

THE PROPHET OF JUSTICE, PART 2

Amos 3:9-9:15

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This morning we looked at the Book of Amos. Introduction, the first sermon. Then the second sermon he preached, “Moral and Spiritual Collapse,” which precede an invasion (3:9 through 6:14). Then a final sermon, “Visions of Judgment,” some seven visions Amos has regarding the nation of Israel (7:1 through 9:10). Then, finally, there is an epilogue, a prophetic word which looks forward to the distant future (9:11–15).

In review, just a moment, the lion’s roar, we indicated that Amos associated the lion roaring with God roaring in judgment against Israel. C. S. Lewis used one of the chief characters in *The Chronicles of Narnia*, Aslan the lion, the great lion who is the God-figure within *The Chronicles of Narnia*. He has one of the most fascinating moments of his God-figure, Aslan the lion, bringing Narnia into existence by a sound which is proceeding from Aslan the lion, you’ll get an idea perhaps of what is meant by God speaking. Although Amos speaks of God giving His voice in judgment and creating conditions through His voice, we see a comparison against that with the lion’s creative word. The voice of God speaking things that are not into existence is the same voice, which the prophetic word is declaring to us is the voice which brings to an end the existence of things which He has created.

I. Moral and spiritual collapse precede invasion.

Amos, thus, in his second sermon at Bethel, brings us to the idea of the moral and spiritual collapse of the nation of Israel which would precede invasion. Amos, in fact, is prophesying some four decades before the invasion will actually occur. In this particular section of the Book of Amos, which goes from 3:9 to 6:14, we see that it is also set off in brackets. In 3:11 we see

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Amos saying an adversary shall surround the land. And he closes it in 6:14 by saying, “I will stir up a nation against you” (NIV). Amos shows in this particular segment of the book how God will accomplish His judgment, and he probes the reasons for God’s anger. In this section on the moral and spiritual conditions which precede the invasion, Amos does essentially three things: He diagnoses the sins of society (3:9 to 4:13), he shows the remedy which has been refused by Israel (chapter 5), and he gives a certain conclusion to the whole matter (6:1–14). We look briefly at each of these themes.

A. His diagnosis of his society is basically twofold. His society is a society without justice, and in his society there is religion without spirituality—the two fundamental ills that bother him and bother the world today. A society without justice, as probed by Amos in 3:9 through 4:3, he indicates that in that society God will bring an end to those who think that might makes right. Thus in 3:9–12 he showed that the violence and oppression which is in Israel will be brought to a definite end. In fact, he summons the enemies of Israel, Assyria and Egypt, to watch from the mountains of the land the destruction of the nation. A real stick in the rib to Israel to say, “You are so ungodly that even the most ungodly nations will gather to watch your doom.”

Also he indicates in this section that God will bring an end to the idea that religion and money buy security (verses 13–15). Israel expected that in the day of adversity it could simply grab hold of the horns of the altar. That was its religious “rabbit’s foot,” so to speak. The “horns” were the hooks on which the meat was hung to be sacrificed. When a person was in trouble for having committed some crime, whether it was an Israelite altar or even an altar dedicated to pagan deities, there was appointed that if a person sued for mercy he could grab hold of the horns of the altar. Particularly in pagan religions, if he grabbed hold of the horns of the altar, that was a sanctuary and safe place. With Israel’s worship God ordained that the guilty person could not

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simply escape judgment if he grabbed hold of the horns of the altar. If he were guilty he had to pay the punishment. But the requirements were not quite as strict in other religions of the time. And to “grab hold of the horns of the altar” was meant to have a place of safety when you are guilty.

Amos declares of his society that God will cut the horns of the altars off so there is no place to grab hold of at all. Religion is no security in and of itself. He also indicates that money, which many people think provides security, will also be brought to an end. The opulence of this period is no more fittingly seen than in verse 15 about the winter house and the summer house and the houses of ivory and the great houses coming to an end.

Then in verses 1–3 he describes the end of opulent living which has occurred at the expense of others. In a classic putdown he calls the high elitist female society of the capital city of Samaria a bunch of cows. He describes them in 4:1 as cows of Bashan and then goes on to reflect how in their high society they oppress the poor, oppress the needy, and they sic their husbands on, saying to their husbands, in effect, “Earn more so we can enjoy more!” Not reckoning with the fact that their pushing of their husbands into injustice is fueling the anger of God. Therefore those who have been high and dainty in their lifestyle and ignore the needs of the oppressed will be led off with hooks in their mouths into judgment.

B. Amos in this section, also in the diagnosis of the ills of society, talks about religion without spirituality. He decries religious formalism in verses 4 and 5, knowing that the places—the religious centers of Israel—are Bethel and Gilgal, ancient places where Israel in times past had really walked with God. Bethel was where Abraham had build an altar upon coming into Palestine. It was where Jacob had met God and seen the vision of the ladder. It was where the ark of the covenant was kept when Israel was in the land. It was a place where Samuel visited

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annually. Gilgal, which was located between Jericho and the Jordan River, was the base of operations for Israel when it entered into the Promised Land under Joshua. It was there at Gilgal that the wilderness generation was circumcised in covenant to the Lord. It was at Gilgal also that manna had ceased and the forty-year supply of heavenly food came to an end. But these sacred places had now been adulterated by false worship and by golden calves. It is a heartrending thing to see that places and doctrines and truths which were sacred to one generation become possibly to another generation away from God only a place of sacrilege. Such sorrow Amos is confounded with. That these ancient places should now be simply sites of religious formalism. So excess of religious observances which have no inward meaning.

If ever we are warned against the performance of spiritual obligations without the inner vitalizing Spirit of God, it is in Amos. For him the sacrifices and the tithes and the offerings are a reproach. In fact, he notes the abundance of Israel's religiosity and formal worship. It was required in the Pentateuch that farmers need only present their tithes very three years. But the religious excess was such that tithes were presented every three days. It was necessary, as we see in the Book of Samuel, to only present offerings once a year. But the religious ones presented their offerings every morning and published them—they let people know what they were giving. A phenomenon which has not escaped our times today nor even charismatic circles—recognition for giving. Such is the condition of which Amos cannot approve, for it smacks simply of outward self-pleasing and outward self-promoting devices.

He indicates also in this section of religion without spirituality that God's speaking to them has been devoid of response. Thus, he says in verse 6, in order to correct them from the error of their ways God sent famine which is represented poetically as "cleanness of teeth" (NKJV). But they did not return or hear his call.

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He also sent a drought (verses 7-8). But that produced no godly results. He also sent a plague upon vegetation (verse 9). Yet that produced no godly results. He sent pestilence upon things living (4:10) but that produced no godly results. Then God himself moved in direct judgment against the land, but again that produced no godly results. We see a formal type of spirituality which does not look for the hand of God in the events of life. Therefore there is the inevitable confrontation because of religion without spirituality. God himself will prepare to meet Israel. We find a key verse of Amos, a verse we see in highway markers and signs: “Prepare to meet your God.” Amos says of God that God will not be put off by a show of religion or by endlessly ignoring His warnings. God is sovereign over things visible (verse 13). The things visible are the mountains. He is sovereign over things invisible, the wind. He is sovereign over things rational, the mind of man. He has executive control over all of His creation so that there is no place beyond His reach. Even the heights are beneath His feet. Thus it is said, “He treads on the heights of the earth” (verse 13). As tall as the heights seem to the eye of man, yet they are beneath the feet of God. He is the Lord of hosts possessing every conceivable power.

C. The diagnosis then has been laid. In chapter 5 Amos goes on to talk about the remedy which God has offered and which has been refused. This section is kicked off by a lament (verses 1–3) where Amos indicates there are two things that cannot happen for Israel once God moves in judgment. One thing that happens is that Israel itself will not have the strength to come back. Secondly, no one will have the strength to raise her back up. Once it has been scattered, it will be scattered.

We see the devastating nature of this prophecy in the fact that in Jesus’ time there was the region of Samaria, the half-breed theological and racial remains of this kingdom, which the prophet Amos prophesied against. A people who literally were no more. They will be forsaken, and there

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will be none to raise her up. There is a call to reformation as a part of this remedy. But in this call there is continued refusal.

The first call is a spiritual reformation (verses 4–13). The next call is a moral reformation (verses 14–20). I want to spend most of our time in chapter 7. There is even a call for religious reformation. A reformation of religious observances (5:21–27) where God says, in effect, “I’m fed up with your meetings. I’m fed up with your sacrifices. I’m fed up with your music. I demand righteousness and I demand a moral response. If I don’t get it, you will be turned over to other gods.” In an insightful word (5:26) Amos says, “You shall take up Sikkuth your king and Chiun, your images, which you made for yourselves.”

Understanding the nature of these gods is helpful to get at the nature of what Amos was saying. It was an ancient practice to practice processions with the gods. The idols were carried around in a procession. Wherever the procession started from, that’s where it would end. It so happens that Sikkuth was the Assyrian god of war who was identified with the planet Saturn, which also would be called Chiun. Therefore Israel was taking up Assyrian gods. So let it go where these gods are going. Israel will wind up in captivity to Assyria. Your religious procession will return to its base.

What a moral truth that is for things today. That what you serve will lead you to whatever you’re serving. If you’re following a particular path that is away from God, it will lead you in the direction of captivity and bondage. The conclusion in this section of collapse of the nation—the moral and spiritual collapse which precedes invasion—is that self-confidence and self-exaltation of the people come to an end (6:1–7). Amos says the first of society will be the first to go into captivity. Again he’s using a play on words—the notable men of the nations to whom the house of Israel come, all you chief people, who lie upon beds of ivory. Woe to those. Stretch

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themselves upon couches—eating positions. Eat lambs from their flocks and calves from their stalls, who sing idle songs, drink wine in bowls and anoint themselves with the finest oils.

What he is saying about his society is, here is a society that puts a premium on luscious food, music, excessive drink and cosmetics. The anointing of oneself. But in its desire to be the first in enjoyment of comfort it is going to be the first to go into exile. He indicates, as a comparison in verses 8–14, the Lord's estimate of Israel. The Lord abhors Israel (verse 8). The Lord is alienated from Israel (verses 9-10). The time is going to come when the nation is going to be invaded. A man's house is going to have devastation. When he is bringing out the bones of those who remain in his house and someone cries out, "Is there still anyone with you?" he shall say, "No, hush. We must not mention the name of the LORD."

What Amos is saying is that the time will come when people will be afraid to speak the name of God for they will know that however they speak it God will not answer them. It will be alienation in the extreme degree. God will put enmity between himself and Israel. For the moment, as Amos reviews the foreign policy of Israel, he is looking at recent military victories that have been won. Insignificant victories which Israel thought were really super. In actual fact Amos is saying these victories are not going to spare you the judgment of God at all. They are very small. Again a prophetic play on words Amos is saying your greatest achievements are great nothings.

II. God will bring judgment.

In chapter 7 he changes voice and perhaps rises to preach another sermon, his sermon on the moral collapse having culminated showing that judgment is inevitable. In the vision of God's judgment—7:1 through 9:10—Amos spins off five different visions which he has on the coming

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judgment of God upon the land. Here he is exercising his true capacity as a prophet to see. One definition of a prophet is a seer, one who has visions of what God is going to accomplish.

His first vision is a vision of locusts (verses 1–3). They would devour the land. Strikingly however this vision does not have a culmination. When Amos sees the vision he prays that God will spare the land from the locust plague, and therefore, it is said, God repented. Or the Lord repented. That is, the Lord allowed the prayer of intervention to alter His course of judgment. This is a common prophetic theme, that if the people of God will repent then the Lord will stay the judgment which He has promised.

Amos then sees a second vision, a vision of fire devouring the land (verses 4–6). Again, when he sees this devastation coming upon the land he is moved to pray that God would spare the land from judgment. Again God answers the prayer, and the land is spared from that judgment.

The third vision which Amos sees is the vision of a plumb line. If you're not in construction you may have a difficult time understanding what a plumb line is. It's a device which you hang over the edge of a building, and it's a line. As you're building up, you're building the wall so it is even with the line. So the building rises cleanly and perpendicularly from the land. It's a straight line. The vision that Amos sees is the Lord is holding a plumb line to Israel. What he is really measuring is whether the nation of Israel has built according to the Law, the line, the plumb line which He has given for it. Instead, God is finding the building very crooked and very out of line. Therefore there is no staying of God's judgment this time, no prayer of intervention. God has tested Israel in His sieve of history and found the nation wanting.

There comes as an interruption between the visions (there are five in all—locusts, fire, plumb line, a basket of summer fruit, and a smiting of the sanctuary). In between the third and the fourth vision there is what is called an historical interlude. Amos backs off momentarily to talk

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about the intensity that his message is creating in regard to opposition in the land. There is a person who opposes him—a priest who is the king’s own chaplain. He brings a false report about Amos.

This morning I indicated that Amos is representative of the charismatic and Amaziah a representative of the ecclesiastic. These are technical terms. I want to use the word “charismatic” not to describe a modern-day charismatic but to use it in a biblical sense of one who speaks simply because God has anointed him to speak. A charismatic is one who has been endowed with the gift of God. In this case it was the gift of prophecy. But against Amos stood Amaziah, the ecclesiastic. The person who owed his position to the choice of someone else and who therefore was reportable to someone else. The one who had the party line, who preached the “correct doctrine” as interpreted by the king and the establishment.

These two persons now converge. Amaziah meets Amos at Bethel. He first of all distorts what Amos has been saying by indicating that Amos has been conspiring against the king and indeed has prophesied that Jeroboam would die by the sword. We can look through the prophecy of Amos and find these words are false. It is the deliberate intention of the ecclesiastic, the person who owes not his allegiance to God but to the church establishment, to distort the message of the true prophet and say something else against him. Even as there have been those within the history of the Church who have refused revival and spiritual movement, which have arisen and said, “That’s of the devil.” A kind of deliberate distortion which is picturesque of the ecclesiastic response. He assassinates Amos’ character by saying in verse 12, “Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there” (NIV). What he’s saying in between the lines is if you want to earn a living by prophesying, don’t prophesy here, go back to Judah where they’ll pay you bread to prophesy. Don’t con these people into

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supporting you. Yet Amos has said nothing about deriving his support from the persons he is ministering to.

The assassination of character is followed by a direct forbidding of Amos to say anything more. Never prophesy again at Bethel, for it is the king's sanctuary. It is a temple of the kingdom. Get out of here. We can't stand to hear what you're saying. We must ignore truth.

Amos, the charismatic, responds. He indicates to Amaziah that he does not have the natural capacity for a prophet. Thus he indicates, "I was neither a prophet nor a prophet's son" (verse 14, NIV). That is his way of saying, "I wasn't trained to be a prophet. I'm not a prophet by inclination. I am simply here because God has called me." He indicates further in verse 15 that he is not there by personal choice. Rather he has been summoned to preach a word against Israel. That word against Israel turns into a personal word against Amaziah. He promises that Amaziah, because he resisted the Word of God, will experience degradation. His wife will be a harlot in that city. His sons and daughters will fall by the sword. He promises bereavement and he promises that Amaziah will die in exile. In an unclean land.

It does not pay to resist the voice of God. In our individual lives we will find that there are continually two voices coming at us. The voice that is representative of the Amaziah-like voice which is against the Spirit of God. A voice, which is saying don't really become radical in your faith. Don't really give yourself to God. Just do your own thing, go the way that's popular, the way the people and masses are going, the general way.

Then there's the voice of God, the clear conviction of God which is saying to you, "Here is the way, walk in it." Know the certainty of your faith by the direction of the voice you're listening to—the voice of the masses or the voice of God.

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Amos continues with his descriptions of visions of judgment. He next comes to a basket of summer fruit which he sees (8:1-2). “‘What do you see, Amos?’ [God] asked. ‘A basket of ripe [or, “summer”] fruit,’ I answered.”

What is significant about this? A basket of summer fruit is a basket that is really ripe. If you’ve ever been around really ripe tomatoes, what’s the next stage if you don’t eat them? Or bananas that go ripe and you don’t eat them? Israel, as Amos sees the vision, is indeed a basket of summer fruit. It has been picked and rottenness is ahead of it. Therefore Amos says the songs of the temple shall become wailing. The dead bodies shall be many and there shall be silence in every place where they are cast out.

He goes on to indicate that in this, Israel being ripe for judgment, it is ripe because of the greed of the rich and the oppressions of the poor. The rich are so greedy that when the new moon comes up, which is to be a day of religious observance, they cannot wait until it is over saying, “‘When can we sell grain?’” As for the Sabbath, they cannot wait for it to be over so that they can offer wheat for sale and make the balances tricky or deceitful.

In all the archaeological excavations done of the biblical period of the Old Testament, there is yet one excavation to show two weights of the same weight. Practicing imbalance in weight was an extremely common practice. It was a way of deceit. Therefore again there is that mention of buying the poor for silver and the needy for a pair of sandals. Israel will be punished for this.

And one of the marks will be the fact that it will be sent into exile. And in that day it will have a famine for the Word of God (verses 11–12): “‘The days are coming,’ declares the Sovereign LORD, ‘when I will send a famine through the land—not a famine of food or a thirst for water, but a famine of hearing the words of the LORD. Men will stagger from sea to sea and wander from north to east, searching for the word of the LORD, but they will not find it’” (NIV).

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What Amos is saying is simply that when persons, when they are in prosperity, if they neglect, ignore or deride God's spokesmen and God's Word, will in days of suffering be searching frantically for someone to speak to them God's Word and shall not find it. The famine for the Word is still a famine in Israel today. An inability to find within the Scripture the living God whose voice speaks through them.

Amos' fifth and last vision is the smiting of the sanctuary, this pagan altar that Israel had built at Bethel. He sees the Lord as smiting the capitals. The capitals would be the head of the pillars which support the altar, or the sanctuary, which was built there. He indicated that when God smote this place that there would be impossibility of escape. The people thought they could go to the place of the dead, *Sheol*, to escape, and they'd find God to be there. If they felt that they could climb up to heaven, they would find that God would be there. If they felt that they could hide themselves on the mountain, Carmel, God would find them there.

Then Amos goes into the mythology of the period, which held that at the very bottom of the sea there was a serpent which was beyond the reach of God. A leviathan. If anybody went down there they were outside God's reach. Amos says if you go down to the bottom of the sea, even where the serpent or the leviathan is, God's judgment will be executed there. If you go into exile, God's judgment will be executed there as well. For God has power to judge. Power in creation and power within history. God will effect His judgment, certain and total.

When we read Amos I think we have to read with a certain measure of what I would call historical respect and awe. Here are words which all came to pass in a devastating way with a people which numbered in the hundreds of thousands being carried away into exile and captivity. An exile which was needless, as are our sins and the punishment of those sins really needless. The exile in the Old Testament, when we overlay it against New Testament spiritual truth, I think

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represents eternal judgment. There is no necessity of experiencing the eternal judgment of God. There is no necessity for being outside of God's loving care for eternity. God has given us His provision to cling to and to hold to. But just as His law is inexorable and judgment will ultimately come within history to Israel, so God's judgment is inexorable within the distance of eternity. Just as it is certain that Israel suffered the incurring of God's wrath and was judged in 722 B.C. by the Assyrians, so it is certain that if we spurn the voice of God we ourselves will stand in under His judgment.

III. There are promises beyond the judgment.

All of the Book of Amos has been a book of judgment and an outpouring of the subject of God's wrath for the moral and spiritual transgressions of the people. But in 9:11–15 he jumps to a distant day. Where there is a prophetic word as a promise for the nation in which Amos promises three things: David's booth would be restored, Edom and the nations would be possessed by Israel, and there would be secure prosperity. What does he mean when he says "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be" (verse 11, NIV)? He is talking to a people who had broken off from the royal rule of David's house. He's talking to a people whose dynasty now did not include the royal dynasty of David, but had kings which were different from David's line, who in all practical effect had left the government of David. Amos leaps into the period of time past the judgment and says the time will come when David's booth—that outdoors kind of shelter, that lean-to which has fallen down—will be restored and it will be rebuilt as in the days of old. I would submit to you that the fulfillment of that prophecy began when Jesus of Nazareth came in the flesh and began to possess that kingdom which had been promised David. Possess it fully in His earthly ministry in the spiritual sense and in the age to come will possess it fully in the material sense. So here is a

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prophecy which is yet to fully be fulfilled and come to pass. When the Lord himself, who is the only legitimate heir who can claim He is from David, will reign and rule.

Does it ever strike you as you look at the genealogies in the New Testament—Matthew and Luke—that there is a purpose for them? The genealogies show Jesus linked with David. Because He has that lineage link with David, He is entitled, He is the heir, to sit on the throne. It would be impossible if you look at modern Jewry today to find a descendant of David. Who in the world can come before humanity and say, “I have the genealogical records for the last 2,000 years and they show that I am a descendant of King David and therefore I have a right to rule on the throne of David”? It’s absolutely impossible. The records are gone. As early as 70 A.D. when Jerusalem was sacked and burned by the Romans the genealogical records were lost. What Jew is there today that can prove, “I am descended from David, therefore I can sit on the throne”? That’s why today Israel has a prime minister, a parliament. It does not have a monarchy. It does not have a king. There is no longer a line of succession. How then can this prophecy come to pass except through Jesus whose lineage is from David and who will raise up David’s house? Not only that, Amos prophesies that Edom and the nations will be possessed by Israel. Edom is selected for special reference because it represents all the enemies of Israel’s long history. It was the enemy which refused to allow Israel to pass through its land in the wilderness. Typically and prophetically it represented enmity toward the household of God and the people of God. Therefore Edom and all the nations which were against God shall be possessed by God. And the nation which belongs to God will be raised up and take their possessions as its own.

In verses 13–15 the Lord goes on to indicate that there will come a time of unparalleled prosperity. It is possible to spiritualize this and say that when we come to Jesus Christ we have unparalleled inward spiritual prosperity. I think, in looking for the fulfillment of this prophecy,

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we err if we simply look for a spiritual fulfillment. It appears to point to a time yet to come when the Lord has returned from heaven and Israel has been grafted back into the purpose of God within history. And the nation again becomes ruled personally by David's house in the person of our Lord Jesus Christ. The prosperity of the land will be unparalleled. This is why, as we look at Israel in the world scene today, we recognize that this tiny land has a purpose in God's history. When the Lord returns, Israel's economic prosperity will go hand in hand with its spiritual prosperity. Something that has never happened before in its history will happen now through the hand of God.

IV. Past prophecies apply to us today.

Again, we want to take all of this lengthy and rather bulky section of teaching, now that we've tried to look at it exegetically and historically, and apply it to our lives. What is God seeking to say to us through this part of His Word? Four things come to me as I look at this passage.

A. The first is this: Is there a recent experience in my life through which God has been speaking to me and I have ignored His speaking in that experience? We've seen in Amos that time after time God sought to speak to Israel and they simply ignored His speaking. Particularly, He spoke to them in regard to natural calamity and reverses. As you look at your life, is there an experience which you have recently had through which God is seeking to do something in your life but you're ignoring it, putting it off, resisting it? Continuing in your same rebellious antagonistic spirit toward God and others? God is saying, "I'm speaking to you, I want to get through to you, will you allow Me to get through and shape and change your life?"

B. The second application which I see from Amos is simply this: Is there any area of my life which God has repeatedly spoken to me about and I have still stubbornly refused to hear Him and continued in disobedience toward Him? God spoke to Israel about its sin not once, but time

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after time after time. And only after continued repeated stubbornness toward God did God intervene in judgment. So the ancient Word of God becomes a living Word as we look at it in this moment. To look within the depths of my heart to something I'm clinging to and I say, "No matter what, I will not let go. I'll have my way!" God is speaking to you afresh tonight to yield to Him in that very area of life which you hold and which you refuse to give in. He wants to plant His flag of conquest in the center of your rebellious heart that you may respond to Him and know Him in truth.

C. Another thing which I think Amos is saying is he is asking us how we feel about the Day of the Lord. For Amos in one of the chapters we looked at this evening, several of the chapters, he notes that the Day of the Lord for Israel has been thought to be a time of great blessing for it. But he is saying, not at all. If you are unprepared to meet God, the Day of the Lord is going to be a time of great judgment. When I think about the Lord's return, how do I feel about that return? Do I get tensed up with apprehension? Do I really know deep in my heart that if the Lord returned there really is granite in my shoes? That I would not go up to meet Him?

I really believe that you know, every one of us in this room knows, if you could visualize it for a moment, if the Lord were to return this evening what is your walk with the Lord? Are you justified by His grace? Are you ready to meet Him? Are your sins forgiven? Are they confessed? How do you feel about the forthcoming Day of the Lord? When the Lord returns in visible righteousness to reign on earth?

D. Then a last thing which comes to me from this Scripture is, are my spiritual eyes open to see God's work in the common occurrences of life? Amos took something as common as a plumb line or a basket of summer fruit and saw in it the working of God. Life is full of windows through which we see the nature of God. Daily experiences which we have. Experiences with our

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friends, with our children. Incidences we go through. Things which we read which are alive with God if we would but open our eyes to see them. The Lord wants us to see many a place that is alive and active with His activity that we have looked at and simply not seen anything at all. The seer, the prophet, the person on whom the Spirit of God rests, is an individual whose eyes are alive to the possibility of seeing God's love and seeing God's work.

Closing Prayer

Our Father, as we come to a conclusion of this day we quiet our hearts in this moment to once more hear Your Word for our lives. So as we hear that Word, like Amos our ears are filled with the sound of the lion's roar. Your roar from heaven. A roar of judgment upon the world. A roar of certain conquest. A roar which manifests indeed You are King and Lord over all things. We look at ourselves in light of this and simply say tonight, "Lord Jesus, I thank You that You have called me not to be Your prey in judgment but to be at Your side when the world is on fire." We simply cry out to You, Lord Jesus, that we have found a righteousness in You that we did not have of ourselves. We found forgiveness from You that we were not able to have even toward ourselves. Because of Your love and grace we can stand confidently in Your presence. This message this morning as well as tonight has been a message directed at the depths of our conscience, to see where we are with You. To answer with confidence in our heart that we are right with You and we do not fear Your coming nor are we ready for any kind of judgment because our sins are behind us. This message has either given us that confidence or it has aroused alarm without our heart, alarm that we continue to disobey You and walk in our own way. Lord Jesus, I pray for each one here that none of us would be so faithless who, in the face of Your love, would continue to walk in rebellion and disobedience. I, in this moment, would see what You want to do in our lives. It's clear that as we're gathered here this evening there are people

THE PROPHET OF JUSTICE, PART 2

Amos 3:9-9:15

with real hurts. You certainly have not planned these messages accidentally. There are real griefs in life. There are real, serious emotional and home disturbances which are represented among us this evening caused by getting off the track, caused by not obeying You, caused by stubbornness, resistance. Lord, with You in our heart there is healing and redemption, forgiveness and reconciliation. Let Your Word come to us clearly in these moments, I pray. Through Jesus' name. Amen.