are already good enough to go to heaven, “Prepare to meet thy God. All have sinned and come short of the glory of God, Rom. “

4. I would say to the aged, “Prepare to meet thy God and do it now. You know that you have but a little time in which to get prepared. “

5. I would say to the young, “Prepare to meet thy God. You do not know what tomorrow will bring,” James 4:14.

B. I do say to every man, woman, boy and girl here, “Prepare to meet thy God. Get prepared by repenting of your sin and trusting the Lord Jesus Christ to save your soul.”

Conclusion:

Who will get prepared now by repenting of your sin and trusting Jesus to save your soul?

Amos 5:1-3 **THE FUNERAL OF NATION**

Introduction:

Amos spoke against Judah. He was to weep over Judah as David wept over Absalom, as Jeremiah wept over Jerusalem and as anyone would over the death of a loved one. In effect, Amos was to preach their funeral in advance and let them hear it.

I. The funeral of the nation of Israel

A. *“The virgin of Israel is fallen..,” V. 2a.*

1. The whole kingdom is fallen.(That is, she was about to fall.)
2. She shall rise no more. (Not as a kingdom or nation.)
3. He speaks of her dieing as a young virgin nation.

B. A high school teenager in White Oak, Texas suddenly died.

1. All the school and all of the community mourned her death.
2. She would march in the band no more.
3. So it was with Israel who would die in the tenderness of her youth. (And she did die ---very soon thereafter this warning.)
4. Amos would weep as those people at that high school people wept for that girl.

C. Amos explained the meaning of this funeral.

1. Israel would fall and rise no more, V. 2.
2. They would be removed from the land. (Most would be killed or carried away.)
3. Only a handful of people would survive, V. 3.
4. But the nation would not survive.

D. The reason for such a drastic measure as preaching her funeral in advance was that time for that nation was running out and God wanted them to take His warning seriously.

1. He wanted to spare them.
2. If anything would wake them up and get them to repent then surely hearing their funeral preached in advance would do it.
3. The tears of Amos represented the tears of God.

II. Your funeral today

A. Let us suppose that God were to instruct me to preach your funeral in advance today as He instructed Amos to preach the funeral of Israel in advance so that you could hear your funeral preached today?

B. I would remark concerning some of you that you died in the tenderness of your years. (Of some I would remark that you were taken in the in the prime of your life and that some of you had reached a ripe old age.)

C. I would point out that whether young or old you are gone --- never to return to this life again.

D. But this does not mean that you will arise no more.

1. Contrast this with verse 2 which declared that the northern kingdom of Israel would never rise again.
2. All of you will arise again either to the resurrection of life or to the resurrection of damnation, John 5:28-29.)

E. If you are saved you will come forth to the resurrection of life. (Apply I Thes. 4:13-18 to

yourself and be comforted.)

F. If you are not saved, then you will come forth to the resurrection of damnation.(See yourself being cast into the Lake of Fire and Brimstone as described in Rev. 20:14-15.)

Conclusion:

The reason that God wants you to hear this in advance is so that you can either be comforted because you are already saved or be warned about your need to be saved. . God loves you and wants you to be saved, John 5:24.

Message 18

Amos 5:4-6 AN INVITATION TO SEEK GOD AND LIVE

Introduction:

Twice in this text God invites the people of the northern kingdom of Israel to seek God and live.

I. The invitation to Israel

- A. Actually they thought they were already seeking God.
 - 1. They were going to Bethel and worshiping through the golden calf.
 - 2. They were going to Dan and doing the same thing there.
 - 3. They were going to Gilgal. (Once a school of God's prophets, but was at that time a school of idolatry.)
 - 4. They were going down to Beersheba in Judah where Abraham, Isaac and Jacob had worshiped God.
- B. But God was not to be found in any of their idolatry. (Not at Bethel, Dan nor Beersheba)
- C. What God required was genuine repentance and turning to Him.
 - 1. They must put aside their excuses and return to Jerusalem to God's alter.
 - 2. They thought Jerusalem was too far to go, but they did not think Beersheba was too far. (It was four time farther.)
 - 3. Like some today who think it too much trouble to get ready and drive a few miles to church, but will drive half way across the Texas for other things.
- D. It came down to this: They could seek the Lord and live or go on in sin and perish, V. 6.
 - 1. In spite of their sin, God would show mercy if they would seek Him. (He promised.)
 - 2. Otherwise the whole nation would perish.

II. The invitation to men today

- A. In our text the invitation was to a nation; now the invitation is to the whole world.
- B. God is not inviting men to extend their lives.
 - 1. He is inviting them to stay out of hell.
 - 2. He is inviting them to heaven to live with Him. John 3:16; Acts 16:31; Rom. 10:13; John 5:24; I Cor. 15:40-57; Eph. 2:1-7.
- C. Have you considered how **little** God is asking? (He is not asking you to live a perfect life nor to turn over a new leaf nor give Him all of your worldly goods nor all of your time.)
- D. Have you considered how **much** He is asking? (He is asking you to stop seeking salvation through your good works and asking you to trust Jesus to save you, .Eph. 2:8-9p Titus 3:5.)
- E. Have you considered how little God has promised? (Not riches, not fame, not power, not health, not a trouble free life)
- F. Have you considered how much He has promised? (A new birth, avoidance of hell, a home in heaven and that you will be an heir of God and joint-heir with Jesus Christ.)

Conclusion:

After God sent the fires on Judah and after the rich man of Luke 16 was in hell, it was too late. Seek God now while there is time.

Message 19 **A DEPRAVED PEOPLE BEFORE A HOLY AND MIGHTY GOD**

Introduction:

This text does not so much show that Judah would some day stand before God, but rather that she already stood before Him.

I. An appeal from God, V. 6

- A. This shows that God was merciful to Judah.
 - 1. This was in spite of all the sinfulness of the people God did not want to bring judgment on them.
 - 2. Even though He was a holy God and was “turned off” by their sin, He did not wish to bring judgment.
 - 3. Even though He was a mighty God and could easily destroy them, He preferred to show them mercy.
 - 4. Even though they had rejected His appeals again and again, yet once again He appealed to them.
 - 5. He pledged His holy word that if they would seek Him they would live.
- B. Is not this the same kind of appeal that God has made to us all?
 - 1. God is aware of our sin and yet He loved us and sent Jesus to die that we might be saved.
 - 2. Even though He has the power to strike us down and send us straight to hell He prefers to save us and keep us out of hell.
 - 3. He sent someone to bring us the gospel message so that we could be saved.
 - 4. Again and again He has appealed to us to repent of our sins and trust His Son, Jesus Christ for salvation.

II. The sinfulness of the people

- A. They turned judgment into wormwood, V. 7.
 - 1. Judgment in this verse refers to the legal courts.
 - 2. Wormwood is a shrub which grows in desert areas in that part of the world.
 - 3. It is noted for its extreme bitter taste.
 - 4. The courts of Judah were to bring justice (They were to punish the wicked and set the oppressed free.)
 - 5. Instead they left a bitter taste by their injustice.
- B. They left off righteousness, V. 7.
 - 1. Like in the days of Noah, the very imagination of their hearts were only evil continually.
 - 2. The masses of people were guilty.
- C. Their sinfulness was great, V. 10-12.
 - 1. Take a good look at Judah as described here in these verses for in them we can see what we are like. (We have all sinned and we all deserve the wrath of a High and Holy God.)

III. The mighty power of God

- A. He made the stars, V. 8a.

1. He created the entire universe.
 2. If one can understand that God has the power to create, he ought to understand that God has the right and the power to judge and to destroy.
- B. He has the power to pour the waters out upon the land, V. 8.
1. This is a reminder of the flood which God sent upon the world in Noah's day.
 2. Not that He will do that again, for He has promised that He will not destroy the world again with water.
 3. But He still has the power to bring judgment on sinful men.
- C. He had the power to bring judgment on Judah and He promised that He would do so. V. 6.
- D. Even so if you will not turn to God in repentance and faith in Jesus Christ then all the mighty power of God will be unleashed upon you, John 3:36. . . .

Conclusion:

The world is being divided into two groups: people who are saved and people who are unsaved. You can take your stand with Amos, Isaiah, Jeremiah, Matthew, Mark, Luke and John. Or, you can take your stand with Judas Iscariot, Madam Ohara and all other hell bound sinners. Which will it be?

Amos 5:13 **LIVING IN DIFFICULT TIMES**

Introduction:

Amos said, “...*it is an evil time.*”

I. The difficult times in which Amos lived

- A. It was difficult for the upright in the land of Israel.
 - 1. He said that the prudent keep silent.
 - 2. This was because speaking out against the evil that was going on in the land only brought hardships upon themselves.
 - 3. Therefore they were silent about the sins and the crimes that were so prevalent in that day. (There were not enough righteous people to unite their voices together against the evil.)
- B. It was difficult for the nation as a whole because of the judgment God would bring upon the nation because of the sin. .
 - 1. The word, evil, sometimes refers to painful, damaging circumstances.
 - 2. Their coming judgment would surely be damaging to the people of the whole nation, V. 11, 16. .
 - 3. Warfare always brings difficult times, especially when it is fought on your own land, with cities being destroyed and your own people being killed or captured.

II. The difficulty of the times in which we live

- A. One would have to be totally blind not to see that these are difficult times.
- B. Newspapers gave a account of a 79 year old woman in Illinois being tortured by hate calls. (“We are going to kill you. We hate you. Jew die! Jew die! Jew die!”)
- C. This kind of evil can be multiplied many times. (Muggings, murder, robbery, rape, bombings, seizure of planes and buildings, riots, looting, snippers, lesbian marriages, gay movements, open immorality, drug abuse, alcohol abuse, breakdown in government, breakdown of the court system, breakdown of home life, breakdown in the religious systems, increase crime syndicates, atheistic clubs, dangerous cult religions, Nazi hate organizations, burglary and much other evil.)
- D. Especially how difficult it is for those who do not have the stabilizing influence of God through the gospel, the Bible, and regular church attendance!.
 - 1. God has not promised to keep the saved from the trials and sorrows of life, but H has promised to be with us.
 - 2. With the Lord Daniel could face the lions, David could face Goliath and the apostles could face persecution.

III. The difficult times in the Great Tribulation

- A. If we think it was bad in the time of Amos and in our own time let us consider what it will be like in The Great Tribulation. (War, plagues of disease, drought, floods and other hardships)
- B. That time may not be very far away.
- C. It will be difficult for all. (For Israel, for the Gentiles and for the saved and unsaved, Mt.

24:21-22.)

IV. The difficult times of the judgment

A. The unsaved will face God and be judged for all of their sins.

B. They will be cast into everlasting fires. (As in the fall of Israel there was weeping and wailing in the streets and highways, even so there will be weeping and wailing and gnashing of teeth.)

Conclusion:

Things are bad enough right now. Do not face another day without the Lord Jesus Christ as your Savior.

You who are saved do not remain silent as did the Jews in the day of Amos. The world needs to know about sin and judgment and the gospel of the Lord Jesus Christ.

Message 21

Amos 5:21-27 VAIN RELIGION

Introduction

It seems strange to hear God say, ***“I hate.”*** Especially it is strange that God would say to a people, ***“I hate your religion.”*** But that is what He said to the people of the Northern Kingdom of Israel.

I. The religion of the Northern Kingdom of Israel

- A. They no longer worshiped at Jerusalem, but rather at Bethel and Dan.
 - 1. Jeroboam had made golden calves for them to worship.
 - 2. He did not deny that Jehovah is God, but claimed that the calves represented Jehovah God.
- B. Jeroboam did not change the procedure for worship. (They observed the same feast days, offered the same kind of offerings, sang the same hymns as they had done at Jerusalem)
- C. Except for the calves and the place of worship, there was no noticeable difference.

II. God's hatred for their religion

- A. ***“I hate I despise your feast days...,” V. 21.***
 - 1. Those were their religious holy days.
 - 2. Those were days which they were commanded to observe.
 - 3. Why would God hate for them to do what He had commanded them to do?
- B. ***“I will not smell your solemn assemblies.” V. 21.***
 - 1. Why? The sweet incense which they burned was according to the law of Moses?
 - 2. Was it not to be a sweet smell to God?
- C. ***“Though ye offer me burnt offerings, I will not accept them...” V. 22a.***
- D. ***“...neither will I regard the peace offerings of your fat beasts,” V. 22b.***
 - 1. Peace offerings were not made in order to make peace with God, but rather to express thanks for peace with God which presumably had already been obtained.
 - 2. This was one of the things which was wrong; they professed to have peace with God but they did not have it.
- E. ***“Take away from me the noise of thy songs...,” V.23*** (To God it was nothing but noise.)

III. The thing that was wrong with their religion

- A. They had gotten away from God's altar at Jerusalem
- B. They had bowed down to idol gods.
- C. Their hearts were not right with God. (With their lips they worshiped, but not with their hearts.)

IV. God's judgment pronounced upon Israel

- A. He would pour out judgment like water upon them, V. 24.
- B. They had turned their heart in rebellion to the worship of false gods, V. 25-26.
- C. They would go into captivity, V. 27.

D. Their pretended worship of Him at the golden calves would not prevent them from going into captivity.

V. Lessons which we learn from them

A. We learn that it sometimes it is hard to tell true religion from false religion.

1. When people deny the truth of the Bible and deny the Deity of Jesus Christ, it is easy to identify this as false religion.
2. But when the buildings look the same, they signs say "church", they read the bible in their services, they sing the same Christian hymns, they speak of Jesus as being the Savior and use the same Christian terminology such as repentance, faith and salvation, it can be hard to tell the true from the false.
3. But it is not the same.
 - a. Two preachers may read the same text and yet one may preach the truth and the other preach heresy.
 - b. As Israel got away from the altar of God false religionists get away from the truth of God.

4. That is why it is important to know your Bible. (But God knows the difference between false doctrine and true Biblical doctrine whether you do or not.)

B. We learn that if one's heart is not right with God then his religion is vain.

1. He may be a member of the finest kind of church which is Biblically sound in doctrine and practice.
2. He may behave in a Christian like manner.
3. But his pretense is hypocrisy and God would say to him, "I love you and want you to be saved, but I hate your hypocrisy."

C. That person's religion will not prevent God from bringing a severe judgment upon him.

1. It did not prevent Israel from going into captivity.
2. It will not prevent an unsaved church member from going into the fires of hell, Mt. 7:22-23

D. We learn that it is important to attend a church which teaches Bible truth.

Conclusion:

1. Get your heart right with God through repentance and faith in Jesus Christ.
2. Get your religion right with God through a Scriptural church which teaches Bible truth.
3. Get your life right with God by seeking His will.

Amos 6:1 **LIVING AT EASE IN DANGEROUS DAYS**

Introduction:

There is no doubt that for Israel those were dangerous times. Their whole nation was headed for a downfall. Yet the leaders did not seem alarmed.

I. The situation that existed in Israel

- A. God pronounced woe to the leaders, V. 1.
 - 1. Zion and Samaria were capital cities.
 - 2. Israel and Judah were chief nations.
 - 3. This verse describes the leaders in both the northern kingdom of Israel and also the southern kingdom of Israel. (The people of these two kingdoms looked to these leaders to solve their problems.)
- B. God had richly blessed this land, V. 2.
 - 1. They were equally as great as the surrounding nations.
 - 2. God had not forgotten His promise to bless them.
- C. The people, including the leaders, were not concerned about judgment for their sins, V. 5. (But rather they helped to bring God's judgment upon them.)
- D. The leaders lived at ease in their luxury, V. 4-6. (They worried not about the oppression of the people, V. 6.)
- E. God pronounced special judgment upon those leaders, V. 4-6.
- F. The judgment on all would be severe, V. 9.
- G. Yet the survivors would not reverence God, V. 10.
- H. They trusted in their own strength, which was as foolish as running horses on rocks or plowing rocks, V. 12-14. .

II. A like situation today

- A. No nation has been blessed today more than the United States of America. (Go to Europe, the Middle East, Asia, Africa, South America and see.)
- B. Yet the leadership in Samaria was not a whit worse than most of the leaders in Washington nor than the leaders in the state governments.
 - 1. Not that I charge every leader with deliberate wrong.
 - 2. The majority have not sought good for the nation, but wealth and ease for self. .
- C. Likewise, the majority of the people throughout the nation have not looked to God for help in their time of need, but have trusted in their riches, their own initiative and the military power of our country to deliver them from their woes. (Relatively few have turned to God for guidance and deliverance.)
- D. Yet the greatest danger is the fires of hell that lies ahead for all who fail to repent of their sin and trust the Lord Jesus Christ for the salvation of the soul.

Conclusion:

Regardless of the future of our nation, you as an individual need to repent of your sin and trust the Lord Jesus Christ to save your soul. Your future depends on it. Then you need to live for Him.

Amos 7:7-9 **WHEN GOD'S PATIENCE RUNS OUT**

Introduction:

Verses 1-9 set forth an example of God's long suffering with Israel. They also show that His patience finally runs out.

I. God's dealings with the Northern kingdom

- A. Amos foresaw in a vision grasshoppers coming upon the land, V. 1.
 - 1. They would come in the latter growth period.
 - a. The people would thus have no hay, no grain and other supplies for winter. (The land would not flow with milk.)
 - b. A severe winter could virtually wipe out the kingdom.
 - 2. Amos plead with God for mercy upon the people, V. 2.
 - 3. God did show mercy and spared the people, V. 3.
 - 4. We can be sure that Amos plead with the people for God, but to no avail. (In due time he had another vision.)
- B. Amos foresaw in a vision fire sweep the land, V. 4.
 - 1. It was the kind of fire that destroyed the forests around Las Angeles
 - 2. Amos feared the destruction of the kingdom and plead with God for the people, V. 5
 - 3. God spared the land, V. 6;.
 - 4. Amos again plead with the people for God, but to no avail.
- C. Amos foresaw in a vision another judgment, V. 7-9.
 - 1. God checked Israel as a man would check a wall with a plumb line.
 - a. He showed how Israel had strayed from His will.
 - b. Such a leaning wall would fall.
 - 2. God forewarned Amos that He would not withhold judgment.
 - 3. This time He would judge them with the sword.

II. Some Bible truths we see illustrated

- A. We see our own sin and disobedience illustrated.
 - 1. As God could see Israel's sin even so He sees ours.
 - 2. He sees our every deed and knows our every thought.
- B. We see the long suffering of God toward us.
 - 1. As God delayed the punishment toward Israel even so He has delayed punishment toward us.
 - 2. As Amos plead with God for Israel, even so His own love has plead for us.
 - 3. As He gave Israel time in which to repent even so He has given us time in which to repent and get saved.
- C. As the patience of God finally ran out with Israel even so God's patience will finally run out with man today.
 - 1. The sword that came on Israel brought much suffering.
 - 2. Our own sin brings much suffering now.
 - 3. But there is no suffering in this life like the sufferings of hell.

Conclusion:

1. Come lost sinners. Repent of your sin and call upon Jesus Christ to save your soul.
2. Come saved sinners and dedicate your life to the service of God.

Amos 7:10-16 **OPPOSITION TO THE TRUTH OF GOD**

Introduction:

Amaziah was high priest of the temple at Bethel and Amos was sent there to preach against such idolatry. The opposition by Amaziah is typical of Satanic opposition to truth.

I. The lies

- A. The first lie was that Amos had conspired against King Jeroboam, V. 10.
 - 1. Amos had preached against his sin, but he had not conspired against him.
 - 2. This lie was calculated to get Amos put to death.

- B. The second lie was that Amos said that King Jeroboam would be put to death by the sword, V. 11.
 - 1. Amos had said something similar, but not that Jeroboam, himself, would be die by the sword. (He had said that the sword would be brought against the house of Jeroboam.)
 - 2. Amaziah intended for this statement to be understood as a threat personally to the king
 - 3. His lie was more believable because it was mixed with truth.

- C. Opposition to truth does not always come from the atheistic infidels, but from religious leaders.
 - 1. The world listens to the lies of noted religious leaders.
 - 2. When leaders of large churches or schools or denominations speak, the world listens.
 - 3. Their lies are all the more believable because they sound so much like the truth.
 - 4. One erroneous religious leader can do more damage to the cause of truth than 10,000 atheists.

- D. Note the opposition that comes from religious leaders:
 - 1. It is religious leaders who oppose the truth about salvation by grace.
 - 2. It is religious leaders who oppose the truth about baptism.
 - 3. It is religious leaders who oppose the truth about what constitutes a New Testament church.
 - 4. There are some religious leaders who oppose the truth about the Deity of Jesus Christ.

II. Little heed

- A. The king did not take seriously the message of Amaziah about Amos.
 - 1. If he had, he would have taken some action to find him and arrest him.
 - 2. He considered the shepherd as no threat to him.
 - 3. Amos had no following at Bethel who would takes his words seriously.
 - 4. The king must have been somewhat amused that a shepherd would be so bold as to speak out against a king.

- B. The world does not take seriously the message of truth.
 - 1. If it does not come from the big denominations they pay no heed.
 - 2. If it does not come from a big named preacher they pay no heed.
 - 3. Therefore, the world pays little heed to the message of truth and goes right on holding to the doctrines and traditions of men.

C. But the truth of God is not to be measured by its number of followers. (Amos stood alone, but he preached God's truth.)

III. Pretended friendship

- A. After Amaziah failed to stir up the king against Amos, he pretended to be a friend.
 - 1. He warned that Amos would be in danger preaching against the king in Bethel and urged him to flee, V. 12-13.
 - 2. He was not a friend; he only wanted to silence the voice of truth in Bethel.
- B. Thus, the world's big religions propose to be a friend to truth in the ecumenical movement. (But they are no friend to New Testament churches nor to Bible truth. They want to swallow up the small groups and to silence their voices of truth. They would then be the only spokesmen to the world in religious matters.)

IV. Truth vindicated

- A. Amos pronounced judgment on Amaziah, V. 12-17.
 - 1. When the land would fall and the things which Amos predicted would come to pass then this would prove who spoke for God.
 - 2. But it would be too late for Amaziah and his followers.
- B. When Jesus comes again, when He sits upon the throne and when He casts the unsaved into the Lake of Fire and Brimstone, then it will be proven who has spoken for God. (But it will be too late for many.)

Conclusion:

Do not wait until it is everlastingly too late to come to Jesus Christ by faith. Come now.

Message 25

Amos 8:1-3 **A BASKET OF SUMMER FRUIT**

Introduction:

God wanted Amos to draw some spiritual lessons and tell them to Israel. To make sure that Amos did not miss the point, God explained the message to him.

I. Let us look at the fruit and see what we can see.

- A. We can see that the year was far spent.
 - 1. This was not a basket of seed to be planted.
 - 2. It was not a basket of newly formed fruit.
 - 3. It was not a basket of mature green fruit. (If it were, you would say, "It just needs time to ripen.")
 - 4. But this was a basket of fully ripe fruit.
 - 5. The lesson was that God had already been long suffering toward Israel.
- B. We can see that this fruit must be eaten soon or not at all.
 - 1. For some of it , it was already too late, but some could yet be salvaged if it were eaten soon.
 - 2. But if it were not eaten soon, then the whole bunch must be thrown out.
 - 3. Thus, God said He would do with Israel, V. 2-3. (The majority would be slain, and the few survivors would weep bitterly.)

II. Let us look at our world and at ourselves and let us see what we can see.

- A. We can see that our world is ripe for the judgment of God, I John 5:19.
- B. We can see that we, ourselves, have sinned Against God.
- C. You can see that God has already been long suffering with you to spare you this long.
 - 1. You have already experienced some close calls.
 - 2. God has already given you time after time in which to repent and get right with God.
- D. You can see that time is running out for the unsaved, II. Cor. 6:2.
 - 1. Those who pass up their opportunity to be saved today may burn in the fires of hell tomorrow. (Joyous singing will turn to weeping.)
 - 2. Some who passed up their opportunity yesterday are already suffering in hell today.
- E. You can see that God has spared you for another chance to be saved.
 - 1. Do not dare to pass up this opportunity to be saved today.
 - 2. Do not dare to wait until tomorrow.

Conclusion:

Come now and trust Jesus Christ for salvation now.

Amos 8:11 **UNABLE TO HEAR GOD'S WORD ANY MORE**

Introduction:

This is one of the most astonishing statements in the Bible. God promised to send a famine of hearing His word. He has sent famine of food and water before, but this would be of hearing the word of hearing His word. If He had pledged to do all He could to make His word heard we would not be surprised. But this surprises us.

I. The famine for Israel

- A. God had already given them opportunity to hear His word.
 - 1. It was read and explained regularly on the sabbath day.
 - 2. God set up certain other religious holy days on which His word was read.
 - 3. He sent also prophet after prophet to present His word to the people.
- B. Yet the people were not interested in the word of the Lord, V. 4-6.
- C. Therefore, the Lord would punish this land by sending the Assyrians upon them, V. 7-11.
- D. In the days of their captivity they would have a famine of God's word
 - 1. They would have welcomed a message of deliverance from the Lord. :(But none came.).
 - 2. They would have welcomed an opportunity to keep the sabbath and hear God's word read and explained in that day. (But they had to work on that day.)
- E. This nation would never arise again, V. 12-14.

II. The famine for today

- A. God has given great opportunity for men, women, boys and girls to hear His word. (In our country there are churches in almost every neighborhood. It is preached over numerous radio and TV stations.)
 - 1. God tells us many things in His Holy Word that we need to know.
 - 2. He tells us that we are sinners.
 - 3. He tells that He still loves us.
 - 4. He tells us how to stay out of hell.
 - 5. He tells us how to go to heaven.
 - 6. He tells us how to live reasonably happy lives in spite of the sin in the world.
- B. But many are not interested in hearing God's word.
 - 1. They will be swept away to another world where there are no Bibles, no New Testament churches and no God called preachers.
 - 2. If they should happen to turn the radio or TV on to the preaching of God's word they almost immediately turn to another station.
 - 3. Some come to church, but pay little head to what they hear. (They can hardly wait to get out.)
- C. Therefore, they are in danger of a famine of hearing God's word.
 - 1. They will be swept away to another world where there are no Bibles, no New Testament churches and no God-called preachers.
 - 2. They will never again hear the gospel message.
 - 3. They will never again be offered salvation.

D. Oh, how they will long to hear God's word preached and taught, but they never will.

Conclusion:

1. If you are unsaved, then listen to God while you can..
2. If you are saved, then help spread the word of God while you can.

Message 27

Amos 9:1 WHEN GOD SENDS IN HIS WRECKING CREW

Introduction:

Did you ever see a wrecking crew come in and devastate a building? Amos did in a vision.

I. The wrecking of the altar at Bethel in the vision

- A. The reason we know this was the altar at Bethel is that Bethel is where Amos was sent and the altar was what he was to preach against.
- B. God gives command that the altar and its temple be torn down. (The altar of the golden calf)
- C. The roof of the temple fell in on the worshipers..
- D. None of the idol worshipers would escape, V. 1-4.

II. The meaning of the vision

- A. As God was tired of the idolatry in the vision and beat down the altar, even so God was tired of Israel worshiping the golden calf and would destroy that altar.
 - 1. God would use the armies of Assyria who would literally beat down the alter and the temple.
 - 2. They would tear up the calf and carry away the gold.
- B. As in the vision God destroyed the worshipers, even as God would destroy the northern kingdom of Israel. (Practically the entire kingdom was in idolatry.)
- C. Yet God would be merciful and spare the Hebrew race and the tribes, V. 8. (All the idolaters would be destroyed, but God would spare a few of their children.)

III. The lesson for the whole world

- A. As God saw Israel in idolatry, even so God sees the whole world in sin and rebellion, Rom. 3:23..
 - 1. He sees a rebellion like the rebellion as in the days of Noah when God destroyed the world with water. .
 - 2. God is going to call a halt as He did with Israel.
- B. God is going to call in His wrecking crew for this whole world. (He will give the command, "Beat in the roof; beat down the walls; tear up the foundations; set it all on fire, II Peter 3:10.)
- C. Where would men go to hide from God? (If they would go down into the depths of the earth or up into the sky or out into the sea, it would all be on fire.)
- D. All of the unredeemed will be called before God in judgment and be cast into the fires of hell.
- E. The only ones who will be spared will be those who have trusted in Jesus Christ for forgiveness of their sins and the salvation of their souls.

Conclusion:

II Peter 3:11 asks a question. We ought all to be saved. We all ought to be living godly lives.

Amos 9:11-15 **THE RETURN AND RESTORATION OF ISRAEL**

Introduction:

Note especially verse 14. Keep in mind that the main purpose of Amos was to prophesy concerning the northern kingdom of Israel. Yet his prophecy also involves Judah. But the main emphasis made by Amos was about the people to whom he preached --- the people of the northern kingdom of Israel.

I. The prophecy which Amos made

- A. The intent of the text is to declare the return and restoration of all Israel as one kingdom, V. 14.
 - 1. Under Jeroboam the kingdom had divided.
 - 2. While God foreknew the division, it never met with His approval.
 - 3. The only family who had God's approval to rule Israel was David's family.
 - 4. God tolerated the division, but He will not tolerate it in the restoration.
- B. David's family will be restored to the throne, V. 11.
- C. The land will be restored to material greatness, V. 13-14.
- D. Israel will be the ruling nation for all the world. V. 12.
 - 1. The former enemy, Edom (Jordan) will be a friend and will be under the dominion of Israel.
 - 2. So will all Gentile nations be under her.

II. The fulfillment of the prophecy

- A. The prophecy was partially fulfilled about 700 years after it was made when Jesus was born, Luke 1:32.
- B. It was partially fulfilled about 1900 years later when some Jews bought some sand dunes which now are known as Tel Aviv
- C. It was partially fulfilled when Adolph Hitler persecuted the Jews and they returned to their homeland by the thousands.
- D. It was partially fulfilled May 14, 1948 when Israel became a nation once again.
- E. It is being partially fulfilled every day in modern times as the Jews continue to return to their homeland.
- f. It will not be completely fulfilled until Jesus returns to become their King. :(This will happen at the close of the Great Tribulation and the beginning of the millennium)

III. Lessons from the prophecy even for the Gentiles

- A. The prophecy points out that God's word is true. (There is hardly a way to deny it.)
- B. The prophecy points out that Jesus is the Christ. (He is the Son of God: He is the coming King; He is the Savior --- the only Savior for Israel and for all mankind.)
- C. The prophecy points out how fast things are moving toward the coming of Christ.. (For nearly 2000 years nothing significant happened, but now it is moving rapidly toward the end.)

Conclusion:

We do not know exactly just when Jesus is coming, but we do know four things about it:

1. We know that He is coming.
2. We know that He is coming soon.
3. We know that the unsaved need to be saved now.
4. We know that the saved need to serve the Lord now.