

# The God Who Roars – TCC 17 Version

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I want you to turn to the book of Amos. Three or four weeks ago as I was preparing this message because I'm preaching through the book of Amos, I got mostly through with the message in my study and felt strongly impressed that I needed to set that aside and preach it at the conference but I thought, "No, I'm preaching through the book of Amos and I'm going to go ahead and preach it at Grace Life Church." So I preached it, I don't know, church, three or four weeks ago, and after I got through, I had a number of church members that said, "Pastor, you need to preach that at the conference." And so that's what I'm going to do. I've never done this before. I've never just picked up from a sermon I preached a few weeks ago but I believe there's something here that we ought to hear and it's from the book of Amos.

Look, if you will, at chapter 1, verse 2. The prophet writes,

2 He said, "The LORD roars from Zion And from Jerusalem He utters His voice; And the shepherds' pasture grounds mourn, And the summit of Carmel dries up."

The first point is also the title, "The God Who Roars." The God who roars. He simply says here, "The LORD roars." Amos is clearly referring to the lion. He's using the metaphor of a roaring lion and the picture here is a lion that has risen to his feet and given the roar he gives when he's about to pursue and destroy his prey. This isn't just a warning roar. When this lion gets up to roar, it's over. He's already made his mind up about what he's going to do.

It reminds me of the videos we see on television, we see them all the time and they'll show you a pride of lions and it's kind of humorous to me because these naturalists and these biologists will tell you, "Well, this is Sally and she's thinking this. And this lioness is Joanne and she's mad at Sally." They don't know what those lions are thinking. They have no idea. They give them all this personality like they're little humans and they don't know what they're doing but one thing that seems to be very consistent is there is a dominant male who rules the pride and he doesn't do much. The female lions get up, go out, take down the prey, bring the prey back. He jumps up, runs them off, he eats and when he gets what he wants, then they get to eat. But every once in a while when a cackle of hyenas threatens the pride, it gets his attention. He raises his head, he gets up on his

feet and he roars and he finds the matriarch because they are matriarchal. He picks her out, he runs her down and quickly with one bite severs her backbone or her neck and kills her instantly. That's what Amos has in mind for Israel. "The LORD roars."

So Amos uses the roaring of the lion to speak of this impending judgment and, of course, the severity of it. Now, other biblical writers use metaphors like fire or thunder or darkness to illustrate the ominous judgment of God but make no mistake when Amos says he roars, this word "roars" is a savage and vicious word.

Well, who is this God Amos writes about? Well, this God is not some ancient myth of millennia gone by, this is the God we know and the God we worship. Today to hear secular progressives mention God or talk about God or to hear liberal theologians or liberal pastors speak about God, they seem to view God as this tame kitty cat and he's good with whatever we feel and whatever we desire; he approves all of our lusts and he approves all of our behaviors; he just wants to cuddle with us from time to time. There is a great big problem with that: it's not true. God is not a tame kitty cat. He is a wild and untamed lion. You see, our God, the one true God, is intrinsically holy and he is holy and everything he does is holy, therefore, everything he is and everything he does is perfect and it is right and because he is infinitely holy, he is utterly unlike us. So we have to just receive by faith when he talks about what he's like and what he would do because it's not like us. You know, there is a sense in which God is completely self-serving because if you're utterly holy and perfect, to do everything perfectly, you do what you want to do. So God is perfect and righteous and just to be completely self-serving.

The Scriptures teach this over and over again that God is a God who does what he pleases. In 1 Corinthians 15:38 the Bible says he made the plants the way he made them because it pleased him to do so. In 1 Samuel 1 and Numbers 24, the Bible says he made Israel his people and he blessed them because it pleased him to do so. In Ephesians 1:1-5, he chose us and he predestined us to salvation, in effect, because it pleased him to do so. In 1 Corinthians 15:27, God saves men and allows men to know him through the foolishness of preaching because it pleased him to do it that way because he's holy and just. He's perfect in everything he does. Now, very interestingly, Romans 15:3 says that Christ pleased not himself but that was because Isaiah 53:10 says the Lord was pleased to crush him. In the end of all of it, Psalm 111:3, he does whatever he pleases and it's always perfect, it's always right, and it's always just.

So Amos in verse 2 says, "The LORD roars," because it pleased God in upholding his holy justice to come against Israel with fierce and violent destruction. It was the perfect and right thing to do. Don't ever forget that. God is not stretching the limits on what's fair or right or good. It is fair and right and good when he pleases to do it. Period. There is not some code of justice or ethics outside of God – listen – God is the code. He defines it by his own being. And here the Lord roars in holy threatening retribution against Israel and it was the perfect and right thing to do.

Now, adding fuel to this or strength to this, there's another interesting thing here and that is that in the Hebrew language, the verb always comes first and then the subject or the

noun. Like, "Roars the LORD," that would be the normal way to write this. Now, we wouldn't translate it that way but that's the way the Hebrew would write it, "Roars the LORD." But Amos reverses the order. He does what is not proper in ancient Hebrew grammar and he says, like we would, "The LORD roars." Why does Amos reverse that? He reverses that, I'm convinced, because he wants you to focus on who it is that's doing the roaring. It's the LORD, the Old Testament word Jehovah or Yahweh. This is the name God gives himself as he revealed himself in covenant relationship to his people Israel. This name Jehovah or Yahweh that we translate in the all caps LORD in our English translation is a name that speaks of God in his holy nature. He's the God who has chosen his people and saves his chosen people and he is the God who judges sin and wickedness.

God taught the people, Israel, that as Jehovah, the personal covenant God, "I am the God of wrath and judgment but I am also the God of grace and mercy." He taught this so vividly in the sacrificial system, he was revealing himself. In Jerusalem as they brought their sacrifices, they would bring the sacrifice, cut the throat, slay the animal, consume it in fire, wrath and judgment, but in that sacrifice, God forgave them, grace and mercy. Jehovah. He's this God. He is the God we know. He is Jesus. And he is the God Amos is writing about. He is the God who roars.

II. Not only the God who roars but the exclusive nature of God's word in true worship. Here's where Amos begins to tell us why God is coming with such vicious and awful destruction against Israel because God says, "I'm God and I have an exclusive way I reveal my truth and an exclusive way I am to be worshiped and you're not to mess with that. You don't tamper with that."

The Bible says in verse 2 he "roars from Zion And from Jerusalem He utters His voice." That is very significant. He "roars from Zion And from Jerusalem He utters His voice." Now, Jerusalem is the seat of divinely ordained theocracy. I think you could say generally speaking Zion and Jerusalem mean the same thing. Probably Jerusalem is usually more the geographical location, Zion is more the spiritual element but I think what is pointed out here is that Jerusalem is the city where God made himself known. It was a place where his truth was sent forth. It is the place where the Israelites would come to make their sacrifices. It was the place where worship was performed. And all Jews were required at least one day a year to travel to Jerusalem and offer a sacrifice on the great Day of Atonement. Now, many came more than that one time but at least that one time they went to that place, the place where God revealed himself, the place where God made himself known.

It was indeed the seat of true religion. Isaiah says in Isaiah 22 that Jerusalem is the valley of vision. It means God's true word comes from Jerusalem – or listen to me now – at least God's true word comes from the God who has made himself known in Jerusalem. It's the valley of vision. I think the application for us today is that we do not have the right to dictate how God speaks or from where God speaks. God decides that. When someone says, "Well, God told me or God spoke or God revealed," you don't have the right to decide how God communicates. God decides that. And one of the points Amos is making here, "You Jeroboamites up there in the northern kingdom have been bringing some new

concepts and ideas into how God is making his will known but," he says, "I want to tell you something: God utters his voice from Jerusalem. You yield and submit to the exclusive nature of the way God reveals his truth and has designed worship to be performed."

Now, let me give you some background. Israel is divided. You have the northern kingdom, generally the more apostate kingdom. You have the southern kingdom, generally the more remnant, more faithful kingdom. And Jeroboam is the king of the northern kingdom and Jerusalem is in the southern kingdom and Jeroboam feels like he's got a problem. Jeroboam is concerned that if he continues to allow his people to travel out of the northern kingdom into the southern kingdom to worship in Jerusalem that eventually this will diminish the people's allegiance to him and their allegiance to the northern kingdom. So if you allow me some spiritual speculation here, I think I can get into the head of Jeroboam. Jeroboam knows his people love sin and they love carnal pleasures and amusement. Now, that was just a no-brainer. I mean, all the Old Testament prophets show us that about the northern kingdom, particularly during this age and it was certainly true as Amos spells it out over and over. His people loved sin and they loved carnal amusements and pleasures. That sounds like a culture I'm familiar with. Then Jeroboam said a second thing to himself, "But they're Jews and they are never going to give up some key aspects of the ceremonial law. They're just not going to give it up. They're going to need to go and at least go through the motions of some orthodox religious practice. They're never going to give that up, particularly the sacrificial system. It's never going to happen."

So Jeroboam devises this in his mind: he decided he would make his own Zion. He would make his own Jerusalem. I mean, for purely political reasons for his own power, popularity and pleasure, he would design in the northern kingdom a place that would be the perfect place for his people in the northern kingdom to worship and he designed that it would have all the fleshly, carnal, even sexual amusements and pleasures the people desire but he would also place along with that a token of orthodoxy so that they could bring their sacrifices and they could call it all Jehovah worship. So Jeroboam, using what was relevant to his day, erects a bull idol in the city of Dan in the north and a Baal bull idol in Bethel, a city in the southern part of the northern kingdom; one represented strength, one represented virility. And he set these up and he instructs the people that they do not need ever again to travel out of the northern kingdom and travel down to Jerusalem to worship like God's word said, they now could come to his new contemporary church. Jeroboam was clever. He was updated. He was relevant. "By the way," he told his people, "Jerusalem can offer you certain things but I can offer you everything Jerusalem could offer you and so much more. It's going to be better than it's ever been."

Look at a couple of passages, would you do that? Look over to Amos 4:4 and 5. Would you look there? Amos 4:4 and 5. Now Bethel, remember, was one of the places he set up his bull worship. He says, "Enter Bethel and transgress." Here's what the prophet is saying, "You go to Bethel to worship and the moment you walk into the city limits, you are sinning. Everything about what Jeroboam set up for you is wickedness."

"In Gilgal multiply transgression! Bring your sacrifices every morning, Your tithes every three days. Offer a thank offering also from that which is leavened, And proclaim freewill offerings, make them known. For so you love to do, you sons of Israel,' Declares the Lord." Here's what he's saying, "You are so faithful to dot all your 'i's' and cross all your 't's' of keeping the ceremonial law. You keep the law to the letter," but what is clearly spelled out in the balance of the teaching of Amos is, "and at the same time you are embracing the wicked carnal pleasures of Baal worship with your bull idol and you are mixing the two together. So therefore you do cover the letter of the law, you bring your sacrifices, you keep your feast days, you bring the right offerings, you are doing it all, you are checking that off but in your hearts you love the carnal pleasures of Baal."

Brothers and sisters, a whole lot of what we see in contemporary church stuff is people putting cosmetics on Jesus to make him attractive to a secular carnal world. I want to tell you something: our Lord is beautiful exactly the way he is. We must preach him faithfully, forcefully, with integrity and with all of our power and might that people might be moved upon by the Spirit of God and love the Christ who reveals himself only in the word of God, not Bethel and not down in Dan.

Amos 2:7. So much more could be said but I was only preaching on one verse and I was trying to get through it. Verse 7, chapter 2, "These who pant after the very dust of the earth on the head of the helpless Also turn aside the way of the humble," it shows about their brazenness and their love for one another within the country. Then the wickedness, he says, the last part of verse 7, "And a man and his father resort to the same girl In order to profane My holy name." We don't know exactly but we do know from history that Baal worship was often associated with perverse sexual immoralities. He said, "You've got all of these carnal amusements and pleasures of Baal worship and you are connecting them together to the orthodox worship of Jehovah." You know, isn't it interesting that those who have the most light and begin to backslide, they seem to go further than those who don't have light at all in the depth of their wickedness and in their perversion.

Well, now back to Amos 1:2. He says, "The LORD roars from Zion And from Jerusalem He utters His voice." I think, again, the point is that God's word and God's truth and therefore true worship does not originate up in Dan, it doesn't originate down in Bethel, it doesn't originate from your combination of bull Jehovah worship, some scholars called it the Jehovah bull cult; no, God's truth, God's word, comes through God's ordained means, period.

This statement that, "The LORD roars from Zion And from Jerusalem He utters His voice," is a sharp and divisive rebuke to the people right out of the gate. I mean, Amos is just starting. We are on verse 2 and that very statement is a cutting rebuke. "Jeroboam, everything you've told your people about your new way of doing church is wrong because God is not speaking in Bethel and God's not speaking in Dan. God speaks from Jerusalem." What a cutting rebuke that was.

God has chosen the means by which he will reveal himself and his will to his people. In Amos's day as in every generation, there are false prophets like Jeroboam, and false congregations that claim they hear from God and they speak for God and that they worship God but it's not true, it's false. We hear a lot about fake news today, have you heard that lately? Well, the real problem is fake religion and fake worship. There is a lot of that going on. Now, I'm convinced the New Testament parallel to Amos's phrase, "The LORD roars from Zion And from Jerusalem He utters His voice," the parallel for us is that all the Scripture is God breathed. We go to God's ordained means of revealing his truth. We don't go figuring out our own because we are trying to find a way for carnal people who love the carnal pleasures and amusement of the fallen world to feel comfortable in God's house. We just stay with the book. Now, here is where we are: if God doesn't use the preaching of the word in the power of the Spirit to build a congregation that loves him and loves his word, then we're sunk. We're out of business, period.

III. A solemn exhortation for today's church. A solemn expectation for today's church. You say, "Pastor, I am so glad churches today aren't rolling in golden bulls on carts so that we are not guilty of combining Baal worship with some orthodoxy and calling it the true worship of God and we'd be in trouble like they are." Well, 1 Corinthians 10 as Paul wrote to the Corinthians, told them that the Jews were prone to worship idols and they would get in these ecstatic ecstasies and passions and expressions and dance and worship and that God judged them severely for that idol worship. Then he said, "And these things were written for our instruction." They are an example for us, Paul says. So there's an example here for us. I think there is a strong word for us here because if the establishment of false worship, and that is even false worship with God's name attached to it, can bring God's roaring judgment on Israel, then we this side of the cross must earnestly endeavor to stay true to God. In the midst of false preachers and false churches, we must be very earnest not to go down this path.

I'm convinced the Jehovah bull cult is alive and well today in many congregations that profess to be Bible believing congregations. They check off the orthodoxy boxes but really what they love are the carnal pleasures of the world and the only way the pastor can keep a decent crowd is to feed that appetite. When you start doing that – now look, let's be balanced and let's be compassionate – there are good preachers who are just wrestling through stuff, they are just growing and learning. I understand that and I stand with those brothers and I do a lot of repenting here and changing here. And by the way, we never get all the Jeroboamite religion out. There are little remnants of it trickling around all the time, we just have to go around and stomp it out every time we find it. But now the point is: Jeroboam premeditatedly, intentionally, knowingly designed carnal amusements and pleasures, mixed it with some orthodox Jehovah worship on purpose to build his crowd and keep his popularity. That is Jeroboamite religion and that brings the roaring judgment of God.

Let me conclude with this exhortation. Is this too strong? Are you all right? Some of you scare me to death. You're about to jump out of a window right now. We don't have windows, if you notice. You're going to get out of balance and you're going to go on a

witch hunt and try to find it and you will drive your pastor crazy. Don't do that. But we're talking about the willful premeditated intent. This worldly music people are bringing into the church, they are not wondering if it's worldly, they know it's worldly. They are bringing it because it's worldly. That's just rolling the cart in with the calf on it. That's all it is. We're going to dress Jesus up with a little Jehovah bull cult so that you guys will like coming to church better. I can tell you what you ought to do: stay home. Don't come if you're coming to worship the calf. But if there's at least a germ in your heart that says, "I want to know the God of Scripture. I want to learn to love him. I want to learn to embrace him. I want him to become the pleasures of my heart and life." Then you've found a church. Now, you may struggle with it, amen? The old flesh is still there but if you're born again, the new germ of treasuring God is at least in your heart and you are drawn to a church that wants to feed that and grow that and mature that.

Two words I want to leave you with. 1. Let's be intentional. Let's be intentional. A couple of cross-references here. Jude 1:3, "Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing," here it is, "that you contend earnestly for the faith," definite article. Faith, the faith. That establish doctrine written by the apostles by the inspiration of the Holy Spirit, sealed in the Canon of Scripture. The faith, "once for all delivered to the saints." You are to earnestly contend for the. That means there are no new revelations being handed down.

Now, I have some folks who are my dear friends who lean toward the charismatic movement but they are not the charismatic wackos. When they tell me what they mean by God speaks to them, they would say basically the same thing I say when I say I believe God is leading me to do such. And I say believe because I don't know if the book doesn't say it clearly, and you ought to consider somebody very dangerous if they'll stand up in your congregation or to your face or to your family or to you individually and says, "Thus says the Lord." Well, the next thing I want to hear is chapter and verse.

Jeroboam got a word from God. "God says," in effect what he's saying, "God says we can worship in Bethel. God says we can worship in Dan. And by the way, God is not a fuddy-duddy and a killjoy, God's relevant and you all love the carnal pleasures of Baal worship so we're going to mix it in too." How are you going to argue with Jeroboam, God told him? I tell you how you argue: you open this book and say, "The last thing we remember from the oral traditions when Aaron did that while Moses was on the mountain, made a little calf and they got into their ecstatic dancing frenzy of passion and joy and excitement, what did God do? He killed about half of them." And so they say, "No, the last time the oral tradition of the passed down word says we don't need to go down this road, Jeroboam." But I'm telling you, Jeroboamite religion is thriving and doing well just building the foundation for the great harlot church. By the way, there are going to be a lot of Baptists in the great harlot and a lot of Methodists, a lot of Presbyterians, a lot of Church of God and Assembly of God and a whole lot of Catholics because the title doesn't mean anything. Not everyone who claims to be a Jew is a real Jew.

Titus 1:9 tells us how intentional we must be, "holding fast the faithful word," holding fast the faithful word, "which is in accordance with the," definite article, "teaching, so

that he will be able both to exhort in sound doctrine and to refute those who contradict." Brothers and sisters, we live in a day but really it's not different than any other day, it's really not, but we live in a day in which we cannot afford to be mildly biblical. We must be very intentional. God has spoken once and for all through his word and with utmost intentionality we must look to, submit to his word to know him, to declare him and to worship him properly. God has his means by which we are to know him and his way he intends to be worshiped and it's not in Bethel and it's not in Dan.

Word number 2: vigilant. We must be intentional and vigilant. Brother John Sims actually preached my heart here. We were talking on the phone the other day about these very truths and he said, "You know, eternal vigilance is the price of liberty." Now think about it. "Pastor, look, with all of my heart," and most of you who know me know I have fought some battles and I fought them almost nationwide in some senses, I'm tired. I don't want to preach this. I'm tired of it. It's like every morning, Brother David, when you wake up there is a new front of some ridiculous unbiblical nonsense coming into God's church. But do you know what? You take a little break, you get your breath, you get prayed up again and you get vigilant again. And again and again.

2 Timothy 4:7, Paul is writing to Timothy as he is finishing up his earthly ministry and he said, "I have fought the good fight, I have finished the course, I have kept the faith." Now, Paul didn't say he finished the fight, what he means is he finished his part of the fight but the fight goes on. You can't ever think, "Well, we're kind of in a good place. I don't have to be careful anymore." You have to be intentional and vigilant to the end so that when we put you in a box someday and put you in the ground, we can say, "He fought the fight to the end. He fought it all the way to the end."

The fight does go on because indeed Paul commanded his young associates Timothy and Titus in the strongest possible terms that they must continue that fight. One way Paul outlined the fight was in 2 Corinthians 10:4 through 6 where Paul says, "for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying," notice the fight here, notice the intentional, notice the vigilance in this, "We are destroying speculations and every," not most but, "every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete." Real quickly: he says we are destroying speculation. That's just a word that means thinking. Anytime somebody comes in and says, "We've got a new thought." Well, let's test it out by the word of God before you go any further with it. "You don't understand, pastor, this will work." I don't care. Dan and Bethel worship worked good. The people loved it and God said, "I'm going to come against you like a roaring lion." I don't care if it works. I care if it's right. Vigilance.

So Paul said, "we are destroying all thinking." Then he amplifies it further, he said, "and every lofty thing raised up against the knowledge of God." That concept of lofty things meant – listen – means high sounding logic that looks good and looks high, looks sophisticated but it's not. As Carrie Underwood along with all the other, most all the other modern entertainers and media personalities said recently, "I don't know why people can't



just love who they want to love," promoting sodomite practices. Who told you you get to love who you want to love? Who told you that? You're not your own, you've been bought with a price. You're not the Creator, you are the created. Who told you that? You might have lust for your child, God forbid, but you can't love your child in a sexual way. That's wrong. You don't get to do that. You might have love for your brother or sister, perverse as that sounds. You don't get to do that. You might have a perverse lust for an animal, I'm sorry, you don't get to love them either. Who told you that? That sounds high and compassionate and inclusive, doesn't it? "Just love who you want to love, what's wrong with that?" I'll tell you what's wrong with it: you didn't create yourself. It's called wickedness. That's what's wrong with it because the God who made you says it's wicked. Brothers, get in your pulpits and don't send out an uncertain sound about these things. I'm going to tell you what we have a lot in our pulpits: we have a whole lot of guys right now playing it real careful with the homosexual issue. What are you going to do when God says, "Do you know what your church reminds me of? It reminds me of an old Jehovah bull cult I dealt with in Israel 2,800 years ago."

So Paul basically says, "I'm at war to demolish what is opposed to Christ; to take all that is opposed to Christ captive and bring everything into obedience to Christ." What he's saying is, "I'm going to be intentional and vigilant about this."

Just recently there was a huge conference. I was told that 60,000 mostly college students were in attendance. It was called "The Passion Conference." Some of our church members went and I didn't know much about it other than I knew some real sound preachers preach at the thing. I thought it was fine and I know in the past maybe it has been fine. But I looked at some videos and it blew my mind. Five stories tall projection screens. It had to cost hundreds of thousands if not millions of dollars to put on the music production of this thing. Sensationalized, if not totally extravagant multimedia song service, five stories tall video screens, amazing light show. Now, these are college, immature, vulnerable, college kids. Now, that in itself bothers me for a number of reasons and one of the main reasons is a lot of these kids that come home to their poor pastor in some small Baptist Church somewhere and saying, "Unless you put on a show like that, it's not really passionate for God and I've got to find someplace that's got that kind of show." When he's doing the best he can to visit everybody, counsel everybody, run the nursery, turn the heat on and off and preach the word of God and then somebody puts on a show like that with \$1 million budget and they come back and tell him he can't put on a real passionate ministry for God. Now, folks, you know if you listen to me regularly, I strive to be balanced here. I'm not saying all special stuff like that is evil but I am saying this: a whole lot of this if it's not Jeroboamite religion, it's leaning that way. It's appealing to more carnal amusements and pleasures.

Then I was told that Carrie Underwood shows up, the country music star. And one of our ladies who was there, and my church members who were there nailed it the moment it happened and they rebuked it to their friends and I'm so proud of them for their discernment and their convictions. But Carrie Underwood comes out and as one of my ladies said, dressed like a harlot. Amen? If a woman regularly dresses like a harlot, she's not going to lead worship in my church. Is this hard? Is this difficult? This is one of the

biggest evangelical conferences in the world. Carrie Underwood gets up and helps lead the singing and one of the two songs I understand that she sang is something about, "There's something in the water." I understand Dr. John Piper is very closely attached to this ministry. Somebody said he's on the board. I don't know. I love Dr. Piper. He's been a huge blessing to me and all of us but I wish him or the president and the founder of Passion Ministries, Louie Giglio, would blog or write somewhere and tell me what in the world is in the water Carrie Underwood was singing about. I'm not being facetious. Why was that allowed and why was that done? Because it stirred the desire for carnal amusements and pleasures in a venue and in a conference dedicated to Jehovah worship. Tell me how that's any different from the Jehovah bull cult that Amos preached against 2,800 years ago. Tell me the difference. Tell me the difference.

Now look, we can all make blunders, amen? Brother David wouldn't be asked to preach on a conference somewhere and go show up in preach and say, "Dear God, get me out of here when I get through preaching. I want to go back." That can happen, okay? Stuff can happen. You can go to a conference and it be going downhill and realize, "I didn't mean that this kind of thing would go on." I understand all of that but this had to be very very intentional and that's the Jehovah bull cult. This mixture of the two is what brought God's fierce judgment.

I can't think of anything more devastating than getting 60,000 college kids, vulnerable and immature together and putting all this in front of them and not to mention that Carrie Underwood in an interview with a British newspaper or magazine publicly endorsed sodomy and said the church she attends accepts sodomite marriage. Brother Dave, can you think of anything worse for vulnerable, immature, college kids to be saying this is orthodox, passionate, doctrinally sound Christianity?

Now, I know what some of you say. You say, "Well, pastor, there was some really sound preaching there." That may make it all the worse. These Jews would say, "We haven't missed a fast day. We haven't missed bringing a tithe. We've observed all the ceremonial law." And God said, "Oh, you love to do that, don't you, as long as you can have your carnal pleasures and your wicked sinful indulgences along with it." I'm not so sure, I'm not saying absolutely but I'm not so sure, if that's not Jeroboamite religion, if that's not the old Jehovah bull cult being resurrected, it's leaning hard in that direction and, brothers, what I'm saying to you and sisters as you support the brothers, you must lean hard in the other direction with intentionality and vigilance to earnestly contend for the faith.

Here's what I want to say. You say, "What's the big deal? It works good." Listen, when anybody gets up and sings a song about baptismal regeneration, that's error. Listen, words matter in worship whether it's words of a testimony, words of a song, and certainly the words of the preacher. Why? Because words compose sound doctrine and sound doctrine is essential for true worship and God says, "When you intentionally get worship wrong, I get very angry." Words deeply matter so when we see the mingling of some sound things with carnal amusements and pleasures, I'm convinced we're going down the road Jeroboam was on and doing what he did in Israel and I'm convinced it's going to bring the

roaring judgment of God. How much more this side of Calvary as we have trodden under foot the blood of Christ? We have light and truth and revelation they know not of or they knew not of in that era and that day.

Well, let's end this thing. Look at verse 2, there at the very end, the last two phrases, "And the shepherds' pasture grounds mourn." That would just be the regular pastures, nothing real special about them but even the destruction Amos says that's coming against you is going to just cover all the pasture grounds. Then he says, "And the summit of Carmel dries up." Carmel was a lush garden, a beautiful place. He said from the base places to the high and lofty places, God is destroying it all. The judgment against Israel, he says, will be severe and all-encompassing.

So, pastors, in your churches and in church planting, you church planters listen to me: you do not need the gimmicks of the world to build Christ's church. Don't do it. You say, "Well, how am I going to know if I'm going too far?" Give me a call and I'll tell you. I do mean that tongue-in-cheek. And there are things that I'm not going to beat you up about. That's not my spirit, it's not my heart, but you be intentional and you be vigilant that you're not leaning toward Jeroboamite religion. You see, we must be intentional and vigilant that we hold to sound doctrine which defines our sound methods and which produces true worship and may we never dishonor our God and become the subjects of his roaring judgment. Pastor, if this doesn't make you tremble a little bit, you need to check your heart and your call. Your job is extremely serious and important. The God who roars.