

Restore the Roar!

More on Amos. . .



The Resurrection of Our LORD

Volume 1, Issue 7

Law and Gospel in Amos

At first glance, it may seem that the book of Amos is all about the law. Amos uses strong words and images pointing to Israel's sin and need for repentance.

For most of Amos 1-9:10; the law of God is proclaimed. This is not necessarily a bad thing. After all, the people of Israel need to hear the law. They have abused God's commands to worship, care for the poor and how to live their life. In essence they have neglected to love God and their neighbor.

The primary purpose of the law is to point out our sin. The law reveals our sin before our very eyes. Paul speaks about the law in Romans 3:20 "For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin." The law crushes those who hear it because it can only point out sin and

the consequences of that sin.

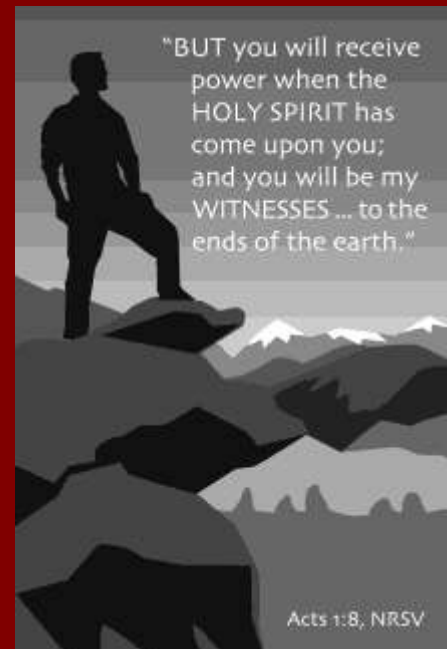
Amos, by God's command, has pointed out to Israel that sin and the consequences. They are severe.

But the good news, the gospel, is all in chapter 9! Amos does not end with the law but with the gospel. In fact, the gospel dominates the book of Amos. Though it may only be one chapter, and a few verses at that, the gospel in Amos is so clear and precise that it dominates the entire book. The gospel in Amos points to Christ. It is in Jesus Christ which the promise first given to Abraham (Gen. 12:3) will be fulfilled and all nations will be blessed. In our baptism we are planted in Christ, and we 'shall never again be uprooted' (Amos 9:15).

The last chapter of Amos includes many great promises for the Israelites but also for you and me. These promises are everlasting. As we have seen before, God does not break His gospel promises. We can look the cross and the empty tomb to know that this is true.

New Sermon Series: Acts: To the Ends of the Earth

Please join us next week as we begin our new sermon series on the book of Acts! We will be seeing how the church, the body of Christ, grew from Jerusalem, to Samaria, and to the ends of the earth. This will be an exciting series exploring the early church.



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Intro to Amos 9:11-15

Amos 1:2–9:10 is intended to burn and bury the world of power politics and phony religion as these were known in Amos' day. Only after the killing message of the Law is the Gospel announced in Amos 9:11–15. Pentateuchal covenant blessings promise a return from exile (e.g., Lev 26:44; Deut 4:31; 30:3; 32:36–43). There will be restoration that will be beyond imagination (cf. Eph 3:20). Demolition is penultimate; salvation is *ultimate*. Amos 9:11–15 proclaims that the night of judgment is over and the eschatological new day is at hand. Salvation will burst forth and there will be new life throbbing with hope. Yahweh has torn, but he will heal (Hos 6:1). He has killed but he will also make alive (Deut 32:39; 1 Sam 2:6; cf. 2 Ki 5:7). Yahweh has a plan for the entire created order, not just Israel. The “remnant of Edom” will be restored (Amos 9:12), and the mountains and hills will drip with new wine (Amos 9:13). Yahweh will restore his people (Amos 9:14). The curse will be reversed, and the dead will rise again! —Dr. Reed Lessing, Concordia Seminary

Conclusion to Amos 9:11-15

The book of Amos begins with a vision of Yahweh roaring like a lion that withers the shepherd's pastures in the south and extends to Mt. Carmel in the north (Amos 1:2). By the end of the book Yahweh's voice promises that through the Davidic line he will gather remnant groups from Israel and the nations and plant them in an abundant land where the mountains and hills will drip with sweet wine (Amos 9:13). These promises point to the feast Jesus instituted in Holy Communion in which the baptized are forgiven of all their sins and celebrate that death has been swallowed up in victory (Isa 25:5–9; 1 Cor 15:54). This is a foretaste of the feast to come when the church as Christ's bride will celebrate with her Bridegroom the marriage feast of the Lamb that will have no end (Rev 19:9). But there will be no joy without sorrow, no homecoming without exile, no grace without judgment, no joyous victory without the scars of survival. The

remnant will have to endure war, splintered relationships, and a broken world before they will live in a land where they will never be uprooted again. Law and Gospel work in Amos in marvelous and powerful ways, with the Gospel having the last word in the book.

Yahweh's final word to humanity is Jesus (Jn 1:1, 14; Heb 1:1–2) whose perfect life, atoning death, victorious resurrection, and promised Second Coming guarantee the “glory that will be revealed” (Rom 8:18) depicted in Amos 9:11–15. In the new heavens and the new earth, the old order of things, the devastation and destruction, the death and mourning, the crying and pain written on every page in the book of Amos will give way to the one who sits on the throne and says, “I am making everything new” (Rev 21:5).

—Dr. Reed Lessing, Concordia Seminary