



## [Amos 5:1-6](#)

(1) Hear this word which I take up against you, even a lamentation, O house of Israel. (2) The virgin of Israel has fallen; she shall rise no more; she lies forsaken on her land. There is none to raise her up, (3) For thus says the Lord GOD, "The city that went out *by* a thousand shall leave a hundred, and that which went out *by* a hundred shall have ten left in the house of Israel," (4) For thus says the LORD to the house of Israel, "Seek Me, and you shall live. (5) But do not seek Bethel, nor enter into Gilgal, and do not pass to Beersheba; for Gilgal shall surely go into exile, and Bethel shall come to nothing. (6) Seek the LORD and you shall live, lest He break out like a fire *on* the house of Joseph and devour it, and there be none to quench it in Bethel—

## [Amos 5:8-9](#)

(8) Seek Him Who created the Pleiades and Orion, and Who turned the deep darkness into the morning, and Him Who darkened the day *into* night. Seek Him Who calls for the waters of the sea, and pours them out on the face of the earth—the LORD *is* His name, (9) Who causes destruction to flash out against the strong, and destruction against the fortress.

## [Amos 5:14-15](#)

(14) Seek good and not evil, that you may live; and so the LORD, the God of hosts, shall be with you, as you have spoken. (15) Hate the evil, and love the good, and establish judgment in the gate. It may be that the LORD God of hosts will be gracious *to* the remnant of Joseph.

*A Faithful Version*

Note something of considerable importance to church members: Both Isaiah and Amos addressed their counsel to people who had already made a covenant with [God](#). Why? Because these Israelites were in serious spiritual trouble within the relationship that the

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covenant created. These are stern exhortations for them to get on the ball.

A second but not readily apparent reason why these warnings are important to us is that seeking after God truly does not begin until after He reveals Himself to us and we make the covenant with Him. Many do not realize that [seeking God](#) is the main occupation for a Christian during the sanctification process. Amos is clear regarding this.

God warns how devastating the coming perilous times will be, then He counsels us to seek the help of One far greater - our Creator and Ruler. Finally, He urges us to turn our everyday conduct to seeking to do good, showing care for God and His people.

Amos is not charging the Israelites to seek God in order to find Him because, at the very least, they were acquainted with Him, having already made the covenant with Him. However, that He charges them with seeking Him reveals that despite making the covenant, what they knew about Him had not been translated into everyday living or being like Him. This indicates that they were just drifting along with the times.

Four times in Amos 5, he urges them to seek God, and two of those times, he adds, "that you may live." This thought ties directly into [John 17:3](#), which indicates that, more than being just endless existence, [eternal life](#) is a quality of life. As we proceed, we will see that they were being exhorted to seek God because, despite having made the covenant, they had stopped seeking Him, and the effect of stopping was their poor spiritual condition and subsequently, their imminent destruction at the hand of the Assyrians.

— John W. Ritenbaugh

**To learn more, see:**

**[Seeking God \(Part One\): Our Biggest Problem](#)**

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