

Session 13 The Forerunner Message in Amos 9

I. INTRODUCTION

- A. In Amos' fifth vision, he saw the Lord standing by the altar, declaring judgment on Israel (9:1-10) and then promising the restoration of the tabernacle of David (9:11-15).
- B. Outline of Amos 9
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| 9:1-4 | The Lord's judgment on Israel |
| 9:5-6 | God's sovereignty over nature |
| 9:7 | God's sovereignty over history |
| 9:8-10 | God's judgment on the sinful kingdom |
| 9:11-15 | The restoration of the tabernacle of David |
- C. God's judgment will come on all who persist in disobeying Him (9:1-10). This judgment, partially fulfilled in the Assyrian (721 BC) and Babylonian (586 BC) invasions, has its ultimate fulfillment in the end times when Israel makes a covenant with the Antichrist, becoming the full expression of the "sinful kingdom" (Isa. 28:14-18; Dan. 9:27; Ezek. 38:8-12, 14; 39:26).
- ⁸***“...the eyes of the Lord GOD are on the sinful kingdom, and I will destroy it...yet I will not utterly destroy the house of Jacob”...¹⁰All the sinners of My people shall die by the sword...¹¹On that day I will raise up the tabernacle of David...” (Amos 9:8-11)***
- D. Zechariah prophesied that two-thirds of the Jewish people in the land will be killed during the Great Tribulation, and one-third will be saved and will call on the Lord (Zech. 13:8-9).
- ⁸***“And it shall come to pass in all the land...that two-thirds in it shall be cut off and die...⁹I will bring the one-third through the fire...they will call on My name...” (Zech. 13:8-9)***
- E. God will purge by death Jews who continue to rebel after surviving the tribulation (Ezek. 20:38).
- ³⁴***“I will...gather you out of the countries where you are scattered...³⁵I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face...³⁷I will bring you into the bond of the covenant; ³⁸I will purge the rebels from among you...I will bring them out of the country where they dwell, but they shall not enter the land of Israel.” (Ezek. 20:34-38)***

II. THE LORD'S JUDGMENT ON ISRAEL (AMOS 9:1-4)

- A. The Lord stood by the altar to command His judgments on the temple and the people (9:1). We are not told if this is the altar of the temple in Jerusalem or in Bethel. Though the altar was a place of prayer where Israel hoped to receive God's help and mercy, here it is where He declares judgment.
- ¹***I saw the Lord standing by the altar, and He said: “Strike the doorposts, that the thresholds may shake, and break them on the heads of them all. I will slay the last of them [the unrepentant] with the sword. He who flees...and he who escapes from them shall not be delivered.” (Amos 9:1)***
1. ***Jerusalem***: Scholars such as Calvin and Keil proposed that Amos was referring to the altar in Jerusalem and was speaking of judgment on both Israel and Judah as in 2:4-6.

2. **Bethel:** Some see this as an altar in Bethel, pointing out that only people from the northern kingdom would hide on the top of Mt. Carmel in northern Israel (9:3). However, it seems strange for the Lord to acknowledge and stand by an altar associated with idol worship.
3. Both positions are viable and have partial fulfillment in history—Israel in 721 BC, and Jerusalem in 586 BC, with its ultimate fulfillment at the end of the age (Rev. 11:13).
4. John saw an earthquake that destroyed a tenth of Jerusalem at the end of the tribulation (Rev. 11). It is possible that this earthquake will damage the temple used by the Antichrist. The abomination of desolation system will then continue for one more month (Dan. 12:11).

¹*The angel stood, saying, “Rise and measure the temple of God, the altar [in Jerusalem]...*

¹²*And they [the two witnesses] ascended to heaven in a cloud...¹³In the same hour there was a great earthquake, and a tenth of the city [Jerusalem] fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven. (Rev. 11:1, 12-13)*

- B. In poetic imagery, Amos described the places that some may seek out to hide from God’s judgment—Sheol, heaven, mountains, the sea. Even the captives will not escape death (9:1-4).
- ¹*...I will slay the last of them [the unrepentant] with the sword...he who escapes from them shall not be delivered. ²“Though they dig into hell [Sheol]...though they climb up to heaven, from there I will bring them down; ³And though they hide themselves on top of Carmel, from there I will search and take them; though they hide from My sight at the bottom of the sea, from there I will command the serpent, and it shall bite them; ⁴Though they go into captivity before their enemies, from there I will command the sword, and it shall slay them.” (Amos 9:1-4)*
- C. **Strike the doorposts:** The Lord’s command to strike the doorpost (pillars) may have been spoken to a “destroying angel” (2 Sam. 24:15-17; 2 Kgs. 19:35; Ezek. 9:1-7) or to release an earthquake.
- D. **I will slay the last of them:** The unrepented people who escaped from the collapsed temple will not be safe because the Lord will pursue them (9:2-3). There will be no place for the guilty to escape from His judgment. Those who survived the temple crisis will be hunted down and killed (9:1).

III. GOD’S SOVEREIGNTY OVER NATURE (AMOS 9:5-6)

- A. Amos offers a hymn of praise highlighting the Lord’s total power over all of nature (9:5-6). Amos highlights the Lord’s sovereign power to reinforce His commitment to judge those who persist in rebellion against Him. His name as “the Lord of hosts” highlights His sovereignty and covenant relationship with Israel and His power over the heavenly hosts (angels).
- ⁵*The Lord GOD of hosts, He who touches the earth and it melts, and all who dwell there mourn; all of it shall swell like the River, and subside like the River of Egypt. ⁶He who builds His layers in the sky, and has founded His strata in the earth; who calls for the waters of the sea and pours them out on the face of the earth—the LORD is His name. (Amos 9:5-6)*
- B. Both the heavens and earth are under His complete authority. This is why is it vain to try to escape from His judgments on the day of the Lord.

IV. GOD'S SOVEREIGNTY OVER HISTORY (AMOS 9:7)

- A. The Lord sovereignly controls all of history (9:7). Here, Amos makes a most startling declaration about the Lord's leadership over history by asking two rhetorical questions to support the Lord's commitment in 9:1-4 to allow none to escape but to kill all those in Israel who refused to repent.
- ⁷“Are you not like the people of Ethiopia to Me, O children of Israel?” says the LORD. “Did I not bring up Israel from the land of Egypt, the Philistines from Caphtor, and the Syrians from Kir?” (Amos 9:7)***
1. The Lord's determination to allow none of the unrepentant to escape appeared to contradict His covenant relationship with Israel as seen in 3:1-2. Here, in 9:7, He corrected Israel's misunderstanding. In 3:1-2, he explained that Israel's covenant relationship with God (“You only have I chosen”) *was the reason* for judging them (“therefore I will punish you”). Israel's special relationship with God brought a special responsibility to be faithful to Him
- ²“You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.” (Amos 3:2)***
2. The people who heard Amos must have been totally shocked to hear that Israel's election and covenant relationship did not grant them any special immunity for their persistent sin.
 3. ***From Egypt:*** Israel assumed that their unique relationship to God that was established in the Exodus event would grant them special grace even while they refused to obey the Lord. Amos anticipated their protest and answered their objections in a shocking way.
- B. ***Are you not like Ethiopia to Me:*** In God's eyes, Israel made herself as the Ethiopians to Him. Israel *in sin* is the same as Ethiopians in God's eyes. She is more accountable than other nations.
- C. ***The Philistines from Caphtor:*** The Lord also “brought up” the Philistines from Caphtor and the Syrians from Kir. The Lord was saying that Israel's deliverance from Egypt and being established in the promised land parallels His work in bringing the Philistines from Caphtor (probably Crete) and the Aramaeans from Kir (in Mesopotamia).
1. God orchestrated the immigrations of Israel's pagan enemies—the Philistines and the Syrians—from their original lands to the coasts of Palestine.
 2. Israel's standing before God is reduced and is now similar to unbelieving nations whom God also delivered and led. God delivered the Philistines from Caphtor and the Syrians from Kir.
 3. Israel's liberation from Egypt and her divine guidance in being led to the promised land has no more significance than the migration of ungodly nations if she is not faithful to the Lord.
- D. Israel believed that, because of their covenant with God, no nation could destroy them. Amos argued that the Ethiopians, Philistines, and Syrians were also established in their land by God.
- E. The Lord intended Israel to learn two hard lessons by His questions: (1) The Lord's sovereignty and care extended beyond Israel to distant and even hostile nations; (2) Their exodus from Egypt guaranteed them no unique protection from judgment if they refused covenant faithfulness. The Lord wants Israel to be free from all vestiges of national pride in their accomplishments, etc.

V. GOD’S JUDGMENT ON THE SINFUL KINGDOM (AMOS 9:8-10)

- A. The Lord declared that He would judge Israel as “the sinful kingdom” (9:8-10). This is completely fulfilled when Israel, in covenant with the Antichrist, becomes the ultimate “sinful kingdom,” though it was partially fulfilled in the Assyrian (721 BC) and Babylonian (586 BC) invasions.

⁸“Behold, the eyes of the Lord GOD are on the sinful kingdom, and I will destroy it from the face of the earth; yet I will not utterly destroy the house of Jacob,” says the LORD. ⁹“For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground. ¹⁰All the sinners of My people shall die by the sword, who say, ‘The calamity shall not overtake nor confront us.’” (Amos 9:8-10)

- B. *House of Jacob*: This title includes the people of both the northern and southern kingdoms.

- C. *I will not utterly destroy the house of Jacob*: The Lord promised to save a righteous remnant.

- D. *I will sift Israel*: The Lord declared that He would sift the house of Israel among all nations.

1. *Sifted in a sieve*: A sieve is a device used to separate impurities from grain. It functions as a strainer or filter that removed bad kernels of grains and other debris from the good grains.

2. God’s end-time judgments will sift His people to remove the bad from the good. The Lord will purge the Jews who continue to rebel after surviving the tribulation (Ezek. 20:38).

³⁵“I will bring you into the wilderness of the peoples...³⁷I will bring you into the bond of the covenant; ³⁸I will purge the rebels from among you... I will bring them out of the country where they dwell, but they shall not enter the land of Israel. (Ezek. 20:35-38)

- E. *Not the smallest grain shall fall to the ground*: Along with all the nations, Israel will be shaken in a sieve, and not one repentant Jewish person (the smallest grain) will fall to the ground or perish.

1. God will seal 12,000 from each of the twelve tribes of Israel (Rev. 7:3-8), and they will not be seduced or killed by the persecutions of Antichrist seen in Revelation 12-13 (Rev. 14:1-3).

2. Before Israel’s glory in 9:11-15 could be realized, Israel must be sifted in the end-time fires. Those who call on the name of Jesus will be saved (Joel 2:32).

³²...whoever calls on the name of the LORD [Jesus] shall be saved...and in Jerusalem there shall be deliverance...among the remnant whom the LORD calls. (Joel 2:32)

- F. *All the sinners of My people shall die*: They will die and not allowed to enter the Millennium.

- G. *Calamity shall not overtake us*: Many Israelites rejected this message, feeling exempt from the coming disaster, claiming to be God’s chosen nation. They sought to silence those who proclaimed God’s judgment. They do not regard God’s holiness and are unaware that He counts them guilty.

VI. THE RESTORATION OF THE TABERNACLE OF DAVID (AMOS 9:11-15)

- A. Amos concluded with two prophetic oracles in 9:11-12 and 9:13-15 that give glorious promises. They temper the Lord's statement that "all the sinners of My people will die" (9:10).
- B. The tabernacle of David is foundational to the millennial kingdom. The Lord will restore the land to Israel and the rule to the Davidic family, resulting in the full release of Jesus' government across all the nations—this will only happen in context to worship with intercession, both now and at that time. The Lord's ideal is a righteous government and society with blessed land—fueled by prayer.
- ¹¹"I will raise up the tabernacle of David...¹²that they may possess the remnant of Edom [Islam] and all the Gentiles [nations]...¹⁴I will bring back the captives of My people Israel...¹⁵I will plant them in their land [1948]; no longer shall they be pulled up from the land..." (Amos 9:11-15)***
- C. Amos' prophecy linked the timing of the rebuilding of David's tabernacle to one generation—when Israel would be restored to her land in such a way that *she would never be pulled up from it*.
1. This timeframe began when Israel was restored to her land in May 1948—therefore, it is the *only generation* in which this prophecy could be fulfilled. It *signaled the beginning* of the time when the spirit of the tabernacle of David would be released—connected to the harvest of the remnant of Edom (Arabic & Islamic nations).
 2. God has planted Israel in their land three times—in Joshua's generation (about 1400 BC), in Zerubbabel's generation (538 BC), and in May 1948 (the only time they will not be uprooted). It is an amazing fact that we are the **only** generation since Jesus' earthly ministry in which God restored Israel to the land. We live in a decisive moment in history.
- D. The Lord will rebuild the royal dynasty of David which has fallen. The promise to raise up David's tabernacle includes restoring Israel to the land and rule to the house of David.
- ¹¹"On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; ¹²that they may possess the remnant of Edom, and all the Gentiles who are called by My name..." (Amos 9:11-12)***
- E. ***Repair its damages and ruins***: The ruins and damages refer to the breakdown of Israel's society. After the pressures of the tribulation, the Lord will restore what is left of the people and the city, both physically and spiritually (Isa. 65:17-25; Jer. 31:31-40; Ezek. 37:1-14; Zech. 12-14).
- F. ***Possess the remnant of Edom***: One result of the restoration of the tabernacle of David is that Jesus and Israel will possess Edom—this speaks of the Arab nations. The national boundaries restored to Israel will include Edom, located south of Judah (southern Jordan). The fall of Edom signals that the Messiah has come and that all Gentile opposition against Israel will be ended (Isa. 34).
- G. Edom will be one of the most resistant Gentile nations to win. The remnant of Edom are Arabs who are now predominantly Islamic. But not all Arabs are Muslim, and not all Muslims are Arabs. God has an appointment with the Muslim world. Over 1,000,000 Persians have come to Jesus in Iran in the last 15 years. This is the greatest breakthrough in Islamic world other than in Indonesia.
- H. ***Possess all the Gentiles***: This includes Israel's political authority and spiritual influence.

- I. Around AD 50, James quoted Amos' prophecy about David's tabernacle being restored. It was about 20 years earlier (AD 30) when Jesus poured out His Spirit on the Jews (Acts 2) and about 10 years earlier (AD 40) when the Spirit was poured out on Gentiles with Cornelius (Acts 10).

¹⁶*After this I will return and will rebuild the tabernacle of David...I will rebuild its ruins...*

¹⁷*So that the rest of mankind may seek the LORD, even all the Gentiles [nations]...
(Acts 15:16-17)*

1. The apostle James, at the Jerusalem Council, confronted a crisis related to the Gentiles being saved by faith apart from observing all the laws of Moses. James quoted Amos 9:11 about God's promise to rebuild the tabernacle of David which was fallen down (Acts 15:14-18).
2. James argued for the inclusion of Gentiles into the kingdom of God without changing the meaning of Amos' prophecy. James was quoting from the Septuagint, the Greek translation of the Old Testament translated by Jewish scribes several hundred years before Christ. It speaks of "*the rest of mankind*" instead of the "*remnant of Edom*" ('adam' for 'edom'), making it the subject of the verb, "*they shall seek*." Thus instead of translating the phrase as "*they may possess*"—they translated it as—"*that the rest of mankind may seek the Lord*."

¹²*That they [restored Israel] may possess the remnant of Edom, and all the Gentiles who are called by My name... (Amos 9:12)*

VII. THE PEOPLE AND LAND OF ISRAEL RESTORED (AMOS 9:13-15)

- A. Israel's harvests will be abundant (9:13). The one plowing will overtake the one reaping the harvest planted just the season prior. The sower of seed for the next season's crop will catch up to the reaper of the previous crop who is still at work. The grapes will be so heavy with juice that they will drip down the mountains before being pressed.

¹³*"The days are coming...when the plowman shall overtake the reaper, and the treader of grapes him who sows seed; the mountains shall drip with sweet wine, and all the hills shall flow with it."*
(Amos 9:13)

- B. The captives shall return to Israel to rebuild their cities and plant their fields (9:14-15). This will occur after their cities and social infrastructures have been destroyed or wasted in the tribulation.

¹⁴*"I will bring back the captives of My people Israel; they shall build the waste cities and inhabit them...and they shall also make gardens and eat fruit from them. ¹⁵I will plant them in their land, and no longer shall they be pulled up from the land I have given them"... (Amos 9:14-15)*

- C. *I will plant them in their land*: Israel shall no longer be pulled up from the land. Only in 1948, when the state of Israel was reestablished has this promise begun to be fulfilled. The Antichrist's armies will not be able uproot them out of the land (Zech. 12:3; 14:1-5).