

*Let justice run down like water, and righteousness like a mighty stream*

The people of Israel paid lip service to Jehovah when Amos prophesied but they also worshipped idols. Such practices are not acceptable to God! When religion is corrupted, it leads to all kinds of problems and sinfulness. What does God think of a religion which has great festivals and elaborate ritual, but which is corrupt and lacking in holiness? We are left in no doubt whatever! — *'I hate, I despise your feast days, and I do not savour your sacred assemblies ... I will not accept them, nor will I regard ... take away from me the noise ... for I will not hear'* (21-23).

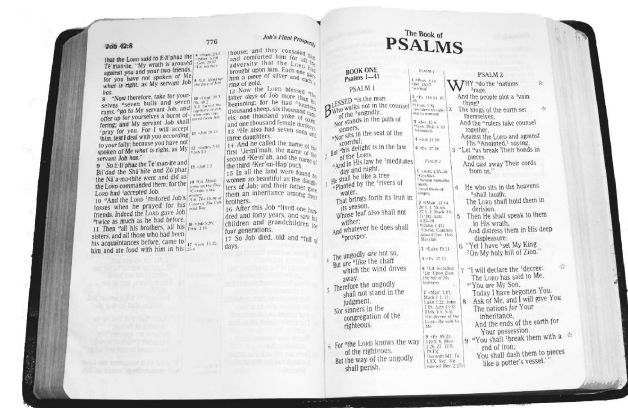
What does God expect from those who profess to love him, to belong to him? — *'Let justice run down like water, and righteousness like a mighty stream'* (24). Justice 'is right behaviour in relation to others ... righteousness is the cultivation of correct moral principle (both for self and for society); justice is mainly outward, righteousness inward' (Motyer, 'THE DAY OF THE LION' – page 132). Justice is the fruit of righteousness (6:12). The Lord wants to see an abundance of justice and righteousness in our lives!

God reminded the people of their ancestors who also offered sacrifices in the wilderness journey from Egypt to Canaan (25). There was then a strict observance to God's law but the nation had since embraced pagan gods (Sikkut, the Assyrian god of war and Chion, the planet Saturn, possibly a reference to the worship of the stars. These foolish people had forsaken the God who made the stars to worship star gods (26; cp. verse 8) and the Lord warned that they would be sent into Assyrian captivity (*'beyond Damascus'*; 27).

**Are you concerned about leading a righteous life? Religion without holiness is repugnant to God: Pursue ... holiness, without which no one will see the Lord** (Hebrews 12:14).

# PILGRIM BIBLE NOTES

God's holy Word simply explained and applied



## March 2019

Bible readings from Matthew chapters 10 to 13  
Amos chapters 1 to 5

*For what good is the day of the LORD to you?*

God is called, ‘*the LORD God of hosts*’ in three verses (14,15,16). Jehovah is the almighty, sovereign God who commands hosts (armies) of mighty angels who excel in strength. When he speaks, it is foolish not to pay attention. He warned Israel that there would be wailing in the streets. The professional mourners would be called upon to wail and the farmer who has no professional skill in mourning will also be called to join them (16–17). Imagine a man fleeing from a lion only to meet a bear. He then escapes into a house and wearily stretches out his hand to prop himself against a wall, only to be bitten by a serpent (19). Just as he did not escape from harm, there would be no escape for the people of Israel when the Lord passed through them – all would be darkness (17,19–20).

True religion is wonderful in the assurance that it brings to the child of God, but false religion is very dangerous because it often gives a false sense of assurance. That was the problem with Israel. The people vainly imagined that God was with them even though they were wicked. They looked forward to ‘*the day of the LORD*’ when God would judge their enemies. They did not realise that this would be a terrible day for them: *Woe to you who desire the day of the LORD! For what good is the day of the LORD to you? It will be darkness, and not light* (18). There are similar words concerning ‘*the day of the LORD*’ in our reading from Joel chapter 2:1–11: *The day of the LORD is great and very terrible; who can endure it?* (Joel 2:11).

The return of the Lord Jesus is also called ‘*the day of the LORD*’ (1 Thessalonians 5:2). He will return suddenly and there will be weeping and wailing from those who are lost. It is essential that we are ready (Matthew 13:41–42; 24:44). **Examine your own heart and be sure that ‘*the day of the LORD*’ will be light for you rather than darkness.**

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*Seek good and not evil*

The Lord warned that he would rain ruin upon *'the strong'* who oppressed those who were poor (9). The oppressors hated those judges who rebuked them in the gate and spoke up for their victims (10). The gate of the city was a meeting-place, a centre of business activity and from it justice was dispensed by the elders (Deuteronomy 21:19).

The *'strong'* trampled on the poor and imposed tribute upon them. They afflicted the righteous and used bribery to pervert justice. They had built fine houses and planted vineyards with their ill-gotten gains from crushing the poor. God warned them that these things would be taken from them. They would not be able to dwell in their houses nor enjoy the fruit of their vineyards (11–12).

*Therefore the prudent keep silent at that time, for it is an evil time* (13). Matthew Henry comments, 'Men will reckon it their prudence, when they are wronged and injured, to be silent, and make no complaints to the magistrates, for it will be to no purpose, they shall not have justice done them.'

Amos urged these wicked people, *'Seek good and not evil'* (14). They would then live and the Lord would be with them. An evidence of their repentance would be a hatred of evil and a love of good and of justice (14–15). They were not to presume upon God: *It may be that the LORD God of hosts will be gracious*. Forgiveness is a privilege, not a right. It is a gracious act of God!

**Are you seeking good? Do you hate evil? Are you right with God? If you are not, do not despise God's offer of mercy.** The door will not always remain open and you may not have another opportunity to repent of your sin. (cp. Hebrews 12:15–17).

*Do not fear*

The Lord Jesus encouraged the disciples to preach openly the things that they heard from him (27). He warned them that they would face fierce opposition, but he reassured them three times with the words, *'Do not fear'* (26,28,31). It is only natural that we should be afraid when we are confronted with hatred and persecution. Those who hate the gospel may take our lives, but they are not able to harm our souls! What is the answer to the fear of wicked men?

- We must fear God *who is able to destroy both soul and body in hell* (28 – The Greek word 'Gehenna' which is here translated 'hell' refers to the place where the wicked are sent on the day of judgment; cp. Mark 9:47–48). A Christless eternity is truly dreadful! God has saved us from that! Our fear of God is not one of craven dread, but is an attitude of reverence, awe and love towards him.

- We should not fear men when our heavenly Father lovingly cares for us. He is sovereign over all people including the wicked and also over all of our circumstances. No sparrow can fall to the ground apart from his sovereign will and we are much more precious to God than sparrows which could be purchased with very little money (29), but we were bought at tremendous cost, even the precious blood of Christ (1 Corinthians 6:20; 1 Peter 1:18–19).

*The fear of man brings a snare* (Proverbs 29:25) and may keep us from confessing Christ (32–33). **Dare we remain silent when the ungodly blaspheme his name? Can we be ashamed of our precious Saviour who loves us? Do you confess with your mouth the Lord Jesus** (Romans 10:9)?

*I'm not ashamed to own my Lord  
Or to defend his cause,  
Maintain the honour of his word,  
The glory of his cross.*

(Isaac Watts)

*He who does not take up his cross ... is not worthy of me*

You may be puzzled by the statement of the Lord Jesus recorded in verse 34. How could the *Prince of Peace* (Isaiah 9:6) who blesses *peacemakers* (5:9) bring division rather than peace? It is because many people hate Christ and his gospel. A Christian may find that his own family members become his greatest enemies as long as he remains faithful to Christ (35–36; see also verse 21). When faced with such pressure, should a believer turn back from following Christ? No! Our supreme allegiance must be to our Saviour who loves us and who gave himself for us (37). Just a word of caution. Some Christians alienate their families through lack of wisdom and a neglect of duties at home. Our non-Christian loved ones may reject the message of the gospel but they must always see that we are thoughtful and kind towards them.

Jesus said, *'He who does not take up his cross and follow me is not worthy of me'* (38). Taking up the cross means making difficult choices which may lead to suffering, shame and persecution for Christ and his kingdom. It means letting go of pride so that we are not ashamed of Jesus (32–33). It means denying ourselves and submitting to the Lordship of Christ (16:24). It may appear that we are 'losing our life' with all its freedom and joys, but this is not true (39). Self-denial does not bring misery, but great liberation and joy as we follow the Lord. The world may despise us and any work that we do in Christ's name but the Lord never forgets what we do for him. He sees us and he will reward us for seemingly insignificant acts of love and service (40–42).

**Have you taken up your cross to follow Christ?**

*Take up thy cross, the Saviour said,  
If thou wouldst my disciple be;  
Deny thyself, the world forsake  
And humbly follow after me.*

*Take up thy cross, nor heed the shame,  
Nor let thy foolish pride rebel;  
The Lord for thee the cross endured  
To save thy soul from death and hell.* (Charles W. Everest)

*Seek the LORD and live*

This chapter opens with a lamentation for Israel. She had forsaken the Lord and she would herself be forsaken with no one to raise her (1–2). The grim prophecy of death and devastation through war (3) was to be fulfilled within forty years when Israel was taken into Assyrian captivity in 723 BC.

What was God's message to faithless Israel? — It was *'Seek the LORD and live'* (4,6). The people were building their religion around pilgrimages to Bethel, Gilgal and Beersheba, places which were hallowed in the memory of the nation (5).

- God had revealed himself to Jacob at Bethel where the patriarch had exclaimed, *'Surely the LORD is in this place, and I did not know it'* (Genesis 28:16). Bethel was now an idol shrine and Israel's problem was that God was no longer in the place and they did not know it.
- The miraculous crossing of the Jordan was celebrated at Gilgal (Joshua 4:20–24) and from there the campaigns for the conquest of the promised land were launched (Joshua chapters 10 to 12). Gilgal would itself go into captivity (5).
- Pilgrims travelled over fifty miles into Judah to go to Beersheba. There a pagan king had said to Abraham, *'God is with you in all that you do'* and there the Lord spoke to Isaac and Jacob (Genesis 21:22–23; 26:23–24; 46:1–4). God was no longer with Israel, however, because of their wickedness. Amos urged them not to trust in their pilgrimages but to *'Seek the LORD and live'* (6).

Why seek the Lord? He is the Creator of the stars (*Pleiades and Orion*), the Transformer of things around us (8) and the Defender of the oppressed (9). He is the God who cannot fail. The consequences of not seeking him are judgment (*'lest he break out like fire'*, 6) and bitterness (*'wormwood'*, 7). The message of Amos to the people was, 'Do not organise your life around pilgrimages, but repent of your sin and centre your life upon God.' **How are you doing? Is the Lord first in your life? — 'Seek the LORD and live' (6; cp. Revelation 21:6; 22:17).**

*Prepare to meet your God*

The Lord again warned the people that judgment was coming, ‘*Therefore thus will I do to you, O Israel; and because I will do this to you, prepare to meet your God, O Israel!*’ (12). Motyer (THE DAY OF THE LION, page 100) points out that the idea of meeting God in the Bible is connected with grace. — Moses brought the people out of the camp to meet with God (Exodus 19:17). The Lord graciously descended to meet with his redeemed people. God is not like the useless idols worshipped by the heathen. He is awesome and we must not only cling to the promises of his Word but also listen to the warnings in that holy Word. Israel had refused to meet with God in grace, therefore they would meet with him in judgment!

Verse 13 teaches some very important truths about God:

- He is the Creator.
- He is omniscient. He knows everything even our thoughts.
- He is omnipotent (all-powerful). He can do the impossible, making the morning darkness (cp. Genesis 18:14).
- He is awesome in his sovereign majesty, treading ‘*the high places of the earth.*’
- He is ‘*the LORD God of hosts*’ commanding the many thousands of mighty angels.

Ray Beeley comments, ‘Yet for all these attributes he is the God of this small people, the God that can be met through grace. (THE ROARING OF THE LION, page 59).

**How is your life before God? If you are not right with God, do turn to him. If you are not prepared in this day of grace to meet God in repentance, be prepared to meet him in judgment! — ‘Prepare to meet your God!’**

*Blessed is he who is not offended because of me*

John the Baptist had condemned Herod Antipas for his adultery and was thrown into prison (Mark 6:17–18). He began to have doubts about who Jesus was and he sent two of his disciples to Jesus to ask, ‘*Are you the Coming One, or do we look for another?*’ (2–3). John had affirmed the greatness of the Lord Jesus and had heard the voice from heaven saying, ‘*This is my beloved Son in whom I am well pleased*’ (3:11,17). He had also heard about the wonderful works of Jesus. Why was he beset by doubt? Perhaps he was expecting Jesus to purge the nation of wickedness and hypocrisy (cp. 3:7–10)? He may have wondered why the Lord allowed him to languish in prison.

The two disciples then saw for themselves the mighty power of Christ over sickness and demons. He told them to tell John about the things that they heard and saw (4–5; cp. Luke 7:21). He said to them, ‘*Blessed is he who is not offended because of me*’ (6). Jesus was very kind and tender in his assessment of his disheartened servant. John was greater than all the Old Testament prophets and yet the least in the kingdom of heaven is greater than him (7–11). This does not mean that John was not a saved man, but that the least in the kingdom were more privileged because they were seeing the wonderful effects of the Messiah’s ministry (cp. 13:16–17). Verse 14 does not mean that John was Elijah returned to earth; he had denied this (John 1:21). His ministry was in the spirit and power of Elijah (Luke 1:17) fulfilling the prophecy that Elijah would come again (17:11–12; cp. Malachi 4:5–6).

Are you beset by dark doubts or despair because of some perplexing trial? Do not be offended (stumble) at the Lord for his dealings with you. He promises, ‘*Blessed is he who is not offended because of me*’ (6). **You may not be able to trace the ways of God, but do trust him. He is wise and kind and he will never fail you.**

*Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face.*

(William Cowper)

*A friend of tax collectors and sinners*

Jesus compared his generation to children playing in the market places. One group wanted to play weddings and some, pretending to be flute players, obliged with merry music, but there was no dancing because others would not join them. The ‘flute players’ then pretended to be mourners wailing their laments, but that still did not suit them. Jesus likened this childish behaviour to the petty attitude of those who opposed both John the Baptist and himself. They opposed John because his ministry was too severe and they condemned Jesus because he attended feasts. They falsely accused him of being a glutton and a drunkard.

Jesus also befriended those who were considered to be the dregs of society when they turned from their sin to follow him. He was called ‘*a friend of tax collectors and sinners*’ (19). The enemies of Jesus were implying that Jesus was condoning sin, but that was not true. He offers forgiveness to the worst of sinners if they will repent and trust in him (cp. 1 Timothy 1:15). The wisdom of John the Baptist and Jesus was justified by the changed lives of those who followed them (16–19).

Jesus reproached the cities which had been privileged to witness most of his mighty works. Chorazin and Bethsaida were close to Capernaum (see map, February notes, page 18). They would face greater punishment on the day of judgment than the wicked cities of Tyre, Sidon and Sodom (20–24). Amos had denounced Tyre for its treachery in selling Jewish captives into slavery (Amos 1:9–10; cp. Isaiah chapter 23 and Ezekiel chapters 26 to 28). The sin of Capernaum and her neighbours was far greater than that of the Phoenecian cities and of Sodom, for they had seen witnessed the miracles of Christ and heard his teaching but they rejected him.

**If you are not a Christian, I urge you to repent of your sin and to trust in Christ.** The consequences of rejecting him are too dreadful to contemplate.

Dale Ralph Davis refers to this chapter from Amos when commenting on trouble in Judah during the reign of King Amaziah. He writes, ‘King Amaziah’s capture, the city’s walls wasted, the rifled treasures, the helpless captives (2 Kings 14:13–14) – all this is a prelude to more of the same.

One can find a good example of this foreshadowing pattern in Amos 4:6–12. There the prophet mentions certain covenant curses Yahweh inflicted on Israel in order to drive them to repentance. Yet after each blow Yahweh’s refrain is the same: ‘*Yet you have not returned to me*’ ... Israel was dense; they didn’t get the point. They ignored the foreshadowings. All that remained was for them to meet God in terrible judgment (12).

Judean kings ... and the Israelite nation are not the only one’s who ignore “foreshadowings”. Don’t contemporary nations do the same? ... We have had, off and on, a rash of scandals in the highest levels of government. We have been attacked by terrorists ... Are these God’s foreshadowings to awaken a nation that has no knowledge of God, that by its courts and legislation has guaranteed a culture of death for thirty years, that revels in rampant immorality, and cuddles and caters to those who glory in their sexual perversions? Is God shouting at us and we are not hearing? Is he giving us glimpses to which we are blind?’

(2 KINGS: THE POWER AND THE FURY – pages 209–210).

*Yet you have not returned to me*

The striking message of these verses is that the holy God is absolutely sovereign and that he sends disasters to the earth (cp. 3:6). We cannot always discern God's reasons for such actions, but often it is his judgment for sin or a warning that we should consider our ways and repent. Our generation rarely considers that God may be saying something to us through natural disasters or tragic events. Those who preach that God punishes sinners are regarded by most people as fanatics. A God who is small enough to fit inside our logic, weak enough to condone our sinful ways and nice enough to allow us to do as we please is no God at all!

God sent Israel famine (6), drought (7), blight and locusts (9), plagues and war (10) and an earthquake (11) but they were deaf to his voice and rebellious. Look at the times that God says, '*Yet you have not returned to me*' (6,8,9,10,11).

Israel had been '*like a firebrand plucked from the burning*' – charred and ugly, useless and hopeless, but there was an opportunity to repent and return to the Lord (11). **They wanted a religion which made them feel good, but which in reality, did them no good because it failed to deal with the problem of sin.** Such a religion allowed them to live for themselves and to seek personal gain, whatever the consequences to others. Many still want that kind of religion today, but God will have none of it and we must not compromise the message of the Bible.

**See comments of Dale Ralph Davis on next page.**

*You will find rest for your souls*

The invitation of the Lord Jesus to sinners (28–30) is preceded by a prayer of thanksgiving to God the Father. Jesus addressed the Father as the '*Lord of heaven and earth*' (25). God is absolutely sovereign over the universe. He cannot be toppled from his throne! Jesus thanked the Father for his sovereignty in revealing the gospel to sinners. He hides gospel truth from those like the Pharisees who considered themselves to be wise and prudent and reveals it to babes (those who have a childlike trust in him). The Father has given his Son all authority and Jesus is sovereign in revealing him. He is the only Mediator between the Father and men (27; cp. John 3:35; 1 Timothy 2:5).

Though Jesus is sovereign in bringing salvation, he invites sinners to come to him: '*Come to me, all you who labour and are heavy laden, and I will give you rest*' (28). The word '*labour*' means to toil and be exhausted in that toil. There are many who have laboured to find happiness, satisfaction and meaning to their lives, but have not been able to obtain these things. If we are to have rest:

- We must *come* to Jesus (28). He alone is able to take the burden of sin from us. There is no other person who is able to save us.
- We must take his *yoke* (29). The yoke speaks of submission and service under the lordship of Christ (oxen were yoked together for work). The religion of the scribes and Pharisees with its man-made regulations was a heavy and burdensome yoke (23:4). The yoke of Jesus is *easy* (Greek = 'kindly') and his burden is *light* (30).
- We must *learn* from Jesus by following his example (29). He is gentle and humble. Have you been learning from him? Does it show in your life?

There is a wonderful promise here for all who respond to the invitation of Jesus. – *You will find rest for your souls* (29). We live in a troubled and restless world but the Lord Jesus gives rest of soul which we can never obtain from this world. This rest comes as a result of forgiveness of sin and flows from the enjoyment of peace with God and his love in our lives. **Are you enjoying it?**

*The Son of Man is Lord even of the Sabbath*

The scribes and Pharisees made Sabbath keeping a great burden and misery with all their petty rules and regulations. They were very quick to criticise the disciples for plucking ears of corn on the Sabbath in order to feed themselves (1–2). Jesus showed their blindness to the teaching of the Scriptures when he asked them twice, ‘*Have you not read?*’ (3,5). He reminded them that David had done an unlawful thing by eating the shewbread (3–4; cp. 1 Samuel 21:1–6). Sabbath laws must be overruled when there is a need to be met and Jesus pointed out that the Jewish priests were obliged to desecrate the Sabbath because of their necessary duties (5; cp. Numbers 28:9–10).

Jesus taught that human need must be met on the Sabbath just as it is on any other day. – *The Sabbath was made for man* (Mark 2:27), not to be a burden but a blessing. Mercy is far more important than outward religious observance and Jesus reminded them, ‘*The Son of Man is Lord even of the Sabbath*’ (7–8).

There was a man in the synagogue with a withered hand and the Pharisees saw another opportunity to accuse Jesus of breaking the Sabbath. They asked him, ‘*Is it lawful to heal on the Sabbath?*’ (9–10). He pointed out that if they had a sheep which was trapped in a pit on the Sabbath, they would certainly rescue it. A man is more important than a sheep! Jesus said, ‘*Therefore it is lawful to do good on the Sabbath*’ and he healed the man (11–13). The churlish Pharisees had no compassion for the handicapped man and were annoyed to see him healed on the Sabbath. They were so rigid in their interpretation of the law and yet they plotted to murder the Lord Jesus on the Sabbath (14).

**Is Jesus the Lord of your Sabbaths? If he is, the Lord’s Day should be the highlight of your week.** You are able to worship God with his people, to do good and to show compassion to those in need.

*The Lord GOD has sworn by his holiness*

God’s holiness is emphasized throughout the Bible. The word translated ‘*holy*’ in the Old Testament means ‘separate’ or ‘different’. How is God different from us? To quote the words of the hymn, he is ‘perfect in power, in love, and purity’. We read here, ‘*The Lord GOD has sworn by his holiness*’ (2). The Lord who is absolutely perfect demands that his people lead holy lives (1 Peter 1:15–16). We will never attain perfection until we arrive in heaven but we must never make this an excuse for sinful behaviour. The Lord chose Israel to be different from the other nations but she had fallen into the sins of those nations – idolatry, self-indulgence and the oppression of the poor.

God was making an oath in swearing ‘*by his holiness*’. He was affirming that as sure as he is holy, he would visit the self-indulgent women of Samaria with judgement and disaster. Their husbands were oppressing the poor and crushing the needy in order to satisfy their opulent lifestyle. Amos did not mince his words! He called them ‘*cows of Bashan*’ (1). Bashan was renowned for its fertile pasture land on which its fat cows gorged themselves. Amos prophesied that these women would be dragged away captive with hooks through their noses just as fish are drawn from the sea on hooks (2). This was fulfilled in 721 BC when the Assyrians led Israel away captive.

Bethel and Gilgal were two great centres of worship in Israel (Genesis 28:16–22; Joshua 5:9), but they had become debased with all kinds of idol worship. Amos mocked the song of the pilgrims as they went to worship their idols, ‘*Come to Bethel and transgress*’ (4). These people loved their religious ceremony and sacrifices, but it was all so empty and vain. They had a religion without holiness, which left them comfortable with their wickedness. There is all the difference in the world between true religion and ‘religiosity’. Religiosity blinds the eyes to real spiritual need and leads millions to hell. **How real and sincere are you in your profession of Christ?**



*They do not know to do right*

The Lord called on Ashdod (a Philistine city) and on Egypt to witness the wickedness and disorder in Samaria (the northern kingdom was often called Samaria after its capital city). The word ‘palaces’ (9–11) would be better translated ‘fortresses’ or ‘strongholds’. We are presented with a scene of appalling evil in a very divided society. Those who were rich had made their fortunes by oppressing the poor, using violence and robbery (9–10). Many of them had several houses, some luxuriously appointed (15 – ‘*the winter house ... the summer house; the houses of ivory*’). The self-indulgent oppressors were not only incapable of doing what was right, but God said, ‘*they do not know to do right*’ (10).

Israel was ripe for judgment and it came within half a century the prophesying of Amos. He warned that their land would be surrounded and destroyed by an invading army (the Assyrians). The few survivors of the Assyrian invasion to escape exile would be proof that a great nation once existed just as the remains of a sheep taken from a lion would prove that there was once an animal which was no more (11–12). The northern kingdom was not restored from exile like its southern neighbour, Judah. Bethel means ‘house of God’ but its altars were dedicated to idols. God warned that he would destroy Bethel along with the luxurious houses of Israel (14–15).

We are encouraged to spend more and more on many unnecessary luxuries while the work of God suffers for lack of finance. There is such an ignorance of God’s Word that many people ‘*do not know to do right*’. Wicked practices are condoned which would have greatly shocked even unbelievers fifty years ago. There are many public figures who shamelessly flout their immoral and wicked lifestyle. Many nations are ripe for divine judgment. The worldwide recession has demonstrated that treasures on earth are never safe (Matthew 6:19–21) and can be swept away in an instant. **Amos has a solemn warning for nation and for church. Let us take heed!**

*A bruised reed he will not break*

The Lord Jesus was aware of the murderous intention of his enemies and he departed from that place. Great crowds continued to follow him and he healed them all (14–15). Matthew here quotes from the first of the ‘Servant’ prophecies from Isaiah which refer to Jesus (Isaiah 42:1–4; the others are Isaiah 49:1–9; 50:4–9; 52:13–53:12). These verses teach us that:

- God the Father chose the Lord Jesus to come to earth as a servant. ‘*Behold, my Servant whom I have chosen*’ (18). Why did the Lord Jesus humble himself and come to earth as a servant? When we give our minds to seriously ponder this question, we are confronted with the amazing love of God. Man is a rebel and our disobedience to God calls for a Saviour who is perfectly obedient to God. He delighted to do the will of God the Father (Psalm 40:8; cp. Hebrews 10:7; John 4:34). Jesus came as a servant to do the Father’s will in order to save us from our sins (cp. Romans 5:19; Philippians 2:6–8).
- God the Father delights in him (18; cp. 3:17; 17:5).
- The Holy Spirit is upon him (18; Luke 4:17–22; Acts 10:38).
- He has come to save Gentiles as well as Jews (18,21).
- He does not quarrel or rave like his enemies who stirred up the mob to cry out for his crucifixion (19; cp. Mark 15:11–14).
- He is gentle in his dealings with us. *A bruised reed he will not break, and smoking flax he will not quench* (20). Bruised reeds are useless and smouldering wicks which do not give light are of no worth. Though the world may despise us, our gracious Saviour does not cast us off. He patiently and tenderly works in our lives, healing and restoring.

The scribes and Pharisees were callous and indifferent to human need. They asked, ‘*Is it lawful?*’ (10) but never, ‘Is it kind?’ **When religion makes men callous, something is terribly wrong. Do we have a heart of compassion that comes from knowing the love of Christ in our lives?**

*The blasphemy against the Spirit will not be forgiven men*

After Jesus delivered and healed a man who was demon-possessed, blind and mute, the amazed crowds wondered whether he could be the promised Messiah (*'the Son of David'*). The Pharisees reacted to this by saying that Jesus cast out demons by the power of Satan (22–24). He responded by showing that such an accusation was foolish. Satan cannot cast out Satan! Just as a kingdom or a house divided against itself cannot stand, Satan would be powerless if he were divided against himself. The Lord Jesus is stronger than the devil and has bound him, to plunder his house and to bring deliverance to the captives (25–29). Jesus gave a very stern warning – If we are not with him, we are against him (30). We may feel satisfied that we are not as bad as many other people but the crucial issue is the way we respond to the claims of the Lord Jesus. We cannot sit on the fence! Are you following Jesus as your Lord and Saviour?

Those who persist in opposing Christ or in rejecting him, refusing to repent of their sin are in danger of blaspheming the Spirit. What is blasphemy? The word comes from the Greek noun *'blasphēmia'* meaning slander and evil speaking of someone or something that is good. There comes a time when the Holy Spirit will no longer strive with those who blaspheme him (cp. Genesis 6:3). God gives them up to their own sin and their heart becomes hardened, so that they will never repent (cp. Exodus 3:19; 4:21; Romans 1:24,26,28). Jesus said, *'The blasphemy against the Spirit will not be forgiven men'* (31).

Some very sensitive Christians endure much misery and torment wondering whether or not they have blasphemed the Holy Spirit (and Satan is ever ready to whisper his lies). The person who has blasphemed the Spirit is not troubled in such a way. **When a person is worried or anxious about committing the unpardonable sin, it is extremely unlikely that they are guilty of such a thing.** If you are troubled about this question, come to the Lord Jesus and commit your cause to him. He is kind and just. He will give you rest for your soul.

*The Lord GOD has spoken! Who can but prophesy?*

The Lord had spoken against Israel for its sins (1–2) and he goes on to challenge the people with a series of questions: *'Can two walk together, unless they be agreed?'*(3). If they are walking together, we can safely assume that it is by some prior agreement. The people of Israel were in covenant with God, binding them to him in love, faithfulness and obedience. They were guilty of breaking that agreement.

The warning of the prophet is likened to the roar of a lion indicating that there is danger ahead (4). If a lion was heard roaring in the forest, it meant that the lion has sprung upon his victim because he is silent when stalking his prey (4). A bird would not be ensnared on the ground where there was no trap for it, nor would a snare spring up from the ground when it has taken nothing (5). A trumpet blast in a city sounded an alarm of impending invasion which filled the people with fear. The words of the prophet were not only like the roar of a lion (4), but also as the sounding of a trumpet which should have filled the people with fear because of coming judgment (6). God is sovereign and he was warning the people that he would certainly punish them if they did not repent of their sin (6). *A lion has roared! Who will not fear?* (8).

J.A. Motyer reminds us that *'the task of the Old Testament prophet was to address the present in the light of the future'* (THE DAY OF THE LION, page 72). The Lord had roared like a lion because he had something to say to wayward Israel. They should fear and pay attention to the prophet (8). The Lord *reveals his secret to his servants the prophets* (7). Amos had to speak! The Word of God was burning like a fire within him. *The Lord GOD has spoken! Who can but prophesy?* (8). **Let us pray that God will raise up men today who will listen to what he has to say, and who will fearlessly declare his Word to our needy generation.**

*You only have I known of all the families of the earth*

Chapters 3 to 6 contain three discourses in which Amos sets out in greater detail the message that God had given him for Israel. Each discourse begins with the words, ‘*Hear this word*’ (3:1; 4:1; 5:1).

The Lord reminded Israel of their special relationship to him as his covenant people: ‘*You only have I known* (‘*chosen*’ – ESV) *of all the families of the earth*’ (2). He had not chosen them because they deserved to be chosen (Deuteronomy 7:6–7). He had made them his own ‘*special treasure*’ and had delivered them from oppression in Egypt to bring them into Canaan. ‘*You only ...*’ — Such amazing grace should have excited wonder, love, praise and obedience to the Lord. Great privilege brings great responsibility (Deuteronomy 7:11).

Israel’s sin was all the more serious because they had despised and spurned God. They had been unfaithful to God and had disobeyed his commandments. The Lord said, ‘*Therefore I will punish you for all your iniquities*’ (2). Ray Beeley points out that ‘there is nothing soft about the divine love; it is a holy love which demands wholehearted obedience’ (THE ROARING OF THE LION, page 46). **The Lord has chosen every Christian to be holy (1 Peter 1:2,15; 2:9)**. If we belong to the Lord, we will love him and obey his commandments (1 John 1:7; 5:3). If we are not leading a godly life, we must question our Christian profession.

Ray Beeley helpfully summarizes verses 2 and 3 (THE ROARING OF THE LION, page 18):

1. The privilege of undeserved love – ‘*You only have I known.*’
2. The pattern of united living – ‘*Can two walk together, except they be agreed?*’
3. The punishment of uncontrolled licence – ‘*Therefore I will punish you for all your iniquities.*’

*Every idle word*

The Lord Jesus knew the thoughts of the Pharisees (25) and he again warned them concerning their wicked words. Matthew Henry points out that our words reveal the state of our hearts:

- The heart is the root, the language is the fruit (33). Just as a tree is known by its fruit, our spiritual state is revealed by the words that come from our lips.
- The heart is the fountain, the words are the streams (34). Evil words are the natural product of an evil heart!
- The heart is a treasure store, the words are the things brought out of that treasury (35). The evil man brings forth evil things from his evil heart. Let us be sure that we are like the good man who brings out good things from his heart.

Our words are important! Jesus warned ‘*that for every idle word men may speak, they will give account of it in the day of judgment*’ (36). We must keep ourselves from foolish or idle talk. Moses *spoke rashly with his lips* and forfeited his right to enter Canaan (Numbers 20:10–12; Psalm 106:33). The Lord knows every word that we utter (Psalm 139:4) and all will be recalled on the day of judgment. Let us take great care and think before we speak. **Before speaking about others, we should ask ourselves, ‘Is it true?’ — ‘Is it kind?’ — ‘Is it necessary?’** Coarse joking and filthy talk should be unthinkable for any Christian (Ephesians 5:4). If we do not bridle out tongues (see James 1:26; 3:1–12), we will face shame on the day of judgment.

*If you your lips  
Would keep from slips,  
Of five things please beware —  
Of whom you speak,  
To whom you speak,  
And when, and why, and where!*

(Matthew Mercer)

*An evil and adulterous nation seeks after a sign*

The scribes and Pharisees were so blinded by their tradition and so hardened in their unbelief that they refused to accept the claims of Christ. He describes them as ‘*an evil and adulterous generation*’ (39) and ‘*this wicked generation*’ (45). Why does he use these terms to describe them? Their religion was a sham and a cloak for wickedness. They came to him appearing to be so polite, but their request for a sign was perverse and wicked (38). They had seen many miracles, but when they were unable to gainsay the evidence, they accused Jesus of being in league with the devil (22–24). He responded to their request by saying that ‘*An evil and adulterous generation seeks after a sign*’ (39). In calling them ‘*adulterous*’, he was indicating that they were unfaithful to the God they professed to serve. Many professing Christians are addicted to seeking after signs and wonders. This is not an evidence of faith, but of weakness and immaturity.

Jesus did promise a sign – that of the prophet Jonah (unlike unbelieving scholars, he accepted Jonah’s three day experience in the stomach of the great fish as historical fact). Jesus was here prophesying of his own resurrection from the dead (40) but even that failed to convince his enemies (see chapters 27:62–64; 28:11–15). The heathen of Nineveh repented at the preaching of Jonah who performed no miracles. The Queen of Sheba had travelled far to hear the wisdom of Solomon. They would be called to witness against them on the day of judgment because a greater than Jonah or Solomon was among them, but they rejected him.

Many unbelievers claim to have intellectual difficulties in believing in the gospel, but the problem is not one of intellect, but of a sinful heart. *This is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil* (John 3:19). **There are none so blind and stubborn as those who refuse to see!**

*Because they have despised the law of the LORD*

Judah and Israel may have enjoyed hearing the prophecies against their neighbours, but the prophet now turns his attention to them (4–10). Judah was not condemned for crimes against humanity but ‘*because they have despised the law of the LORD and have not kept his commandments*’ (4). The nation or individual who despises God’s Word, will not keep God’s commandments. We have seen a dreadful decline in the western world because of this sin. The spiritual vacuum is being filled by the occult such as new-age practices, spiritism, astrology and witchcraft. The phrase, ‘*Their lies*’ (4) refers to the idolatry and occult practices which took root in Judah when God’s Word was despised. False religion is a lie! However, those who delight in the Word of God and obey it are truly blessed.

The northern kingdom (Israel) was not only condemned for its idolatry, but also for oppressing the poor. The righteous and the poor were being sold into slavery and were being trampled into the dust by their oppressors (6–7). The new religion encouraged prostitution and all kinds of sexual immorality (8). God reminded the people of his mercy to their forefathers, but what had they done? Young men who had dedicated their lives to God as Nazirites (cp. Numbers 6:1–21) were being encouraged to take strong drink so breaking their vows of abstinence, and the prophets of God were silenced (11–12; cp. 7:12–17).

God was weighed down by the burden of his people’s sin (13; some translations, eg. English Standard Version, render the verse to read that it is Jehovah who is pressing down upon his people). The Lord warned that he would destroy Judah and Israel by invading armies (5,13–16). When men refuse to hear God’s Word they have no excuse when judgment comes to them. **Let the message of Amos be a warning to us all! We despise the law of the Lord at our peril. Let us search our own hearts to see if there be any such rebellion found in us.**

*I will send fire*

The Phoenicians (Tyre) shared the guilt of the Philistines for taking captives to sell as slaves to Edom. Their sin was the greater because they broke the covenant they had with Israel (9–10; probably the treaty between Hiram and Solomon – 1 Kings 5:10). Such behaviour was treacherous. King Nebuchadnezzar of Babylon conducted a long siege against Tyre some two hundred years after this prophecy (approximately 587–574 BC). Alexander the Great captured the city in 332 BC and sold 30,000 of its people into slavery.

The Edomites were descended from Jacob's twin brother, Esau. The Edomites had a history of hatred towards Israel though both nations were descended from Abraham and Isaac. Esau's anger against Jacob (Genesis 27:41) was embedded in the psyche of his descendants (11–12). Edom had not only 'cast off all pity' for his brother (Israel) but was also implicated in the crimes of the Philistines and Phoenicians through purchasing their slaves.

The Ammonites had engaged in 'ethnic cleansing' to enlarge their territory and one of their terror tactics was to rip open the pregnant women of Gilead (13).

The Moabites' crime was against the Edomites (probably after the rare occasion when Edom was on Israel's side in battle – 2 Kings chapter 3). In a spiteful act of revenge, the Moabites desecrated the grave of the king of Edom and burned his corpse (2:1). This kind of desecration is wicked in the sight of God.

How did God punish those nations? He warned each of them, '*I will not turn away its punishment ... I will send fire*' (3–4; 6–7; 9–10; 11–12; 13–14; 2:1–2). Fire here speaks of war. They must reap what they had sown. They too would be destroyed by foreign armies. *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap* (Galatians 6:7). **This is an encouragement to every child of God who suffers persecution. The Lord will surely punish their oppressors (Romans 12:19).**

*Whoever does the will of my Father in heaven is my brother*

Jesus likened the wicked generation of his day to a man who had been delivered from an unclean spirit. He had a new start and the 'house' of his life was in order. The spirit found seven other spirits more wicked than himself and they returned to enter the man making his last state worse than ever. The Jews had been privileged to hear John the Baptist and Jesus but a religious interest was not good enough. We can have religion in our lives but not Christ. Many aim to live out the ideals of Christ's teaching (eg. love for neighbour; trying to live by the Sermon on the Mount), but a form of morality without repentance and trust in Christ to save from sin falls far short of what God requires. A spiritual vacuum in our lives may lead us to take up a religion which lacks transformation through the power of our risen Lord. **We must be born again if we are to see and enter the kingdom of God (John 3:3–7).**

Why did the mother and brothers of Jesus come to speak to him? It may be that they were concerned for him and wanted to protect him from those who said, '*He is out of his mind*' (Mark 3:21,31). Jesus indicated that his disciples were his '*mother and brothers*' (46–49). He was not despising Mary, but teaching that a spiritual relationship to him is far more important than natural relationships. Some believe that Mary was a perpetual virgin and they reverence her as such. They are ignorant of Scripture. The names of some of her children are recorded in the next chapter (13:55–56).

Those who do the will of God are those who belong to him. Jesus said, '*For whoever does the will of my Father in heaven is my brother and sister and mother*' (50). Do you seek to please God? Be encouraged that however weak your faith, you are precious to Christ and he will lead you and bless you throughout your life and he will reward you in heaven (cp. 7:21; 25:20–23).

*He who hears the Word and understands it*

This chapter contains seven parables about the kingdom of God. In the parable of the sower, the crucial factor is not the seed, but the ground in which the seed is sown. **The state of the ground determines the fate of the seed.** In this parable the seed is the Word of God (19; cp. Mark 4:14). The preaching and teaching of God's Word must take first place in the work of the kingdom. If we neglect our private reading and meditation of the Bible we will be weak and unstable in our Christian life. We should also join a church where the Bible is faithfully taught.

What happens when the Word of God is preached, when it is taught or read? This precious Word falls on different types of ground ('heart'). When the Word of God comes into the heart of the 'wayside' hearer, Satan comes immediately and snatches it away from the heart (4,19). Such a person appears to be interested in the gospel when they hear God's Word, but that apparent interest dries up so soon afterwards.

The 'stony places' hearer has a shallow heart. Though there is an appearance of life, there is no depth and his profession of faith soon evaporates when trouble comes (5–6, 20–21). Such a hearer desires to have the peace and blessing of following Christ, but is shocked when trials come and he protests, 'I never thought it would be like this.' The 'thorns' hearer has a worldly heart that chokes the Word of God so that it becomes unfruitful (7, 22). Such a person lives for his possessions and pleasures rather than our wonderful Saviour. The 'good ground' hearer (8, 23) is *he who hears the word and understands it, who indeed bears fruit.*

**What kind of ground does your heart provide for the Word of God as you read it each day and hear it taught week by week?** Do you seek to understand it? If you want to bear precious spiritual fruit in your life, you must approach God's Word with a prayerful and submissive heart. – *He who has ears to hear, let him hear!* (9).

## Map to show the nations and places in the prophecy of Amos



*The LORD roars from Zion*

Historians are unable to fit a precise date for the earthquake mentioned in verse 1. The prophecy begins with dire warnings of judgment against six nations which were neighbours to Israel and Judah (1:3 to 2:3). We are often asked if God cares about the oppression, violence and cruelty in the world. He does indeed care! God is not a weak onlooker. *The LORD roars from Zion* (2; cp. 3:8). God used Amos to thunder out his message, roaring from Zion. Many who speak for the church today do not present such a God to the world. Most people imagine God to be a benign, disinterested onlooker of all that happens in this world. We must tell them that he is almighty, sovereign, merciful and just, and that he will surely punish sinners. We must tell a needy generation of the Lion of the tribe of Judah who came to our world to die as the Lamb of God to save sinners (Revelation 5:5–6).

The expression, ‘*For three transgressions ... and for four ...*’ which introduces God’s case against each of the nations is a way of saying, ‘For crime upon crime’. **Time does not erase men’s wickedness from God’s memory.** The Lord first recalls the military campaigns of the Syrian king, Hazael, which had taken place some fifty years earlier (3–6). Elisha had wept as he warned Hazael that he would be guilty of dreadful atrocities against Israel (2 Kings 8:12). Hazael’s slaughter of the Israelites in Gilead is likened to the threshing of corn where horses or mules would drag heavy wooden blocks, studded with iron teeth over heaps of corn. The straw was chopped into small pieces releasing the grain. The Syrians would perish for their wickedness and so would the Philistines who raided towns and villages, taking everyone captive to supply their thriving slave trade (6–8).

There is such a thing as ‘a just war’ but warfare may bring out the worst in some people. Those guilty of vile atrocities in wartime may manage to escape human justice, but God’s day of reckoning will come: ‘*The LORD roars.*’

*It has been given to you to know the mysteries of the kingdom*

Parables have been described as ‘earthly stories with a heavenly meaning’. After telling the parable of the sower, the Lord Jesus gave the disciples his reason for speaking in parables. Parables are not only ‘earthly stories with a heavenly meaning’, they also have a heavenly purpose, dividing the listeners. We may think that Jesus told these stories to make his message more clear to his hearers. This was not the case! It was to conceal the meaning of his message from them as a judgment from God (10–15; cp. Isaiah 6:9–10). He explained the meaning of the parables to his disciples, not to the crowds (11, 18, 36).

Jesus used these stories to reveal truth (‘*the mysteries of the kingdom of heaven*’) to those who accepted it and to conceal it from those who hardened themselves against it (10–12). Some understand the story told by the parables but fail to ‘see’ the truths that they teach. Others not only understand the stories, they also ‘see’ the spiritual truths revealed in the parables. We should thank God continually for the spiritual enlightenment that he has given to us (cp. Ephesians 4:17–18). *Blessed are your eyes for they see, and your ears for they hear* (16). Are you troubled when some who profess to follow Christ and appear to be enthusiastic Christians fall away? The parable of the sower which we considered yesterday explains the reason for spurious conversions.

We often teach children and young people the parables. They are interesting stories (eg. the story of the wise man – Matthew 7:24–27), **but we must explain and emphasise the spiritual truths conveyed by the parables.** We should pray that the Holy Spirit will open their hearts so that they may understand and receive these truths. John Blanchard rightly points out that ‘those who treat parables as no more than interesting stories will end up with nothing but interesting stories!’ (LOOK THROUGH LUKE, page 44 published by Henry E. Walter).

*Then the righteous will shine forth as the sun*

The parable of the tares among the wheat (24–30), like that of the sower, concerns a field, some seed and a crop. In the parable of the sower, the seed was all good but here there is an evil sower who sows tares among the wheat. The ‘*tares*’ are the ‘bearded darnel’ plant which attracts a fungus which is poisonous both to man and animals.

The servants see their master’s seed germinate and grow, but they also notice other plants and recognise that they are poisonous weeds. They are puzzled and alarmed because their master had sown the seed but this weed is widespread among the wheat. They tell their master about the tares in his field sown with good seed. How could such a thing happen? He informs them that an enemy is responsible for this. They ask if they should gather up the tares, but he says that they must be left alone. The roots of the wheat and the tares would have started to intertwine under the ground and the wheat would be harmed if they tried to uproot and remove the tares (29–30). They should allow them to grow together until the harvest. He will then tell his reapers to gather up the tares, bundle them up, and burn them. They would then harvest the wheat and store it in his barn.

After Jesus sent the multitudes away, the disciples asked him to explain the meaning of the parable (36). He said that he is the One who sows the good seed which represents those belonging to his kingdom. The field is the world and the enemy who sows the tares is the devil (37–39). We may wonder why God does not remove and destroy those who are hostile to the gospel but he is patient and merciful giving sinners opportunity to repent of their sin (2 Peter 3:9).

When the Lord Jesus comes again at *the end of the age*, he will purge his kingdom of *all things that offend, and those who practise lawlessness* and cast them into hell (39–42). **That will be a terrible day for those who are lost, but a glorious day for every true Christian.** *Then the righteous will shine forth as the sun in the kingdom of their Father* (43).

## AMOS

Amos prophesied during the reigns of King Uzziah of Judah and King Jeroboam II of Israel (about 760 BC). He was a herdsman and a farmer of sycamore figs (1:1; 7:14). This fig tree (cp. Luke 19:4) must not be confused with the European sycamore tree. Amos prophesied to the northern kingdom (Israel), though he was from Tekoa (about 12 miles south of Jerusalem) in Judah. Both countries were enjoying an economic boom, but things were far from well. The rich grew richer, many of them owning several houses, but the poor grew poorer (3:15) and they were oppressed by the rich (2:6–7; 4:1). Justice was perverted by bribery (5:10–12). There was plenty of religion with great feast days, but it was corrupt (4:4–5; 5:21–23; 7:10–13).

Amos thundered out warnings of judgment against the people on account of their wickedness. His prophecy ends with a ray of hope, the restoring of the kingdom of David, the coming of Messiah to reign over his people (9:11–15).

You may wonder what relevance such a prophecy has for us almost 2800 years later? It has every relevance! The similarities between society in Amos’ day and our day are quite striking and his prophecy contains vital lessons and warnings for us.

**Outline of Amos**

1. Prophecies against the neighbours of Israel and Judah – 1:1 to 2:3
2. Prophecies against Judah and Israel – 2:4–16
3. Three sermons against Israel – 3:1 to 6:14
4. Five visions of doom – 7:1 to 9:10
5. Restoration of David’s kingdom – 9:11–15

**For further reading:** I have found THE ROARING OF THE LION by Ray Beeley (Banner of Truth) and THE DAY OF THE LION by J.A. Motyer (IVP) to be helpful.



*They were offended at him*

The people of Nazareth were astonished at the wisdom of Jesus when he taught in their synagogue. They had heard of his mighty works (probably his miracles at Capernaum, some twenty miles away, cp. Luke 4:23) but they despised him. They asked, ‘*Is not this the carpenter’s son?*’ They did not understand how someone from a humble family could have such wisdom and power (53–55). He had lived a sinless and perfect life among them for thirty years, but they still rejected him. Jesus reminded them that a prophet is not accepted in his own country or by his own relatives (57); at this time his brothers did not believe in him (John 7:5). Jeremiah the prophet had also known rejection from his own family and by the people of Anathoth (Jeremiah 11:21; 12:6; 20:10).

The same mistake is made by many today who see Jesus as just a man. They refuse to accept the teaching of the Word of God that he was not Joseph’s son in a literal sense but was conceived through the Holy Spirit (1:20–23). They do not believe that he is the almighty Son of God, co-equal with the Father and the Holy Spirit (cp. Philippians 2:5–7) and that *in him dwells all the fullness of the Godhead bodily* (Colossians 2:9).

*They were offended at him* (57); this could be translated ‘they were caused to stumble because of him.’ Jesus did some mighty works at Nazareth, but not many, because of their unbelief (54, 58). Satan blinds sinful men to the greatness of the Lord Jesus (2 Corinthians 4:3–4). People are still offended by our message that Jesus humbled himself and died on the cross to save sinners. The preaching of ‘*Christ crucified*’ is a ‘*stumbling-block*’ (1 Corinthians 1:23 – same Greek word translated ‘offence’). Paul also wrote concerning ‘*the offence of the cross*’ (Galatians 5:11). We too were blind in our minds, but Christ has enlightened us (Ephesians 1:18; 4:17–18; 5:8). **We should be eternally grateful for all that he has done for us!**

*When it is grown it is greater than the herbs and becomes a tree*

The Lord Jesus explained the parables of the Sower and of the Wheat and the Tares, but he does not explain the meaning of the remaining parables in Matthew chapter 13.

J.C. Ryle observes that the parable of the mustard seed (30–32) illustrates ‘the progress of the kingdom of heaven in the world’. The mustard seed is very small but it grows into a tree which is able to shelter birds in the shade of its branches: *But when it is grown it is greater than the herbs and becomes a tree.* We may be disheartened that our churches are small and that God’s kingdom sees very little increase around us. Many churches are closing down and the message of the gospel is despised. Can it be that the kingdom of heaven is really growing like the mustard seed? The answer is that the church is rapidly growing in many parts of the world, even if it appears to be in decline in the western world. **Let us remain faithful to God’s Word and never compromise his truth in order to attain apparent growth.** There are setbacks and difficulties in gospel work but we must persevere. *We shall reap if we do not lose heart* (Galatians 6:9).

The parable of the leaven (33) shows ‘the progress of the gospel in the heart of a believer’ (Ryle). A woman has three measures of flour (possibly 25 kgs or 56 lbs). She puts a little leaven (yeast) in with the flour and this causes all the dough to rise. Eventually, all the dough has risen. When a work of grace begins in the human heart, it is never static. Little by little, it influences all aspects of the believer’s life as he grows in the grace and knowledge of the Lord Jesus Christ and sin is forsaken. The Holy Spirit whom God gives us at conversion, brings precious fruit that grows like the yeast in the dough. – *Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.* (Galatians 5:22–23). This is godliness which results in a radiant life for the Lord Jesus. **Is this apparent in your life?**

*He goes and sells all that he has*

The Lord Jesus spoke the first four parables recorded in this chapter to the multitudes (2–3). After he sent the crowds away, he explained the meaning of the parable of the tares among wheat to his disciples and told them three more parables (36). In the next two parables the Lord Jesus likens the kingdom of heaven to treasure hidden in a field and to a very precious pearl (44–45). Both parables are similar in that both men find something of immense value that they must have, whatever the cost. Spurgeon takes the view that the man seeking beautiful pearls represents Christ and that the pearl of great price is the church, the Lord Jesus giving all to purchase us. I take the view that the man is the seeker and Christ is the pearl of great price (this is the view held by John Trapp, Matthew Henry, J.C. Ryle and William Hendriksen).

A man was digging in a field when he unexpectedly found treasure in the ground. He hides it and gladly *he sells all that he has* so that he could purchase the field and claim ownership of the treasure (44). The next parable tells of a merchant who was a seeker after beautiful pearls; at last he found an outstanding pearl and he was so determined to have it that he also sold all that he had and bought it (45–46).

The message of both parables is that the blessings of belonging to the kingdom of heaven are priceless and bring great peace and satisfaction. Christ our King is wonderful and precious in his person and no price is too great to pay to gain him (cp. Philippians 3:8–9). Think about some of the blessings that we have as Christians: we know forgiveness of sin through the Lord Jesus Christ and peace with God; we have the help of the Holy Spirit day by day and we enjoy fellowship with God; we have the privilege of prayer; we have eternal life and wonderful blessings in the world to come.

We should value our salvation more than anything else in all the world; We cannot purchase it but there is a price to pay for discipleship. We have to deny ourselves and take up our cross daily to follow Christ (Luke 9:23–25). **Is the Lord Jesus precious to you?**

*Have you understood all these things?*

In the parable of the dragnet (47–50), the Lord Jesus describes a scene which would be very familiar to his disciples, especially to those who were fishermen. Those Galilean fishermen would trawl a large net through the water, gathering up all kinds of fish. When the catch was landed, the fishermen and perhaps other members of their families would sit down on the beach. There, they would sort through the fish, separating the edible from any creatures that they knew could not be eaten or sold. The rejected fish were discarded. Jesus said that the kingdom of heaven was like this.

The parable of the dragnet (47–50) is similar to that of the tares sown among the wheat in its meaning. Both parables contain a solemn warning concerning the end of those who do not obey the gospel. At the end of the age, the angels will separate the wicked from the righteous and cast them into hell. Jesus said, *‘There will be wailing and gnashing of teeth’* (49–50; cp. verses 40–42). Many people admire the Lord Jesus as a great Teacher, but they do not believe or obey him. He often spoke of the peril of being outside of his kingdom and of judgment and hell. The Gospel of Matthew contains some of these warnings (eg., 5:29–30; 7:21–23; 16:26; 18:8–9; 25:41–46)

Jesus asked his disciples, *‘Have you understood all these things?’* (51). He wanted them to be sure that they had understood his warning and that they had taken it to heart; it would affect the way they served him and preached. We need to understand that not everyone will go to heaven and that many will go to hell. We are in great peril if we are complacent about our own spiritual state. Jesus urges us to be prepared for the day of separation when he comes again, *‘You also be ready, for the Son of Man is coming at an hour when you do not expect him’* (24:44). **Are you ready?**