



Rice Memorial MBC

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God is Not Fooled

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus - **June 14, 2015**

***Worship with us at 3201 Mary St until we rebuild our sanctuary at 802 W. 15th,
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...***

Amos 5:14-15, 18-27

Introduction: The scope of this chapter is to prosecute (to continue) the exhortation given to Israel in the close of the foregoing chapter to prepare to meet their God; the prophet here tells them, **I.** What preparation they must make; they must "**seek the Lord,**" and **not seek** any more to **idols** (Amos 5:4-8); they must seek good, and love it, Amos 5:14,15. **II.** Why they must make this preparation to meet their God, **1.** Because of the present deplorable condition they were in, Amos 5:1-3. **2.** Because it was by sin that they were brought into such a condition, Amos 5:7,10-12. **3.** Because it would be their happiness to seek God, and he was ready to be found of them, Amos 5:8 ,9, 14. **4.** Because he would proceed, in his wrath, to their utter ruin, if they did not seek him, Amos 5:5,6,13,16,17. **5.** Because all their confidences would fail them if they did not seek unto God, and make him their **friend.** **(1.)** Their profane contempt of **God's judgments,** and setting them at **defiance,** would not secure them, Amos 5:18-20. **(2.)** Their external services in religion, and the shows of devotion, would not avail to turn away the wrath of God, Amos 5:21-24. **(3.)** Their having been long in possession of church-privileges, and in a course of **HOLY DUTIES,** would not be their protection, while all along they had kept up their **idolatrous customs,** Amos 5:25-27. They have therefore no way left them to save themselves, but by **REPENTANCE** and **REFORMATION.** (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Amos 5:1-5, Hear ye this word which I take up **against** you, even a **lamentation** (groan, an expression of GRIEF or sadness, deep sigh; weeping), *O house of Israel. The **virgin** of **Israel** is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. For thus saith the Lord GOD; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel. For thus saith the LORD unto the house of Israel, **Seek ye me,** and **ye shall LIVE:** But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into **captivity,** and Bethel shall come to nought.*

NOTE: It is a mistake to make this whole chapter into a "poem," for it is no such thing. The lament was certainly cast into poetic form; but this was merely an attention-getting device used by the prophet as the background for the shocking and devastating words of God's prophecy which he was delivering to Israel. ...This outburst of Amos against Israel came at the very apex of **Israel's PRIDE** and **prosperity,** the better part of a century having elapsed since Jeroboam II had

restored the borders of the kingdom and seized control of the lucrative trade routes to the east. Israel had never **had it so good**; and a message like that so dramatically delivered by Amos would have been just about as **unpopular** as any that could be imagined. (Source: Coffman Commentaries on the Old & New Testament classic. studylight.org/com/bcc/)

Amos 5:6-10, Seek the Lord, and ye shall LIVE; lest he **break out** like **fire** in the house of Joseph, and devour it, and there be none to quench it in Bethel. Seek him that **maketh** the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: **the Lord (JEHOVAH [Yahweh])** is his **name**: That strengtheneth the **spoiled** against the strong, so that the spoiled shall come against the fortress. They **hate** him that **REBUKETH (correct)**; **chasten** [reprimand, censure: severe criticism]) in the gate, and they abhor (despise, dislike) him that speaketh **uprightly**.

Thought 1. If they had been WISE, they would've loved those who rebuke them.

Proverbs 27:5-6, Open REBUKE is **better** than **secret LOVE**. **Faithful (nursing** [supplying nourishment]) are the wounds of a friend; but the kisses of an enemy are **deceitful**.

Amos 5:11-14, Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of heun stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the JUST, they take a bribe, and they turn aside the POOR in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be WITH YOU, as ye have spoken.

NOTE: Seek good and not evil, that you may live; so the LORD God of hosts will be with you: Amos proclaims God's **cure** for Israel's sin. They must begin to simply **seek good** and not evil. They must transform their corrupt courts and establish justice in the gates.

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz/)

1 Peter 3:8-12, Finally, be ye all of one mind, having compassion one of another, LOVE as brethren, be pitiful, be **courteous**: Not rendering evil for evil, or **railing** (reproachful or insolent [proud and haughty] language) for **railing**: but contrariwise **blessing**; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will **love life**, and **SEE good days**, let him refrain his tongue from evil, and his lips that they speak no guile: Let him **eschew (SHUN) evil**, and **DO good**; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that DO EVIL.

Amos 5:15, Hate the EVIL, and love the GOOD, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

NOTE: What ruins you, **avoid**; what helps you, **cleave to**. And as a proof that you take this advice, purify the seats of justice; and then EXPECT God to be gracious to the remnant of Joseph-to the posterity of the ten tribes.

(Source: The Adam Clarke Commentary classic.studylight.org/com/acc/)

1 Thessalonians 5:21-22, PROVE (examine) ALL things; hold fast that which is GOOD. Abstain from all appearance of EVIL.

Thought 1. The secret to “hating evil and loving good” is reverence for God.

Proverbs 8:13, The **FEAR** of the Lord is to **HATE** evil: **PRIDE**, and **arrogancy**,
And the **EVIL** way, and the **FROWARD** mouth, do I hate.

Fear defined 3374 yir'ah pronounced yir-aw', morally, REVERENCE.

Reverence, profound (deep} respect) and esteem (high regard) mingled with FEAR and affection (LOVE). (1913 Webs.).

The fear acceptable to God, is a filial [child in relation to his parents] fear, an awful reverence of the divine nature, proceeding from a just esteem [high value] of his PERFECTIONS [infinite power, holiness, justice, benevolence and wisdom], which produces in us an inclination (leaning of the mind or will) TO his service and an unwillingness to offend him.).

Pride defined 2087, arrogance: presumptuously (in a presumptuous manner).

Presumptuous, overstepping DUE bounds: assuming a PREROGATIVE, privilege, without authorization: taking liberties: manifesting PRESUMPTION

Prerogative, 1. an exclusive privilege or RIGHT enjoyed by a person or group occupying a particular RANK or POSITION 2. a privilege or right that allows a particular person or group to give orders or make decisions or judgments

Presumption, 1. something BELIEVED without actual evidence: a belief based on the fact that something is considered to be extremely reasonable or likely 2. BEHAVIOR that is inconsiderate, DISRESPECTFUL, or overconfident

Froward defined 8419, a perversity [stubborn unreasonable behavior: being unreasonable or willfully persisting in doing wrong] **or fraud** [dishonesty].

Proverbs 14:2, He that walketh in his uprightness (conformity to rectitude and justice in social dealings) **FEARETH (reverence)** the Lord: but he that is **perverse (to turn aside)** in his ways **DESPISETH** him.

Amos 5:16-20, Therefore **the LORD (Jehovah [Yahweh]), the God (supreme [highest in authority] God)** of HOSTS, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, *Alas! alas!* and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for **I will pass through** thee, saith the LORD. **Woe** unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

NOTE: As **I passed**, by the ministry of the **destroying angel**, through Egypt, not to spare, but to destroy. The prophet had often denounced the coming of God's day, that is, of a time of judgment; and the unbelievers had said, "**Let his day come**, that we may see it." Now the prophet tells them that that day would be to them **darkness-calamity**, and not light- not prosperity.

(Source: The Adam Clarke Commentary classic.studyLight.org/com/acc/)

Amos 5:21, **I hate**, **I despise** your feast days, and **I will not** smell in your **solemn** assemblies.

NOTE: As Hammershaimb noted: The three great pilgrimage feasts (were): The Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. These correspond to Passover, Pentecost and Tabernacles. The prior existence of the **Mosaic Law**, as well as the radical drift away from it, on the part of Israel are in clear focus in this picture which emerges from Amos.

The words in this verse carry the thought expressed in the King James Version, that "I will not smell in your solemn assemblies," reminding Israel of that threat in the law (Leviticus 26:31). Although the outward forms of the worship in Israel carried many distinctive likenesses to the **true Mosaic Law** from which much of it had been originally derived and later perverted, there were also **radical** and **presumptuous** departures from it. "So secure were they that the only sacrifice which they did not offer was the **sin** or **trespass offering**." "Amos stripped away all of Israel's false hopes." Here it was their trust in an inadequate, incomplete, unauthorized, perverted, and innovated worship. In Amos 3, he took away their vain trust in the doctrine of election. In Amos 4, he took away their trust in tithes and offerings; and also in this chapter (Amos 5:18-20), he took away their trust in the future destruction of their enemies by God Himself. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Leviticus 26:21, 31, And if ye walk **contrary** unto me, and will **not hearken** unto me; I will bring seven times more plagues upon you according to your **SINS**. ...And I will make your cities waste, and bring your sanctuaries unto desolation, and **I will not smell** the **savour** of your **sweet odours**.

Amos 5:22-23, *Though ye OFFER me burnt offerings and your meat offerings, I will NOT accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy SONGS; for I will NOT hear the melody of thy VIOLS (lyre, a psaltery [an ancient musical instrument with numerous strings that can be plucked with the fingers or with a plectrum {pick}]).*

NOTE: With these services they hoped to make God **amends** for the **sins** they had committed, and to **obtain leave to go on IN SIN**; and therefore they were so far from being acceptable to God that they were abominable. He hated, he despised, their feast-days, not only despised them as no valuable services done to him, but **hated** them as an affront and provocation to him, as we hate to see men dissemble (be hypocritical) with us, **pretend a respect** for us when really they have none. Nothing more hateful, more despicable, than **hypocrisy**. He that blesseth his friend with a loud voice, it shall be counted a curse, when it appears that his heart is not with him. God will not smell in their solemn assemblies, for there is nothing in them that is **grateful to him**, but a great deal that is offensive. Their sacrifices are not to him of a sweet smelling savour, as Noah's was, Gen. 8:21. He will not accept them; he will not regard them, will not take any notice of them; he will not hear the melody of their viols; for, when **SIN is a jar in the harmony**, it grates in his ears: "Take it away," says God, "I cannot bear it." Now this intimates, **1.** That sacrifice itself is of small account with God in comparison with **MORAL DUTIES**; to **love God** and our **neighbour is better** than all burnt offering and sacrifice. **2.** That the sacrifice of the wicked is really an abomination to him, Prov. 15:8. (Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

Thought 1. Did you notice in Amos 5:23 the Lord said take away the **SONGS** and the **musical instruments**? Some Christians have thought that he said take away only the instruments! And do so permanently! Actually, this was to be only while they were being disobedient to him! So, he was saying REPENT! And then praise him! Therefore, obedience is the **HIGHEST** praise! Better than the sacrifice of praise! After repentance, he accepts singing, and playing instruments, in spirit and in truth.

Psalms 29:1-2, Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory DUE unto his **name (authority, character)**; **worship** the Lord in the **beauty of holiness**.

1 Samuel 15:22-23, And Samuel said, Hath the Lord as great **delight** in burnt offerings and sacrifices, as in **OBEYING** the voice of the Lord? Behold, to **OBEY** is **BETTER** than **sacrifice**, and to hearken than the fat of rams. For **rebellion** is as the sin of witchcraft, and **stubbornness** is as iniquity and idolatry. Because thou hast **rejected** the word of the Lord, he hath also **rejected** thee from being king.

1 Peter 2:9, But ye are a chosen generation, a royal priesthood, an holy nation, a **peculiar (purchased)** people; that ye should **shew** forth the **PRAISES** of him who hath called you out of **darkness** into his marvellous **light**...

Praises defined 703, manliness (valor [courage]), excellence, virtue
[goodness: the quality of being morally GOOD or righteous].

Thought 2. There is a song that says, "Victory is in your Praise." Another that says, "**When praises go up, blessings come down**". But, when we consider all of the scriptures that we've studied, we can see how we receive the power of God for victory; and how it is that we are blessed. It's in us showing the praises (the quality of being good or righteous: the goodness:) of Jehovah, our Father. He is faithful in keeping his PROMISES! So, blessings come down when we OBEY the words of our Father!

Amos 5:24, But let **judgment (justice)** run down as waters, and **righteousness (right act)** as a mighty stream.

NOTE: Let the execution of **justice** be everywhere like the **showers** that fall upon the land to render it fertile; and let righteousness in heart and life be like a mighty river, or the Jordan, that shall wind its course through the whole nation, and carry every **abomination** into the Dead Sea. Let justice and righteousness prevail everywhere, and sweep their contraries out of the land.

(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

Amos 5:25-27, Have ye **offered** unto me **sacrifices** and **offerings** in the wilderness **forty** years, O house of Israel? But ye have borne the tabernacle of your **Moloch** and **Chiun** your **images**, the star of your god, which ye made to yourselves.

Therefore will I cause you to go **into captivity** beyond Damascus, saith the LORD, whose **name** is **The God of hosts**.

NOTE: ..."Did you offer to me sacrifices, that is, to me only? No, and therefore not at all to me acceptably;" for the law of worshipping the Lord our God is, Him only we must serve. "But you have borne the tabernacle of your Moloch (v. 26), **little shrines** that you made to carry about with you, pocket-idols for your private superstition, when you durst not be seen to do it publicly. You have had the images of your Moloch—your king" (probably representing the sun, that sits king among the heavenly bodies), "and Chiun, or Remphan" (as Stephen calls it, Acts. 7:43, after the Septuagint), which it is supposed, represented Saturn, the highest of the seven planets. The **worship** of the **sun, moon, and stars**, was the most ancient, most general, and most plausible idolatry. They made to themselves the star of their God, some particular star which they took to be their god, or the name of which they gave to their god. This idolatry Israel was from the beginning prone to (Deu. 4:19); and those that retain an affection for **false gods** cannot expect the favour of the **true God**. (Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc/)