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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

Shalom and welcome to via hafte yesrael, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson

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We have an encouraging theme today. And what is that theme, the Lord's judgment. Now, most people would hear that and think just the opposite. God's judgment is not a good thing. But when you understand prophecy, and I'm speaking about biblical prophecy, we find that the judgment of God is a form of refinement. It brings things into the order of God, and through judgment, we can experience a redemptive outcome. And this is clearly going to be taught in the scripture that we're going to look at in this time of study. So with that said, take out your Bible and look with me to the book of Amos and chapter eight. The Book of Amos and chapter eight. Now in the previous study, we concluded the first eight verses of chapter eight, and now we're ready for chapter nine. And again, we're going to see very clearly that this is a judgment theme. Look at verse nine, and it will come about. And here's that familiar expression, bayom Ha, who I've shared with you numerous times in various studies, whenever we have that idiom in Hebrew, beyomahu On that day is referring uniquely and specifically to judgment day. And we're going to learn, as we conclude this eighth chapter, some of the biblical benefits that come by means of God's judgment, let me say it differently, that comes through God's refining judgment, that brings things into a godly order, that brings about a change that only his judgment will bring about. So Look again at verse nine, and it will come about on that day. And notice the next expression, Word says, name Adonai Elohim, which means says or declares the Lord GOD. Now this expression, name Adonai usually conveys a promise, and what God is promising to do here is judge the people, but as we'll see, it's not for the purpose of consuming or destroying them, but we see that there is a different purpose, and that is to Bring a righteous, godly, good change among the people if they're willing to submit, repent and embrace the truth of God one more time, verse nine, And it shall come about on that day, declares the Lord GOD, I will bring Now This word for bringing in this context, when it's attached to the sun, it is referring to the setting of the sun. And we see something that is miraculous, something that is unique. Now you may say, well, the sun sets every day. It does. What's miraculous about that? Well, keep reading. Notice what the Scripture says, I will bring the sun. And again, the implication is, is to set when the next phrase, but so where I am at noon time. Now we know that the sun does not set at

noon time, but it's going to do. So let me pause for a moment and remind you of something. When Messiah was crucified, and we know that he was crucified on what's called the Preparation Day. The preparation day is another term for Passover. It is specifically and uniquely on that 14th day of the first month, known in the law as Aviv because it's a springtime month, and the word Aviv means spring. But it's also called based upon the Babylonian terminology that the people embrace while they were in captivity. In Babylon it is called. Nissan. Both terms are given in the Word of God. And what we find here is that God is moving in a specific way. He is speaking about preparation day. And what do we know well, when Messiah was was crucified. That crucifixion, the Scripture says, began at the third hour, which is approximately nine in the morning, but at the sixth hour, which would have been at noon, time. What happened?

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The world became dark. Darkness covered the earth. Now we're going to see that there is a connection between darkness and redemption. In fact, if you look at the Talmud, and I'm speaking about Masaki, that is tractate pesachi, the one that deals with Passover, it begins with with Erev, meaning night. But what is the meaning of that? We learn that the meaning is light. Now, what type of light are we talking about? Not a natural light. We're speaking about darkness. But God is going to give revelation, and we know that it was in the midst of the night that God struck the Egyptians, and that striking that took place at night brought about the Exodus from Egypt, or the redemption, the first redemption out of Egypt and into, eventually, the promised land. So there's darkness when we should expect light, and there's darkness. All of this is to say God is moving. God is making manifestation of His truth. There's going to be revelation or light, because it tells us here, look at the end of verse nine, I will darken the earth in the day. That can mean in the time of or in the time of light. So when we would expect to there to be light, there's going to be darkness. Why? There's going to be supernatural revelation. Look on to the next verse, verse 10, and I will will turn and this word involves change. The Hebrew word lacha means to take something and turn it upside down. It can have to do with judgment, but it can also have to do with a righteous change, a god pleasing change. We see that God, when He spoke to Jonah, the prophet. He told Jonah, go and speak to the Ninevites that in 40 days, Nineveh will be overturned. Well, what does that mean? Does it mean judgment and destruction? It can but because the people repented, they received a removal of that pronouncement of of destruction. It was delayed Now, unfortunately, the people Nineveh. Now, Nineveh fell back into sin, and destruction came 100 years later, after the time of Jonah, but it nevertheless came. But notice what it says here, I will darken the earth in that day, verse 10, and I will turn your festivals to morning now, that is because they were not living according to these festival truths. They were not implementing in their life. With these festivals pointed to in the past what God had done for his people and what he will do in the future. They didn't understand these festivals in this way. Therefore God says, I will turn your festivals into mourning. And all notice that, and all your songs, and this was was to convey songs of worship, all your songs of worship, two and we have the word Kena, which is like a dirge. It is a lamentation. And I will bring upon every loin meaning that waste. What are they going to be putting upon their waste? It says here sack which is sackcloth, which is a sign of repentance. So God is going to bring a repentant spirit into the people. Why and how? Why is for repentance and how is going to be through judgment? He says, here and I will do something else, keep reading, he says, and on every head, boldness, this is also a sign of repentance. When one would shave their head, make their head bald because of grief, because of sorrow for sinfulness and. He says, and I will set it meaning the city. I will set it as Morning, Morning of and only in the implication is

an only child. And then he says, and its end, the end of that city is going to be a bitter day as a bitter time. That's what God's doing. Why he's teaching the people the consequences of their sins, that they understand how wrong, how destructive, how displeasing, and how hard it is to live in sinfulness. It doesn't bring about a good outcome. This is what God is wanting to teach the people. Look now to verse 11. Behold the days are coming, declares the Lord GOD. Here again, it's a promise. Behold the days are coming, declares the Lord GOD, when I will send famine in the land. Now this can be the land, specifically the Land of Israel, or it may be understood as broader than that. Sometimes word arts can refer to the earth. And my initial impression is, this is what God is saying, because this event of God's judgment is going to have worldwide implications. Look again at verse 11. Behold, the days are coming, declares the Lord GOD and I will send a famine into the earth, not a famine for bread and not a thirst for water. Rather, what's this famine that he's speaking of? To hear the words of the Lord, what we see here is this God is telling us something that has some very prophetic implications. He's saying, as we move closer to the last days, you are going to find a moving away from those who want to teach the Scripture. We're going to find that there are going to be many individuals that are false teachers, and they are going to not share the truth of God's word, but they are going to be ticklers of the ear. They are going to want to sensationalize things. Why for a following, and this is displeasing to God. Now I can share you with you something that's that's true about our work. We put up a teaching, a biblical teaching on a passage of scripture, and it doesn't do very well at all, comparatively to those who put up some sensational study, even though that sensational study is not very biblical in its basis, but nevertheless, people are looking for that, and What God is saying is that there's going to become, in the end times, a famine, as he says here, a famine from hearing the words of the Lord. And what are the people, a remnant, going to do? Look at Verse 12, and they will will move or travel or or wander from sea to sea, from the north until the east, and they will move back and forth to seek the word of the Lord. So there's coming a change, when there's going to be that remnant that is going to be hungry, there's going to be a commitment to the Word of God. But notice what it says as we conclude verse 12, it says, but they will not find what this tells us is this, as we approach the last days, there is going to be a famine of Bible teaching. People are going to be speaking about the Bible, but not according to the Word of God. Why is that? What is the Scripture saying? There's going to be much deception in this world that comes from those that are supposed to be individuals that share biblical truth. That is going to be a rarity. It is not going to be something that Bible teachers are committed to, and that is to teach the Bible. They're going to begin to focus on other things, things that that the people want to hear, rather than the Word of God. So this is something that that we can anticipate in the future. Look now to verse 13. Now remember what we learn, a famine for hearing the Word of God, and they will not find verse. 13 on that day, again, bayomah, who, again, it reminds us of the context. It's judgment. God is judging the people, and they're not hearing His Word, and that's why they're being judged. People are not committed to scriptural truth. Verse 13

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in that day, the pretty virgins will faint, and the young men, and what will cause them to faint? It will because of of thirst. They they want and have a thirst for the Word of God, but they're not going to receive it. There's going to be a rareness to those that are focusing upon the word of God and just sharing the truth of God, and therefore those when you don't hear the Word of God, what's the outcome? Now, remember the context? What was the first thing we saw in the previous verse, verse 12, the last thing, excuse me, that we saw in verse 12, they will not find it. And because they do not find

the word of God, these pretty young women and these strong young men, they are going to collapse. They are going to faint because of this thirst. Now there's a change. He talked about famine, but he went to thirst, which is a stronger, stronger desire, as is it stronger to have hunger or thirst? Well, the answer is obvious, it's thirst. So he's talking about how there's going to be a strong, strong desire for the Word of God, but it's not going to be met. Now let's look at our last verse, verse 14. We see what the problem is. Notice verse 14 and the ones who swear in the guiltiness of Samaria, literally shamroon. Now this is important because there are those who and the word here for swear or to take an oath, this talks about commitment. There are going to be those in the midst of these times that they are going to reaffirm their commitment to Samaria. Why? Well, whenever you hear that term Samaria, what should come into your mind only one thing, and that is idolatry. And what we see is that there's going to be a strong, strong spirit of idolatry. What does that mean? Now it doesn't mean necessarily that everywhere we look, there's going to be idols and and pagan worship and such. That's not what I'm saying. We need to understand that biblically, idolatry is related to what we talked about last week, and that was the pride of Jacob meaning pride or selfishness one engages in idolatry. Why? Because they want to justify their own desires. Now, if I said, Oh, I want to do this, well, people might say, That's sinful. You ought not do that. That is against God's word. But what do I do? Oh, well. I just say, well, in my religion, this idolatrous religion, this is something that's good. This is how I worship God. So idolatry, at its very foundation, wants to bring a form of legitimacy to one's selfish, sinful desires. And they wrap up these sinful, selfish desires in in a religion, obviously a false religion, but this is what people are going to be committed to in the last days. Look at verse 14, the ones who swear in the guiltiness of Samaria. Samaria is a capital for idolatry, and there's going to be people, even in the midst of this time, that are committed. That's what they're saying here. They are committed to their idolatrous worship. And they will say, Your God lives. Oh, Dan. Now here again, Dan, where that tribe of Dan went to they were supposed to be in the the coastlines of Israel, in the the area of the Philistines, but they did not. The Philistines were were strong people, and therefore Dan did not take possession of of their land. They abandoned that and they went way to the north, and Dan became a center of pagan worship, and this is what the scripture is pointing out. So it says here, look again, and the ones who swear in the guiltiness of Samaria, the ones that will say. Your God lives, oh Dan, and lives in the way of BeerSheva. Now what we see here is that Dan, and if you know your Bible well, when we want to talk about the north, we talked about Dan when we want to talk about the South, we talk about BeerSheva. And what is the Scripture teaching us Israel, what we would say, Kula, meaning all of it, is full of idolatry. We have from Dan in the north to BeerSheva in the south. We have idolatry and people who are committed to idolatry in these two places, and the implication is everywhere in between. This is what Israel has become. And what's God going to do? God's going to bring about a change. He is going to overturn this. He is going to make a dramatic change. And what's going to bring about this change? I hope you know the answer. It's how we began this study with the term judgment. God is going to judge. Now sometimes God uses the enemy to to put forth his judgment, as in the days of the Babylonian captivity, God is going to use in the last days the Antichrist. He's not going to cause the Antichrist to do it. The Antichrist is evil, through and through. He does evil things. But God is free to use it, not cause it, but use it in order to bring about a change among his people. And we see that two thirds of those who begin those final seven years are going to be lost, of of Israel, of the Jewish people, two thirds are going to be put to death. And the implication is more than likely by the Antichrist, and what's known as et cereal Yaakov, a time of trouble or tribulation, to to Jacob, two thirds of the Jewish people are going to lose their life. It'll be the worst time of suffering for the Jewish people ever. But out of it,

and that's exactly what the scripture says in Jeremiah, chapter 30, verse seven, but out of it, or from it, we have him being saved, God is going to bring about a saving change among that remnant of His people, and that's what we have here. But when we look at verse 14, and we take it at face value, what we see is not that change. What we see is a harsh, harsh judgment, a punishment from God, because he's so displeased with the pride of Jacob, the selfishness and idolatry. What do the people say? Look again at verse 14,

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and the ones who swear in the guiltiness of Samaria, they're committed to that, that sinfulness of Samaria. And they will say, Your God lives, Oh, Dan and the the way of BeerSheva is life. It is done. And what will happen to such people who have that commitment? Well, we know it says here, and they will fall in judgment. They will fall in the midst of this time those two thirds and notice what it says, and they will not get up any more meaning, no longer will they ever be raised up those who are lost, those two thirds that are lost in in Jacob's trouble. What we talked about in Jeremiah, chapter 30, verse seven, those two thirds are loss and loss eternally. They did not humble themselves. They did not turn away from idolatry. They were not ever sensitive to the truth and the revelation of God, they did not experience redemption. What did they experience? The consuming judgment of God that they fell and they were never, ever to rise up again? Tragic, but we see God's righteous judgment. And when we look at the book of Revelation, we see that heaven, and this is important, because we need to agree with a heavenly perspective, we see heaven is rejoicing in praising God for His righteous judgment. That's what heaven calls it a righteous judgment, because it produces the righteousness of God for all the world, no but for that remnant. The more that you study prophecy, the more you're going to see that the God of Israel is a God of the remnant, not the majority, but. Yeah, but there's going to be a small number that shouldn't surprise us, because Messiah himself tells us the way that leads to eternal life is narrow and difficult, and few will find it. So God is never with the majority. He's with that minority, that remnant that are influenced by his revelation, that remnant that is changed when they see the judgment of God, His punishment, his displeasure, and what initiates that change, repentance, they learn how to agree with God and be sensitive to God's instructions, rather than their desires, that that live within their flesh, those desires bring about an end, as we see here, and end by which people will never recover from. So God is faithful to judge, and his faithfulness is going to bring about a change, a glorious change, not for all, but for that remnant. Well, I'll close with that until next week, when we enter into chapter nine, our last chapter in this prophecy of Amos. Until then, may God bless you. Shalom from Israel.

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