



**Sunday, September 20, 2009: The Certainty of Judgment**

**Scripture: Amos 1:3-2:3**

**Speaker: Joe Boot**

**Sermon Notes:**

1. Amos spoke against Israel's sin at a time of religious decline, emphasizing the universality of God's reign over the nations.
2. Amos warns of the absolute certainty of God's judgment.
3. Judgment implies a standard of justice based on God's law.
4. Though judgmentalism is frowned on, judgment is necessary for Christians as we make moral valuations and choices.
5. Our culture is indoctrinated to believe that all judgment is wrong. Claiming victimization excludes one from judgment.
6. Apart from the law of Moses as a standard for ethics, we must be governed by relativism and subjectivism.
7. Relativist ethics says that what may be right for one time and culture may be wrong for another. Subjectivist ethics says what is right is based on my personal preferences.
8. Christian ethics must be based on the unchanging character of God revealed in His law in Scripture.
9. When a nation loses its ability to punish evil and reward righteousness, the result is not utopia but tyranny.
10. In Psalm 2 we see clearly the judgment of God proclaimed against all nations. See also Isaiah 32:1, Psalm 37:31
11. Paul in Romans 1-2 copies Amos, proclaiming the universal nature of God's justice. In Romans 2:14-15, the Gentiles have the law written on their hearts and consciences.
12. There is only one basis for law: God's Word. All peoples and nations in all of history are to be subject to God.
13. God's implicit covenantal relationship with all nations is the basis for His judgment of them.
14. In Canada, we've said justice is a man-made thing, not an objective unchanging Word from God.
15. Amos shows that God is concerned about national relations, trade, slavery and war, not just personal ethics.
16. We must never imprison God's Word in the church, because it speaks to the issues of nations directly and powerfully.
17. Judgment of fire is a covenant curse upon Syria. Cf. Deuteronomy 32:22. Syria is obligated to be truly human.
18. Enslaving whole populations was a crime against God. Paul too condemns slave traders. See Exodus 21:16.
19. Schopenhauer's ideas are behind romanticism, which claims *will* and *desire* are ultimate; God's standards are rejected.
20. We live in a culture of slavery; the unborn infants are disposed of as property. The poor and vulnerable are oppressed, while desire enslaves people to personal debt.
21. The Ammonites are under judgment for ripping open pregnant women. See Exodus 21:22-23.
22. Amos 2:1-3. Moabites desecrated the body of a king.
23. Though God is merciful, judgment is inevitable. God won't be mocked.

**Application Questions:**

1. How can God be just in condemning the gentile nations for violations of the Mosaic covenant?
2. Examine the scripture references to the Mosaic covenant for the laws that Amos applies to the sins of gentile nations.
3. Critique romanticism from a Biblical perspective.
4. Explain how the unborn are treated like property in Canada.
5. List various forms of slavery practiced in Canada.
6. Has the justice of God revealed in Amos changed, or do the same principles apply to nations today? See Romans 1-2.
7. As individual believers what are our personal obligations regarding vengeance? And mercy?