

Amos Part 13 – Seek the Lord and Live

Key Verses: Amos 4:13 – Amos 5:6

Before we move on to chapter 5, we will look again at the last verse of chapter 4 which is a testimony of just how mighty the Lord is.

Amo 4:13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is his thought* [H7808], that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

The “all things” the Lord is working includes the outward physical and the inward spiritual. His Words are all Spirit (Joh 6:63) and signify things in the Spirit and not of the letter. He creates the pride and idols of our heart (mountains) and sends the wind (spirits, the beliefs we follow) and by declaring unto us our very thoughts; the Lord can turn the heart of any man and any king whatsoever way He desires.

Pro 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

The carnal mind wonders about how the Lord can do certain things about such as bringing about the end and ruling the world within the few chosen. The power in His hand is beyond the comprehension of our carnal mind. Those being justified learn to walk and faith and believe the Scriptures that reveal

Pro 20:24 Man's goings are of the LORD; how can a man then understand his own way?

Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

The Lord making the new dawn, darkness, is all part of His process to tread down the high places in our earth and bring down the pride of the beast and remake a new earth and a new heaven wherein righteousness dwells.

Act 7:49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

The words “is his thought” H7808 is only found one place in all Scripture here in Amos 4:13.

H7808, s' e ^ ach

From H7879; *communion*, that is, (reflexively) *meditation*: - thought.

Total KJV Occurrences: 1

thought, 1 -- Amo 4:13

H7879, s' i ^ yach, see'-akh

From H7878; a *contemplation*; by implication an *utterance*: - babbling, communication, complaint, meditation, prayer, talk.

Total KJV occurrences: 14

All of these 14 references of the root word for *thought* speak of some other entity than the Lord meditating, praying or speaking a complaint. So it is these mental contemplations, our every thought given to us by the Lord who is working all things. We think first and then we do. Such

is how the Lord is directing our every step and giving us every word we speak.

Pro 16:1 The preparations of the heart in man, and the answer of the tongue, is from the LORD.

The Lord, was and will be pouring out His Spirit on our flesh in our appointed days. Let's move on with our new verses as we are meeting our God in the whirlwind of judgment.

Amo 5:1 Hear ye this word which I take up against you, *even* a lamentation, O house of Israel.

Amo 5:2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is none* to raise her up.

Amo 5:3 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.

Amo 5:4 For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

Amo 5:5 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.

Amo 5:6 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.

There is a time and season for every purpose under heaven (Ecc 3:1) and that includes us being forsaken of the Lord, seeking and not finding Him. As our Lord is so are we His people (Joh 20:21), applies to us feeling forsaken when we are caused to carry our cross and die with Him.

Isa 54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

Isa 54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

Mar 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Verse 1 speaks of a lamentation. This is the weeping and mourning we are enduring in being caused to give up our old life and carry our cross in following Jesus Christ.

Luk 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Hearing and obeying the Word is a cross we carry. The Lord shall and is judging His people (Heb 10:30) and these words working righteousness within us are a lamentation to the old man. Our beast, being ridden by the spiritual harlot, (Rev 17:3) laments her destruction.

Rev 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Joh 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

It is the elect of God who are the chaste virgins (2Co 11:2) that are being saved by judgment. It is the elect of God, living by every word of God, who have fallen away and need to be turned back to the Lord. The day of the Lord is a time of much trouble all of which the Lord is causing

(Eph 2:11) and working for the greater good of saving all mankind within and without in due time (Rom 8:28).

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of **Jacob's trouble**; but he shall be saved out of it.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also **to suffer for his sake**;

It seems a contradiction to the carnal mind to think how one can be a chaste virgin and at the same time be a harlot. Yet it's no contradiction at all when we understand the principles of the Word of God including this one:

Rom 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Isa 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

As the elect, we are promised the Lord will not forsake us or ever leave us (Heb 13:5). Yet we feel that way when we are being taught the Lord's ways.

1Ch 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

Jdg 10:13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

Amo 5:3 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.

Verse 3 speaks to the consumption and destruction of our flesh (Israel) and the resulting salvation of the remnant within, that is Christ in us being resurrected. Only the remainder, the residue of the Lord's people, are being brought through the fires of judgment. The treasure in our earthen vessels is what is increasing and being saved while the flesh is being destroyed.

2Co 4:8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

2Co 4:9 Persecuted, but not forsaken; cast down, but not destroyed;

2Co 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

Jer 30:11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

We do not humble ourselves, it is the hand of God working in us that humbles us (Jam 4:9, Mat 23:12). This is why the Lord seeks occasion to bring His chastening. We go out by the thousand or a hundred and return only a tenth of that.

Deu 28:62 And ye shall be left few in number, whereas ye were as the stars of heaven for

multitude; because thou wouldest not obey the voice of the LORD thy God.

Only the remnant is being saved and this applies inwardly as well as outwardly.

Rom 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Isa 10:22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

Isa 10:23 For the Lord GOD of hosts shall make a consumption, even determined, **in the midst of all the land.** (the kingdom within Luk 17:21)

The concept of tithing, much abused and lied about by orthodox Christianity was always about giving the increase of the land or the herd to the Lord (Lev 27:30-32, Deut 14:22-23). Flesh and blood cannot inherit the kingdom of God and is being destroyed in our day of judgment so only the true tithe, the increase, Christ in us, is given to the Lord. The Lord is only saving the 10%, the tithe, that represents giving the Lord all of our increase.

Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven

It is **to the House of Israel**, *the Christ of Christ*, that the remainder is left. Nothing the Lord is doing is for ourselves, it is all Christ centric. It is the tithe of tithes, giving our life for our brethren that is left in our day of the Lord. This is living a sacrificed life, giving it all to Jesus Christ which is our reasonable service.

Neh 10:38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up **the tithe of the tithes** unto the house of our God, to the chambers, into the treasure house.

Joh 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

The harvest is brought into the Lord's storehouse which is "The Christ" (Mat 13:30, Mal 3:10). The threshing of wheat BY JUDGMENT is done in and by the Body who are the winnowing fork that separates the chaff and brings the harvest in for the Lord (Mat 3:11-12).

Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

It is abiding in this torment for the old man, in the presence of the holy angels of God, that the old man dies and we find eternal life (Rev 14:10).

Amo 5:4 For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:

Living for the Lord is dying to self and our carnal and sinful way of life. We live for Christ being dead to our self when seek the Lord with all our heart, mind and soul. If we do not seek the Lord we remain dead in our sins and trespasses abiding in death.

Mar 8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross,

and follow me.

Mar 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

2Ch 15:12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

2Ch 15:13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

Eternal life only comes through death (Joh 12:24, Gal 2:20). Yet flesh does not want to die and will seek anything but its own death. We cannot find death to our flesh and carnal mind on our own, only the Lord can lead us there AFTER we are truly being converted, a process.

Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

We won't be able to find death separated from Christ. It is the only place we come to know Him and abide in eternal life.

Isa 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

It is only by carrying our cross and dying with the Lord daily that we find peace with God and the enmity in our flesh (Gen 3:15, Eph 2:15-16) is abolished as the old man is slain. As powerful and wonderful as the Scriptures are and the knowledge they contain to those given to understand, the seeking of those riches for vainglory is not seeking the Lord.

Joh 5:39 You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

Joh 5:40 And ye will not come to me, that ye might have life.

This was the first of two times the Lord tells us to seek Him in this chapter. Two being the number for our witness, we now come to a verse that supports the truth that the day of the Lord will not come until we first fall away. We suffer the reproach of Jesus Christ outside the camp of the saints **for our unrighteousness first**, before we do righteousness.

<p>Amo 5:5 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 [H205].</p>

Bethel coming to nought is not a good translation. That word Aven H205 is only used once translated as "nought" and as the KJC shows the word really means inequity or wickedness.

H205, 'a[^]ven

Total KJV Occurrences: 79

iniquity, 47

vanity, 6

wicked, 6

mischievous, 4

affliction, 3

unrighteous, 2

wickedness, 2

nought, 1 Amo 5:5

The Temple of God is within. We are His House, the Lord is building (1Pe 2:5, 1Co 3:16).

2Co 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Beersheba comes from H7650 and H785 and means “well of seven” or “seven wells”. Beersheba is where Abraham made a covenant with Abimelech and sojourned many days at peace with the Philistines (Gen 21:31-34). That is a shadow of the peace of Christ we find in the Body of Christ (The Israel of God) while we live out our lives in clay vessels. Yet there will be no peace, we won’t be near Beersheba when our day of the Lord is at hand. Beersheba is often used with Dan to define the boundaries of Israel “from Dan to Beersheba” with Beersheba being the southern end of the kingdom. As such Beersheba signifies another name for the Body of Christ much like Gilgal, Bethel and Mt. Zion.

Why are we told to seek the Lord but not seek Bethel nor go into Gilgal or pass by Beersheba?

As the elect of God, we are appointed to suffer and follow the Lord who suffered without the gate, outside the camp of Israel.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

The first half of our testimony as God’s witnesses is done in the great city of *spiritual* Jerusalem, the one below (in the earth) not the one seated in heaven. Here we are being overcome and taken captive by our sins and the beast within us.

Rev 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Rev 11:8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

We must be overcome before the Lord comes the second time without sin, to save us by seating us in the heavens.

Rev 11:11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Rev 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

An OT witness of this was seen in Mike’s Isaiah study. At the start of the prophecy the Lord is speaking to Judah and Jerusalem. Yet we see a few verses later who we really are before the fires of salvation come.

Isa 1:10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

All things are ours (1Co 3:21) and we are being separated from the world and our physical families. As our beast is being made manifest, the world reproach us and mock us that we cannot save ourselves of our sins.

Psa 69:8 I am become a stranger unto my brethren, and an alien unto my mother's children.

Psa 69:9 For the zeal of thine house hath eaten me up; **and the reproaches of them that reproached thee are fallen upon me.**

Psa 22:6 But I am a worm, and no man; a reproach of men, and despised of the people.

Psa 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

Psa 22:8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

It is only through the faith **OF** Christ (Gal 2:20) that we can do what our Lord did and die for Him and not care for the reproaches of mankind.

Luk 23:37 And saying, If thou be the king of the Jews, save thyself.

Luk 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

Luk 23:39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

Before we can seek the Lord and find Him with our whole heart, we go into spiritual Babylon. It is there and only after our symbolic 70 years is over that the Lord returns and causes us to return to His House.

Jer 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Jer 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end (salvation).

Jer 29:12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

Jer 29:13 **And ye shall seek me, and find me, when ye shall search for me with all your heart.**

Jer 29:14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

It is important to distinguish the reproaches we suffer. We still suffer reproaches once returned to the Lord's House, yet our suffering should be for doing righteousness rather than for doing unrighteousness.

1Pe 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

1Pe 3:17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Bethel (the House of God within us) is coming to nought, it will be in bondage to inequity before the Lord restores Israel. This is speaking of our falling away first and leaving our first love which is Christ. We are the prodigal son who must fall away and leave our first love before we can be brought back by judgment.

Luk 15:12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

Luk 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

A time of famine ensues and we come to our wits ends (Luk 15:14) and **acknowledge our sin and repent**. We return to our Father in Heaven and His Household.

Luk 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

This falling away as a prodigal son precedes the day of the Lord (2The 2:3, Rev 14:8) but it serves us well by humbling us by exposing our decrepit condition. While Bethel and Gilgal represent the House of God and Camp of the Saints, they are an immature version of what we and the Body become as we mature in our day of judgment. It is the few chosen and the even fewer that are being found faithful (Rev 17:14) that are the true Body and “His Christ”. For example, it is in Bethel (in the general kingdom of Samaria) where we (Jeroboam #1 King of Israel) set up false gods and idols of the heart and worship while claiming the righteousness of the Lord.

1Ki 12:28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

1Ki 12:29 And he set the one in Bethel, and the other put he in Dan.

We are being delivered of our vainglory (Phi 2:3-4) by leaving our first love and falling into inequity. This is serving a great purpose to give the Lord the occasion to come the second time to teach us humility and the fear of the Lord as the old man is being consumed and burned up.

Amo 5:6 Seek the LORD, and ye shall live; lest he break out [H7643] like fire in the house of Joseph, and devour *it*, and *there be none* to quench *it* in Bethel.

It is the second half of our witness when we are caused to seek the Lord when the fire comes. We naturally choose death and remain in a yet carnal, unbelieving “dead” spiritual state until the Lord comes the second time and drags us into His fire (Joh 6:44).

Isa 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

These words are also “is, was and will be” as Christ in us are going through the baptism of fire.

Luk 12:49 I am come to send fire on the earth; and what will I, if it be already kindled?

Luk 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

The name of Joseph is a type for the House of God and means Increaser. It is the breaking out

of fire within the house of Joseph that will increase Christ and decrease the flesh (Joh 3:30). The word for break out [H6743] is actually the Hebrew word for prosper which helps us understand the Lord is saving us when we meet Him in judgment. Here is how the CLV puts it.

Amo 5:6 CLV Inquire of Yahweh and live, lest **He should prosper as fire** in the house of Joseph, and it devours, and no one is quenching it for the house of Israel."

The prospering of the Lord in our spiritual house (the Temple of God) is a very good thing, it is salvation in progress. Fire is what saves us and destroys the old man so the new man, Christ in us, is revealed in our day of the Lord. The increaser is also the decreaser.

Heb 12:29 for also our God is a consuming fire.

Isa 1:28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

Seeking the Lord "to live" is actually **seeking to die** to the old and to live for Christ. It is a conundrum to the carnally minded yet a great spiritual truth to those few given to know the mysteries of the kingdom of God. Life comes only through death.

Php 1:21 For to me to live is Christ, and to die is gain.

Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Ecc 7:1 A good name is better than precious ointment; and the day of death than the day of one's birth.

As we grow in the faith, our ability to endure the suffering increases. But getting there is hard and we will first turn the increasing judgment and costs we are being required to pay into wormwood. We will learn to not be bitter over what the Lord is doing by first being bitter. We will start Lord willing, in verse 5:7 next week where we will see a second witness to what the book of Job tells us in our seeking to justify ourselves and disannul the righteous judgments of Christ. Until we mature beyond lamenting our losses, we are still turning judgment into wormwood.

Amo 5:7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,