

**THRU THE BIBLE SYNTHESIS**  
**"Part XVIII: Amos - A Lesson On God's Impartiality"**

Introduction: (To show the need . . . )

(1) A man in the first church I pastored in Nebraska one day approached me with this question: since Ham sinned in disrespecting his father Noah in Genesis 9:20-27, and his seed was cursed to be servants to his brothers, Shem and Japheth, was the seed of Ham the **black** race so that **blacks** are assumed to be **rightfully subjected** and **less valuable** to God than the white race (sons of Japheth) or the Semitic race (the descendants of Shem)?! (I have since found out that this question comes from a commonly held belief in rural America that blacks are descendants of Ham who are considered to be under a divine curse with their black skin to be servants to whites!)

**Is this true? Should we not evangelize blacks as they are allegedly of less value to God than whites or Semites?!**

(2) The Mormon faith holds that the black skinned race of men used to be white, but, because of rebellion against God as the alleged sons of a man named Laman, they were cursed with black skin, 2 Nephi 5:21. This was done, according to the Book of Mormon, “. . . that they might not be enticing unto my people . . . “so that there would **not** be intermarriage between fair skinned people and blacks!

**Is it true that God gave blacks their skin color so that whites would discriminate against them?! Should the Gospel thus not go to the black man?!**

(3) Here is another question that has come up: since the Jews are God's chosen people, does God favor the Jew over us Gentiles so that we Gentiles really are, as some Jews call us, "dogs"?! **Does God love the Jew more than the Gentile?!**

(3) Stanley Hirshon reported in his book, The Lion of the Lord on the origin of Mormonism that the Mormon women "were told that this grand order of marriage (polygamy) foreshadowed immortality . . . given the choice of eternal life among the celestials as the plural wife of an elder or of everlasting damnation as an apostate, a Mormon woman surrendered her pride -- and a portion of her husband (to other wives)." (Mormonism, Salem Kirban, p. 24) Since a woman had no salvation aside from marriage to a Mormon man according to original Mormon doctrine, **is a woman's soul of less value than a man's?! WHY?!**

(We turn to the "Need" section of the message . . . )

**Need: "Some deny that blacks have souls, or say that their color is God's Gen. 9:24f judgment on Ham! Some rate the souls of women to be less in value than those of men! Well, are some people more valuable than others? Are Jews worth more to God than Gentiles?!"**

- I. **As Israel drifted into error, she came to believe that God favored her so much that He'd not judge her as He would other nations:**
  - A. God at first created the world and set man up as His deputy, but sin deposed him, and Satan became ruler on earth, Gn. 1-5; 2 Cor. 4:4.
  - B. God then renewed history through the Noahic flood, Gen. 6:1-9:7.
  - C. However, Noah's descendant, Nimrod, began an apostasy that opposed God's rule on the earth, Gn. 10:8-10; 11:1-9; Rev. 12:1-3.
  - D. God then chose Abraham to start a nation to check this sin, Gn. 12:1-3
  - E. After many challenges en route, that nation, Israel failed to curb Nimrodian evil, itself becoming very seduced by it, Gn. 12:4-2 Samuel.
  - F. Israel did not repent as she slipped into error, for she thought God **favored** her so that He would **exempt** her from His judgment:
    1. David's son, Solomon went after idols, 1 K. 11:1-8. In discipline, God gave **most** of his kingdom to a servant, Jeroboam, 1 K. 11:9ff.
    2. To keep his people from returning to Judah, Jeroboam started an idolatry, setting up golden calf worship in Israel, 1 K. 12:25-30.
    3. **Israel**, Jeroboam's Northern Kingdom felt that God **favored** her above **even Davidic Judah** since **she** had **most** of the tribes. Thus, she **saw** herself as being **exempt** from God's **discipline**. This error led to **indifference** about **repenting**, Ry. St. B., KJV, ftn. Am. 3:2.
- II. **The book of Amos is a warning for Israel to REPENT since God dealt IMPARTIALLY with ALL men, including ISRAEL:**
  - A. God tried to "take Israel down a notch" by **how** He addressed them!
    1. Since **Israel** had been long at war with **Judah**, God sent Amos from **Judah** to humble Israel's people, Ibid., p. 11; Am. 1:1!
    2. Additionally, God used Amos who had **no** prophetic **experience**, thus adding to God's humbling effort toward **Israel**, Amos 7:14.
    3. Also, Amos, being from the **middle class** was sent to reach **royalty** in Israel, further **humiliating** Israel before the Lord, Amos 7:12-15.
  - B. Topping it off, Amos' **message** was very **humbling** for Israel:

1. Amos 1-2 "sets up" Israel for humiliation with news of judgment on **Gentiles & Judah** (1:3-2:5) only to **climax** with **Israel's fall**, 2:6ff!
2. This **climax** heralds the theme that Israel's being **chosen** by God did **not** mean her **exemption** from judgment, but **accountability**, 3:1f!
3. Amos 3:3-6:14 **sharply** details God's case against Israel as follows:
  - a. Amos 3:1-8 proves God has the right to **discipline ISRAEL**.
  - b. In Amos 3:9-6:14, the prophet **condemns** Israel: (a) he points to the oppression by the **wealthy** in 3:9-15; (b) in 4:1-3, he unmaskes the selfish insubordination of **wives** to their husbands; (c) in 4:4-13, Amos **scathes** Israel's false worship; (d) Amos 5:1-17 pictures Israel's **ruin** by invasion; (e) Amos 5:18-27 criticizes her idolatry; (f) he condemns her **male** leaders, 6:1-14.
4. God ended His humbling word to Israel with a forceful summary:
  - a. Israel's judgment was **inevitable** as it was for Gentiles and rival Judah, 7:1-9:10, for, **just like** the **Ethiopians** or the **Philistines** or the **Arameans**, **God values all men impartially**, Am. 9:7-10.
  - b. Finally, God would **return ISRAEL'S** people to **rival JUDAH**, fulfilling the **Davidic Covenant** much to **Israel's** dismay, 9:11!
  - c. Additionally, God would bless **justified GENTILES** (whom Israel despised) along with restoring the **Davidic** rule, Am. 9:12.
  - d. **Then** there would be **divine** blessing for Israel; only **then** would Israel **no more** be uprooted in divine discipline, Amos 9:13-14.

### III. The book of Amos adds to the "thread of redemption" as follows:

- A. Amos 9:11-12 **differentiates** between future saved **Gentiles** and **Israel**, supporting the dispensationalism and pretribulationism beliefs:
  1. Making Israel the Church often leads to denying dispensations and belief in the Church's rapture **after** the Tribulation, Walvoord, The Bless. Hope and the Trib., p. 160. (Acts 15:14-20)
  2. Conversely, "**only** in pretribulationism is the **distinct** program for the **church** (as opposed to Israel) **clearly** defined," Ibid.
- B. The **black man's soul** (Ethiopians) & the **soul** of a descendant of **Ham** (Philistines, Gn. 10:6,13-14; Am. 9:7) are **each** equal in value to a **Jew's** soul, asserting missions outreach to **all races**, Amos 9:7-10!
- C. As **BOTH women** (Am. 4:1-3) and **men** (Am. 6:1ff) are **alike accountable** to **God**, God is **impartial** to the **genders** of humanity!

**Application:** *Since God is totally impartial, (1) EACH of us must believe on Christ to be saved (Jn. 3:16); (2) as a believer, (a) confess our sins (1 Jn. 1:9) and (b) depend on the Spirit for power to live well (Gal. 5:16-23) to be blessed by God. (3) Then, heeding Amos' words about God's impartiality, live to give an account to God, reaching out to ALL races and genders with the Gospel of salvation, Mtt. 28:19-20!*

**Lesson:** *God is impartial to all, regardless of race or gender, so that the greater His favor to any person, the greater is that one's accountability!*

### **Conclusion:** (To illustrate the sermon . . . )

(1) My van's transaxle broke down in Waterbury a week ago on East Main Street. That part of town is needy to say the least, an area where few if any know Christ as Savior, and where Evangelical churches just don't flourish.

In the transmission shop where the van was fixed, I entered the office to finish out the paperwork only to be interrupted from speaking with the manager by a black man who was originally from Jamaica. He had come to ask the transmission shop owner to use his plow truck to plow him out so he could return to work. This man hadn't been to work for days, and was really worried about his job. He took several minutes to make his case, and the manager agreed to do him the favor of plowing him out when the truck came back from its current task.

However, I noticed how God had allowed me to be **interrupted** by this black man. I was anxious to get back to the car where Nadine was waiting for me, wondering why I was taking so long. I was anxious to get back to Torrington to work on my sermon, and at first wondered **WHY** the Lord had allowed the interruption. Only when I finally got to talk to the manager, settle up the paperwork and get back to the office did I see why. **God was impressing me with the value and needs of black people worldwide, and wanted my attention focused before working in depth on Amos' prophecy!**

(2) After I had made the sermon notes for this message, Nadine reported to me that Michelle, David Slate's friend who is visiting us from South Africa noticed that we are not supporting any missionary to the continent of **Africa!** Accordingly, she is making it a matter of prayer that we take on the support of some missionary reaching that needy continent!

Therefore, in conclusion, I believe it would be very fitting to apply the message of Amos, especially in light of our discovery from this book today that God values blacks and whites and Jews all and each alike. We can apply it by considering as a body supporting a missionary to an area of the world we are not currently reaching, the needy continent of **Africa!**