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SUMMARY KEYWORDS

God's judgment, godly change, Sukkot, Feast of Tabernacles, faithfulness, restoration, remnant of Israel, inheritance, kingdom experience, trust in God, joy, abundance, desolate cities, prophecy, Messiah.

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

I understand that most people believe that God's judgment is bad. Everything that God does it is for a good purpose, and that includes the judgment of God. Through the judgment of God, we see a change among the people of God, that remnant who will repent and who will embrace the truth of God and implement that truth into their lives, that is that they demonstrate faith. This is what God wants to do. Our God is a God of godly change, righteous change, good change, but that change oftentimes comes through a painful experience. God doesn't rejoice in the pain. God rejoices in the change that this pain brings about. Well, take out your Bibles and look with me again to that last chapter in the prophecy of almost chapter nine, and we're now ready for the final five verses. In a moment, we're going to begin in almost chapter nine, beginning with verse 11, and this is going to begin what many would say is the most familiar passage within the entire book of Amos, and that is this change that God's going to bring about when he repairs and re establishes what's called sukat David. Now that term Sukh has to do with a booth or a tabernacle, but be very careful, we are not talking about the tabernacle that stood that is the word Mishkan or the word Oh, hell me, OD, actually two words we're not talking about that. We're talking about a word that relates to what's commonly referred to as the Feast of Tabernacles, or Sukkot. This word Sukkot is Sukkah in the plural. And what is that? It's a booth. Sometimes we talk about the Feast of Booths. It reminds the children of Israel of the faithfulness of God when they dwelt for 40 years in the wilderness or that desert, a place that did not have provision. That's why it's called a mid bar, a desert or a wilderness. What was there? Nothing? How did they live? God, the Mighty God, kept his people alive through supernatural means. For example, they ate the man, the manna, and they drink that water from that rock that followed them. And Paul tells us that that rock was Messiah, so he

sustained them. And this is always the case, we only find sustenance through God's provision, and his greatest provision is Messiah. So when we look at this passage, what is being emphasized are those who, like David, learn to trust, depend, rely upon God. This is that restoration that God wants to bring about among his people, that we trust, depend, rely upon him. And that is simply demonstrating faith, realizing that our hope is not in this world. Our hope is in no other. Our hope only resides in God and God's provision. So look with me, as I said to this ninth chapter and verse 11, the prophecy of Amos, chapter nine and verse 11. Notice, notice how it begins. Ba, Yom Ha, who judgment, that terminology that points always, always, always in the scripture to the judgment of God. And here again, we're going to see that it has a good outcome. It is going to bring about a righteous change among the people. It's going to restore the people to the order of God. That is a good thing. That is what you and I should be. Praying for in our life, God help me, empower me, manifest to me how you can restore me and I can be restored to your truth, your word. This is what God is doing through judgment. Look again at verse 11. On that day I will rise up. Now, the point is that God's causing it. It's in the hit. Phil, it's a phrase, Akeem, I will cause to rise up. What is he causing to rise up? Suk, David, the booth of David. Now this is not speaking so much about the the the city of Jerusalem, or the temple, or anything in regard to those things that that I just mentioned. Rather, it has to do with restored restoring faith, returning the people to faithfulness. As David was restored to faithfulness, so too does the people. God's anxious and God's willing to do that and able to do that. So he says here, I will establish the booth of David, the one that has fallen down, and I will fence in their breaches, and it's destruction. I will raise up, and I will built it as the days of old. Here again, he's not talking about a structure that's physical, but he's talking about restoring Israel, that remnant of His people, back to faithfulness, back to trusting, depending, relying upon God for all things, as they had to do in the wilderness and as David was taught by God, And it was a very, very painful experience for David to learn how to trust in God for all things. But this is what this passage is speaking to notice as the days of old. Well, that's how most Bible translates it. But if we look at it key may Olam, and what have I said many times this word olam we talk about in Hebrew, lamb haba in the age or the world that's coming. What is it? A reference to the kingdom? So what this is talking about is a kingdom experience. And what brings about that kingdom experience, trust, dependence, reliance upon God. In other words, faith. And this is what God wants to restore to his people in the last days. Look now to verse 12, on account that they this is the people of God, that they will inherit the remnant of Edom, meaning whatever is left over from Edom. Who gets it? Not Esau and his descendants or Edom, but we find that it's that remnant of Israel they are going to receive what's left over. And that's what the word here, Charit, or remnant of Edom speaks to and not just the Jewish people, but notice what he says, and all the nations which are called by my name, my name being upon them, declares the Lord. So it's just not for Jewish people, this inheritance, this change that's coming. But for all people who have my name called upon them, and it says at the end, Oh say, Zote, why is that important?

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Oh say is in the present tense, some of the Christian scholars would say a present participle. That's fine, as I've shared with you many times, the terminology is not important, just recognizing that construction so it's a present tense, and we find the next word Zote when it stands alone. We're not talking about it modifying something, not this house, this person, nothing like this. It stands alone, just the word this, he does. This does in the present tense is emphatic. It says, pay attention. This is significant. And what is this God's primary purpose, His objective. So what this is saying is God is doing

this, and how does he do it? Well, I hope you know the answer. It begins with that phrase that initiates this passage, bayomah, who through judgment. It is the judgment of God that brings about this outcome. That is why God is. Is doing this. Look now to verse 13, Behold the days are coming, declares the Lord. Here again, terminology a promise. Behold the days are coming, declares the Lord, when the one who plows will be overtaken by the one who harvests and the one who treads upon the grapes will be meeting and overtaking the one who sows the seed. So what we find here is that there's going to be such a blessing, such a harvest, such abundance by the time that one finishes dealing with the harvest, they're going to be already in the time of the sowing, the planting, the working. So what God is talking about is his desire, his plan, to bring forth to his people. What people only the Jewish people. No, you cannot make that that conclusion from this text, because we go back up to the end of verse 12, where it says a share Nicor Shmi Alam, which means the ones who have my name called upon them. That's who's going to inherit, that's who's going to be blessed. This is the one who's going to experience this abundance from God. And in order for it to take place, notice how it ends, he says, And the mountains will drip. And the next word, Assis. What is that? A sweet, juicy wine, one that overflows, one that is of the highest quality. What is God saying? Well, the term wine, if you would ask any orthodox rabbi, what does wine symbolize in the Word of God? The number one answer is joy. What God is saying is this, when things are done his way, when people depend upon him, rely upon Him, trust Him. In other words, when they demonstrate faith, the outcome is going to be joy, a gladness, a celebration and abundance. This is what God does for his people, because this is who the God of Israel is. So he says, here and the mountains will drip this juicy, sweet wine. And it says, here and all the hills will what flow? Now, the nature of this word means to melt, but it's in the application of when things melt, the water flows, the wine is going to flow. This, this exceptionally joyful wine. Now, in order for this to come about, what has to take place? What should we expect? What should we be looking to to see if God's really going to do this? Well, he tells us in verse verse 14, it's another promise, I will bring back the captivity of my people Israel. Now, did you hear that this does not lend itself to replacement theology. God is saying, in the end times, when this prophecy is going to be fulfilled, at the end of the age, he's saying, I will bring back the captivity of my people Israel. And what are they going to do? They're coming back to the land, and they are going to build, look at the middle of verse 14, and they will build the desolate cities, those cities that were made desolate, they're going to be rebuilt. Now, who's doing this? Primarily today, a group of people that the world hates and the world vilifies. Who's that the settlers? But the settlers take seriously this prophecy, and they want to have the privilege of participating in it. So they are going back and finding the places where these ancient cities that were made desolate in the past by the enemies of God and the enemies of Israel. They are rebuilding them, and they are resettling them. And this is what the scripture says. Look at the text. He says, I will bring back the captivity of my people Israel, and they will build these desolate cities. And what will they do? They will dwell. And the implication is they will dwell there, and they will plant vineyards, and they will drink from their wine the vineyards, the wine from their vineyards, and they will make gardens, and they will eat their fruit. So they are going to drink wine for. From their vineyards, and they are going to eat the fruit of their gardens. What is that? Speaking about justice. If you make a vineyard, you should benefit from that vineyard. If you make a garden, you should benefit from that garden. That's what God is going to bring about for his people, and that's what's happening today. What I would say, respectfully and out of love, don't be blind. Don't be a n t Wright, who thinks all of these things that are happening in Israel are solely the work of man. No, God says he's going to do it. It's happening. Give God credit. It is disrespectful. It is blasphemous, in my opinion, when God is at

work, to attribute that work to simply man causing this man is stubborn in making this happen. It's not part of what God has promised. It is what God has promised. Why won't people believe that? Because they're in bondage to a false theology that says the Church has replaced Israel, rather than we are going to see what God says to to Paul and through Paul about, don't be prideful. Don't point your finger. Realize that that you needed forgiveness, and Israel needs forgiveness. And when we all come in by faith, there's only one way into the kingdom of God, and that's through the gospel. When we come into the gospel, we will look at each other, and the Gentile will say, you know, I really, really needed God's forgiveness, and the Jew will say, You know what I did, too, and we will be unified in and through the grace of God that we were desperately in need of God's grace. That's what we find biblically. And this is what's happening today. God is bringing the people back to the land, and these desolate cities are being rebuilt. And who's against it? Places like the European Union, the United Nations and most of the Arab Muslim Islamic States, they're against this. Why? They hate the truth of God. They hate the God of Israel. They hate the Jewish people. They do not want God to fulfill what His Word has said and promise. But God will these institutions, the UN the European Union, the Islamic nations, they have no power before God whatsoever. Fact. Just look at the United Nations, for example, and see how weak and how unaffected, how ineffective they are in bringing change to the world. They are a catalyst for nothing, rather than, other than sinfulness and and always choosing the wrong side. So God says that the people are going to to experience justice. They're going to drink wine from their vineyards. They're going to eat the fruit from their gardens. Let's look at their last verse, verse 15.

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God is speaking here. He says, I will plant them. Who's them? The House of Israel. I will plant them where upon their land. Now, if anyone says that this, this land of Israel doesn't belong to them, and it should be a Palestinian state, they are a heretic. They are disagreeing with what the Word of God says. It's clear. He says, I will plant them upon their land, and they will not be uprooted anymore from upon their land. He says it twice, whose land, and is it their land, whose land, the Jewish people's land. This is what the Word of God says. So I can remember when I went to a meeting in Budapest, and there were individuals there that were quite hostile to to the existence of the nation of Israel, and when we got into a discussion, I went right to this very scripture, and others that were similar to it, where God says, I'm going to bring the people back to their land. I'm going to establish them. Over and over prophecy says this. And what did those people do? They denied it. Why? Because their own fleshly desires were against the plans of God. This is what we're seeing more and more. What is this? A Separation? God said He would separate the sheep and the goats. Well, those who are haters of Israel, those who are haters of prophecy. It's the same group. Those who hate prophecy are those who hate Israel, and those who love Israel will love prophecy because. Us. We want to agree with God, and we see the faithfulness of God in His prophetic word. It's just that simple, don't be on the wrong side. Be on God's side and be blessed. That's what the scripture is telling us. Look again at verse, verse 15, and I will plant them upon their land, and they will no longer be uprooted from their land, which, and here's what's important share natanti lahem, which I have given to them, and notice what it says, said the Lord your God. Now notice it's not says the LORD your God. It's in the past tense. Why is that important? Because many times the past tense is used to show that which is in its entirety. God has promised us. He has said it because it is going to happen in the fullest sense. Nothing of the Word of God. Nothing what God has said is going to be unfulfilled. God is going to bring it about, and this is what God is promising to do. Notice what we've learned. God's judgment is coming. It's coming upon the majority of

his people, but there will be a remnant, and not just a remnant of the Jewish people, but those of the nations as well. And what is that remnant, known as among the nations, those who have my name, meaning the name of God, I would be more precise, the name of Messiah, placed upon them, called his name upon them, that is showing the truth of God, that God is a restorer of anyone doesn't matter what nationality, doesn't matter what language, what culture, doesn't matter what color their skin. Is only thing that matters. What have you done with the gospel? Have you said before God? God, I am a sinner, and I am grieved about my disobedience, and I want to be forgiven. I seek Your Mercy, Your Grace, your forgiveness, and I trust in your provision of your son who died upon that cross on Passover in order that he would be my Redeemer, that he would be my Passover lamb, and through the shedding of His blood, I would experience eternal redemption, because His blood is superior to the blood of goats and sheeps and bulls and cows and such. For this is the blood of the very Son of God poured out for eternal life. Accept that gospel. Be eternally glad in the kingdom of God that you have said yes to God's only provision for eternal light, life, that gospel message, there is no other way, and there is no other savior, other than Messiah, Yeshua, that is Jesus Christ, to Him be the glory now and forever. And we all say, Amen.

Intro Voice 23:22

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 love israel.org again, to find out more about us, please visit our website, love israel.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.