

“The Book of Amos” Sermon 2 of 2

Part 1: The Purpose--A Warning of Retribution

- The meaning of Scripture is always defined by what it meant to the original audience.
- Modern “Social Justice Warriors” have hijacked the book of Amos to defend Critical Theory (See Amos 5:24).

The definition of “justice” (Merriam-Webster) *the maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments.* The definition of “just”: *Conforming to a standard of correctness; lawful; acting or conforming to what is morally upright and good*

The definition of “social justice” (Wikipedia) *the relation of balance between individuals and society measured by comparing distribution of wealth differences, from personal liberties to fair privilege opportunities; (United Nations) “Social justice may be broadly understood as the fair and compassionate distribution of the fruits of economic growth.” **But what is the definition of fair?***

- The chief accusation in Amos: Lack of true worship. The chief evidence: Unrighteousness & injustice.
- In order for there to be unrighteousness and injustice there must be objective standards or laws we use to determine if something is righteous and just.
- Postmodern secular philosophy stripped society of the foundational ideas of objective truth and objective standards of morality, replacing them with relativism and perception as reality.
- Now the postmodernists are accusing the very foundations of Judeo-Christian Western civilization as being unjust, except they have dispensed with any objective standard of justice with which to judge Western civilization. They claim that unequal outcomes are proof of “systemic racism”.
- In Amos, God uses his objective standards of justice (the Law written on the heart) to judge the nations and (the Mosaic Law) to judge Israel. Amos warns the nation of retribution, calls the people to repentance, and promises future restoration.
- Ch 1: Judgment on the other Nations; Ch 2: Judgment on Moab, Judah and Israel
The transcendent message: Justice results from a heart that loves God. God-honoring social policy will only come from hearts that worship God. (Through the Gospel)

Part 2: The Poetry--A Call to Repentance

- 1/3 of the Old Testament is poetry. Only two of the prophetic books do not include poetry.
- God has designed us to appreciate poetry. It causes us to think deeply and helps us to memorize.
Poetic Devices: *Parallelism of lines* 2:4; 2:6-8; *Irony* 2:9-12; *Inclusio* 4:1-2; *Sarcasm* 4:4-5; *Parallelism of sections* 4:6-4:13

The Heart of the Book

Chiasm 5:1-3 Lament

4-6 Admonition

7 Accusation

8a Hymn

8b "The LORD is His name"

9 Hymn

10-12 Accusation

13-15 Admonition

16-20 Lament

- *Word Play* 7:7-8 "Plumb Line" = "I"; 8:1-2 "Summer" = "End"

Metaphor 8:11 "Famine in the Land"

Part 3: Prophecy--A Promise for Restoration

- Prophecy is not just predicting the future. In its general sense it means to declare the truth. However, the predictive nature of prophecy can be very confusing because there is often a near fulfillment a far fulfillment.

- God promises restoration in 9:11-15, but which restoration is he talking about?

- Israel was conquered by Assyria in 722 BC. Judah was conquered

- by Babylon in 607 BC and the temple was destroyed. Israel returned in 537 BC and rebuilt the temple.

- After Pentecost, Gentiles were grafted into the Kingdom

(see Acts 15:16-18)

The second temple was destroyed by the Romans in 70 AD and

the Jews were scattered. They returned to their homeland in 1948. The utensils for the temple have been remade. Is the "far" fulfillment of Amos going to happen in the Millennial Kingdom when the temple is rebuilt again?

Application:

Nations are made of cities, made of churches, made of families, made of parents, made of individual hearts. To

reform a nation, repentance must happen one heart at a time. We will continue to preach the

Gospel and make disciples of the individuals of LWF in order to glorify God through marriages, families, the church, the community, the

country, and the nations. We must not replace the Gospel with the

social gospel. God-honoring social policy flows from hearts

transformed by the Gospel of Jesus Christ.