

Amos, pt.2, Becoming The Revival, 2.17.08

1. Review Purpose – Amos 9.13; to allow God to expose, confront and eradicate sin so that we can live passionately for Him.
2. Welsh Revival
3. Revival & social justice – when there’s a revival of God --> social justice; when there’s a revival of wickedness --- > social injustice.
 - a. Genuine revival always leads to social reformation...the heart & society are touched. Pre–Civil War a national revival was happening & there was a call to freedom of slavery. It was rejected & a war ensued. Abr Lincoln saw the Civil War as a divine discipline because of social injustice of slavery.
 - b. In Amos 1 & 2, Amos is addressing societal sins that must be repented of.
4. Summary of Amos
 - a. Historical & Geographical Context – 1.1
 - i. Jeroboam II; mid 700’s BC; Divided Kingdom ;(MAP)
 - ii. Time of economic & political stability, even growth.
 - b. Geographical Context – Samaria was the capitol of the N. Kingdom.
 - c. About Amos – 7.14–15
 - d. Religious condition – worshipping idols set up at Dan & Bethel; spiritual & moral decline; due to their complacency & prosperity the people saw no need to turn from their sins.
 - i. Appl – I think we as a nation are in the same place
 - e. After Jeroboam’s death everything begins to spin out of control – 2 Kings 14
 - f. Quickly review Amos 1 – 2; ask the HS to quickly reveal any sin.
5. Specific Societal Sins – particular type of linguistic pattern being used to emphasize the ongoing nature of these sins, “Have committed three sins, even four.”
 - a. Cruelty & oppression (1.3–8)
 - i. Syria (Damascus) & Philistia (Gaza)

- ii. Pulverizing and subjugating the people of God...moving beyond what was normal during war. They were enslaving whole regions & selling them off.
 - iii. Threshing sledge – picture.
 - iv. The point is terrible mistreatment that is relentless...they didn't let up...
 - v. Appl – Relentless in our attacks or antagonism of someone. You will not let up or let them go; you stay on someone; constant negativity or criticism. You seldom see the good, but always emphasize the bad
- b. Showing no mercy to family & friends (1.9–12)
- i. Tyre (2 Sam.5; 1 Kings 5 – special relationship) & Edom (Esau's descendants – blood relatives)
 - ii. A covenant of blood & friendship existed between these & it was broken.
 - iii. They took advantage of their brother & friend's misfortune at the hands of another. They didn't come to their aid, but rather chased them down & killed them. When Israel needed help they showed them a sword instead of mercy.
 - iv. Appl – Jesus said, “Matt.5.38–48.” If someone comes to you who has hurt you you have no other option but to assist
 - v. Illustration – forgiveness
- c. Attacking the innocent & aged (1.13–2.3)
- i. Ammon (descendants of Lots) & Moab
 - ii. The ripping of a child from the womb was a terrible crimes against women & children; the future generation was targeted.
 - 1. We are called to protect the future generation – the abortion debate; embryonic stem cell research; Horton Hears A Who; Prov.31.8–9
 - 2. You are under a moral obligation to vote for those who protect life!

- iii. Desecrating the bones of the kings; this is an attack against the former generations.
 - 1. We are called to honor to the past generations. We are who we are b/c of the former generations; we ca
 - 2. w/in the Christian community we have not been as faithful in honoring those who have preceded us; we look at their mistakes, problems, short sightedness, etc and deem them unworthy of honor. We bring up things that God has both forgiven & forgotten.
 - a. Honoring the elderly is a big deal in the sight of God

iv. ss we are called to

d. God's People

i. Rejecting God's truth (2.4-5)

- 1. Israel & Judah were more culpable b/c they had the truth - the Word of God. Luke 12.48.
- 2. The question isn't do you know the Standard, but do you keep the Standard. Rejection of the Word isn't a blatant denial of the truth, but a blatant disregard of the truth. When the Word confronts us we deflect it.
- 3. The Book will keep you from sin or sin will keep you from the Book.
- 4. They knew the truth, but refused to walk in it.
- 5. Appl - in your business dealings, taxes, contracts, salesmanship, are you living according to God's standards

ii. Rejecting God's morality (2.6-8)

- 1. Their greed for more was keeping them from doing the right thing; they mistreated them
- 2. Sexual immorality - are you living virtuous life? Men, You must have a filter on your internet...sexual immorality will alter you.

3. Taking the cloak of the poor. Ex.22.25–27 says the cloak is to be returned
 4. Rejection of light results in a darker night.
 5. How we treat the poor, broken, needy, hurting, employees, people who contract for us...is a clear indication of whether God's morality is working inside of us.
- iii. Rejecting God's spokesman (2.11–12)
1. The Nazirite & the prophet. People set aside for God for his purposes.
 2. We can sometimes resist the Lord's spokespeople, b/c of our arrogance. We look at the outward appearance or our history with them & resist what God is saying through their lives.
 3. "I knew you when..." Or, he doesn't have the credentials.
6. God promises discipline (2.13–3.2)
7. Conflicting Viewpoints
- a. God doesn't discipline nations any longer
 - i. Matt.22.7; Luke 19.41–44
 - ii. Acts 12.20–23 (similar to Neb in Daniel)
 - iii. Rev.6–20
 - iv. I believe that God sometimes allows for active discipline, such as New Orleans, droughts, Northridge earthquake.
 - v. His discipline is often in the form of passive discipline...he lets the nation experience the bitter fruit of its sin. Deut.28 is a good picture
 - vi. The purpose of God issuing personal and national discipline is the same – to bring us to repentance so we can fulfill our destiny.
 - b. The purpose of discipline is to bring us back into alignment with our God ordained destiny.
 - c.

8. Summary: As we go through Amos, let's allow God to expose, confront and eradicate sin so that we can live passionately for Him.