

Dr. Robert Chisholm, Amos: The Lion Has Roared, Who Will Not Fear?

Session 2(B): A Prophet Entraps His Audience (Amos 1:1-2:16)

This is Dr. Robert Chisholm in his teaching on the book of Amos: Amos, the lion has roared, who will not fear? Session 2 (B) A Prophet Entraps His Audience (Amos 1:1-2:16).

Before we dive into the oracle against Israel, which is the culmination of this section, it's the 8th oracle and this is the primary target group, I think we'll pause and just summarize the principle that we've seen in the oracles leading up to this, because even though Israel is the primary focus of God, these other oracles need to be taken seriously. The Lord is going to bring judgment on this entire region, all of these nations included, even though Israel is his target, they are also going to be held accountable for violating the principles that he has laid down. And so, I think I've tried to, in one sentence, summarize the overriding principle of this first section, chapter 1, 3 through 2, 5, and I've worded it this way: God holds nations accountable when they violate his universal standards of morality and ethics.

And again, I'm arguing that this goes back to the Noahic Covenant, and the fundamental principle that should govern human society as created and established by God is that we should realize that we are in the image of God, we have his image, and we should respect that image in our fellow human beings. And when we don't do that, we are ultimately showing disrespect for the Creator. So, God holds nations accountable when they violate his universal standards of morality and ethics.

And then we could unpack that a little more in this way. God instructed Noah and his descendants to be fruitful, multiply, and rule on his behalf. He prohibited human beings from murdering one another, for each individual bears the divine image.

Because the nations of Amos' day had violated, in principle, the mandate delivered to Noah, God held them accountable for their actions and announced that he would judge them accordingly. And I think that that still holds today. God is watching the nations, and when nations violate this basic principle, he will hold them accountable, and you can see this in history.

God has judged nations that have done the kinds of things that these nations were doing. Things did not end well for Germany in World War II, because of what Hitler and the Nazis had done, the Germans' people suffered greatly. And that was God's judgment, which is often corporate.

It's beyond the individual, and it's dealing with larger people groups. So, I think that's an important principle that we see in that, that emerges from this section. But now we want to move into the oracle against Israel, where all of this has been heading.

And this is where Amos is going to entrap them. He's got them set up. I think they're viewing what he has said in a very positive way at this point.

They probably like him. He's a prophet of salvation and light to us, and now he's, yeah, he does have the noose around the neck of God's primary target, and he is going to pull it. And so, let's read, beginning with Amos 2.6, this is what the Lord says, for three sins of Israel, even for four, I will not relent.

Whoa. And as we go through this list, I think we've got at least four, depending on how you count. They sell the innocent for silver, and the needy for a pair of sandals.

This is probably referring to selling people for debt, debtors. They trample on the heads of the poor, as on the dust of the ground, and deny justice to the oppressed. I think you could see the second half of verse 6 and the first half of verse 7 there as essentially injustice.

They are mistreating people. They have economic power and legal power in this bureaucracy, and I think we need to pause just for a moment and talk about the background here, what has happened in the northern kingdom. And we have to go all the way back to 1st Samuel 8 for this.

Remember when Israel demanded a king like all the nations in 1st Samuel 8? It really upset Samuel, because he felt like he was being rejected. He's the prophet, and he's the Lord's primary instrument, and now the people aren't satisfied with that. In fact, they tell him, your children, who are going to take your place, your sons, are not promoting justice like you have.

What they're really concerned about is the fact that the Ammonites are threatening them, and they don't, they're finished with citizen-soldier. They want to have a standing army headed up by a king, and so they want to have a king just like the nations do, and those kings have horses and chariots, and they have an army, a standing army. That's what they want.

And the Lord says, give them what they want, even though he kind of backpedals from that in chapter 9. But he says, give them what they want, but before you do, you need to warn them what they're getting into. And if you read through 1st Samuel 8, you have a description of the typical king in the ancient Near Eastern world, and particularly in this region of the ancient Near East. They're going to establish a big royal bureaucracy.

They're going to have soldiers. There's going to be a large number of people who need to sustain the royal court, the palace, and the king. And so, he's going to take your crops.

He's going to take a percentage of your crops. He's going to take your children, and he's going to force them, he's going to draft them, and they're going to have to fight in the army. They're going to do other jobs for the king that are necessary.

He's going to take your daughters, and eventually, you will curse the king that you wanted so badly. And that is what unfolds as we begin to read through the book of Kings. We see it starting with Solomon.

I mean, for sure, he had a vast bureaucracy, and what happens in this is that royal bureaucracy swallows things up. Ancient Israel is not a capitalistic society, but a primarily agrarian society, and the royal bureaucracy is going to take over. They're going to have legal power, and they're going to create situations where people have to forfeit their land through taxation, debt, or owing debts.

They might loan out something to people, and they're really extorting money from them, high percentages, and that sort of thing. It's all happening as the history of Israel and Judah unfolds, and so that's the background here. We have a huge royal bureaucracy that is extended way beyond what God intended, and so they're selling the innocent for silver, and the needy for a pair of sandals.

They've rigged the courts in such a way that in their eyes these people are guilty, but they're not. They're victims of injustice, and they trample on the heads of the poor as on the dust of the ground and deny justice to the oppressed, and what often happens in this scenario is people who have their own land, farms or whatever, livestock, they lose all of that. The crown takes it over.

The king needs land for his soldiers. He needs to reward his soldiers, and they take all of that away, and so you get this landless group within society that become day laborers. They're oppressed, and of course the Lord told Israel, the land belongs to me, and remember the Lord parcels the land out to each of the tribes, and he expects everyone not to have the same. That's unrealistic.

It's a particular land, Israel. Some areas are more fertile than others, but everyone is supposed to have enough to maintain their lifestyle and a certain degree of freedom and independence, and so that has broken down completely in the northern kingdom, and you remember Naboth and his vineyard? That's a good story that occurs in Kings that illustrates this. The king, Ahab wants Naboth's vineyard.

He's crying because he can't have it, and Jezebel says, Hey, you're a king. She knows what kings like all the nations are like. She comes from Phoenicia, and she says, Hey, you can have this, and so it's this kangaroo court thing, and Naboth's property is taken away from him on trumped-up charges, and now the king has it.

The Lord doesn't like that, and the Lord sends the prophet to tell him, you're going to be punished for what you have done, so that illustrates the kind of thing that's happening in the northern kingdom, so injustice is one crime that is occurring here, and then in the second half of verse 7, father and son use the same girl, and so profane my holy name, and that doesn't sound good. The Hebrew says they go to the same girl, and consequently profane my holy name, so this is often understood as sexual, so a father and a son both have sexual relations with the same girl or young lady, and some have suggested, well, it would be somebody in the poor class. They're just exploiting them, taking advantage of them.

Others have said, well, it might be a cult prostitute. What we're talking about here is idolatry, which Baal worship was present in the northern kingdom, and so they're going. They're having relations as part of a syncretistic religion, you know, they're worshipping Baal along with the Lord, because when you just look at it in English, they go to the woman. Hebrew has an idiom, go to a woman, and it's a euphemism for sexual contact, but it's not the same verb.

It's *bo*, in that case, the verb *bo*. This is the verb *halak*, and *halak* is never used with the preposition *to* in a sexual sense, so some are going to interpret it as sexual in nature, whereas others are going to push back on that, and one interpretation that has arisen in the last, fairly recently, is that this is talking about something different. It's talking about an idolatrous kind of banquet that was known as the *Marzeach*, and it's known in Israel, in fact, in Amos 6, Amos refers to it by name, so he's familiar with the *Marzeach*, and we see it around the ancient Near East, so it's kind of a social club where father and son would go, and what they do there, they drink, they carouse, and they may even, there may be a worship of the ancestors, the dead, you know, you're trying to come in contact with the dead, you know, witch of Endor type stuff, and so it's kind of a social club that's idolatrous.

Your base, and one of the scholars who's promoting this idea, he says the girl referred to here is not some kind of prostitute, but the hostess. The *Marzeach* would have a hostess. There would be a woman who greets you and invites you, what a hostess would do, and so it's not referring to sexual contact with the same girl, which would be very bad, but it's referring to, they're going to the same girl, the girl stands for the *Marzeach* banquet.

It's kind of a metonymy or synecdoche. She is the one who's going to greet you there, and because this is idolatrous, it would be profaning the Lord's holy name. At any rate, whether you see it as sexual or as just primarily idolatrous, it's wrong, it's a

crime that has been committed against the Lord, and so then in chapter 2 verse 8, they lie down beside every altar on garments taken in pledge.

In the house of their God, you could actually translate it gods, because it's Elohim in Hebrew, which is a plural form, often refers to, most often refers to, the one true God. Still, in this kind of a context where we know idolatry is occurring, they may have more than one God. Certainly, Baal is going to be one of those deities, but once you become, you know, a polytheist there, you've got to keep various gods happy so that it could be in the house of their gods they drink wine taken as fines. So what they're doing, they're engaging in some kind of worship, maybe in conjunction with the Marzaia, they're engaging in some kind of worship.

If it's the worship of the one true God, and we just translate their God as NIV does, which is entirely possible, then it's some kind of syncretism that's going on. They're using pagan practices, it's more of a hypocrisy kind of thing, but if it's their gods, then we have full-fledged idolatry, and we also have, they're lying down by these altars in these temples, and they're lying down on garments that they've taken in pledge from the poor. In other words, why, okay, you're going to give us collateral, it's going to be your garment.

Well, the poor can't pay off, so the garment's taken, and the Old Testament law says don't keep that garment overnight. We actually have a text that comes from, I think, Judah, the Yavneh Yomelet, or it might be from a later period, but there's a guy complaining, this guy kept my garment, and he won't give it back, and I need it. So, this kind of thing happened, and then also they drink wine taken as fines, so they apparently stole wine from people as well.

So, what you have in this case is they're not loving the Lord their God, it's either syncretism of some kind, or hypocrisy, or idolatry. They're not true to the one true God, Yahweh, and their injustice is linked up with it. You've got both.

You know, the prophets usually speak of idolatry and injustice, which we can think of in terms of not loving the Lord your God and not loving your neighbor as you should. There's a vertical and a horizontal dimension, and you may have both of those meeting in this verse. So, if you've been counting, this is number three.

They've, you know, exploited the needy and the innocent, trampled on the heads of the poor, father and son are going to the same girl, whatever that means. They're engaging in worship using things that are proof of their injustice. So, what kind of worship is that going to be? God's going to reject that kind of worship.

And then the Lord goes into a little, before going to the fourth sin, the Lord is going to kind of review history for them. You know, you've rebelled against me, but let's go back and recall what I did for you. Yet I destroyed the Amorites before them.

Amorites and Canaanites are sometimes used interchangeably. Actually, one is a part of the other, but they can be used interchangeably. I destroyed the Amorites, think Canaanites, before them.

He's talking about the conquest, and they wouldn't have been able to conquer the land without the Lord's involvement. I mean, remember what he did at Jericho, and you know, on the day when Joshua was fighting, and he threw all that, brought all the hailstones down on the enemy. That was supernatural.

There's a supernatural dimension. I destroyed the Amorites before them, though they were tall as the cedars and strong as the oaks. Remember when the spies came back, oh, we saw the Anakim there, the sons of the Nephilim.

We've seen them there. They're giants. There's no way we can defeat them.

Joshua and Caleb said, Yes, we can. The Lord says, Joshua and Caleb, get to go into the land. You guys, no.

Your children will, but not you. And so, they were tall and great warriors. I destroyed their fruit above and their roots below.

The Lord compares them to trees, and then he says, I destroyed them. I brought you up out of Egypt. He goes a little farther back.

It's sort of the history in reverse here. We start with the conquest, and then we go back. I brought you up out of Egypt and led you 40 years in the wilderness to give you the land of the Amorites.

I brought you out of Egypt. He doesn't mention their sin, but they did sin, and that's why they had to wander for 40 years, but the Lord took care of them because he hadn't abandoned the plan. I'm going to deliver you from Egypt and give you a land, and that's what he's recalling here.

He also provided spiritual leadership for them. I also raised up prophets from among your children, people like Samuel and Nazarites from among your youths, and remember a Nazarite is someone who's dedicated to the Lord, sort of like Samson was, and that dedication to the Lord is demonstrated by he doesn't drink alcoholic beverages and doesn't cut his hair, and so is this not true, people of Israel declares the Lord. But look what they did.

You made the Nazarites drink wine and commanded the prophets not to prophesy. Now, we don't know the entire back story here, but they were not respecting their

spiritual leaders. In fact, they were encouraging their spiritual leaders to break their vows.

They were devaluing dedication to the Lord. So, in what way they made them drink wine, I doubt if they actually got them there and poured wine, but just their attitude wasn't conducive to the Nazarites doing what they had committed themselves to, and they told the prophets, shut up, don't prophesy, and we've got references to this in the Old Testament as well. So, there's your fourth crime, basically.

We've got four, and if you decide to just count every time something is said, like you can get four out of them, you'd get like nine or ten here if you use that method of counting. So now we can kind of circle back and think through why the Prophet left the other lists short. He was setting up a contrast between those nations and this nation, and laying the foundation for what he's going to say at the beginning of chapter 3, namely, I expected more from you.

To whom much is given, much is required, and I'm going to judge you for these things, because as you read through the list, you're tempted to say this is bad, but it's not ripping open pregnant women. We'll get to that when we get to the principle of this section. So that's the accusation.

You know, in judgment speeches you have an accusation where the Lord is telling the addressee, a person or a nation, why they're going to be punished. Here's why you're going to be punished. It's an accusation of wrongdoing.

I'm going to punish you for this reason. And then you will get an announcement of judgment. So, there's the formal announcement.

Here's why you're going to be judged, and here is what that judgment is going to look like. And often it's, I'm going to intervene with these results. A group of scholars called forum critics, Klaus Westermann, for example, have studied the prophetic speech forms that we see in the Old Testament, and they'll talk about the judgment speech.

So, accusation, announcement, and within announcement, the Lord declares his intervention and then also describes the results of that intervention. And that's what we see here. There's been some debate as to how to translate verse 13, but the NIV has decided to make it, now then, I will crush you.

And I think that's a reasonable translation. I will crush the area beneath you, which means I will crush you. As a cart crushes when loaded with grain.

He likes agricultural imagery in here. The threshing floor, that sort of thing. So, we're picturing a cart that's loaded with grain.

The threshing has occurred, and now we're taking the grain off, perhaps, or maybe bringing it to the threshing floor. At any rate, the Lord's going to crush, and he gives them a word picture. If you've ever seen a loaded cart, you tell your children, stay out of the way of that cart, because it will crush you.

Well, the Lord's going to crush them. He's going to crush them. And so that's the intervention where the Lord says, Anochi, in Hebrew, now I, I'm going to do this.

And then, in 14 through 16, he describes what this is going to entail, and they're going to be relying on their military for defense. That's why you have a king, that's why you have the big royal court, and we have all these soldiers that the king gives land to, and to sustain all of this, he has to take things from the population in general. And so they're going to be relying on their army, but notice what's going to happen to the army.

The swift will not escape. Fast runners will not escape, is the idea here. The strong will not muster their strength, and the warrior will not save his life.

Verse 15, we keep going, the archer will not stand his ground. In these armies, they would have infantry, they would have horses and chariots, they would also have bowmen, archers, and in Assyrian art, we see archers. The archer will not stand his ground.

The fleet-footed soldier will not get away, and the horseman will not save his life. And then verse 16, even the bravest warriors will flee naked on that day, declares the Lord. There's going to be a certain degree of panic involved here when you're starting to shed your clothes, maybe to run more quickly.

And so, it's interesting if we add these up. Amos likes numbers, you know, he did the 7-8 with the oracles, and he did the 3-4, and a funny use of that, where he didn't fill out the list, as you'd expect, until he gets to the target, to indicate that the Lord can't be listing all of these sins, we got to move toward the primary target. And now, count them up.

There are three statements in verse 14, three in verse 15, and then in verse 16, even the bravest warriors will flee naked on that day. And so that's seven. In describing the results of the judgment, he describes that in seven different ways, and someone attuned to this culture, and its literary devices and idioms would realize that's a complete list.

That's complete destruction. Some of it overlaps, but he's describing military defeat, and he's describing it in a sevenfold way, which drives home the point it's going to be a complete defeat. It's going to be complete destruction that occurs here.

So he has entrapped his audience, and Israel is the primary target of this. Before we move into chapter 3, where the Lord gives us some perspective on this, in the first couple of verses, I want to go back to my principles. And what we see here in chapter 2, verses 6 through 16, is God places a higher moral standard upon his people, to whom he has clearly revealed his will.

So, he held the nations accountable for their violations of the Noahic Mandate, but through the Mosaic Law, he has revealed himself more clearly to his own people. They should know better. So, he places a higher moral standard upon his people, to whom he has clearly revealed his will.

And I want to unpack that a little bit more. Before we hastily point a condemning finger at the pagan world around us, we should first examine our own lives to make sure we are walking worthily of our high calling in Jesus Christ. Remember, Paul tells us in Ephesians, Walk worthy of your calling.

Our sins may not seem as bad as those of the pagans, but in God's sight, they may be worse, because we should know better. So, as you go back through the list and you're thinking what the pagans did, huh? Threshing people, as it were, slave trade, kidnapping and selling people into slavery, breaking treaties, ripping open pregnant women. This is awful.

This is the pagan world. Look how awful and evil they are. But yeah, the Lord is going to deal with them.

They're not going to get off the hook, but he doesn't outline in detail all of their crimes. See, I think he gives this kind of a sample, maybe that the last one in the list is maybe the worst thing they're doing, but they would be doing other things as well. But now he comes to, well, he came to Judah and it was, they broke the law and they were idolaters, and Israel more of the same.

And this might not seem quite as bad. They're going down to the Mosaic banquet. Hey, these people owe the money.

They took a loan. They couldn't pay it. I got every right to claim whatever they put up as collateral.

I got the right to do that, the legal right. In their context, they would have thought of this as something that was legal. We go down to the Mosaic.

Yeah, we have a right to take their garments and their wine if they don't pay up. And then their disrespect for the prophets and Nazarites. They could, ah, they're fanatics.

You know, they're crazy people. Prophets, they go off and they're just kind of crazy people. And Nazarites, you know, aren't that kind of extreme.

So, if you're an Israelite living at this time, you can write all these things off as not that bad. But in the Lord's sight, they really are. And so we do this.

And I think it's all right to expose the darkness and sin of the world around us. I think we're called by God to be lights in the world. And I think Paul and Peter make the point that we do have a responsibility to shine as lights.

And when we do, that's going to offend people. We're going to say, I'm not going to do that. I'm not going to kill a baby.

I'm not going to engage in that. Well, immediately, let's connect the dots. You're condemning.

You're condemning people who do that. And you're basically saying you're a murderer. I'm not going to commit murder.

Okay. Call a spade a spade. I mean, I think that there's nothing wrong with that.

But it becomes wrong when we become self-righteous. And we don't look at ourselves and ask ourselves, are we being faithful to God? God expects certain things from us. We would never do what the pagans are doing.

But we know better. We have more light. Some of the pagans, they don't have the light of God.

It's our job to let them know what God's standards are and call them to repentance. But at the same time, I may be doing something that's worse in God's sight, because I should know better. And I think that's an important principle.

So, I will repeat it. God places a higher moral standard upon his people, to whom he has clearly revealed his will. So that's something to think about.

And as we move into the next section, I've entitled the first two chapters, A Prophet Entraps His Audience. But they're connected. The next section, which is going to encompass chapters three through six, I've entitled Salvation History Comes Unraveled.

And I'll explain that as we go. Salvation history is basically the history of how God saved his people from slavery in Egypt, brought them out of exile through the wilderness, into the land, gave them a land. And unfortunately, what the prophets

say is because they have violated God's covenant, that salvation history is going to be reversed. They're going to go back into slavery, into exile.

So that's kind of what I've got in mind here, and you're going to see that theme developing as we go through these chapters. But the first two verses, as kind of a subcategory, I call to whom much is given, much is required. And this really relates to what has just been said.

Everything in this section is going to support what has just been said in chapter 2, verses 6 through 16. So sometimes our outlines are a little bit arbitrary, but I think there is a distinction in emphasis. But right here at the beginning, there is a link to what has, a clear link to what has just been said.

In fact, you could have put the chapter division maybe after chapter 3, verse 2. But let's read those verses, verses 1 and 2, and I think you'll see the connection. So, judgment is coming upon Israel, but there's a formal introduction. Hear this word, people of Israel, the word the Lord has spoken against you.

So, this is an introduction to a judgment speech that is connected to what we've just read, against the whole family, the whole clan I brought up out of Egypt. So, this is a message that's for everyone who was brought up out of Egypt, and it would include Judah as well. Remember, Judah was included.

Amos is going to go back home and probably going to be, now that he's sort of a prophet, he's probably going to repeat some of this and apply it to the people of Judah. And I think we see some of that as we go through the account. But notice what the Lord says in chapter 3, verse 2. You only, and he uses in Hebrew the word only.

He puts it first, actually, rock. Only you, that's the word order in the Hebrew, have I known, and he uses the Hebrew verb yada, which means to know. So only you have I known from all the families of the earth.

Whoa, whoa, let's slow down. God knew all the nations. He was aware of all the nations.

He's not some isolated God who's only dealing with his covenant people. God is aware of all the nations. So the verb yada, which we like to translate know or recognize, something like that, is problematic.

That translation is problematic. And so often in Hebrew, when we study the Hebrew word, we discover it's got more shades of meaning than what we can come up with in English. And sometimes, based on the shade of meaning, we might want to use a different English verb.

I don't think know is the best translation here. It's know in the sense of recognize as having a special place, and that's why NIV has translated it with chosen, and I think that's an accurate interpretation of how yada is being used. And so it's only you I have known in the sense of I have only recognized you in a special way.

I have known you in a special way as my special covenant people. Beyond what I dictated through Noah, mandated through Noah, I've chosen you in a special way. I gave you the Mosaic law.

And so we have a relationship that is beyond my relationship with the other nations. Only you have I chosen. You are my chosen people of all the families of the earth.

And we see this use of know elsewhere. It can be used of God knowing his people. It can also be used of people knowing God.

Think of 1st Samuel 2, the sons of Eli, and it says they did not know the Lord. Huh? They're aware of the Lord. Good grief, they work in his sanctuary under their father Eli, and they offer sacrifices to the Lord.

They serve in the sanctuary. They know the Lord. Hophni and Phinehas know the Lord.

So what does the text mean when it says they don't know the Lord? Well, it means they don't recognize the Lord as the one who has authority over them. They don't recognize that and act accordingly. On the positive side, if you go to Jeremiah 22, it's talking about Josiah, and what has happened, the king of Judah has let people go who were enslaved, and now he's enslaving them again.

And the Lord is upset about this, because it wasn't justified. And so he recalls Josiah, King Josiah, who we know was a righteous king. Remember King Josiah? It was kind of too little, too late in the history of the nation, but Josiah was a godly king.

And the Lord postponed his judgment of his people because of that. And he says that he expects people to know him, and Josiah basically was concerned about justice, and he was concerned about the widow and the orphan. And he put in policies that were designed to benefit them, and he was a champion of justice, and a champion of the widow and the orphan.

And you know in the Old Testament; the widow and the orphan are kind of the epitome of vulnerable people. They've lost the breadwinner in that culture, and puts you in a very precarious position. Think about Naomi and Ruth.

And so Josiah was concerned about those people. And interestingly enough, throughout the ancient Near East, kings are supposed to be concerned about widows and orphans. That's not something that's just in the Bible.

They weren't always, especially when they were greedy and they created these big royal bureaucracies, but in the kingship ideal in the culture, you're supposed to take care of widows and orphans. And the Lord says, Josiah did this. And then he asked the rhetorical question, Is this not what it means to know me? So how did Josiah know the Lord? It wasn't just awareness.

It was a commitment to the Lord. It was a recognition of the Lord's authority, and a commitment to doing what the Lord told him to do. And so knowing the Lord in that case is loyalty demonstrated by obedience.

So you can see how know doesn't always just refer to mental awareness. And it's operating in a different way here. Only you have I known.

In other words, only you have I recognized as having a special relationship. I've recognized you as under my authority in a special way, and I've given you the covenant to guide the way you live. And consequently, therefore, and that's in the Hebrew, *al-qoyim*, therefore, there's a logical connection here.

Only you have I known in a special way, have I chosen. Out of all the families of the earth, you're my chosen people. Therefore, I will visit upon you literally all of your iniquities.

And that visit upon is a Hebrew idiom which is best translated, punish. I will punish, I will judge you for all your iniquities—different word for sin here, *avon*, all your sins.

So see the logic, and it grows right out of chapter 2. So if someone is saying, I don't see what the Israelites are doing as anywhere near what the pagans are doing, this is the Lord's answer at this point. I made you my special people. I expect more from you.

To whom much is given, much is required. And that's my principle for these verses. To whom much is given, much is required.

And we can unpack that a little bit. The first part of this principle is at the root of Paul's exhortation to the Ephesian church. After reminding the Ephesians that God has sovereignly chosen them as his people, Paul exhorts them, live a life worthy of the calling you have received.

And then I think one sees the second part of the principle at work in the letters to the churches in Revelation 2 and 3, where Jesus comes to them. And they have a

heart-to-heart with Jesus, and Jesus exposes their failure to live up to their calling. And Jesus threatens them with the loss of their candlestick, and he threatens them with punishment.

And so even in the New Testament era, we're expected to live up to what God has called us to, and to act accordingly. So I think we'll stop there and continue our discussion of this section, just to kind of preview where we're going in my outline. As we progress through chapter 3, I'm just going to try to whet your appetite here and raise your curiosity.

Chapter 3, verses 3 through 8, every effect has its cause. The prophet's going to make that point and then grow that a little bit. And then chapter 3, verses 9 through 15, who invited these guys? And you will find out who the Lord is inviting to take a look at what's going on in Samaria and in the Northern Kingdom.

Who invited these guys? And then as we move into chapter 4, verses 1 through 3, he's going to talk about the cows, female, of Bashan. Why are these cows so fat? So that's what we're going to be dealing with as we move on into the next session and continue to develop them, see how salvation history comes unraveled. This is Dr. Robert Chisholm in his teaching on the book of Amos.

Amos, The Lion Has Roared, Who Will Not Fear? Session 2 (B), A Prophet Entraps His Audience—Amos 1:1-2:16.