

# Amos: True Worship - Amos 1:1-2

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[ 0 : 00 ] Every day he rises before the sun. He goes to his flock of sheep, cares for them, he attends to them, commands shepherds over them.

He then travels miles to his fields of sycamore trees where he attends to the figs. He maintains them, he prunes them, and he oversees those who do the same.

Then he heads to the hills where he ranches and herds various forms of livestock. Dirty from dust and sweat and from the hard work under the sun that day, he goes home, refreshes himself, cleanses himself, eats a meal, and goes to bed, ready for another hard day's work the next.

Time the sun rises. My pleasure to introduce to you the man Amos, whom God, in the midst of his work, in the midst of his profession, in the midst of all of his sweat under the sun, calls out to go and be the bearer of his word to his people.

Please open your Bibles with me to Amos, chapter 1. We're just going to look at the first two verses today. Amos, chapter 1, which can read verses 1 and 2.

[ 1 : 44 ] It says this, the words of Amos, who is among the shepherds of Techoa, which he saw concerning Israel in the days of Uzziah, King of Judah, and the days of Jeroboam, the son of Joash, King of Israel, two years before the earthquake.

And he said, the Lord roars from Zion and utters his voice from Jerusalem, the pastors of the shepherd's mourn and the top of Carmel withers.

Let's pray. Lord, we are so in awe of your might and your power. We're so in awe of your mercy, your patience, and your long suffering with us, your rebellious people.

We're so grateful, Lord, that you have promised yourself faithful and that your covenant love is the most powerful. Covenant love is our sure foundation.

And God, as we look at this book that contains so much truth about our sinfulness, about your holiness, and your justice over the wrongs that we commit and are found in the world.

[ 3 : 07 ] God, may we be drawn quickly to repentance and to trust and to true worship. Let me pray. Amen.

We get the privilege to study the book of Amos this summer, church, and I'm excited to set the backdrop for the book and trusted to do this. And like every good story, every good scene, there's pieces on the stage or pieces on the set that give us a context for what we're about to witness. And this morning, I want to give us three background pieces for the book of Amos. The book was written by Amos, it was written about 762 BC.

And as we read in our passage, it says two years before the earthquake. There's a monumental earthquake following Amos' prophetic ministry and there has actually been recent evidence discovered about this earthquake in which archeologists date the earthquake to Uzziah's reign, the very king of Judah that's mentioned in verse one.

The audience of the book of Amos, he's this man going to, he's going to the northern kingdom of Israel. And in this kingdom, it's ruled by a man named Jeroboam II.

[ 4 : 22 ] He's established borders, he's established a prosperous economy and many are the sinful ways of this nation. And he goes for this purpose, that for Israel, the northern kingdom, he brings judgment from God on their sin, but he also brings a promise of hope at the very end of the book.

And for us, hope we're able to see that the book of Amos also has meaning for us, that it warns against unrepentant living, it points to a just God, and it inspires true worship of God, which is why we've called the series true worship.

So the three background pieces for Amos, we're just going to do one by one by one, and then we'll see what it means for us as we start our journey in the study of this book. The first background piece is a man, and his name is Amos.

The verse one says, the words of Amos, who was among the shepherds of Techoa. Here's what we need to know about Amos. Amos is a blue-collar, diligent, humble man.

He's from a place called Techoa, the text tells us. And the place of Techoa is a little agricultural hill country in Judah, about 10-ish miles south of Jerusalem.

[ 5 : 49 ] Now here's what's fascinating about Techoa. It was a rural little piece of land that was located among hills, in which agriculture was the name of the game, and it was so small that you could completely miss it if you didn't know what you're looking for.

In fact, you just had some family who just went to Israel and visited, and the report was essentially, yeah, we actually saw Techoa, but we saw it from a ways off, and man, it's just this tiny little place, and there's these ruins kind of behind it, and that's where the ancient one was, but man, you wouldn't even know it's there unless you were looking for it.

That's Techoa, agricultural, small, rural town. And here's what we know about Amos. He owned large herds of sheep, and was in the business of keeping these sheep, and even breeding them. Amos also cultivated land to produce figs, and in chapter seven, he tells us a little bit more about himself. He's speaking to a man named Amaziah, who was questioning his credentials, and he tells us this in that passage in 7.

He says that he is a dresser or caretaker of figs, which is a term that means to slit or to scar a fig or a fruit. The reason they would slit or scar figs is that the juice would then run out and they would ripen quickly.

[ 7 : 08 ] Anybody ever had fig newtons? You get that sweet, dry fig flavor. As they ripen the fruit quickly in the juice's flow, it sweetens.

Here's what it tells us that he was a caretaker of figs. But then also in verse 14, he refers himself as a herdsman. In that word for shepherd in the chapter one, verse one, is an unusual Hebrew word. It's not the normal word for shepherd. It's actually a rarer word for shepherd, and instead it suggests sheep breeder. So here's who we know of Amos. He is a master landowner and cultivator, and he has three trades.

He's a breeder, he's a farmer, and he's a rancher. This is really important.

Because it teaches us something right off the bat, that in the setting of God's prophetic work, he sets apart for himself humble and available people.

[ 8 : 17 ] Time and time again, God chooses people for His work that don't make sense or wouldn't be our first choice. I don't know about you, but if I'm thinking about sending a message to someone of grave importance, I'm going to pick someone who's maybe polished in speaking, has a degree in teaching, someone who I can trust to communicate well.

But here's what matters to God. He wants someone who is diligent and has character that's proven. Now I married a girl from the rural country, just similar to Takoa. I married a girl from Colfax, and we go down there a lot, and the culture of Colfax is one of agriculture.

There's vast numbers of farmers that farm the land, they sow the land, and they reap the land, and mostly wheat down there, beautiful wheat fields, if you ever driven down.

It's gorgeous. Here's one thing I can tell you. The culture of people who farm for a living is a unique one. And we have some good friends.

[ 9 : 31 ] My wife's been always friends with this family, they're called the Largent family, and there's two brothers, Brian and Gary, and they farm hundreds of acres of land. And I've gotten to know them over the course of about seven, eight years, and man, let me tell you, these Largent boys, just like a lot of the people down there, they're diligent workers, they're quiet, they're humble, and they're full of integrity.

And if I had to choose somebody to go and faithfully proclaim God's word, they would be up there. Even though they don't speak regularly, they don't preach, there's a quality of their character that is forged in diligent work, unto God and not to man.

So we have to ask the question, just as God chooses Amos, are we available for God to make use of us? Are we working hard at whatever it is God has given to us to do, unto God and not to man? Second thing we need about Amos here, the first background piece of the book, is not just that he is a hard worker, a diligent farmer, a rancher, a breeder, but everything about Amos is foreign to Israel, and this is super important.

The nation he goes to, he's part of Judah, he lives in the southern kingdom, and God calls him to the northern kingdom. He's calling a man from a specific culture and background to a entirely

different culture and background.

[11:01] The land he comes from, T'Koha, the culture he represents, agriculture, and the message he brings, warning and judgment, are all foreign elements to the city of Bethel, where he goes, in the nation of Israel.

Now, a little thing about Bethel, this is one of the main cities of the nation of Israel at this time. It was a prosperous city, it was a city that had a massive temple where lots of worship happened, both supposedly unto Yahweh, but also to other foreign gods.

Bethel was a place where worship of all kinds was found and false teaching abounded. It's a place where bad theology and godless living led to immoral, unethical, unjust practices in the people. But here's the beautiful thing, there's something wonderfully ironic about God choosing this man Amos. He works diligently every day with his hands and his outward example is a testimony of his inward character.

The integrity of his actions anchor the integrity of his heart and he goes to a people whose very actions betray all their words.

[12:25] J. Bernard Amos called Amos the country preacher who came into town with muddy boots and a ruddy appearance.

The third thing about Amos is that he brings an uncomfortable message. Amos doesn't meet the requirements or likings of the officials and priests of Bethel. The temple there and all the people who were in charge of what happened in the temple and in the king's court as they called it, they didn't like this guy.

In fact, after six chapters of preaching, God's judgment on sin. Here's what they say, they say, go home, go eat bread back in your little place of Ticoa and stop preaching.

That's what they say to him in chapter 7. We don't want you here, we don't want your message. Just go back to your little Hickland.

The reason they don't like his message is it forces them to choose between idolatry and worship. I'm going to read this little excerpt.

[13:38] And Amos said to Amos, O seer, go flee away to the land of Judah and eat bread there and prophesy there, but never again prophesy at Bethel for it is the king's sanctuary and it is a temple of the kingdom.

Then Amos answered and said to Amos, I listen to this, I was no prophet, nor a prophet's son, but it was a herdsman, an addresser of sycamore figs, but the Lord took me from following the flock and the Lord said to me, go prophesy to my people Israel.

Now therefore hear the word of the Lord. In other words, they're not impressed with his credentials. They're not impressed with his message, but here's what Amos says.

You want my credentials? You're right, I'm not a prophet. Now I wasn't raised by a prophet or a preacher. I'm an honest man that works the ground, works the field and the dust every day.

But here are my credentials nonetheless. God has called me and thus I am. I think sometimes in my life and I think in our life we're being honest, we can do the same thing that Bethel in Israel does when we hear a message we're not comfortable with.

[15:04] Sometimes we make God's word selectively authoritative. We may not have a literal person like Amos come into our lives and confront our sin, but we have eternal, ever-present truth and witness that is always confronting our sin.

And it is God's word. And while we believe that it is authoritative, that it's inspired, that it's helpful for training and righteousness, I think sometimes in our sin we can also make it selectively authoritative.

We treat the Bible like these men treated Amos. When Scripture speaks against our specific sins, we so easily dismiss or ignore it. We like to make ourselves the arbiters of truth and application in our own lives.

We do this in many ways. First, we just block out any text that deals with my sin or points me towards repentance and we just move on. I'm not going to deal with this right now, I'm just going to keep reading.

I do that a lot. Second, we dispute the interpretation. If we read something, we understand this is pointing out that I am sinful and I need to repent. How easy can it be to dispute the interpretation and take a different route?

[16:18] You know, Jesus says, take up your cross and follow Him. You know, I think taking up your cross just means to bear hard things in life. Bearing my cross on this issue, that's what it means.

Is that really what Jesus means? Or is it too hard and too sacrificial to fully recognize, to fully apply the reality of Jesus saying, take up the very thing that kills you?

Sacrifice yourself. Die to yourself every single day. Place yourself on the cross every day like I did. Die to yourself.

Die to sin every day. The third way we dismiss God's word and make it selectively authoritative is we redirect truth towards others. But look how much worse this person is.

Yeah, I think I struggle with that, but they are way worse at this. When we come across God's word, it will challenge our hearts.

[17:24] We must always assume that we have something to learn about God, something to learn about ourselves, and something to repent of in pursuit of truer worship when we read God's word.

It is the most encouraging thing, but it's also the most challenging thing. I don't think those things are in conflict. The second set piece in this background, we have a man named Amos who goes with the message, but then we have a nation which is Israel.

Let's read the rest of verse 1 which says, King of Judah and the days of Jeroboam, son of Joash, King of Israel, two years before the earthquake.

Here's what we need to know about the context of the northern kingdom of Israel. This is vitally important understanding the application of Amos' message. There's two things that are true about Israel in this time.

The first is that the northern kingdom is experiencing a time of profound peace, profound peace.

[18:29] Which is interesting because we're told that Israel is being ruled by a man named Jeroboam II, a man who is in the running for the most wicked of all kings of Israel.

A man who is prophesied against by multiple prophets, but yet they are experiencing profound peace. Assyria, the main looming threat for this nation is occupied elsewhere at the moment. What's fascinating is we know that Assyria is the very tool, the very nation that God is going to use in a mere matter of years to come and wipe Israel off the map.

Take them into captivity and judge them. But yet in this time where Amos goes, there's been a prolonged period of peace.

Amos is sent to prophesy during a time in between wars in which Assyria is occupied with dissonant affairs and for 40 years both the north and the south kingdom were free of aggression from nations like Assyria.

[19:39] Little did they know though that God was calming them before a storm of judgment that would come in 720 BC. In these two kingdoms, Judah and Israel, there was long reigns by both Uzziah and Jeroboam II that brought stability for the kingdoms, but also growth both economically and borders.

Jeroboam used this time of peace to expand the nation's borders further. The kingdoms prospered financially, but their economic well-being and national strength continued to foster a false sense of security.

We're strong, we have peace. Who can touch us? So Israel's experiencing a time of peace. But secondly, Israel's also experiencing a time of prosperity.

The two kingdoms were both experiencing prosperity and wealth because in both of these kingdoms, they had recently obtained control over some major trade channels in economic pathways to controlling markets, controlling commerce, and now the north and the south kingdom were beginning to become not only peaceful, but prosperous.

In other words, the nation of Israel, when Amos comes, is comfortable, stress-free, and prosperous.

[21:17] Which ought to teach us a few things. First, peace and prosperity are not always signs of godly reward.

We are often tricked into thinking that when things are going really well externally, my house is great, I'm paying off my mortgage, my whole family seems to be doing well, people seem to like me, I'm well-liked at my job, I'm making a lot of money, I'm secure.

This must be God's blessing on my life for good behavior. We can make the mistake of jumping there really quickly. It can be a devastating mistake to always equate good external circumstances with good internal worship.

There is no question, however, that God does promise him and his blessings for his people if they trust and obey him. During the 28th, the very promise to God's people, it says this, if you faithfully obey the voice of the Lord your God, be careful to do all his commandments, so that I command you today, the Lord your God will set you high above all the nations of the earth, and all these blessings shall come upon you and overtake you if you obey the voice of the Lord.

Blessed shall be you in the city and blessed shall you be in the field, blessed shall be the fruit of your womb and the fruit of the ground and the fruit of your cattle, the increase of your herds and the young of your flock.

[ 22 : 38 ] Blessed shall be the basket and the kneading bowl, blessed shall you be when you come in and blessed shall you be when you go out. God has immense blessing for us, immense blessing for us when we follow and we trust him and we obey him with our lives.

However, the fool always assumes that peace and prosperity in the land is God's blessing in my life. But the reality is this, that for Israel, in their peace and in their prosperity, they forgot God. They forgot him.

I think we can fall into this very easily if we're not careful. In the times where things seems to be going so well, everything's going so great for me.

We are so easily tuned to begin to trust in ourselves. I've got everything I need. What need have I of fellowship or the church or others or God Himself?

[ 23 : 42 ] I have done well. I have cared for myself and I have provided for myself and I am self-sufficient. I have no need any longer. It's possible for a church to have a growing budget, a growing attendance, a growing number of programs and not a growing heart for God.

In the factory of peace and prosperity, many an idol are manufactured. And when experiencing times of peace and prosperity, we really have two options.

One is to consume. Consume. And in your consumption, settle for temporary satisfaction. I've got everything I need. I'm just going to keep enjoying all the things that keep coming in.

And I'll be happy with that. This is idolizing comfort. Tim Keller, who just passed away when his last words was this, do not consume but instead invest. Especially in a place like America, a place like Spokane.

We have so many freedoms and so much prosperity and peace here. The temptation is to consume and to idolize comfort.

[ 24 : 59 ] The second thing we can choose to do in times of peace and prosperity is to worship. To enjoy good gifts as gifts from God to be used for His glory in His kingdom and to bless others.

In other words, gratitude towards the giver. When we recognize we're in a moment of prosperity, we have to also recognize that this prosperity, this goodness came from somewhere.

Came from God who gives so many good gifts. And when we have that right mentality, we instead of idolizing comfort, we turn to gratitude.

In every culture and every context, believers have battles to fight. But here in the land of immense peace and prosperity, our battle is to remember the giver behind every good gift and not become complacent through consuming the fruits of peace and prosperity as an end unto itself.

Imagine all of the believers in any persecuted context. Imagine teaching a theology or a doctrine that says, if you are experiencing peace and prosperity, you're doing something right because God's blessing you.

[ 26 : 14 ] Imagine the inverse consequence of that. Well, you don't have peace, you don't have prosperity, you're being persecuted. Something must be wrong spiritually.

Instead, our battle here is to seek pure worship of the heart that is not contingent on the externals that may accompany it. And this is true of every Christian in every place.

The gospel does not promise circumstantial favor, but instead divine favor from Creator God through the substitutionary death of His Son.

That is the greatest gift we could have. We need to understand that just as Israel has become complacent and rebellious due to not appreciating, not following, not worshipping the giver.

Peace and prosperity led them into a downfall. And then third, the third set piece on this stage is a judge, God.

[ 27 : 17 ] Look with me at verse 2. And he said, the Lord roars from Zion and utters His voice from Jerusalem, the pastors of the shepherds mourn, and the top of Carmel withers.

This is the first stage setting word before all of the prophecy. And here's the picture we get. This is fascinating. And he said, the Lord roars from Zion.

And we've had the privilege, like I have, of actually seeing a literal lion perched up on a dead gazelle roar.

I went on a medical missions trip to Kenya. We got to see this. It's a lion who's perched up and he's just looking around. There's blood all over his mane after he's just eaten. He's looking around.

Wow, take your pictures.

We had no idea what about that happened. I mean, you talk about the MGM, little lion roaring.

That's nothing compared to what we saw in real life. That roar sent everyone back in their seats.

[ 28 : 22 ] It was astounding. And the lion was 20 yards away. The power, the absolute apex character of the lion in that moment over even all of us.

My brother is 6'8", 250 pure muscle. And in that moment, he was like a worm. He would have no chance against this lion.

And that roar sent a message. I'm so glad I got to experience that in person. Because when we see a poetic image of judgment in which the start of this judgment is the Lord roars from Zion.

Let me tell you, the picture is a lion ready to pounce on all injustice and wickedness of man.

But what's fascinating about the book of Amos is that he spends chapter 1 through chapter 2, verse 5, with judgment on the nations of the earth.

[ 29 : 33 ] The first thing Amos says in his preaching is judgments coming on all of the nations. All of the nations that surround you.

He names them by name, one by one by one by one. Scott is going to have this next week when he preaches on these nations. How God is angry at the wicked. He is not going to let sin and injustice rule and reign.

He will stamp it out and he will judge the evil people and nations that oppress his people and act wickedly. I can only imagine when Amos preaches this, everyone's probably excited.

Yeah, but listen carefully. The book is nine chapters and every verse beyond 2, verse 5 of chapter 2 is what?

Judgment on Israel. How shocked Israel must have been when Amos turns from pronouncing God's judgment on the nations of the earth to pronouncing judgment on Israel itself.

[ 30 : 44 ] I imagine they were shocked. What? We're doing well here Amos. Don't you see the fruit of the lamb? We're even worshiping. We're doing sacrifices.

We're really spiritual. Isn't that enough? But here's the picture. God's a roaring lion ready to pounce. The Lord roars from Zion as an image that conveys alertness and eagerness of a just God to bring justice to wrongdoers.

He exerts his apex morality, his apex character over all creation in a picture where God is roaring. But throughout this book we have seen, we will see a people who have forsaken the moral holiness that God commanded them to embody.

This is the people that have fallen so deeply into idols of comfort and pleasure that they needed not the help of God in his word. And this is pride. Pride is the root of all sin and pride is the belief that God is unnecessary to living life.

Pride in the heart of a man sounds like this, I don't need God. We can get there through a lot of different ways. The one of the most swift roads to that heart posture is when I think I'm peaceful and prosperous.

[ 32 : 06 ] I don't need God. Here are the just some of the sins that Amos is going to specifically address. That stem from a life of pride that's swollen with prosperity and self-reliance.

Greediness, self-advancement, oppression of the poor, neglect of the poor, enslavement of the poor, corrupt courts and trials, religious idolatry, false teaching, false assurance of security and neglect of loving one's neighbor.

That's just a short list of all of the specific sins that God is going to call out in Israel. And then we see the end of this verse that Lord roars from Zion, utters his voice from Jerusalem, a covenantal picture of God speaking from Jerusalem.

The people would have heard it and said, oh, we're in covenant with this God, we forgot. Here's also what it says, the pastors of the shepherds and the top of Carmel withers, which is a figure of speech and taint to convey the breadth of God's coming judgment.

There will be no peace in the land of Israel and there will be no peace of land not conquered by Assyria in God's coming judgment. To the distant pastures of the shepherds, to the top of the mountain of Carmel, every inch will be judged with the holy judgment.

[ 33 : 34 ] God is a lion, brothers and sisters, and he roars every day against the wickedness of sin. And the reality is that each person either stands before him like an unaware gazelle, grazing, probably flying.

About to incur the wrath of the lion's teeth and claws. Or instead, we're like a cub taking shelter and rest in the loving presence of our victorious, all-powerful lion of Judah.

God is a lion. Is he our lion of Judah or is he our roaring lion that will devour? All of this teaches us the following truth.

These three set pieces, we're going to unravel how each one of these, Amos, the nation of Israel, and God the Judge, how they will interact and how we're going to see God do his work of judgment and call to repentance.

But here's the truth that we take away as we start this series. True worship starts in the heart. True worship starts in the heart.

[ 34 : 45 ] Throughout our study in the book of Amos, let us posture our hearts with humility in such a way that first, idols become recognizable. Israel did not see their idolatry.

They retreated to the excessive comforting of their own wants and desires, their exploitation in chapter two. They retreated to the guise of religious piety through spiritual busyness in chapter five. They retreated to the false assurance of external security and perceived invincibility in chapter six and nine.

They rejected any voice that threatened discomfort or accountability in chapter seven. Israel did not see their idolatry. And when we humble our hearts, what happens is idols become recognizable. How? How do we humble our hearts? I'm going to offer to every person here the greatest way to humble your heart and start to begin to recognize our idolatry.

And my idolatry is to look to the cross. There is nothing more humbling, excuse me, to the heart than the gospel.

[ 35 : 54 ] Our idols become instantly recognizable. When we humble ourselves by looking to the cross because the cross exposes our need for a Savior.

I'm broken. I'm fallen. I can't do this on my own. There is no salvation within myself. It must come from beyond me.

Our idols become so much more clear in light of that. Second, when we posture our hearts with humility, repentance becomes regular.

When we humble ourselves, idols become recognizable, but also repentance becomes regular. Israel didn't repent because they were too in love with their own comforts and ways of life. Instead of turning from their sin in towards God, they turned toward that which they believed would satisfy them.

Elegant homes, lavish tunes, and pleasurable comforts. But repentance becomes regular when we humble ourselves by looking to the cross again because the cross exalts the Son of God, who was far more worth following and sacrificing everything for than any comfort on earth.

[ 37 : 14 ] Thirdly, let us posture our hearts with humility in such a way that worship becomes genuine. We begin to worship in our heart when we humble ourselves and our idols become recognizable.

Repentance becomes regular and third, the last outflow of the gospel is that worship becomes genuine. And it becomes genuine when we humble ourselves by looking to the cross because again, the cross demonstrates the love of God that transforms our hearts and ignites thankfulness. When we see Jesus as our Savior given to die, we have to see the love of God. God would love me in this way.

He would give His Son up for me. That very love drives us to worship.

And if we worship for any other reason, then awe and gratitude and marvel at the grace and glory and love of God, it may not be true worship.

[ 38 : 25 ] And Israel failed to worship God genuinely because they lacked compassion and resorted to ritualism. At one point, one of the most daunting words in this book, God says, away with your rituals.

Stop. Away with your music. No compassion. And Israel failed to worship God genuinely because the work of their hands betrayed the words of their mouth.

Now make no mistake, the book of Amos contains preaching on Israel's wickedness, imminent destruction, and God's swift justice. Do you know how the book ends? This book is often called the Fire and Rimstone Book of Prophet.

But here's how it ends with a five-verse promise of hope, that despite utter sinfulness and judgment in the future, God will restore His people and never again let them be moved through a holy remnant.

Every story and every page of this Bible points us to the same ultimate truths about God and His redemptive plans for us. Amos is no different.

[ 39 : 33 ] God is a promise-making and promise-keeping God. God is both just and merciful. God has accomplished salvation for all who repent and believe through the substitutionary death of His Son, Jesus Christ, and that to live as God's people is a delight, not a burden.

And then lastly, that true worship of the heart flows from the fountain of grace. True worship starts in the heart.

And until we let God's word saturate our hearts, change us, mold us, our worship will be incomplete. I want to finish this morning by reading this is a song that when I was in high school I used to listen to all the time and never understood it. I just liked the melody. And finally, I started listening to it and understood what I was talking about.

This is a song that essentially comes from the book of Amos. Two verses. I'm going to read the first and then the last. Both of our hands are equally skilled at doing evil, equally skilled at bribing judges, equally skilled at perverting justice, both of our hands.

[ 40 : 48 ] But both of His hands are equally skilled at ruining evil, equally skilled at judging the judges, equally skilled at ministering justice. Both of His hands are equally skilled at showing mercy, equally skilled at loving the loveless, and equally skilled at ministering justice.

Our God is the God of justice. He's also the God of great mercy. And it is for us every single day to remember our redemptive identity, no longer sinned by the grace of God, but now Saint, for Him to worship Him with gratitude, thanksgiving and absolute compassion.

Because He has loved us with a great love. This is the remedy that Israel needed, and it's a remedy we all need every day to remember the gospel. God, thank You for this morning. Thank You for Your love for us. Thank You that in the book of Amos, we see great judgment, we see great promises of judgment.

But Lord, we also see great, great hope, great mercy, and great love. Lord, we thank You that You are the covenant keeping God.

We thank You that in our faithful, faithlessness You are faithful. And God, I pray that as we work through this book and we see all of these themes brought out, that for us this summer as a body that we would all begin to see how humility enables us to see our idols, to regularly repent, and to genuinely worship You.

[ 42 : 34 ] Help us, Lord, in this. You name your pray. Amen.