Crossroads International Church Singapore Dr. Rick Griffith

29 January 2017 Message 3 of 12

NLT 60 Minutes

 **Be Just**

Title

***Book of Amos***

**Topic:** Injustice

**Subject:** How does God respond to injustice?

**Complement:** God is just—past, present and future—so we should be just too.

**Purpose:** The listeners will fight for justice in the lives of others.

**Attribute:** We worship the God of justice

**Reading:** Amos 5:24

**Song:** “The Hope of All Hearts” (Brian Pridham)

# Introduction

### Interest: Injustice has always been a way of life.

Drop Box

#### The Drop Box movie clip

Injustice

#### Today we address the issue of injustice.

Discuss

#### But what actually is social injustice?

### Need: How have you *personally* experienced injustice?

What About You?

#### When have you been *paid* unfairly?

#### What *opportunities* have unjustly been withheld from you?

#### How have you been *taken* *advantage* of?

### Subject: How does God respond to injustice?

Subject

#### What has he done and what will he do about prejudice?

#### He tells us to let justice roll on like a river that never runs dry (Amos 5:24), so we know he is just.

Amos 5:24

### Background: Today we continue our study of the Minor Prophets in chronological order. We continue in the prosperous years of Jeroboam II when injustice abounded where the wealthy persecuted the poor.

Twelve
(2 slides)

Amos 1

(3 slides)

Assyrian
(3 slides)

#### We saw in Jonah last time that Assyrians were the superpower of the day, but they were busy fighting the Syrians to the north. This allowed Israel to expand northward into Syrian territory in the greatest expansion of the kingdom since Solomon.

#### With expanded borders came more riches, more apathy, and more sin. In particular, Israel’s upper class oppressed the lower class. This is clearly seen in this comb made from ivory that would have cost a bundle in the time of Amos.

Perils

Comb

#### Perils of prosperity hit all people in every society in every time period.

#### The two contemporaries of Amos who also addresses this prosperous northern nation were Jonah and Hosea

Placing Prophets

Subject

#### Yet God provided this account in Amos of the social sins of Israel to warn us all that we must never use our wealth to oppress others.

Author
(6 slides)

### Preview: Today we will see *two ways* God deals with this inequity. From our view, the first way is past and the second way is yet future.

### Text: The book of Amos reveals the way God dealt with injustice in the 700s BC and the way he will address injustice in the future.

2 Ways
• Future

MP

(So, first, how did God respond to injustice in the past with Israel?)

# I. God judged injustice in Israel (Amos 1:1–9:7).

[The LORD warned the northern nation of exile that happened 40 years later.]

## Eight warnings show God would soon judge seven neighbor nations and Israel (Amos 1–2).

Nations
(13 slides)

### Amos preached about 40 years before the judgment came to show that Israel had plenty of time to repent (1:1-2).

### God warned seven nearby nations and Israel to show he was impartial (1:3–2:16).

## Three sermons show God's righteous reasons for judging Israel (Amos 3–6).

### Israel was God’s chosen people, but didn’t know how to do right (Ch. 3).

Amos 5
(7 slides)

Amos 3
(15 slides)

Amos 4
(4 slides)

### Israel exploited the poor while involved in ritual formalism (Ch. 4).

### Israel’s idolatry and religious ritual would lead to exile (Chs. 5–6).

## Five visions of the coming judgments on Israel exhort repentance (7:1–9:7).

Amos 7

### The *locust* vision: God would strip the land bare but not fully in fulfillment of His Covenant (7:1-3).

Locust

### The *fire* vision: God would burn the entire nation, but not completely in fulfillment of His Covenant (7:4-6).

Fire

### The *plumb line* vision: Israel is morally crooked compared to God’s absolute standards, so He will destroy the people and the altars (7:7-9).

Plumb

### A historical interlude shows Amaziah seeking to stop Amos from prophesying to show how even religious Israel refused to hear his message (7:10-17).

Ripe

7:11

### The *ripe fruit* vision: Israel would soon end in judgment for disregarding social and religious duties (Ch. 8).

Famine
(3 slides)

### The *smashed pillars* vision: God will destroy Israel's religious system as He did any other disobedient land (9:1-7).

Pillars

MPI

(Israel heeded none of these warnings so God faithfully judged them in 722 BC. So has he abandoned his people? What about the Israel of the future?)

# II. God will restore Israel to fulfill his promises (9:8-15).

MP

[He would be unjust not to fulfill his covenants, so he’ll reestablish Israel yet.]

## God will not totally destroy Israel but would leave a remnant due to His loyalty to the Davidic Covenant (9:8-10).

Tozer

(2 slides)

## God will restore Israel's remnant politically, evangelistically, materially, and geographically due to His loyalty to the Abrahamic Covenant [which will find fulfillment in the kingdom era] (9:11-15).

Tent
(11 slides)

Subject

(Back to our original question: How does God respond to injustice?)

# Conclusion

### God is just—past, present and future—so we should be just too (MI).

MI

MPI

MPII

Muslims

### What does Amos teach about God’s view of injustice (MPs)?

#### God judged injustice in Israel (Amos 1:1–9:7).

#### God will restore Israel to fulfill his promises (9:8-15).

### How do we fight injustice?

Hands

Mustafa

Giving
(4 slides)

#### We make sure no member is in need—rent, oppressive work situation, etc.

#### We help others who come to us with needs—Mustafa, etc.

#### We support ministries to the poor—Manipur, Myanmar, Mongolia, Nepal, etc. These are like Agros (video embedded) that serve the poor of Central America.

#### We support ministries to the persecuted—India, Pakistan, etc.

Orissa

#### We send our people to the needy—Mongolia, Myanmar, India, Thailand, etc.

Mongolia
(4 slides)

Apps

### Applications

#### When treated unfairly, remember the last eight verses where God has not settled accounts yet.

#### What should you do about injustices you see?

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### The two contemporaries of Amos who also addresses this prosperous northern nation were Jonah and Hosea.

### They addressed Israel’s greed in terms of the evangelistic (Jonah) and spiritual realms (Hosea). We saw Jonah last time and will see Hosea next week.

# Purpose: Why is this passage in the Bible?

### Perils of prosperity hit all people in every society in every time period.

### God provided this account of the social sins of Israel to warn us all that we must not use our wealth to oppress others.

# Background: What historical context helps us understand this passage?

### The Assyrians were the superpower of the day, but they were busy fighting the Syrians to the north. This allowed Israel to expand northward into Syrian territory in the greatest expansion of the kingdom since Solomon.

### With expanded borders came more riches, more apathy, and more sin. In particular, Israel’s upper class oppressed the lower class.

# Questions

### Was Amos a shepherd or a prophet (1:1)?

# Tentative Subject/Complement Statements

Don’t cause injustice—curb it!

Don’t be a cause for injustice—be a solution!

# Possible Illustrations

### Abortion is the greatest injustice of all because it is the first injustice without which no other can be committed.

### Refugees pose the challenge of how to integrate them into countries when they would rather live in their own. A better solution is to provide safe zones within their countries.

### The typical Chinese New Year greeting means, “May the money flow to you” in the coming year. A better greeting would be, “May you be God’s means to bless others.”

# Possible Applications

### Focus mission support on alleviating poverty rather than enriching certain nationals.

# Amos in Old Testament Survey Notes

|  |
| --- |
| **Judgment for Social Injustice** |
| **Eight****Judgments**  | **Three** **Sermons**  | **Five** **Visions**  | **Promise of** **Restoration**  |
| **Chapters 1–2** | **Chapters 3–6** | **7:1–9:7**  | **9:8-15**  |
| **“This is what the LORD says…”** **(1:3, 6, 9, 11, 13; 2:1, 4)** | **“Hear this word…”****(3:1; 4:1; 5:1)**  | **“This is what the Sovereign LORD showed me…”****(7:1, 4, 7; 8:1)** | **“In that day…” and** **“The days are coming…”****(9:11, 13)** |
| **God’s Impartiality** | **God’s Justice** | **God’s Judgments** | **God’s Grace** |
| **Pronouncements****of Judgment**  | **Provocations****of Judgment**  | **Future****of Judgment**  | **Promises****after Judgment** |
| **Judgment**  | **Renewal**  |
| **Horror**  | **Hope**  |
| **Neighbor Nations**  | **Northern Nation**  |
| **767-753 BC (before the fall of Samaria)** |

**Key Word: Injustice**

**Key Verse: “But let justice roll on like a river, righteousness like a never-failing stream”
(Amos 5:24).**

**Summary Statement:**

**Amos’ message of judgment upon social injustices of Israel and the surrounding nations warns of the coming exile and declares God's promise to restore a remnant in faithfulness to the Davidic Covenant to urge the nation to repent.**

**Application:**

**Prosperous Christians must not wink at social injustice.**

**1. What social injustices do you see in Singapore society?**

**2. What responsibility does the Church have to correct these wrongs?**

**3. What is God telling *you* to do about a social inequity?**

**Amos**

**Introduction**

**I. Title** The name Amos (sAm[') is derived from the verb ‘*amas* (sm;[') "to load" or "to carry a load," and thus means "burden" or "burden-bearer" (BDB 770c). The significance of such a name is seen in the largely heavy nature of the prophecy. Of the nine chapters only eight verses refer to anything positive, that being the restoration of the nation (cf. 9:8-15).

**II. Authorship**

A. External Evidence: Amos' authorship has not been seriously debated.

B. Internal Evidence: Amos describes himself as a shepherd (1:1), herdsman (7:14) and grower of sycamore figs (7:14). He came from the rural area of Tekoa, twelve miles south of Jerusalem. While this description may sound like he was a poor man (LaSor, 319), the Hebrew may suggest otherwise (Sunukjian, *BKC*, 1:1425):

1. The word used for "shepherd" in 1:1 is not the usual word *rō’eh*, but the unusual word *nōqēd*  (dqenOoo), which refers to a "sheep-raiser, -dealer, or -tender" (BDB 667a). The only other occurrence of this word is in 2 Kings 3:4 where it describes Mesha, king of Moab, who raised 100,000 sheep and 100,000 rams. Thus, as a sheep-breeder, “Amos evidently managed or owned large herds of sheep and goats, and was in charge of other shepherds” (*BKC*, 1:1425).

2. Similarly, "herdsman" (rqewOB *bôqēr*; 7:14) appears only here in the Old Testament and refers to a "herdsman" (BDB 133c) who oversaw livestock operations much like a cattleman.

3. Finally, sycamore figs did not grow in Tekoa, but only in the warmer lowlands in western Judah (1 Kings 10:27); it is possible that Amos supervised the taking care of these trees as a seasonal sideline.

 At any rate, Amos himself admitted to not being a prophet by occupation or having the training of a prophet in the prophetical schools as a "son of a prophet" (7:14-15).

**III. Circumstances**

A. Date: Two powerful and long-lived kings ruled the divided kingdom while he prophesied for a short time (1:1). Jeroboam II, king of Israel (793-753 BC including co-regency, or 782-753 BC alone), ruled forty-one years in the north and Uzziah (Azariah) ruled Judah fifty-two years in the south (790-739 BC including co-regency, or 767-750 BC alone). The overlapping reigns of these kings leaves us with a date of composition between 767-753 BC—only about forty years before the northern tribes were taken into captivity by Assyria (LaSor, 320). Astronomical calculations note that a solar eclipse occurred in Israel on June 15, 763 BC—an event perhaps fresh in the minds of Amos’ hearers (8:9; *TTTB*, 245).

B. Recipients: Amos had the dubious missionary challenge of leaving Judah to prophesy in Israel. Therefore, his message was unpopular, his nationality was foreign, and his credentials considered suspect since he was a common man made prophet (7:14).

C. Occasion: Amos prophesied during a pre-exilic time of tremendous optimism. Due to Assyria's pressure upon Syria and the battle between Damascus and Hamath over control of their area, Israel had extended its borders to the original extent enjoyed under David and Solomon (2 Kings 14:25). Judah had also conquered the Philistines, Arabians, and Ammonites. During these years, Assyria, Babylonia, Syria and Egypt all had weak influence, which made it difficult for the hearers of Amos' message to envision disaster from enemies in the near future.

 This political peace brought false religious worship (3:14; 5:4-5, 21-23; 7:9; 9:1-4), great material prosperity (3:15; 4:1; 6:1, 4-6), and international trade, resulting in greed, injustice, neglect of the poor, and finally persecution of the poor (5:11-15; 6:4-7; 8:4; cf. LaSor, 321). Thus God raised up Amos to speak out against the religious and moral evils of his day in the northern kingdom so that justice could “roll on like a river, righteousness like a never-failing stream” (5:24).

**IV. Characteristics**

A. Most of the book is negative, with all but the last eight verses speaking of judgment. This gives it the highest judgment/blessing ratio of the prophetical books.

B. Amos was likely the only businessman to write Scripture, preaching blunt, pointed sermons and picturesque sign language that uses everyday objects.

**Argument**

The Book of Amos begins with seven judgments upon the nations surrounding Israel as well as Israel itself (chs. 1–2), followed by three sermons against Israel's injustices (chs. 3–6), illustrated through five visions of judgment (7:1–9:7), and concluding with eight verses of hope in restoration (9:8-15). His purpose for declaring judgment upon Israel for its social injustices is to motivate the nation to repent since God is committed to the Abrahamic Covenant.

**Synthesis**

**Judgment for social injustices**

**1–2 Judgments**

1:1-2 Introduction

1:3–2:5 Nations indicted for sins against Israel

2:6-16 Israel indicted for sins against itself

**3–6 Sermons**

3 Ignorance of doing right

4 Exploitation/formalism

5–6 Exile for violations

**7:1–9:7 Visions**

7:1-3 Locusts

7:4-6 Fire

7:7-9 Plumb line

7:10-17 (Historical interlude: Amaziah opposes Amos)

8 Ripe fruit

9:1-7 Smashed pillars

**9:8-15 Restoration**

9:8-10 Remnant

9:11-15 Complete renewal

**Outline**

**Summary Statement for the Book**

**Amos’ message of judgment upon social injustices of Israel and the surrounding nations warns of the coming exile and declares God's promise to restore a remnant in faithfulness to the Abrahamic Covenant to urge the nation to repent.**

# I. God would judge injustice in Israel (Amos 1:1–9:7).

## Eight warnings show God would soon judge seven neighbor nations and Israel (Amos 1–2).

### Amos composes the message of judgment upon Israel about four decades before its fulfillment as proof that the nation had plenty of time to repent (1:1-2).

#### The author, Amos, notes he was a shepherd from Tekoa to strengthen his message by showing God's special choice of him as one who was not a professional prophet (1:1a).

#### Amos prophesies two years before a great earthquake (in 760 BC?; Zech. 14:5) while the reigns of Jeroboam II and Uzziah overlapped (767-753 BC) to show that Israel had nearly four decades to repent before these judgments took place (722 BC; 1:1b).

#### Amos’ theme is that God, like a roaring lion and thunder, will devastate Israel (1:2).

### God would soon judge seven surrounding nations and Israel itself that it might realize that God will punish sin regardless of nationality (1:3–2:16).

#### God indicts nations surrounding Israel for sins against Israel, moving closer to Israel in each indictment that the nation might realize its greater responsibility before God and understand God's just punishment (1:3–2:5; see p. 591 and locations on p. 444).

Structural Marker: "This is what the LORD says" (1:3, 6, 9, 11, 13; 2:1, 4)

##### God indicts Aram, Israel's bitter enemy, for opposing Transjordan Israel so that Israel might know that God will punish this unrelated nation (1:3-5).

##### God indicts Philistia, Israel's bitter enemy, for selling Israel into slavery so that Israel might know that God will punish this unrelated nation (1:6-8).

##### God indicts Tyre, a former ally of Israel (1 Kings 5), for selling Israel into slavery and breaking its covenant of brotherhood so that Israel might know that God will punish this unrelated nation (1:9-10).

##### God indicts Edom, blood relatives through Esau yet enemies of Israel, for persistent hostility towards Israel so that Israel might know that God will punish this "brother" nation (1:11-12).

##### God indicts Ammon, blood relatives through Lot yet Israel’s enemies, for taking Transjordan Israel's land by killing pregnant women so that Israel might know that God will punish this "cousin" nation (1:13-15).

##### God indicts Moab, blood relatives through Lot yet Israel’s enemies, for mistreating Edom so that Israel might know that God will punish this "cousin" nation (2:1-3).

##### God indicts Judah, Israel's closest relations through Jacob, for rejecting the law of God even in its privileged position, so that Israel might know that God will justly punish this nearest nation by blood (2:4-7).

#### God's longest indictment is against Israel itself for rejecting His grace for sins against itself in social injustices even though it had much revelation (2:6-16).

##### Israel broke the covenant and got involved in injustice, materialism, oppression of the poor, sexual immorality, and ritualistic worship (2:6-8).

##### Israel rejected God's grace revealed in His clearing the Amorites from them, delivering them from Egypt and sending prophets and Nazirites to them (2:9-12).

##### Israel will be punished so it will realize that God keeps His word (2:13-16).

## Three sermons of judgment show God's righteous reasons for judging Israel (Amos 3-6).

Structural Marker: "Hear this word" (3:1; 4:1; 5:1)

### Judgment will come on Israel because, although a chosen people, they still did not know how to do right (Ch. 3).

#### Israel deserves judgment for being a nation privileged with redemption from Egypt and blessed with prophets, yet still does not know how to do what is right (3:1-10).

##### Israel will receive a more strict judgment than the other nations because God redeemed the people from Egypt and gave them a chosen status (3:1-2).

##### As certain events in ordinary life are always associated, so Israel's judgment is inevitable and must be spoken by God's prophets (3:3-8).

##### God calls pagans to see Israel's destruction for not knowing how to do right (3:9-10).

#### Israel's judgment will leave only a remnant among destroyed fortresses, pagan altars, and beautiful homes to show God’s displeasure with the nation but simultaneous commitment to the Abrahamic Covenant (3:11-15).

##### God will use an enemy to destroy the strongholds and fortresses (3:11).

##### Only a remnant will be saved in fulfillment of the Abrahamic Covenant (3:12).

##### God will destroy the pagan altars and beautiful homes because of His displeasure with the nation's idolatry and materialism (3:13-15).

### Judgment will come on the rich women of Bashan for exploiting the poor while involved in ritual formalism and upon all Israel for refusing God's warnings to repent (Ch. 4).

#### Judgment is coming upon the rich women of the region of Bashan because they exploit the poor to satisfy their expensive tastes (4:1-3).

#### God sarcastically invites these rich women to heap up more sins of religious ritualism without proper deeds (4:4-5).

#### God had already sent many judgments to motivate the nation to repent, but the people persisted in their sin and thus proved God's righteous judgment (4:6-13).

##### God sent *famine* but Israel would not repent (4:6).

##### God sent *drought* but Israel would not repent (4:7-8).

##### God sent *crop failure* but Israel would not repent (4:9).

##### God sent *plagues* but Israel would not repent (4:10).

##### God *devastated some cities* but Israel would not repent (4:11).

##### God’s coming judgment is *fair* because Israel would not repent (4:12-13).

### Exile and death will hit Israel for its idolatry, religious ritual, and refusal to repent (Chs. 5–6).

#### Amos sings God's funeral song about Israel's exile with a ninety percent mortality rate in war to alert the people that soon most of them would be dead (5:1-3).

#### God warns the people to turn from cult centers to seek Him as sovereign, Creator God (5:4-9).

#### God warns the people to turn from their legal injustices to seek Him as the LORD God Almighty (5:10-15).

#### God warns that the impending judgment and exile will be a time of mourning for the secure and prideful nation (5:16–6:14).

##### The deliverance associated with the Day of the LORD will be accompanied by mourning, darkness, and judgment (5:16-20).

##### God will exile the nation and turn a deaf ear towards its religious ritual accompanied by idolatry (5:21-27).

##### The cities of Calneh, Hamath, and Gaza all were defeated even though they were larger and better defended than Samaria so Israel’s wealthy men should not feel secure and arrogant (6:1-7).

##### God will so utterly destroy the nation for its arrogance that even those who survive will fear mentioning God's name lest He hear and strike them too (6:8-11).

##### Because Israel in its pride perverts justice, God promises to stir up Assyria [not mentioned by name] to oppress them (6:12-14).

## Five visions of the coming judgments on Israel inform the people that they can avoid them by repenting (7:1–9:7).

Structural Marker: "This is what the Sovereign LORD showed me" (7:1, 4, 7; 8:1)

### In the vision of the locusts God shows His desire to strip the land bare so that Israel would die from famine, but He will not actually do it in fulfillment of His Covenant (7:1-3).

#### In a vision God shows Amos His desire to strip the land bare with locusts (7:1).

#### Since Israel would die from famine had the locusts eaten up the crop, God relents from destroying the nation because of the Abrahamic Covenant (7:2-3).

### In the vision of the fire God shows His desire to burn the entire nation, but He will not actually do it in fulfillment of His Covenant (7:4-6).

#### In a vision God shows Amos His desire to destroy the nation with fire (7:4).

#### Since the fire would destroy the entire nation, God relents from this act because of the Abrahamic Covenant (7:5-6).

### In the vision of the plumb line God illustrates how the nation is morally crooked compared to His absolute standards, so He will destroy the people and the altars (7:7-9).

#### In a vision God shows Amos a plumb line on a correctly built house (7:7-8a).

#### The plumb line illustrates how the nation is morally crooked compared to God's absolute standards, so He will destroy the people and the altars (7:8b-9).

### Amos records a historical interlude in which Amaziah seeks to stop him from prophesying, thus revealing how even religious Israel refused to hear his message (7:10-17).

#### Amaziah the priest accuses Amos before King Jeroboam II with disturbing the peace and forbids him to prophesy to show that even religious leaders rejected his message (7:10-13).

#### Amos defends his right to prophesy and prophesies judgment on Amaziah (7:14-17).

##### Amos responds by saying he prophesies only because God told him to do it—not because he is a professional prophet (7:14-15).

##### Amos prophesies judgment against Amaziah's wife, children, land, life, and nation (7:16-17).

### In the vision of the ripe fruit God relates that the nation's end would soon come in judgment for disregarding social and religious duties (Ch. 8).

#### In the vision of the ripe fruit God relates that Israel would soon end as a nation (8:1-3).

#### The reason for the judgment is because of Israel’s disregard for the poor, the New Moon festival, the Sabbath, and fair business practices (8:4-6).

#### Israel will be severely judged in its land, sky, and religious feasts (8:7-10).

#### Israel will be severely judged with no more prophetic words from God (8:11-14).

### In a vision of the smashed pillars the Almighty God declares that He will destroy Israel's religious system as He did any other disobedient land (9:1-7).

#### God declares that He will destroy the pagan religious system so that His name will not be profaned any longer (9:1-4).

#### The Almighty God will judge Israel as He will any other disobedient foreign power (9:5-7).

# II. God's promises to restore a remnant of Israel to encourage Israel with His commitment to the Abrahamic Covenant (9:8-15).

## God declares that He will not totally destroy Israel but would leave a remnant due to His loyalty to the Davidic Covenant (9:8-10).

## God promises to restore Israel's remnant politically, evangelistically, materially, and geographically due to His loyalty to the Abrahamic Covenant [which will find fulfillment in the kingdom era] (9:11-15).

### God promises to restore the Davidic line in a political renewal to fulfill the promise to David that his descendants would remain to rule forever (9:11; cf. 2 Sam. 7:12-16).

### God promises to restore Israel to its original evangelistic purpose as a light to the Gentile nations (9:12).

### God promises to restore Israel materially and geographically to fulfill the Land Covenant (9:13-15).

#### Israel will enjoy material wealth with overflowing crops and wine (9:13).

#### Israel will once again return to the Promised Land and enjoy its material benefits to fulfill the Land Covenant (9:14-15; cf. Deut. 30:1-10).

**Be Just**

***Book of Amos***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way God would respond to Israel’s injustices was to judge the nation and its neighbors and restore it in the future due to the Abrahamic Covenant.

# I. God would judge injustice in Israel (Amos 1:1–9:7).

## Eight warnings that God would soon judge seven surrounding nations and Israel show God as impartial (Amos 1–2).

## God would soon judge seven surrounding nations and Israel itself that it might realize that God will punish sin regardless of nationality (Amos 1–2).

### Amos preached about 40 years before the judgment came to show that Israel had plenty of time to repent (1:1-2).

### God would soon judge seven surrounding nations and Israel to show he was impartial (1:3–2:16).

## Three sermons show God's righteous reasons for judging Israel (Amos 3–6).

### Israel was God’s chosen people, but didn’t know how to do right (Ch. 3).

### Israel exploited the poor while involved in ritual formalism (Ch. 4).

### Israel’s idolatry and religious ritual would lead to exile (Chs. 5–6).

## Five visions of the coming judgments on Israel inform the people that they can avoid them by repenting (7:1–9:7).

### The *locust* vision: God would strip the land bare but not fully in fulfillment of His Covenant (7:1-3).

### The *fire* vision: God would burn the entire nation, but not completely in fulfillment of His Covenant (7:4-6).

### The *plumb line* vision: Israel is morally crooked compared to God’s absolute standards, so He will destroy the people and the altars (7:7-9).

### A historical interlude shows Amaziah seeking to stop Amos from prophesying to show how even religious Israel refused to hear his message (7:10-17).

### The *ripe fruit* vision: Israel would soon end in judgment for disregarding social and religious duties (Ch. 8).

### The *smashed pillars* vision: God will destroy Israel's religious system as He did any other disobedient land (9:1-7).

# II. God will restore Israel to fulfill his promises (9:8-15).

## God will not totally destroy Israel but would leave a remnant due to His loyalty to the Davidic Covenant (9:8-10).

## God will restore Israel's remnant politically, evangelistically, materially, and geographically due to His loyalty to the Abrahamic Covenant [which will find fulfillment in the kingdom era] (9:11-15).

**Purpose or Desired Listener Response (Step 4)**

The listeners will fight for justice in the lives of others.

**Homiletical Outline** (Simple inductive form)

# Introduction

### Interest: Injustice has always been a way of life. But what actually is social injustice?

### Need: How have you *personally* experienced injustice?

#### When have you been *paid* unfairly?

#### What *opportunities* have unjustly been withheld from you?

#### How have you been *taken* *advantage* of?

### Subject: How does God respond to injustice? What has he done and what will he do about prejudice?

### Background: Today we continue our study of the Minor Prophets in chronological order. We continue in the prosperous years of Jeroboam II when injustice abounded where the wealthy persecuted the poor.

### Preview: Today we will see *two ways* God deals with this inequity. From our view, the first way is past and the second way is yet future.

### Text: The book of Amos reveals the way God dealt with injustice in the 700s BC and the way he will address injustice in the future.

(So, first, how did God respond to injustice in the past with Israel?)

# I. God judged injustice in Israel (Amos 1:1–9:7).

## Eight warnings show God would soon judge seven neighbor nations and Israel (Amos 1–2).

### Amos preached about 40 years before the judgment came to show that Israel had plenty of time to repent (1:1-2).

### God warned seven nearby nations and Israel to show he was impartial (1:3–2:16).

## Three sermons show God's righteous reasons for judging Israel (Amos 3–6).

### Israel was God’s chosen people, but didn’t know how to do right (Ch. 3).

### Israel exploited the poor while involved in ritual formalism (Ch. 4).

### Israel’s idolatry and religious ritual would lead to exile (Chs. 5–6).

## Five visions of the coming judgments on Israel exhort repentance (7:1–9:7).

### The *locust* vision: God would strip the land bare but not fully in fulfillment of His Covenant (7:1-3).

### The *fire* vision: God would burn the entire nation, but not completely in fulfillment of His Covenant (7:4-6).

### The *plumb line* vision: Israel is morally crooked compared to God’s absolute standards, so He will destroy the people and the altars (7:7-9).

### A historical interlude shows Amaziah seeking to stop Amos from prophesying to show how even religious Israel refused to hear his message (7:10-17).

### The *ripe fruit* vision: Israel would soon end in judgment for disregarding social and religious duties (Ch. 8).

### The *smashed pillars* vision: God will destroy Israel's religious system as He did any other disobedient land (9:1-7).

(Israel heeded none of these warnings so God faithfully judged them in 722 BC. So has he abandoned his people? What about the Israel of the future?)

# II. God will restore Israel to fulfill his promises (9:8-15).

## God will not totally destroy Israel but would leave a remnant due to His loyalty to the Davidic Covenant (9:8-10).

## God will restore Israel's remnant politically, evangelistically, materially, and geographically due to His loyalty to the Abrahamic Covenant [which will find fulfillment in the kingdom era] (9:11-15).

(Back to our original question: How does God respond to injustice?)

# Conclusion

### God is just—past, present and future—so we should be just too (MI).

### What does Amos teach about God’s view of injustice (MPs)?

#### God judged injustice in Israel (Amos 1:1–9:7).

#### God will restore Israel to fulfill his promises (9:8-15).

### How do we fight injustice?

#### We make sure no member is in need—rent, oppressive work situation, etc.

#### We help others who come to us with needs—Mustafa, etc.

#### We support ministries to the poor—Manipur, Myanmar, Mongolia, etc.

#### We support ministries to the persecuted—Nepal, Pakistan, etc.

#### We send our people to the needy—Mongolia, Myanmar, India, Thailand, etc.

### Applications

#### When treated unfairly, remember the last eight verses where God has not settled accounts yet.

#### What should you do about injustices you see?

### Prayer



**Rick Griffith**

29 January 2017

Message 3 of 12

**Be Just**

***Book of Amos***

# Introduction

### Injustice has always been a way of life. But what actually is social injustice?

### How have you *personally* experienced injustice?

#### When have you been *paid* unfairly?

#### What *opportunities* have unjustly been withheld from you?

#### How have you been *taken* *advantage* of?

### How does God respond to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

### Today we continue our study of the Minor Prophets in chronological order. We continue in the prosperous years of Jeroboam II when injustice abounded where the wealthy persecuted the poor.

# I. God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ injustice in Israel (Amos 1:1–9:7).

## Eight warnings show God would soon judge seven neighbor nations and Israel (Amos 1–2).

### Amos preached about 40 years before the judgment came to show that Israel had plenty of time to repent (1:1-2).

### God warned seven nearby nations and Israel to show he was impartial (1:3–2:16).

## Three sermons show God's righteous reasons for judging Israel (Amos 3–6).

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(Israel heeded none of these warnings so God faithfully judged them in 722 BC. So has he abandoned his people? What about the Israel of the future?)

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### How do we fight injustice?

#### We make sure no member is in need—rent, oppressive work situation, etc.

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#### We support ministries to the poor—Manipur, Myanmar, Mongolia, etc.

#### We support ministries to the persecuted—Nepal, Pakistan, etc.

#### We send our people to the needy—Mongolia, Myanmar, India, Thailand, etc.

### What should you do personally?

#### When treated unfairly, read Amos 9:8-15 where God has not settled accounts yet.

#### What should you do about injustices you see?

**Thought Questions**

1. Read the whole book of Amos. List injustices he notes that you see today
2. What ***one thing*** can you do ***today*** to fight injustice?

Text

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