

Amos 3 is like a courtroom scene where God calls His own people to listen while He explains why judgment is coming. It is not cold, detached wrath. It is a wounded Father, a faithful Redeemer, saying, “I loved you, I chose you, I rescued you—and you still walked away.”

1. Privilege and Responsibility (Amos 3:1–2)

“Hear this word that the Lord has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying: ‘You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.’” (Amos 3:1–2, NKJV)

God reminds Israel of their identity:

- They are the people He brought up from Egypt.
- They are the “whole family” He has known in a unique covenant way.
- Because they have received great privilege, they bear great responsibility.

This is the same principle Jesus expressed:

“...For everyone to whom much is given, from him much will be required...” (Luke 12:48, NKJV)

Israel had:

- God’s law,
- God’s promises,
- God’s prophets,
- A history soaked in God’s mercy.

But instead of walking in humble obedience, they turned to injustice and idolatry. So the Lord says plainly: *“Therefore I will punish you for all your iniquities.”*

God is not being unfair. He is being consistent with His character. The more light we have, the more accountable we are for what we do with it.

Application

We can see a parallel in our own setting:

- Many of us have heard the gospel from childhood.
- We have access to the Bible in multiple formats.
- We have Bible study groups, ekklesias, teaching, and resources many in the world do not have.

That is a privilege—but it is also a weighty responsibility.

If we ignore what we know, if we treat God's Word lightly and live however we want, we should not be surprised when God confronts us. Love does not mean He looks the other way forever. Love means He cares enough to discipline.

2. Can Two Walk Together? The Logic of Judgment (Amos 3:3–8)

From verse 3 to 8 God uses a series of short, sharp questions designed to wake the conscience.

"Can two walk together, unless they are agreed?" (Amos 3:3, NKJV)

The implied answer is "no."

You cannot walk in close fellowship with someone while stubbornly insisting on going in a different direction.

Spiritually, this means:

- We cannot walk with a holy God and deliberately cling to sin.
- We cannot claim fellowship with Him while rejecting His ways.

Then the Lord continues with more questions:

"Will a lion roar in the forest, when he has no prey?

Will a young lion cry out of his den, if he has caught nothing?

Will a bird fall into a snare on the earth, where there is no trap for it?

Will a snare spring up from the earth, if it has caught nothing at all?

If a trumpet is blown in a city, will not the people be afraid?

If there is calamity in a city, will not the Lord have done it?" (Amos 3:4–6, NKJV)

Each picture shows cause and effect:

- A lion's roar means there is prey.
- A fallen bird means there was a trap.
- A blown trumpet means danger is coming.
- Calamity is not "random"—God is not absent from what happens.

God is saying: My warnings and My judgments are not accidental. They have reasons. They are not outbursts; they are responses to real conditions in your life.

Then comes a reassuring but sobering statement:

"Surely the Lord God does nothing,

Unless He reveals His secret to His servants the prophets." (Amos 3:7, NKJV)

God does not delight in surprising His people with judgment. He speaks first. He warns. He sends His Word through prophets, through Scripture, through teachers, through circumstances. He gives space to repent.

Finally:

“A lion has roared!

Who will not fear?

The Lord God has spoken!

Who can but prophesy?” (Amos 3:8, NKJV)

Amos is saying, in effect: “God has spoken so clearly that I cannot stay silent.”

Application

For us:

- When your conscience is stirred,
- When Scripture confronts you,
- When a sermon or a trusted believer lovingly challenges you,

That is not an accident. It is God’s kindness, warning before consequences fall.

The question is not whether God is speaking. The question is whether we will **listen and respond**.

3. The Charges and the Coming Collapse (Amos 3:9–15)

Now God invites even foreign nations to stand as witnesses.

“Proclaim in the palaces at Ashdod,

And in the palaces in the land of Egypt, and say:

‘Assemble on the mountains of Samaria;

See great tumults in her midst,

And the oppressed within her.

For they do not know to do right,’

Says the Lord,

‘Who store up violence and robbery in their palaces.’” (Amos 3:9–10, NKJV)

The Lord calls on Philistia (Ashdod) and Egypt—two pagan powers—to come and look at Samaria, Israel’s capital, as if it were a spectacle of injustice.

What does God see?

- Tumult and chaos,
- Oppression in the midst of the city,
- People who “do not know to do right,”
- Leaders who store up violence and robbery in their palaces.

Israel, who was supposed to be a light to the nations, has become so corrupt that even pagan nations can observe their evil.

So God announces the verdict:

*“Therefore thus says the Lord God:
‘An adversary shall be all around the land;
He shall sap your strength from you,
And your palaces shall be plundered.’”* (Amos 3:11, NKJV)

An enemy will surround them, their strength will be stripped, and their luxurious palaces will be looted.

Then comes a vivid shepherd image:

*“Thus says the Lord:
‘As a shepherd takes from the mouth of a lion
Two legs or a piece of an ear,
So shall the children of Israel be taken out
Who dwell in Samaria—
In the corner of a bed and on the edge of a couch!’”* (Amos 3:12, NKJV)

Amos was a shepherd. He knew what it was to arrive too late—to pull a mangled piece of a sheep from a lion’s mouth as proof of what had happened.

God says that is how few survivors will remain. Those who now feel safe—lounging in their comfortable furniture—will be reduced to scraps rescued from disaster.

Then:

*“Hear and testify against the house of Jacob,”
Says the Lord God, the God of hosts,
“That in the day I punish Israel for their transgressions,
I will also visit destruction on the altars of Bethel;
And the horns of the altar shall be cut off
And fall to the ground.
I will destroy the winter house along with the summer house;
The houses of ivory shall perish,
And the great houses shall have an end,”
Says the Lord. (Amos 3:13–15, NKJV)*

Key points:

- God will judge their false religion:
 - Bethel had become a center of calf worship and counterfeit spirituality.
 - Even the horns of the altar—where people might grab for mercy—would be cut off.
- God will judge their material pride:
 - The winter house and summer house—luxury estates—will be destroyed.

- The famed “houses of ivory” will perish.
- “The great houses shall have an end.”

They thought their buildings, wealth, and religious activities made them secure. God says, “No. I see the injustice, the oppression, the idolatry behind it all—and I will deal with it.”

Application

We should be honest: there are uncomfortable parallels.

- When God’s people become more concerned with comfort, image, and buildings than with justice, mercy, and humility,
- When the church mirrors the world’s greed, pride, and exploitation,
- When we use religious language to cover unrepentant sin,

We are walking in the same path Amos confronts.

God is not impressed by our “altars” if our hearts are far from Him. He is not flattered by our songs and services if we are trampling people made in His image.

A Challenge for Believers

If you belong to Jesus, Amos 3 is not written to make you despair, but to call you back to real fellowship with God.

A few probing questions:

1. Can two walk together, unless they are agreed?
 - Is there any part of your life where you know God’s will, but you are resisting it?
 - Are you trying to walk with God while negotiating which areas He is allowed to touch?
2. How do you handle God’s warnings?
 - When the Lord speaks through His Word, through a sermon, or through a brother or sister, do you listen—or excuse yourself?
 - Have you been silencing the “prophetic” voices in your life because they make you uncomfortable?
3. What are you trusting for security?
 - Is your confidence in your comfort, your possessions, your religious habits—or in the Lord Himself?
 - If God stripped those things away, would you still stand with Him?

The good news is that Jesus went under judgment so you could come into mercy.

At the cross, He bore the punishment our sins deserve. He shed His blood to pay the debt we could never pay. And when He rose from the dead, His resurrection declared once and for all that He is God, Savior, and Lord.

So when God convicts you, He is not doing it to crush you. He is calling you to:

- Confess your sin honestly,
- Turn from it,
- Draw near again through Jesus, who intercedes for you.

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NKJV)

Let Amos 3 move you to real repentance, not shallow regret, and to renewed trust in the One who loved you enough to bear your judgment in your place.

5. An Invitation to Those Who Do Not Yet Know Jesus

If you are not yet a follower of Christ, Amos 3 may sound heavy. God speaks of judgment, calamity, accountability. But beneath it is a staggering truth:

- God cares about what we do,
- God cares about how we treat others,
- God cares enough to warn us before judgment falls.

The same God who warned Israel through Amos has acted in a far greater way in Jesus Christ.

- Jesus, the eternal Son of God, took on human flesh.
- He lived a sinless life, loving perfectly, obeying the Father fully.
- On the cross, He shed His blood for our sins, suffering the judgment we deserved.
- On the third day, He rose from the dead. His resurrection declares that He is God, Savior, and Lord.

That means:

- Your sins are not too great for Him to forgive.
- Your past does not have to define your future.
- You do not have to face God’s judgment alone.

God is not only the Judge in Amos; He is also the Savior who has made a way for mercy.

If you sense Him speaking to your heart—if the “trumpet” is sounding in your conscience—He is inviting you to turn and live.

You can respond to Him right now, sincerely, in words like these:

“Lord God, I recognize that I have sinned against You. I have not walked in agreement with You. I believe that Jesus Christ shed His blood on the cross for my sins, and that He rose from the dead and is God, Savior, and Lord. I turn from my sin and put my trust in Him. Please forgive me, change my heart, and make me Yours. Help me to walk with You from this day forward. In Jesus’ name, amen.”

The prayer itself does not save you as a formula—but Jesus does, when you truly turn to Him and trust Him.