

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

Session 6 (A): Amos 7:1-8:3, Judgment is Inescapable

This is Dr. Robert Chisholm in his teaching on the book of Amos. Amos: The Lion Has Roared, Who Will Not Fear? This is session 6 (A), Amos 7:1-8:3. Judgment Is Inescapable.

As we continue our study of Amos, we're ready to move into chapter seven. Actually, when you look at chapters seven, eight, and most of nine, you can see that it is a unified section thematically. And of course, there are a lot of specific themes that are going to pop up, but I think we could summarize the message of chapter seven, verse one, all the way through chapter nine, verse ten, as simply judgment is inescapable.

That's going to be the overriding theme that we see in this section. It's a theme that's already been expressed earlier in the book, but it seems to be the focus of this section. And that will bring us to the ending of Amos, Amos, chapter nine, verses 11 through 15, which I've entitled a happy ending.

So it's been very negative. Amos has been talking about judgment, judgment being inescapable. He has offered the people the opportunity to repent and escape the judgment, or at least survive the judgment, but there hasn't been a whole lot of what we would call salvation.

Salvation history got reversed in chapters three through six. Nevertheless, Amos is going to end the book on a positive note, because that's the way it's going to work out in God's plan. Even though his people sin and he has to discipline them and even send them into exile, that doesn't mean that God has abandoned the program.

No, he made promises to Abraham, he made promises to David, and he's committed to fulfilling his plan, and that's the way Amos is going to end. So that kind of is an overview of what we have left to do. And so we're going to go into chapter seven, which is a fascinating chapter in so many ways.

And I've divided chapter seven, it's 17 verses, into two parts. And actually, the first three verses of chapter eight, because it involves a vision, really go with chapter seven. And so seven, one through eight, three is a subunit in this section.

And so here's what we're going to see. In chapter seven, one through nine, there's a series of three visions, and I've entitled it, The Three Little Pigs Reversed. I'll explain as we go through that.

And then chapter seven, verses 10 through 17, is prophet meets priest. And then, chapter eight, verses one through three, is the fourth vision in this sequence, a symbolic still life. So that's where we're heading.

And so let's read chapter seven, verses one through nine. Now, the thing about the three little pigs, you'll recall, the wolf is after the pigs, and each pig has built a house. One is built out of straw, one is built out of sticks, and one is built out of brick.

The pig that built the straw house, the wolf comes and threatens to eat him. And he runs away and finds asylum in the second pig's house, which is made out of sticks. The wolf blows his house down, causing devastation, and he escapes it.

Then the wolf comes to the next house, and there are two pigs in there now, and he threatens to do the same, and he blows that house down, because it's only made out of sticks. And those two pigs go to the third pig's house, ah, he's got a house made out of brick. So we've got devastation of the first two houses, but finally, the wolf tries to blow down the third house, and he fails.

So it's sort of like judgment, judgment, escape, salvation, safety. Well, in this particular account of visions, judgment is threatened, but the Lord relents, and he doesn't send the judgment on the first two visions. But in the third vision, judgment has to come.

So it's a reversal of what we see. The reason I chose the three little pigs is that it's kind of like the three billy goats gruff. It's a paneled structure.

And what I mean by that is, you're familiar with these stories, the gingerbread man is an example, but that's a rigamarole, because it's not just three panels. A lot of these stories are three or four panels. But in the gingerbread man, it goes on and on and on.

It's a rigamarole, and by the end, you want the gingerbread man to be eaten. But in these stories, it starts out, and then there's repetition, and then there's a culmination that comes. And in the final panel, there are significant changes.

And you see this in the Bible in historical accounts. Remember, Samuel, the little boy, the Lord comes to him in the night. And he says, Samuel, and Samuel says, Here I am.

And he runs to Eli, because he thinks Eli has called him. And Eli says, I haven't called you. And Eli's a little dense; he's portrayed that way.

And it happens again. And then finally, Eli figures out it's the Lord calling him. And so he says, this time, you know, recognize it's the Lord and respond appropriately, and the Lord will speak to you.

And that's what happened. So it's a three paneled structure, culminating in the third panel, where there's some changes, significant changes. The story of the prophet Elijah, the king of Israel, is ill, and he wants to find out if he's going to survive his fall, his illness.

And so he sends messengers down to Philistine territory to consult Beelzebub, or Beelzebub, as a Philistine god of healing or something. And Elijah intercepts them, and says, Is there not a god in Israel that can answer the king's question, that you've got to go to some pagan deity and consult him? And so they go back and tell the king what's happened. He says, Describe him for me.

They do. He says, Oh, it's Elijah, bring him to me. So he sends a captain out with 50 guys.

And it's very significant, because Elijah is sitting up on a hill, and they're down here. Elijah's not down in a pit somewhere. They're not looking down, talking down to him.

He's up there, down. And that's symbolic, because he's the one with the authority. He's the prophet of the Lord.

And they are simply messengers from the king. They want to strong-arm him and bring him to the king, so the king can do whatever to him. And by the way, this is relevant for something that we're going to see in this chapter, where the prophet meets the priest, who represents the king.

So that's another reason I'm telling this story, to illustrate the paneled structure, as well as the prophet versus king motif that we see. And so the captain comes and says, Come down. The king says, Come down.

And Elijah says, I'm not coming down. But I'll tell you what it is, fire. And there's this play on, you know, yarad, to come down.

And so fire comes down, incinerates these guys. So that's panel one. Panel two, the king sends another guy out with 50.

This guy's even more arrogant and insulting. He says, the king says, and he really emphasizes it. If you look at it, there's an intensification in the language.

To just kind of paraphrase, get your butt down here, and we're going to take you to the king. And Elijah says, I'll tell you what, no, I'm not coming down. But what is coming down is fire, and they get incinerated.

So now, the third panel, this is where things are going to happen, often in these things. And so the third panel, the king sends another guy out. Well, he basically comes crawling on his hands and knees, begging for mercy.

So finally, the king, his messengers, at least, get the point. The prophet is more powerful than we. He has the power of God on his side.

We just have the authority of the king. The prophet is above the king, always. The true prophets of God are always above the king.

And so he says, Please have mercy on us. The king sent us out here. Would you please come? And the Lord says, okay, you can go.

And so he goes down and he goes and he delivers the judgment speech to the king that he's going to die. So that's another example of a paneled story. Well, it just so happens that in our culture, these parable stories come up in fairy tales, you know, three little pigs, they come up in jokes, you know, a rabbi, a priest, and a Baptist minister went into a bar, you know, you know how it works.

And so I think a lot of people see these paneled structures in what purports to be a biblical narrative or prophecy, and they think, Oh, it can't be true. It's this kind of a story. No, in real life, sometimes things are repeated.

Number one, things are repeated. And I mentioned in an earlier lecture, I was reading Van Paranaac on how oral literature works. And it just so happens that in oral literature, which is a very story-based in many ways, it's telling what happened, but it's doing it in a very engaging kind of way, like a historical novel would do.

So it's true, the story of Elijah and the prophets is true, I believe. But it really happened that way. And so the author is telling it the way it happened, because it's dramatically engaging.

But children's stories and jokes, we do it to engage the audience, you know, we want to, we want them to pay attention to the joke we want to, and I've done this, I've taught little kids in the past. And when you read like three billy goats gruff to them, or three little pigs, and you really do it with some fervor, and some, you know, dramatize it, they're, they're just glued to the story. And it resonates with them, as the intensity develops, and then you get the climax, the peak at the end.

And so it's a characteristic of oral literature. Ah, the Bible is oral literature, fundamentally, it's, it's, these messages weren't read, initially, by most people, they were heard. And so God led his authors of Scripture to tell the story the way it really happened.

And he even uses these visions, this order of visions, and makes it kind of a dramatic thing to emphasize both his patience and his justice. Because his patience says, give them a chance to repent, his justice says, if they fail to repent, judgment has to fall. So that's a preview of what we're going to see here.

And pay attention, I'm going to read all nine verses first, and pay attention to similarities along the way, maybe slight intensifications, and then dramatic changes. And we'll see how you do. I can't give you a test, but we'll see how you do.

This is what the Sovereign Lord showed me. He was preparing swarms of locusts, ooh, not good, not good. They can devastate your crop in an hour.

After the king's share had been harvested, and just as the late crops were coming up. So the king got his portion, but what happens if the locusts come through at this point? Not good. When they had stripped the land clean, I cried out, This is and he uses the basic Hebrew word for forgive, *salak*.

And he appeals to the Lord to forgive. So there is a recognition that they have done something wrong. And judgment is appropriate.

There's a recognition of that. So forgive them, Lord, just forgive them. How can Jacob survive? He is so small.

No earlier, the elite were thinking about how great a land they had, but really, in the larger scheme of things, they're small. And they can't survive something of this nature. So the Lord relented.

This is often paraphrased as, changed his mind. I don't like that because it makes it sound as if God doesn't really know what he's doing. He's got a plan.

I like relented. He just decided that he would not do what he had announced he would do. This illustrates the point that, often in prophecy, prophecies are contingent.

The Lord will say, I am going to do this. He might say, if you don't repent, I will do this. That's clearly conditional.

But sometimes when he says, I'm going to do this, it's still conditional. And in an earlier discussion, we talked about Jonah and the Ninevites, where the Ninevite king

wasn't sure, but he did the smart thing. And lo and behold, it was conditional, and the Lord relented.

Same word that's used here. So the Lord relented. In fact, in most cases, the last thing the Lord wants to do is to bring judgment.

I had a colleague one time who said to me, we were talking about this subject, and he said, You know, when the Lord threatens judgment, it's actually the last thing he wants to do. He wants people to repent. Think about Jesus.

Oh, Jerusalem, Jerusalem, how often I have wanted to gather you under my wings, so we can be reconciled. I willed that. It uses the Greek word fellow there.

I will, that was my will, my ideal will, my antecedent will. But you did not will that, fellow. Your will thwarted my will.

I wanted this. But because you're sinful, you rejected it. So judgment is coming.

The consequential will of God will come. God is sovereign, and he's in charge of everything, but here he's willing to relent. The prophet asks him to do so when he sees this vision of the judgment unfolding.

And notice it's more like a moving picture. It's more like a film. There's action in the vision.

The Lord is preparing the locusts. They stripped the land, and he sees all of this. And a moving picture is going to grab you at an emotional level.

More than just a picture, a snapshot, right? There's something about it moving, the action. You see that you get drawn in. So Amos got drawn in, and he said, Lord, forgive, just forgive them.

I know they're sinners, and I know they deserve this, but forgive them, because they won't survive it. So we move on to panel two, the next vision. This is what the Sovereign Lord showed me, verse four.

The Sovereign Lord was calling for judgment by fire. Been a lot of judgment by fire in Amos, and we talked about fire being just so devastating, more devastating than locusts, probably. And this isn't just any fire.

It dried up the great deep. So apparently it was coming in from like the Mediterranean. It dries up the deep and devours the land.

So locusts came through. Now the fire is going to come through in this second vision. Then I cried out, Sovereign Lord, I beg you, stop.

How can Jacob survive? He's so small. But do you see the change there? It's not forgive this time. It's the Hebrew verb, which means stop, cease.

So he's so drawn in emotionally, and he really has such compassion for his people. They're the northern kingdom, but he has compassion upon them. And he says, they're so they can't survive this.

So just stop, stop. And he's not thinking about the fact that they are guilty here. He's just focusing completely on the consequence and the devastation that's going to come to them.

And he's empathizing with the one, the objects of judgment. Earlier, he was approaching it more from God's perspective. There is a need to forgive, but now he's moved.

So in the second panel, there's a slight change here. Just like in Three Billy Goats Gruff, the second Billy Goat is a little bit bigger than the first one. His voice is not quite as sheepish.

Anyway, so the Lord relented. So one of the messages that we're seeing here is that the Lord is patient. He's willing to relent.

Remember, Jonah said to the Lord, I didn't want to come here because this is the kind of God you are. You typically relent. And that's why I don't see this as just anthropomorphic language.

It's some people who will dismiss it that way. Well, the Lord really knew what he was doing. This is just anthropomorphic.

They're describing it as if he's a person. No, because Jonah summarizes God's character and says, You typically are a God who relents. And some people will say, well, how can you know how he can be unchangeable then? How can he be unchangeable? And one of my colleagues, we were talking about this, and one time he said to me, Well, here's how he can be unchangeable.

He's unchangeable in his mercy and his patience. He will immutably be open to letting people repent. Immutability doesn't mean he's a robot or something.

And scholars who really have a proper understanding of immutability, like the reform scholar Bruce Ware, will agree with this. He recognized that there's room for this

kind of relenting under the umbrella of immutability. It's people who misunderstand what unchangeability means.

So the Lord relents. The last thing he wants to do is judge his covenant people. And so he wants to give them an opportunity to repent.

And he's already made that clear earlier in the book. Seek me and live. Do what is good and live.

It doesn't have to end this way, at least for some of you. But then the Lord takes a different strategy. Amos has moved from forgive to stop.

He's identifying more with the objects of judgment rather than the judge at this point. And so the Lord is going to force him to get a proper perspective on things. And so this is what he showed me.

Amos 7.7. Third panel, third vision. The Lord was standing by a wall that had been built true to plumb with a plumb line in his hand. There's no action here.

The Lord is standing there. He's got a plumb line that's going to go vertically. Correct.

Standing by a wall. And the Lord asked me, What do you see, Amos? I think I would have said the Lord, but the plumb line got his attention. He goes, a plumb line? I think the plumb line got his attention because the wall was not straight.

And then the Lord said, Look, I am setting a plumb line among my people, Israel. I will spare them no longer. No relenting here.

The high places of Isaac will be destroyed, and the sanctuaries of Israel will be ruined. With my sword, I will rise against the house of Jeroboam. So what has the Lord done? No more moving pictures.

We're not generating emotion now. The Lord is forcing his prophet to reflect on why the people need to be forgiven. Going back to that perspective.

And he's basically standing there. I think we can assume the wall is not straight. The wall represents the people.

And we know from throughout the book that the wall's not straight. And so the Lord is saying, they don't measure up to my standard. They don't measure up.

They're not what I wanted them to be. I wanted them to follow my covenants, and they haven't. And so they're like a crooked wall.

It's got to come down. And so he has forced Amos to see things from his perspective and bring him back to, hey, let's empathize with the Lord. And let's get the Lord's view of things, not just focusing on what it's going to be like for the objects of judgment.

At this point, we're going to get one more vision, by the way, in chapter eight, verses one through three. But at this point, we have a biographical account of what happened. And Amos is referred to in the third person.

It's not autobiographical like the first nine verses. So it's entirely possible that Amos put this in later, or maybe one of Amos's followers in the prophetic community inserted this here. We don't really know how the book came about, but Amos is referred to in the third person here.

This is a biographical account, not an autobiographical account. And so I think that what happens here is going to explain why the Lord needs to bring judgment. And I think that this encounter with the priest for Amos probably convinced him, yeah, the wall's not true to plumb.

And I understand why the Lord is going to bring judgment, and I'm not going to yell out forgive or stop anymore. I'm going to just proclaim what the Lord is going to do. So then Amaziah, the priest of Bethel, sent a message to Jeroboam, king of Israel.

So this is Jeroboam II. He's the king up north. And Amaziah is the priest at Bethel, which is a royal sanctuary, as he's going to explain.

This is where the king comes and worships. And Bethel is, of course, a very, very important place. Amos is raising a conspiracy against you in the very heart of Israel.

The land cannot bear all his words. So Amos is ministering right in the heart of Israel, there, in the southern part of the northern kingdom. And he's saying he's raised a conspiracy, and then he hurls an accusation, which is in part true and in part fake news, if we can use that expression.

It gets thrown around a lot these days. For this is what Amos is saying: Jeroboam will die by the sword. He didn't actually say that.

He said, quoting the Lord, With my sword, I will rise against the house of Jeroboam. That might imply that Jeroboam is going to die by the sword. But notice also, he leaves out any divine involvement in this.

He's just saying Jeroboam is going to die. That might suggest to the king that this guy is planning on assassinating me. He's organizing a coup against me.

He doesn't indicate that God is the one who's going to bring the sword. Now the rest of it's true. Amos has said that Israel will surely go into exile, away from their native land.

And of course, we pointed out the other day, surely go into exile, Galo Yigleh in Hebrew, G's and L's coming at you. Remember, he used it in conjunction with Gilgal earlier. Then Amaziah said to Amos, Get out, you seer.

S-E-E-R, seer, one who sees. We know from reading the Old Testament that this was the word that was used for a prophet early on and was still being used here by Amaziah. And we were told in the heading to the book that these were the words of the Lord that Amos saw.

So there's a visionary experience that's involved in God communicating these truths to the prophet. And so he's just saying, get out of here, you seer. And I think he means it in a derogatory way.

Go back to the land of Judah. Remember, he came up from Tekoa. Earn your bread there and do your prophesying there.

But prophets were often paid for what they did. And so I think he's accusing him of just being in it for the money. He's implying that he has no reason for being up here in the northern kingdom.

He's from Judah. Just go back there and do your prophesying for people. But get out of here.

Don't prophesy anymore at Bethel, which of course means the house of God. So, what would be wrong with a prophet of God prophesying in the house of God, where people come to meet God? Right. But here's his reason.

And now think about the story of Elijah and the king and the king's messengers. Because this is the king's sanctuary, I thought it was the Lord's sanctuary, the king's sanctuary, and the temple of the kingdom.

He's all but substituted the king for the Lord. It's the sanctuary of the king. It's the royal sanctuary where the king comes to worship.

So the worshiper gets priority over the God who's being worshipped, and it's the temple of the kingdom. It's our official royal temple. So he has not gotten the point that the king is beneath the Lord in authority.

And the king serves the Lord. He has elevated the king over the Lord. And he is the king's priest, of course.

He works for the king. So he's trying to maintain the royal power of the northern kingdom, which is a lot of the problem. They're the ones who are causing a lot of this injustice.

Well, Amos isn't going to sit there and silently take this. Amos answered Amaziah in verse 14. I was neither a prophet nor the son of a prophet.

Some people prefer to translate that present. I am neither a prophet nor the son of a prophet. But I think he's going back to when he was called.

So I was neither a son of a prophet nor a prophet nor the son of a prophet. Didn't grow up in that community. But I was a shepherd.

And I also took care of sycamore fig trees. So he was like a vine dresser. He was, you know, taking care of sycamore fig trees.

And so this wasn't my profession. I'm not a professional prophet. I was called from my life in agriculture to come up here and proclaim God's truth to you.

But the Lord took me from tending the flock and said to me, Go prophesy to my people Israel. It would be interesting to know the backstory. Amos must have been a very godly man for the Lord to choose him out and trust him to go up and deliver his message to the people.

But he just calls Amos out of his work in agriculture and appoints him to be a prophet. So now, then, hear the word of the Lord. You say, Do not prophesy against Israel.

And stop preaching against the descendants of Isaac. You're basically trying to shut me up, cancel me, tell me that I can't speak. Think back to earlier in the book when Amos defended his position.

He says the lion has roared. Who can but prophesy? Amos understands the Lord is speaking an important message. He's the lion is roaring.

And I have no alternative. When he calls me to proclaim his message, I've got to do it. And so that's what's compelling, Amos.

But this guy is telling him, Don't do what the Lord has called you to do. Do not prophesy. And remember earlier in the book where in the accusation against the Northern Kingdom, remember one of the accusations was that the Lord raised up prophets for you.

And Nazarites, he raised up prophets. But you tell the prophets, don't prophesy. So some of these statements from earlier in the book are getting fleshed out here, and may have contributed to Amos saying it the way he did.

Therefore, this is what the Lord says. I got a message for you. You told the king that I was, you know, he was going to die by the sword, as if I was going to be the one to do that.

I've got a message for you. And this really, this really hits us hard. Your wife will become a prostitute in the city.

That sounds very, very bad. And your sons and daughters will fall by the sword. Your land will be measured up, measured, and divided up.

And you yourself will die in a pagan country. Sounds like he may be separated. Well, it's going to be separated from his children.

They're going to be killed in the invasion. Sounds like he's going to be separated from his wife. And you yourself will die in a pagan country.

An unclean country, literally. That's a temeyah in Hebrew. It's an unclean country.

Think of the irony of that. A priest is all about making a distinction between what is ritually clean and what is ritually unclean. And in this case, he's going to die in an unclean country.

Doesn't get much worse for a priest. And then to have his wife, you know, profaned through prostitution. And Israel will surely go into exile away from their native land.

So he repeats that. Because of the way that you have opposed me and elevated the king above God, the judgment's going to be very harsh on you. And your wife's going to be captured and taken as a prostitute.

And your children are going to be killed. And you're going to be taken into exile and die in an unclean country. Can't get much worse for a priest.

And so I need to stop, maybe briefly, and talk about this. Why? The question I think that we all have as individualists living in a western society that really thinks individually, you know, primarily. Why should his wife have to suffer for what he did? And why should his children have to suffer because of what he did? They should be treated individually.

God should not bring them into judgment. If he wants to judge the priest, then let him judge the priest. But this doesn't seem right to me.

I think a lot of people would think this way. But we really need to, you know, fix our thinking differently when we're approaching the Old Testament. A scholar by the name of Joel Kaminsky wrote a book on corporate responsibility in the Hebrew Bible.

And I think it's an important book that should be read because he brings the evidence of the Old Testament together. And it's quite clear that God sometimes thinks corporately. He will judge the group for the sin of one person.

Think about Achan in Joshua. The Lord gets the whole nation out there, and he says to them, No exceptions. You are not to take anything, any of the loot, any of the plunder from Jericho.

It belongs to me. It's kind of like a first fruits. I'm going to give you the land, and this is all that belongs to me, and you're not supposed to spare anything.

Same thing with Saul. Remember in 1 Samuel 15, the Lord told Saul, Wipe them out. Man, woman, child, animals, everything.

Achiram is the word for it in Hebrew. The band. Put them under the band.

So Achan stole some of the things and hid them in his tent. And the Israelites go out to the next battle at Ai, and they lose that battle, and 36 men are killed, and Joshua is beside himself, and he goes before the Lord, and he's moaning and groaning. Why? The implication is you're not being faithful to your promise.

Why did we lose? And the Lord, I'm paraphrasing now, pretty much says shut up and get, and just consider what's happened. Israel has sinned. The Lord said Israel has sinned.

He doesn't say one of you has sinned. No, Israel has sinned. It's one for all and all for one on this deal.

The Lord is looking at it corporately, and the thing is that the sin of one person can have a negative impact on the whole nation. The Lord is viewing them as a unity, a community, and so Achan, the Lord doesn't destroy the community, but the Lord sets up a procedure whereby Achan is revealed as the culprit and Achan is executed, but not by himself. His children are executed along with him and the animals.

Now, some people, because they don't want to let go of that individual way of thinking they are going to say, Oh, the kids must have been in on it. Were the animals in on it? He's contaminated his family. Oddly enough, it doesn't mention his wife being destroyed, but so I would say no, the children and the animals were

included, and then you got to ask why, because Achan was not satisfied with the blessings God had given him.

He had children. He had animals. He wanted more.

He was greedy, and so what God sometimes does in that kind of situation is he says, okay, I'm going to take away the blessings that I did give you, which includes your children and your animals, and I don't like it. I mean, I go like that. This is a story that really bothers me, but that's the way it operates sometimes in God's world, and think about the fact that we are guilty in Adam.

I wasn't there. I didn't eat the apple, but whatever it was, whatever kind of fruit it was, but nevertheless, we're told by Paul that Adam's sin has impacted negatively the entire race that comes from him. So the Bible is just filled with this kind of thing.

Saul did not wipe out the Amalekites, and so he paid a heavy price for his sin. There's another story in Samuel where the Gibeonites get angry at the Israelites and a drought comes over the whole land drought and famine and David doesn't know what to do and so he goes and he Saul had tried to wipe the Gibeonites out that was bad because the Gibeonites had made a treaty with Israel even though they tricked Israel into this treaty the treaty still stands from the Lord's perspective and the Lord is the guarantor of that treaty and so the Gibeonites have every right to go to the Lord to ask him to vindicate them and David says what am I to do? And they said well, we don't have much leverage on this deal, but we'll settle for this seven always seven most always seven offspring of Saul give them to us and we'll slaughter all of them simultaneously before the Lord to appease him and that'll do it and so David has the very difficult task of choosing which seven offspring of Saul there's no indication that they were in on what Saul did, but they have to pay the price because the Lord is dealing with them corporately as a as a community And The thing is in our culture we do have examples of this Uh, my wife hates it when I give this illustration, but having played sports Baseball in particular if we made a mental error in a game our coach made us run laps He didn't care if you bobbled a ball or made a bad throw that's going to happen That's a physical error. You were trying to do the right thing.

We may need to talk about your form. There's a reason why people make bad throws, and there's a reason why they bobble balls, so we may need to work on your technique and all of that. But it wasn't stupid, and so a mental error, you know, we had a really good pitcher my senior year. In fact, he got signed by the Red Socks that summer, but he wasn't all there sometimes. A ground ball would be hit to first base. Pitcher are supposed to cover first base on that because the first baseman might need to go to his right. The First baseman gets it.

He can't get over there in time. The pitcher's supposed to sprint over there, and the first baseman tosses it to him, and the pitcher can beat the runner. Well, he would

just stand there sometimes when a ball was hit to first base. He'd just stand there. Oh, oh, I'm supposed to run. Well, Nick's, you know, Nick's practice coach.

He's running. He's running laps. He's a pitcher, you know, he's not going to be doing the infield drills and all that well, I guess he needed to, I guess, but at any rate, but sometimes coaches feel they want to make the point that if your head's not in the game, and you make a mental mistake.

It's not just going to be about you, okay, it could cost us the game. It could cost us the whole team the game. So your stupidity Can have a negative effect on everybody else And everybody is going to be sad because you'll they lost the game and usually with your teammates You don't come down on them, you know, you don't come down on them, but everybody knows Tony didn't cover first base and that's why we lost And sometimes coaches will to drive that point home Make everybody run Yeah, make every okay Uh, we lost the game because of a mental error You might not even mention who it was there might be more than one in any given game.

So everybody runs And if somebody says why should I have to run because it's a team game And I'm trying to teach you that your individual performance impacts everybody so Sometimes we have to do that And also we think corporately we have certain situations where we think that way We don't like to think that way when it comes to our relationship with god and god in some places even says I deal with the individual I'm not going to judge everybody for the uh For the sin of one so It's up to him as the sovereign god to pick and choose when he does this And that's one of the tricky things theologically. Why does he judge corporately? Why does he judge the children for the sins of the father I actually wrote an art published an article on this where I tried To sort it all out but Let's say you're a really good worker uh at for a corporation The corporation now it's a business and everybody's got their part in the business and you're getting a plus ratings and you're getting raises and you're just doing a wonderful job, but you come into work and you're told Uh, we're bankrupt. We're going under, everybody's out of work. If you say what, wait a minute, uh, you need to keep my job going because I'm a really good employee.

Well No, that's not the way it works and you understand that you don't like it, but you understand it um example from sports I always like to use involves the Bulls, Chicago Bulls from the 1990s because It was pretty obvious to everyone that they won their championships because they had Michael Jordan and Scotty Pippen his sidekick And so the they wore black and red and they won what six championships in eight years the two years Jordan sat out they didn't win When he decided I think he wanted to be a baseball player. He was a terrible baseball player, but that's an aside. So David Stern, who was the NBA commissioner at the time? He's handing out the championship trophies to the Bulls for winning the NBA championship. Pick your year. Patrick Ewing and Charles Barkley are standing overwatch on the side, watching

this, and they're a little ticked off because they haven't gotten a championship ring yet.

They haven't got a trophy I guess it would be the rings he would be handing out So they get in line And you know Jud Bushler comes uh and Steve Curry, you know some of the lesser lights They're not the reason they did a good job as you know, you need a good Second tier cast but that's not why they won everybody knows it was Jordan and Pippen that got them there Maybe rodman later when he because he was a rebounding machine but Ewing and Barkley come up and David's turn says what are you doing here? And they say we are hall of fame, we are future hall of fame players. We are better than everybody in that line except for Jordan. So we deserve a ring. He goes.

No, you don't. This is not about you. You might deserve the MVP of the league or first team all-star or something like that when we're giving out individual awards, but this is not about the individual. It's not just about Michael and Scotty. It's everybody's getting this ring because they're all wearing the right uniform, and you don't have that uniform because you're not on that team. We think corporately. Well, the fact of the matter is that's the way god operates often, and so that's the way he's operating here.

And so the judgment on the priest, the priests, the priest's sin. Don't get mad at god, get mad at the priest who brought this on himself, get mad at Saul. Don't get mad at God when the Gibeonites are executing these, so don't get mad at David. David had to do this to end the famine because god was on the Gibeonites side on this deal and so Don't get mad at them get mad at the guy who brought this upon his own family It's not god's fault I think what god is simply doing here He's simply saying I'm going to take away my protection And i'm going to let the Assyrians come through and do what the Assyrians do I'm taking away my protection what they'll do. They'll take your wife And make her some kind of prostitute They'll kill your kids And they'll haul you off Um and so it's just a description of what their sin is bringing upon them and god just decides to Back off and let the fallen world be the fallen world and the fallen world is the fallen world because of our sin now granted god has rigged it that way, but it's He's simply using the Assyrians as his means of judgment so I think that uh, we'll stop here We uh, there's another vision that is related to these verses In chapter eight verses one through three, but this is a chapter break So we'll stop here and we'll finish up our discussion of the uh, the visions and their significance in the next lecture.

This is Dr. Robert Chisholm in his teaching on the book of Amos. Amos: The Lion Has Roared, Who Will Not Fear? This is session 6, Amos 7:1-8:3. Judgment Is Inescapable.