

# amos\_chapter\_9\_part\_1 (1080p)

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## SUMMARY KEYWORDS

Amos chapter 9, worship God, displeasure, covenant, wrath of God, evil, punishment, faithfulness, Gospel, eternal life, destruction, sinfulness, remnant, Messiah, Israel.

## SPEAKERS

Intro Voice, Baruch Korman

### 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.

### Baruch Korman 00:42

When we worship God in spirit and in truth, that is in the way that God has commanded us to worship Him. He is very pleased with his people, but when we worship God incorrectly, let me say that differently, when we worship God according to the ways that we want to worship him, what seems right in our own eyes, then God is very displeased with us, and we will experience that displeasure from God in a very personal way. Take out your Bible and look with me to the book of Amos and chapter nine. The Book of Amos and chapter nine. Now we see in this passage some familiar things in relating to the church of today, we can see that what is displeasing to God about the children of Israel is also displeasing when the church thinks and behaves in the same way. And one of the things that we're going to see at the end is that the people think, well, these bad things will never happen to us. We are above that because of our covenant to relationship these bad things. And I'm not speaking about the wrath of God or His judgment. Remember something frequently, God uses the enemy in order to measure out his punishment upon his people. He's not the source of this activity. He allows it, but he doesn't cause it. God does not do evil. Now, God has created a world in which evil exists, but we need to learn once more, two very important words, good and evil. What is good that which agrees with the will of God? What is evil, that which is contrary or against the will of God? And we need to realize that at times, God allows that which is against his will to happen to his people. Why? Because God is displeased with them. God wants to see a change in them, and therefore he uses that which is not his will from the beginning, what is God's will from the beginning? He wants to love and bless and be gracious and have us take hold of his promises. That's who our God is. But when we are disobedient, when we live in the flesh, when we make decisions and reject the instructions of God, when we make our decisions, therefore the outcome of that is going to be a painful one, and this is what God is

teaching the children of Israel. As I said, look with me to the prophecy of Amos. We're ready for the last chapter, chapter nine. Look with me to verse one. Now again, almost the prophet is speaking, and this is what he says in verse one, I saw the Lord was standing at the altar. Now, the altar is the central place for worship. Very important that you know that you worship God by offering him a sacrifice, making that sacrifice. And what we're learning here is that God is displeased with the worship of the people. So almost the Prophet is saying, here, I saw the Lord, and he was not standing, but was standing. It's in the nephil in the passive. So many translations do not render it correctly. So the point here is this, something caused him to do this, and what was that? The sinfulness of the people? People, their lack of faithfulness, their insensitivity to the commandments and the instructions of God. So the Prophet it says, Here I looked the Lord, or I saw the Lord was standing at the altar, and he said, Strike. Now this is a word for punishment. It is a strong word that can mean to bring about destruction. And notice what he brings destruction on the Hebrew word, kaftor. Now a kaftor in this context, we all know that there are pillars. And if you've been to Rome and seen some of the ancient columns. You know that at the top and at the bottom, there is something that's very decorative. And this is what the COVID, or is, is speaking to here. It's talking about how gorgeous these columns, these pillars were at the top. And God is saying here, strike those. In other words, strike these decorative parts of the the pillars, and shake the thresholds and perform. And that's literally what it means. Most Bible will say, cut off. But it's not the word. It's word Levi saya in the the infinitive form, which means to perform, to do, to carry out at the head of all of them, meaning God is going to take aim at the head of his people, the leadership, or perhaps the head of each individual one. And it says, and they're in meaning, how are they going to arrive at the end? Their end is going to be with the sword. And he says, I will kill the ones who will flee. Of them, they will not and the implication is they will not escape. They will not be able to flee. They will try to flee, but they will not be successful. And then it says, And he who will escape from them, well, there's not going to be any refugee. There's not going to be anyone who's escaped. They will be those who try to escape. He who will escape, meaning who will will try to escape, but he will not be successful. Look at verse two again, this word most Bible will say, dig why? Because it's a word of contending. It's a word that speaks about striving. And if you look at the context, what it says is here is what it says. Is this, if or since, they will strive in Sheol, many Bibles will say hell. It's not hell. Sheol contains hell, but it also contains paradise, what's called hech Avraham, the bosom of Abraham. So we have to get this right and not just translate things out of laziness. It says, if they will strive in Sheol, from there, my hand will take them, meaning they're not going to escape the punishment they are not going to get out of there. God is in control. He will take them, and it says, And if they should go up into the heavens from there, I will bring them down. Now, what that simply means is that man is inadequate, insufficient in controlling their future. Man doesn't control their eternity. God does. So if they are trying to get out of Sheol, that punishment, they won't and if they're trying to get into heaven, God will bring them down. No one is going to be able to determine by their effort, by their works, their eternity is what God is saying to the people. Look now to verse three,

### **Baruch Korman 09:10**

but if they should hide at the top of Carmel. Now we know that there is the the Mount Carmel. Now the Carmel mounted range consists of many, many mountains. It's a range of mountains, and one of the the preferred places is known as Carmel. It is in modern day Haifa today, and it says here, look at verse three if they should hide at the top of Carmel, I will seek them, and I will take them. And if they hide, a different word for hide, but same meaning. But if they should hide before my eyes on the the floor of

the. Sea. So even if they go to the tops of a high mountain or they go to the bottom of the sea, doesn't make any difference. What does God say from there, I will command my serpent, and he will bite them. All the Scripture is saying is there's no escaping God's punishment, you do not control in and of yourself by your own actions, your own work, your own effort, your eternity. Now, what does etern What does determine your eternity? The Gospel, whether receive it by faith, whether you take hold of it through grace. But it's not an effort. It's not a work. It is grace. It is a free gift that we receive by faith. We take hold of it, not by effort. This is what God is saying here. Look now to verse three, at the end, where he says, from there, I will command my serpent in implication as the serpent and he will bite them. The punishment will come. Verse four, and if they go into captivity before their enemies, from there, I will command the sword, and it meaning the sword will will slay them, and I will set my eyes against them for and let's get it right. Layra for evil. What is this saying? Evil is that which is against God's will. God never now this is problematic for our friends that are of Reformed theology or Calvinism, what we find is God does not ever choose those for destruction from the beginning, meaning God has created some for destruction and some for everlasting life. That is not biblical. What we find here is the term evil simply means that which is against God's will. God, in and of himself, does not create someone for them to receive that which is against his will. God so loved the world. What we find is God wants everyone to be brought to life now. He provides the means for it. He provides the conscience that lets people know God exists. Everyone who is a human being has a conscience, and within that conscience, we made mention of it some time ago, from Romans, chapter one and verse 19, everyone knows God exists. So anyone who says, I don't believe in God, that person is a liar. Inwardly, they know that God exists. He's put it in their conscience. Read Romans, one verse, 19. So these are individuals that that are going into exile. Why their sinfulness, the context their idolatry, they've turned away from God, and therefore God is saying, I will command the sword, and it that sword will slay them, and I will set my eyes against them for what for evil meaning, because of the choices that they have made, their faithlessness, their rejection of God's revelation, God is going to turn them over to evil, that which He never intended for them, but because of his righteousness, that he is a true judge, he has to place upon them, and it says, not for good what's good HIS WILL because of their choices, their faithlessness, their disobedience, their rebelliousness, they are not going to receive God's will, but they're to receive what God did not want them to have, and that is that eternal damnation, that condemnation, that that eternal punishment. Move on to verse five, and the Lord God of hosts, the one who touches the earth and what happens and it meaning the earth will melt, and all who dwell in it, they will mourn. And it says here, and as the Nile goes up, all of it, and then what happens? It lays back down as the Nile of Egypt. Now this is very similar to what we saw earlier in in chapter eight, specifically chapter eight and verse eight. Very similar language and what does it speak of? Speaks about a flood and the destruction that the flood brings when it recedes. Yes. So all God is saying here is that he's going to be faithful. Doesn't matter what the people do. If they deserve his wrath, they are going to experience that wrath, and it's going to go up just in the same way that God causes the rain that causes the the Nile River to flood. So Can God equally bring about that punishment upon those who are not appropriate to receive His wrath? Why are they appropriate? They don't believe, they don't have faith. They have not accepted that gospel message. Look now to verse six, the one who builds in Heavens. And here we have this word heaven can, which also can mean sky. And we have a word Malay. This is in the plural, ma lot. And what it is is going up. So it has people who are building their way to get to heaven. They're building a stairwell, we might say unto heaven and God is going to be against them. He also says, and his troops, meaning, this is a military word. It is a word of a troop or a battalion or a

group that's organized together for a purpose. So it says here, the the band or group upon the earth who lays the foundation, the one who calls to the waters of the sea, who's the one who does that, who's the one who has the ability to call to the waters of the sea and pour them out upon the face of the earth. Who's that? The Lord of Hosts? What the scriptures doing? Look carefully. Verse six, it's speaking about the futility of trying to build your access into heaven. Man can't do that. That's what it's saying. And furthermore, if you laid the foundation upon the earth, you're organized, you have that group working together to build that, that foundation upon the earth. Well, it won't be successful either, because God is the one. What can God do? God is the one that can call to the waters of the sea and pour them out upon the face of the earth. The Lord is his thing. He's able to do that and bring about destruction. This is what the scripture is speaking of. God is able to bring destruction into this world upon whom he deems it's appropriate to destroy, to punishment that his wrath should be upon God makes that decision and we It's futile to think that we can do something to avoid it, other than take hold by faith of the provision that God has given to us, ie, the Gospel for life and for eternal life. Look at verse, verse seven. Now God is speaking about humanity and also Israel. Notice what he says, verse seven, the first word is hallow, which means, is it not or we could say, Surely it's oftentimes an exclamation that affirms something. So it says, surely the sons of Cush, who's that? Ethiopians? Surely the sons of Ethiopia, you are to me as the children of Israel. So what he's saying here is that God is not a respecter of people, meaning this

#### **Baruch Korman 18:41**

God doesn't have his favorites. God does not say, well, because you are Jewish, you get a pass, but because you are Ethiopian, you you don't that's not how God is. God is a true judge. He does not have any favorites. There's no exceptions. God has one standard. If you receive the gospel, you have eternal life. If you reject it, you will have eternal condemnation. Doesn't matter who you are, it is not a tie to a nationality, an ethnic group, a color of skin, nothing like that is important, important to God. We're all equal before him. So it says, look at verse seven. Surely as the sons of Ethiopia are you to me, oh children of Israel, declares the Lord. That is a term of promise, declares to the Lord, surely Israel, I have brought up from the land of Egypt. He did that through redemption. But notice what he goes on to say And the Philistines from kaftur. This is probably a reference to Crete in. And Aram, which is related to Syria from Kir so God has has moved people around before God's able to do that. He's moved others, not just the children of Israel, but he has caused migration from several different groups. And what he's saying is this, he's not that respecter of people. He has worked in the nationalities of other nations as well and and it does not save them unless they, too receive that gospel. He says, Look now to verse eight. Behold the eyes of the LORD God are against the sinful kingdom. Now this is a summary statement. You can be assured when God summarizes thing, those nations that are sinful, that government that is corrupt sinful, God is going to be against them. He says, look at the text very carefully verse verse eight, behold the eyes of the LORD God are against the sinful nation. And what does God do with the sinful nation? He tells us, I will destroy it from upon the face of the ground. Now this is what he does, but notice that there's going to be an exception. He has a word ephes is the next Hebrew word means zero. In this case, it means not completely, not totally. So he says here, not totally, that I will destroy the children or the house of Jacob, declares the Lord, so God, because of why? What's the difference? One word covenant, because the sons of Jacob, or the house of Jacob have entered into a covenant. This is going to mean a difference. Now, what is God doing? God is sovereign, and God will, in the end, bring about a fulfillment of His Word, His promises to that remnant of the

house of Israel. What's their remnant? Those who believe, those who have the same faith as Abraham demonstrated there's going to be a difference for them. This is what God is promising here. So he says here, ephes Not completely, not totally, will I utterly destroy the house of Jacob declares the Lord. What's declared the Lord? It's a promise. He's promising, not totally, completely, to nothing, to destroy Israel. Verse nine, for behold. That's literally that word, behold he nay, for behold, I am commanding, and God's going to do something, I'm going to shake all the nations with, what the house of Israel. So God's going to do something, he is going to collectively all the nations he's going to shake. And this purpose of shaking, as we'll see in a moment, is more of a sift. He is going to bring out why he's faithful. He's promised to do this over and over, prophetically, and that is in the last days, to bring out that remnant out of the nations and return them back to their land. This is what we're going to see in this passage. Look at verse, verse nine, for behold, I am commanding, and I will shake among all the nations, the house of Israel, just as one does what one touches a sieve. That is an instrument that you sift with, that you separate, and it says, will not fall one kernel to the ground, meaning not one kernel, not one Jew, is going to be ignored. He is going to do something. He is going to bring back Israel, all of it, to the land. And we see that even in the very end of those final seven years, when Messiah comes the second time, and we all know he comes at the end of Daniel's 70th week, at the conclusion of those seven years. And what's he going to do? Well, if you look at at Matthew, chapter 24 and verse 31 he is going to send His angels to gather up the elect. Who's the elect? According? Into Messiah's terminology, those of the lost sheep of the house of Israel. He is going to be faithful to bring them back to the land. And according to His promises, not one kernel, not one grain. It's a separation. And the colonel the grain, what is being separated and sifted is the nations to bring out the Jewish people. He's showing his faithfulness to do that. Notice what it says in verse, verse 10, with the sword, they will die. Who will die? All the sinners of my people, we can say that differently all the faithless ones of his people, you don't have faith. Doesn't matter who you are. God is going to be faithful to sift the nations and to bring them out. But if they are sinful, if they are rebellious, if they are faithless, what's going to happen? Just what he says. Look at verse 10, again, with the sword, they will die, all the sinners of my people. And what did they say? The ones who say, you will not be uprooted and will not progress against you evil. Now what I want you to see here is an important truth. What are these ones saying in the last days, the same fraudulent words that we see during the Babylonian captivity leading up to it, and that is the leadership we're saying all the prophets were saying except Jeremiah.

#### **Baruch Korman 26:44**

They were saying peace, peace, I hear from the Lord Well, they didn't hear that God was speaking to Jeremiah, devastation, judgment, exile, death and much of other things that were hard to to receive, and the destruction of the temple. What were the False Prophets saying? The temple of the Lord, the temple of the Lord, everything's okay. The temple's with us. They couldn't imagine that God would allow the temple to be destroyed. He did, because just like we see here, he's standing against it because of the corruption of worship. So these individuals will conclude with this. Look at the end of verse 10, where it says these sinners, of the people, they are saying, you know, we're not going to be uprooted and the evil, it's not going to draw near to us. This is what they're saying, just like people think, well, we'll never see the Antichrist. We'll never experience any of these difficulties, that the world will be careful. That's what Israel thought, and Israel was utterly incorrect. And I say in love, but in firmness, those who teach, oh, when the last days come, we will be removed before any difficulties, any harsh persecution, any activity of the Antichrist, they are false teachers. When you look at God's word, it's

clear we see a paradigm in the prophets. These individuals were wrong, and those of the church who believe that God will never allow us to see any of the days of the Antichrist, that is not a biblical position that can be defended. The verse of scripture that they always point to is Revelation, chapter three, verse 10, and as I've taught in one video, this is the most misunderstood verse in all the Book of Revelation, because it has nothing to do with escaping the times of the Antichrist. That verse says, We will not experience the wrath of God. Anyway, we have one more lesson left, the last few verses of the Book of Amos in chapter nine, and we'll do that next week, until then, Shalom from Israel.

**Intro Voice** 29:17

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of loveisrael.org again, to find out more about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video until next week, may the Lord bless you in our Messiah, Yeshua, that is Jesus, as you walk with Him, Shalom from Israel. You.