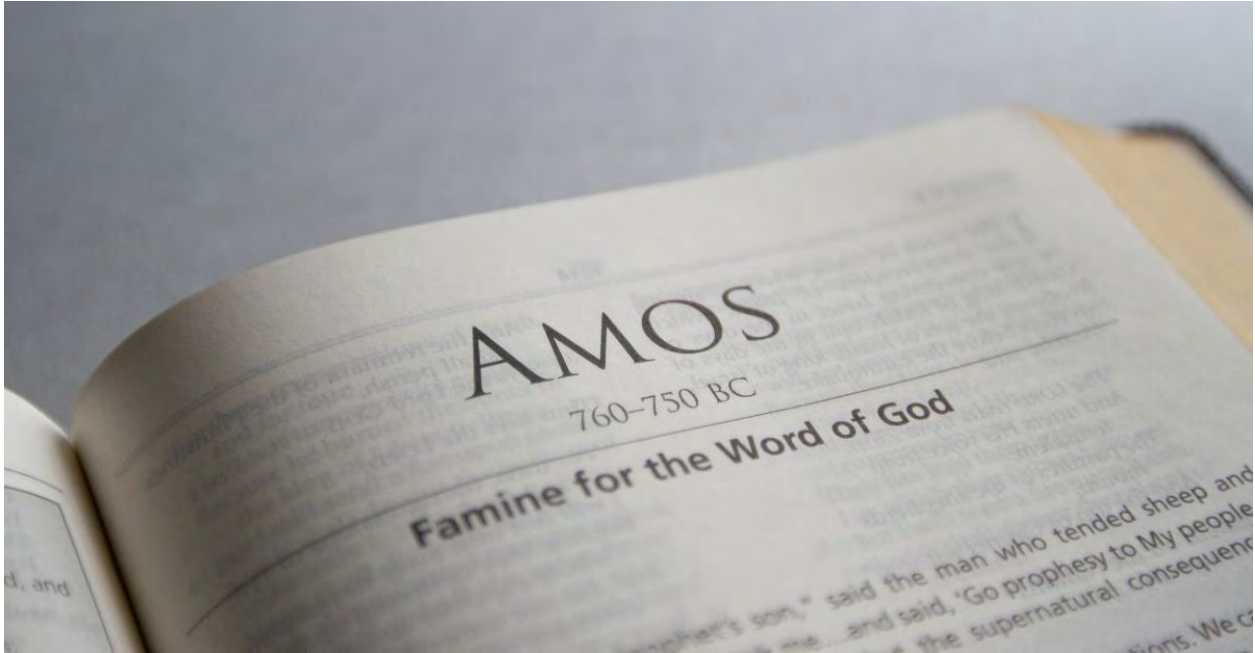


AMOS 9 RESTORATION



T. M. AND SUSIE MOORE

A Scriptorium Study from The Fellowship of Ailbe

Amos 9: Restoration
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Amos 9: Introduction

The promise of restoring the tabernacle of David points forward in three ways.

First, the restoration following the captivity in Babylon is in view, to which faithful Israelites would be subjected along with the people of the southern kingdom.

Second the prophesy points to coming of Christ as God's dwelling place and eternal King.

And third, it foretells the fulfilling of God's promises to His people and the nations by the proclamation of the Gospel.

And it will be all of grace, all the LORD's thing. He does it, but He gives us a place in this glorious work.

We hope you find this study of the book of Amos to provide abundant stimulation for your walk with and work for the Lord.

For His glory and praise!

T. M. Moore, Principal
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1 Judgment on the Shepherds

Pray Psalm 37.1-3.

Do not fret because of evildoers,
Nor be envious of the workers of iniquity.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the LORD, and do good;
Dwell in the land, and feed on His faithfulness.

Sing Psalm 37.1-3.

(Neumark: *If Thou But Suffer God to Guide Thee*)

Let not the wicked make you worry; envy not those who break God's Word.
Like dying grass will they be sorry, and fade like every dying herb.
Trust in the Lord and do His will; dwell in His grace, be faithful still.

Read and meditate on Amos 9.1.

Preparation

1. What did God show Amos?

2. How did God interpret this to Amos?

Meditation

Here, I believe the prophet is deliberately vague. It seems to me that he intends to indict and condemn all the shepherds of "Israel", that is, all the false priests, idolatrous kings, and wicked judges of Israel *and* Judah.

We recall that twice now the prophet has pronounced judgment on Judah (2.4, 5; 6.1ff). Though his primary message was against the northern kingdom, he knew the southern kingdom was also infected with idolatry and rebellion against God, and he wanted the people there to hear his message.

The reference to an altar and doorposts might suggest not only the worship sites at Dan and Bethel but also the temple in Jerusalem. We are especially inclined to think that Jerusalem was the primary focus because only one altar is referenced, and God would not likely have appeared by the altar at Dan or Bethel. But the association is clear: All the places where God was "worshipped" would be shaken to pieces.

But the altar and doorposts were not the primary target. It was those who worked there—priests—and those who, with them, shepherded the people of Israel. God promised to "break them [the doorposts] on the heads of them all", just as He had done with the pagans who gathered to mock His servant, Samson (Judges 16).

God lays the blame for Israel's—and ultimately, Judah's—plight on those who oversaw their religious lives. That would include the priests, kings, and judges—the shepherds of Israel (cf. Ezek. 34.1-10). Their judgment would be bitter and final. None of them would escape the wrath of God. Though they would cling to their false religion to the end, God would bring their idolatrous faith down on them like a house of stone.

We are all shepherds of one another in Jesus' flock. We look only to Him, our Good Shepherd, that we may be built up and built together in His great salvation.

Treasure Old and New: Matthew 13.52; Psalm 119.162

His great salvation brings us to live in His Kingdom.

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His Kingdom is what we are to seek above all things (Matt. 6.33).

The people of Amos' day would flee; but wouldn't get away.

The people who thought they had escaped the wrath of God would not be delivered.

Contrast that with Jesus' words of guidance and instruction to His disciples as He sent them out on Kingdom missions: "And you will be hated by all for My name's sake. But he who endures to the end will be saved. When they persecute you in this city, flee to another" (Matt. 10.22, 23). One would assume successfully.

Even if the fleeing and escaping was not successful on earth; God saw them, God cared about them, and God was pleased with their work. They did not fear man; only God (Matt. 10. 28-31).

That's the difference between suffering for Jesus' sake; and in suffering for our sinfulness.

"But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. To Him be the glory and the dominion forever and ever" (1 Pet. 5.10, 11).

So, we seek the Kingdom.

We strive to be active participants in Kingdom work.

Where else would we go?

Where else would we serve?

The words of eternal life are housed in that Kingdom within its King (Jn. 6.68, 69).

"The Kingdom of God is the rule of God over all things, by our Lord Jesus Christ, for and through His people, in the power of His Word and Spirit, unto righteousness, peace, and joy. The Kingdom of God was the focus of every aspect of Jesus' ministry, because He came to bring near the Kingdom of God and light and to supplant, replace, and destroy the bankrupt kingdom of darkness and the devil. And He unloosed that Kingdom on earth on the first Christian Pentecost by the powerful gift of His own Holy Spirit. The Kingdom of God is real. And it is real now."
(*ReVision*, September 23, 2024)

"The wicked flee when no one pursues, but the righteous are bold as a lion" (Prov. 28.1).

"For God has not given us a spirit of fear, but of power and of love and of a sound mind" (1 Tim. 1.7).

Those who seek first the Kingdom flee only in one direction—into the arms of our loving Savior (Deut. 33.27).

"Deliver me, O LORD, from mine enemies: I flee unto Thee to hide me" (Ps. 143.9 KJV).

In Your Kingdom (Matt. 6.13). Where, oh where, would I rather be?

Reflection

1. Peter described all who believe as a "royal priesthood" (1 Pet. 2.9). How does this obligate us?
2. What can keep us from seeking and advancing the Kingdom of Jesus Christ? How can we overcome these obstacles?
3. How does setting our mind on Jesus (Col. 3.1-3) help us in our Kingdom calling?

he speaks not here of the profane temples which Jeroboam the first had built in Dan and in Bethel, but of the true and lawful temple; for it would not have been befitting that this vision should have been made to the Prophet in one of those profane temples, from which, we know, God was far away. John Calvin (1509-1564), Commentary on Amos 9.1

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Pray Psalm 37:4-9, 34-40.

Rejoice in the salvation God has given you in Jesus. Commit yourself to follow Him and to be a light to everyone in your Personal Mission Field. Rest in the Lord for the strength you will need.

Sing Psalm 37:4-9, 34-40.

(Neumark: *If Thou But Suffer God to Guide Thee*)

Delight yourself in God's salvation; He'll give you all your heart's desire.
Commit to Him your every station, and His good purpose will transpire.
Your righteousness a blazing light He will bring forth against the night.

Rest in the LORD and wait on Jesus; fret not at those who practice sin.
Forsake all wrath till anger ceases; let anxious fears not enter in.
The wicked perish from the LORD, but they are blessed who heed His Word!

Wait on the LORD, His way observing, and He will lift you up on high.
Those prone to wicked ways preserving, your eyes shall see cast down to die.
The blameless man shall stand upright, for God preserves him by His might!

Salvation comes from Christ our Savior; He is our strength in time of need.
On us does He bestow His favor, who all His holy judgments heed.
He is our help in troubled times; our refuge He, in Him we hide.

2 No Escape

Pray Psalm 52.1-4.

Why do you boast in evil, O mighty man?
The goodness of God endures continually.
Your tongue devises destruction,
Like a sharp razor, working deceitfully.
You love evil more than good,
Lying rather than speaking righteousness.

Selah

You love all devouring words,
You deceitful tongue.

Sing Psalm 52.1-4.

(Warrington: *Give to Our God Immortal Praise*)

Why do the mighty boast in sin? God's love endures, it knows no end!
They with their tongues vain boasts repeat, and like a razor, work deceit.

Men more than good in evil delight, and lies prefer to what is right.
They utter words both harsh and strong with their devouring, deceitful tongue.

Read Amos 9.1-4; meditate on verses 2-4.

Preparation

1. What would be Israel's response to the coming judgment of God?
2. What was God's disposition toward them?

Meditation

These verses depict a scene of chaos, desperation, and terror. As the Assyrians and Egyptians, having surrounded the people of Samaria and Israel, drew the net tighter, escape would have been everyone's most pressing desire.

But they would have been wrong in thinking they might escape from the enemies around them. They would need to escape, not from nations, but from God to avoid the judgment that was falling on them. God is sovereign over the nations. He was bringing ancient foes to destroy the people of Israel who had not repented and turned to the LORD. And though they might flee to the most unlikely places—hell, heaven, the top of Mt. Carmel, the bottom of the sea, even in surrender and captivity to their enemies—God would search them out to bring on them the judgment He had promised long before Jeroboam led them in rebellion against Judah and God.

This was the course they had taken, fully knowledgeable of God's warnings and threats. They silenced the prophets who called them to repent, and they continued their chosen course of pagan religion and lawless behavior. And now the cup of God's wrath would be poured out against them in full, to the dregs.

God would take them, bring them down, search and seize them, and command creation to attack them and the sword to destroy them. God is sovereign. His grace reaches to every creature. Those who deny and spurn Him will know just what He promised and they chose: harm, not good.

Pray for the lost people in your community and your Personal Mission Field.

Treasure Old and New: Matthew 13.52; Psalm 119.162

The bad news is bad. But the good news is good.

When one is displeasing to the LORD, fleeing from the wrath to come is not possible.
When one is pleasing to the LORD, there is nowhere we can flee from His love and care.

“Where can I go from Your Spirit?
Or where can I flee from Your Presence?
If I ascend into heaven, You are there;
If I make my bed in hell, behold, You are there.
If I take the wings of the morning, and dwell in the uttermost parts of the sea,
Even there Your hand shall lead me, and Your right hand shall hold me.
If I say, ‘Surely the darkness shall fall on me,’
even the night shall be light about me;
Indeed, the darkness shall not hide from You,
But the night shines as the day;
The darkness and the light are both alike to You” (Ps. 139.7-12).

We are ever known and ever loved by God; regardless of what, when, why, or where we are.

“I will never leave you nor forsake you” (Deut. 31.6; Heb. 13.5).

As always, we have options. We can choose the love of God, or His wrath.

“Though they dig into hell...climb up to heaven...hide themselves on top of Carmel...hide from My sight...go into captivity...I will set My eyes on them for harm and not for good” (Amos 9.2-4).

*Voices, voices,
The world's and His,
Choices, choices,
That's all there is.
(Annette Adams, *Written with Rhyme and Reason*, 2003)*

“...I have set before you life and death...therefore choose life...that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life...” (Deut. 30.19, 20).

Reflection

1. Jesus is Immanuel: God with Us. How do you shelter in His Presence throughout the day?
2. Whom will you encourage today with the promise of Jesus' Presence?
3. How will you prepare today to make the right choices?

*That which makes escape impossible and ruin sure, is, that God will set his eyes upon them for evil, not for good. Wretched must those be on whom the Lord looks for evil, and not for good. Matthew Henry (1662-1714), *Commentary on Amos 9.2-4**

Pray Psalm 52.5-9.

Pray for those who today are enemies of the Lord, remembering that you too at one time were His enemy (Rom. 5.10). Pray that God will confront and convict them, and that many will open their hearts to the Gospel.

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Sing Psalm 52.5-9.

(Warrington: *Give to Our God Immortal Praise*)

God will forever break them down, uproot, and cast them to the ground!
He from their safety tears them away, no more to know the light of day.

The righteous see and laugh and fear, and say, "Behold, what have we here?
Such are all who at God conspire, and wealth and evil ways desire."

But as for me may I be seen in God an olive ever green!
Ever in God, most kind and just, shall I with joy and gladness trust!

Thanks evermore to our Savior be raised! His faithfulness be ever praised!
Here with Your people, loving God, I wait upon Your Name, so good!

3 The Sovereign LORD

Pray Psalm 147.6, 7.

The LORD lifts up the humble;
He casts the wicked down to the ground.
Sing to the LORD with thanksgiving;
Sing praises on the harp to our God...

Sing Psalm 147.6, 7.

(St. Anne: *Our God, Our Help in Ages Past*)

The humble God exalts above; the wicked He casts down.
Sing thanks to this great God of love; let songs of praise abound.

Read Amos 9.1-6; meditate on verses 5, 6.

Preparation

1. How did the Lord describe Himself?
2. What did He say His Name is?

Meditation

If we're going to boast that we know the Lord—as Israel did continuously—then it's a good idea to make sure we know Him. Israel thought they knew the Lord, but as He pointed out through the prophet Hosea, there was *no* knowledge of God in Israel (Hos. 4.1, 6). This revelation took the people by surprise, and they continued to insist—even in the face of God's own assessment!—that they knew Him (Hos. 8.2, 3).

Israel's problem—and it would become Judah's as well—was that they thought God was just like them (Ps. 50.21). They thought His main purpose for them was that they should be happy. He had plainly said that happiness wasn't the goal; holiness was. Israel was to be a *holy* people. But, since they persuaded themselves that happiness was God's great desire for them, then, they wrongly assumed, *He* would be happy for them to find happiness wherever they could, even if that meant pagan idols and immoral conduct.

Wrong (Ps. 50.22, 23).

In our text for today, God, through the prophet, reminded His people that He is sovereign and His Name is LORD. The Name of God gets at His eternal and unchanging, ever-present being: He is "I AM" and His power extends to everything He has made, including the land Israel dwelled on, the skies that overarched them, and the waters that refreshed them. He rules all creation according to *His* purposes, not ours. And *His* purpose for His people is that we should be holy, soaked and suited in the righteousness of Jesus Christ and living before our heavenly Father for His glory in peace and joy.

All this God had faithfully and clearly revealed to Israel (Ps. 147.19, 20), yet they spurned it all. They would learn that it is a fearful thing to fall into the hands of an angry God. And we, who have this same calling, must expect that God will discipline us when we stray from His ways or try to make Him our servant for our "happiness" (Heb. 12.3-11). Let what was written by the prophet, and all the revelation of God, be for our learning, that we, through patience and comfort of the Scriptures, might have hope (Rom. 15.4).

Treasure Old and New: Matthew 13.52; Psalm 119.162

God is all powerful. We see His power in the creation.
He touches the earth and it melts.

Rivers swell and subside at His command.
He created the layers of the heavens and built the strata into the earth.
He calls for the waters and pours them out on the face of the earth (Amos 9.5, 6).

When God prepared the heavens, Wisdom was there.
When He established the clouds above, strengthened the fountains of the deep,
and assigned the sea its limit, so that waters would not disobey His command,
Wisdom was there (see Prov. 8.22-31).

“Who has measured the waters in the hollow of His hand, measured heaven with a span and calculated the dust of the earth in a measure? Weighed the mountains in scales and the hills in a balance?” (Is. 40.12).

God answered Job out of the whirlwind; and He is speaking just as clearly to us:
“Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.
Who determined its measurements? Surely you know!
Or Who stretched the line upon it? To what were its foundations fastened?
Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?
Or Who shut in the sea with doors, when it burst forth and issued from the womb;
when I made the clouds its garment, and thick darkness its swaddling band;
when I fixed My limit for it and set bars and doors; when I said,
“This far you may come, but no farther, and here your proud waves must stop!” (Job 38.4-11).

“Who can this be, that even the winds and the sea obey Him?” (Matt. 8.27)
“The LORD God is His Name” (Amos 9.6).

And we who love, trust, and obey Him, can say with fear, praise, and assurance:
“GOD is our refuge and strength, a very present help in trouble. Therefore we will not fear,
even though the earth be removed, and though the mountains be carried into the midst of the sea;
though its waters roar and be troubled, though the mountains shake with its swelling” (Ps. 46.1-3).

The One Who is melting and removing and carrying away the earth, and making its waters roar and swell and subside, also has made a way through this mayhem and mess to forgiveness, mercy, and grace— “grace that is greater than all our sin” (Johnston, 1911).

*Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep,
O bear us when we cry to Thee
For those in peril on the sea!*

*O Christ! Whose voice the waters heard
And hushed their raging at Thy word,
Who walkedst on the foaming deep,
And calm amidst its rage didst sleep,
O bear us when we cry to Thee,
For those in peril on the sea!*
(William Whiting, 1860)

“Whoever is wise will observe these things,
and they will understand the lovingkindness of the LORD” (Ps. 107.43).

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Reflection

1. What are some ways God shows His sovereign power and love to you through His work in creation?
2. What are some ways you have experienced His sovereign care for you?
3. Whom will you encourage today to rest and rejoice in the sovereign power and love of the eternal Father?

The Propbet describes now in general terms the power of God, that he might the more impress his bearers, and that they might not heedlessly reject what he had previously threatened respecting their approaching ruin; for he had said, 'Lo, God will smite the land, and it shall tremble.' John Calvin (1509-1564), *Commentary on Amos 9.5, 6*

Pray Psalm 147.1-3, 15-20.

Praise the sovereign God for making Himself known, drawing us to Himself, teaching us His will, and keeping us in Jesus.

Sing Psalm 147.1-3, 15-20.

(St. Anne: *Our God, Our Help in Ages Past*)

Praise God, for it is good to sing loud praises to the LORD!

With joy our songs of praise we bring to God and to His Word.

The LORD builds up His Church and He His people gathers in.
The broken hearts He tenderly repairs and heals their sin.

His Word to earth runs to and fro to carry out His will;
He brings the rain, He sends the snow, and none can keep Him still.

His Word He to His Church bestows—His promises and Law.
No other nation God thus knows: Praise Him with songs of awe!

4 Inveterate Sinners

Pray Psalm 7.9-11.

Oh, let the wickedness of the wicked come to an end,
But establish the just;
For the righteous God tests the hearts and minds.
My defense *is* of God,
Who saves the upright in heart.
God *is* a just judge,
And God is angry *with the wicked* every day.

Sing Psalm 7.9-11.

(Finlandia: *Be Still, My Soul*)

Bring to an end the evil of the wicked,
but let Your righteous ones established be.
You are my shield, my soul will not be stricken;
test heart and mind, my true Defender be.
You are a righteous Judge in every way,
angry at wicked people every day.

Read and meditate on Amos 9.1-10; meditate on verses 7-10.

Preparation

1. What words did God use to describe Israel?
2. What is all that meant to suggest?

Meditation

Same song, next verse: Israel was a wholly sinful people, inveterately sinful, unchangeable in their wickedness, ungrateful for the grace God had shown them, and therefore bound to receive the consequence of their choices.

Israel was like Ethiopia (v. 7), by which God may have intended what He later spoke through Jeremiah (Jer. 13.23): As the Ethiopian cannot change the color of his skin, the people of Israel could not forsake their sinful ways. Their *willingness* to sin, exercised unrelentingly, had hardened their souls to such an extent that choosing *not* to sin had ceased to be an option. They had forgotten that God had delivered them from Egypt and settled them in the land of promise (v. 7). It's not a good idea to forget the grace and generosity of God in times past.

Israel failed to look to God, but never ceased looking upon their sinful ways (v. 8). And He would give them what they had chosen: utter destruction as a people associated with His Name and covenant. God would put Israel through the sifter, to see if any good remained. If even the smallest bit of goodness—small as a grain of wheat—should remain, it would be preserved (v. 9). But that remnant had already escaped to Judah. All Israel would fail in the sifting and all the inveterately sinful people of that land would die by the sword (which includes dying in captivity).

And yet they continued to say, “Not us, not here, not now”, daring God with their hubris and scorn. But calamity would overtake them nonetheless.

Treasure Old and New: Matthew 13.52; Psalm 119.162

Trying, with all my might, not to sound like a prudish schoolmarm, I will now list Solomon's take on those who blatantly continue to sin with adulterous women and in unjust living—thinking for all the world, that they are unseen by God (e.g., “The calamity shall not overtake nor confront us”, Amos 9.10).

“He did not know it would cost his life” (Prov. 7.23).

“But he does not know that the dead are there, that her guests are in the depths of hell” (Prov. 9.18).

“Her ways are unstable; you do not know them” (Prov. 5.6).

“For her house leads down to death, and her paths to the dead; none who go to her return, nor do they regain the paths of life” (Prov. 2.18, 19).

“Her house is the way to hell, descending to the chambers of death” (Prov. 7.27).

“Her feet go down to death, her steps lay hold of hell” (Prov. 5.5).

Not a pretty picture; but the father of lies (Jn. 8.44) cries, “Enjoy! Dummy!”

The eyes of the LORD God are on the sinful kingdom to sift and destroy it. (Amos 9.8, 9).

I'm not making this up. You can read all about it throughout the Scriptures. And if we think for one second that God is not talking about right now, we are kidding ourselves to death.

“All the sinners of My people shall die...” (Amos 9.10).

We have been warned. “Seek Me and live” (Amos 5.4, 6).

But we have also been covered in God's mercy and grace.

“For I will defend this city, to save it for My own sake...” (Is. 37.35).

Revival—repentance, forgiveness, new life—is a thing. God's redemptive thing:

“If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land” (2 Chron. 7.14).

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that have not sinned, we make Him a liar, and His word is not in us” (1 Jn. 1.9, 10). So, when we agree with Him about our sin—denials aside—and repent, and turn from our sin, the disaster foisted upon God's unrepentant people will not fall upon us. Praise God!

*Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt,
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilt.*

*Grace, grace, God's grace, Grace that will pardon and cleanse within;
Grace, grace, God's grace, Grace that is greater than all our sin.*
(J. Johnston, 1911)

Reflection

1. Why are daily confession of sin and repentance essential to growing in the Lord?
2. Why do we care about growing in the Lord? What's the alternative to growing in the Lord? What does that look like?
3. Whom will you encourage today in their walk with and work for the Lord?

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If professors [those who profess faith] make themselves like the world, God will level them with the world. The sinners who thus flatter themselves, shall find that their profession will not protect them. Matthew Henry (1662-1714), Commentary on Amos 9.1-10

Pray Psalm 7.1-8.

Pray that God will cleanse you of any sins and fortify you to resist temptations today. Seek mercy and grace to help in all your times of need.

Sing Psalm 7.1-8.

(Finlandia: *Be Still, My Soul*)

O LORD, my God, I trust in You: O save me!

Deliver me from all who seek my life.

If in my hands, You find iniquity,

or any evil, any wicked strife,

then let my foe pursue and overtake me,

and without honor I shall surely be.

Arise, O LORD, rise up in wrath to save me!

Let rage and judgment fall upon my foes!

From all who know You let abundant praise be;

rise up on high; the wicked curse with woes.

O Judge of all, judge now my righteousness

and my integrity, approve and bless.

5 The LORD's Thing

Pray Psalm 132.8-10.

Arise, O LORD, to Your resting place,
You and the ark of Your strength.
Let Your priests be clothed with righteousness,
And let Your saints shout for joy.
For Your servant David's sake,
Do not turn away the face of Your Anointed.

Sing Psalm 132.8-10.

(Finlandia: [*Be Still, My Soul*](#))

Arise, O LORD, come to Your resting place;
Your holy Presence meet with us in might.
Clothe us with righteousness in Jesus' grace,
and we will shout to Your divine delight!
For David's sake, turn not away Your face,
but look upon us in Your holy light.

Read and meditate on Amos 9.1-12; meditate on verses 11 and 12.

Preparation

1. What did God promise?
2. What would be the result of that?

Meditation

These verses are fraught with significance, and it all hangs on that one word, “tabernacle”. What did God intend His people to hear?

The tabernacle—dwelling place—refers to the original tabernacle built in the days of Moses, for the replacement of which David prepared at the end of his life. The temple—which Solomon would build—became the new tabernacle of the Lord. That “tabernacle” would be destroyed in time and rebuilt only to be destroyed again.

Jesus made Himself the temple/tabernacle of the Lord which, being destroyed on the cross, He would raise to glory and power in three days (cf. Jn. 2.18-22).

The tabernacle/temple also refers to the people of God in Israel and Judah who remained faithful to Him, even through times of judgment and captivity. God would not forsake His promise to Israel. Indeed, He would fulfill it in a way even greater than ever supposed by their “possessing” Edom and other Gentiles “who are called by My name” (v. 12). When God raises the tabernacle of David, His of-old promise of Israel blessing the nations of the world (Gen. 12.1-3) would finally begin to be fulfilled.

So the promise of restoring the tabernacle of David points forward in three ways: first, the restoration following the captivity in Babylon, to which faithful Israelites would be subjected along with the people of the southern kingdom; second to the coming of Christ as God's dwelling place and eternal King; and third to the fulfilling of God's promises to His people and the nations by the proclamation of the Gospel.

And it will be all of grace, all the LORD's thing. He does it, but He gives us a place in this glorious work.

Treasure Old and New: Matthew 13.52; Psalm 119.162

The training gurus for the Department of Motor Vehicles would be disappointed with their employees in Vermont. These folks, instead of sending us home, to come back another day, to wait in line two hours, actually helped us, and offered remediating paperwork to expedite today's business. As you can clearly see, they are losing their cutting edge. Kindness at the DMV is unacceptable.

But the other reason to bring up the DMV is this: it is a microcosm of society at large, and people from far away countries made up most of the population inside that small building. They were here, waiting to be grafted into this country as participants and drivers.

We who were not a people (1 Pet. 2.9), were waiting to become God's people, grafted into the Kingdom; and God in His mercy made a way for that to happen—for "if they do not continue in unbelief, [they] will be grafted in, for God is able to graft them in..." (Rom. 11.23).

What was promised?

I will raise up the tabernacle of David, which has fallen down.

I will repair its damages.

I will raise up its ruins.

I will rebuild it to its former glory. (Amos 9.11).

Why was it promised?

So that they may possess the remnant of My glory.

And that all the believing Gentiles [called by My Name folks]

will be part and parcel of My Kingdom.

Those that don't belong—will (Amos 9.11, 12).

Who said this?

The LORD God Who does this amazing thing (Amos 9.12).

To Whom was it said?

To all those for whom Jesus died and rose again (Jn. 3.16).

To all those who love and obey Him (Jn. 14.15).

To those who long for His return (1 Thess. 1.10).

This thing is His work, His plan, for His glory.

And "He gives us a place in His glorious work."

Kingdom work for those of us who once didn't even belong, and now do.

With joy and thanksgiving, we can say with Paul:

"There is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give me on that Day, and not to me only but also to all who have loved His appearing" (2 Tim. 4.8).

So let us be active participants and drivers, throughout our Personal Mission Field, with great joy because we have been grafted into His plans for now and eternity (Eph. 2.8-10).

Reflection

1. What does it mean to you to reflect on the fact that you are now one of the people of God?
2. How would you explain what that means and what it entails to a non-Christian friend?
3. Whom will you encourage today in their life as one of the people of God?

Amos 9: Restoration

This is a remarkable prediction, and deserves to be carefully weighed by us. It is certain that the Prophet here refers to the advent of Christ... John Calvin (1509-1564), *Commentary on Amos 9.11, 12*

Pray Psalm 132.11-18.

Thank the Lord that He has set Jesus on the eternal throne of David as King of kings and Lord of lords. Rejoice in His salvation and faithfulness, and commit yourself to seeking His Kingdom and righteousness in all you do today.

Sing Psalm 132.11-18.

(Finlandia: [*Be Still, My Soul*](#))

Remember, LORD, the oath You swore to David;
do not turn back, do not deny Your Word:
“One of your sons, with your throne I will favor,
if he shall keep My cov’nant evermore,
and walk within My testimonies ever,
Thus he shall ever rule by Israel’s LORD.”

God dwells among us, and He will forever,
to meet our needs and clothe us with His grace.
He has to us sent Jesus Christ, our Savior—
Beloved, eternal light and resting place.
His foes are banished from His Presence ever,
but we shall reign with Him before His face.

6 The Time of Fruitfulness

Pray Psalm 72.1-4.

Give the king Your judgments, O God,
And Your righteousness to the king's Son.
He will judge Your people with righteousness,
And Your poor with justice.
The mountains will bring peace to the people,
And the little hills, by righteousness.
He will bring justice to the poor of the people;
He will save the children of the needy,
And will break in pieces the oppressor.

Sing Psalm 72.1-4.

(Martyrdom: [*Alas! And Did My Savior Bleed*](#))

O give the King Your judgment, LORD, and righteousness Your Son;
and let Him judge by Your good Word the need of everyone.

Let now the mountains ring with peace, the hills in righteousness.
Let justice rise, oppression cease, and all the needy bless.

Read Amos 9.1-15; meditate on verses 13-15.

Preparation

1. What did God promise to do?
2. How would His people respond to that?

Meditation

OK, first we must remember that this passage is inextricably linked to the preceding one, and whatever this passage says must be understood in that light. And we recall that the preceding passage deals with the tabernacle/temple being restored, Christ Himself, identifying as the dwelling place of God, being the end of the prophesy.

We don't want to misinterpret this passage by tearing it out of context and trying to make it say something it does not say. So, to be blunt: This passage has nothing to do with the return of the Jews to Palestine in 1948. And there are several reasons why this is so.

First, because to understand this passage as referring to 1948 would be a clear departure from the beginning of this prophecy in verses 11 and 12. The restoration and abundance God promised in Amos 9.11-15 has its culmination in Christ and His work, all His work, including His reign and return.

Second, this passage envisions the Gentiles sharing fully in the blessings of the LORD in “the land” (vv. 11, 12). Thus, the “My people” and the abundance they shall realize—vineyards, wine, fertile and fecund fields and gardens, rebuilt cities and culture—includes Gentiles as equal sharers in the blessings of God *in the land*.

And “the land” here is literally “ground”—אָדָמָה, *adamah*—and thus does not point to any specific country or “land” in the sense of a political entity defined by specific borders. Indeed, using this word, instead of the more typical אֶרֶץ, *eretz*, “land”, points back to Adam, taken from the “ground” (Gen. 2.7), and the garden in which he was placed and charged with cultivating and keeping. In other words, the prophecy, with its many

references to abundance, points back to God's original intent and forward to the complete realization of His restoration in the new heavens and new earth.

The abundance promised here is for a restored people in a restored land where Jews and Gentiles alike share in the blessings that come from God's true dwelling place, our Lord Jesus Christ.

Treasure Old and New: Matthew 13.52; Psalm 119.162

All of life, every moment, every thought, every person, place, and thing are all about God and His glory. Kingdoms rise and fall, leaders come and go, countries change boundaries and names, and our God is LORD and KING of all the beauty, peace, and discord involved.

“When I choose the proper time, I will judge uprightly...

For exaltation comes neither from the east nor from the west nor from the south.

But God is the Judge: He puts down one, and exalts another” (Ps. 75.2, 6, 7).

“I AM the LORD, that is My Name;

and My glory I will not give to another...” (Is. 42.8).

It matters not where you live, whom you know, or what you do.

How you do it is what matters to God.

“But let him who glories glory in this, that he understands and know Me,

That I AM the LORD, exercising lovingkindness, judgment, and righteousness in the earth.

For in these I delight,’ says the LORD” (Jer. 9.24).

And those of us alive now, are called to work His Kingdom work, in our own sphere, to His honor and glory. We do this: to show Him that we love Him, and that we are excited about His coming again for us. Also, because others need to know Him as SAVIOR and LORD. And that we long together, for the time that we will dwell for all eternity in His new heaven and earth.

From the last book in the Old Testament, we read:

““And the LORD, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight.

Behold, He is coming,’ says the LORD of hosts” (Mal. 3.1).

From the last book in the New Testament, we read:

“Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away...

Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain for the former things have passed away.’ Then He who sat on the throne said, ‘Behold, I make all things new”” (Rev. 21.1-5).

Until all is fulfilled—we work and wait. With great anticipation.

Reflection

1. The Scriptures give us glimpses of what the new heavens and new earth will be like. How do you think about these? What do you imagine the new world will be like?

2. For now, we are called to work at restoring the world Jesus has reconciled to God. How do you pursue that effort in your Personal Mission Field?

Amos 9: Restoration

3. Jesus is making all things new. What has He been making new in you of late?

God marvelously preserves his elect amidst the most fearful confusions and miseries. When all seems desperate, he wonderfully revives his church, and blesses her with all spiritual blessings in Christ Jesus. And great shall be the glory of that period, in which not one good thing promised shall remain unfulfilled. Matthew Henry (1662-1714), *Commentary on Amos 9.11-15*

Pray Psalm 72.16-19.

Praise and thank the Lord for the many good things that He gives us and for the promise of a new heaven and new earth where righteousness will dwell.

Sing Psalm 72.15-19.

(Martyrdom: *[Alas! And Did My Savior Bleed](#)*)

Let Christ be praised and all the gold of Sheba be His right;
let blessings to His Name be told, and prayers made both day and night.

And let the earth abound with grain, let fields His fame proclaim;
and may our King forever reign and nations bless His great Name.

Now bless the God of Israel Who wondrous works performs.
And bless His Name, His glory tell both now and forevermore!

7 Unfailing Promises

Pray Psalm 138.7, 8.

Though I walk in the midst of trouble, You will revive me;
You will stretch out Your hand
Against the wrath of my enemies,
And Your right hand will save me.
The LORD will perfect *that which* concerns me;
Your mercy, O LORD, *endures* forever;
Do not forsake the works of Your hands.

Sing Psalm 138.7, 8.

(Regent Square: *Angels from the Realms of Glory*)

Your Right Hand will save and keep me; all I need You will supply.
For Your love is everlasting reaching from beyond the sky.
You will not forsake or leave me; You will save me when I cry.

Read Amos 9.1-15; meditate on verses 9-12.

Preparation

1. How did God describe the coming judgment of Israel?
2. What did He promise?

Meditation

Where His people are concerned, God doesn't pronounce judgment without also promising restoration. We see that in the book of Amos, which, while it threatens judgment and destruction throughout, ends on the high note of remembering the promises of God.

Verses 9 and 10 of Amos 9 are an apt summary of the previous eight chapters. God is sovereign and His Word is sure. He looked for righteousness in Israel, promising that all who obeyed His Word and kept His covenant would be preserved, even though their numbers were as small as a single grain of sifted wheat (v. 9). But those who would be spared had already fled to Judah; now all who remained—all of whom were inveterate sinners and mocked the LORD's threat—would know His wrath and judgment (v. 10).

Yet this "calamity" (v. 10) is not the whole story. "On that day", the day that judgment would fall, God would renew His promise to restore His dwelling place among His people (v. 11). As we have seen, the proximate fulfillment of this promise is in the return from Babylon and the rebuilding of the temple. But the long term—and thus the most complete—focus of this prophecy is on the coming of Christ, in Whom the fullness of the Godhead dwells bodily, and Who is the High Priest and King of the promised Kingdom of God (vv. 11, 12; cf. Ps. 110; Gen. 49.8-11).

Amos pointed the faithful forward to the day when, His dwelling place fully restored, the promise of blessing to the nations, first enunciated to Abram (Gen. 12.1-3), would realize its fulfillment. God has promised, and God's promises never fail.

Treasure Old and New: Matthew 13.52; Psalm 119.162

God is always active in the lives of His people. He never takes a day off from watching, caring, guiding, judging, and restoring His beloved sheep. "He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep. The LORD is your keeper..." (Ps. 121.3-5).

He told Amos:

I will command a reckoning, so

I will sift My children; but not the smallest grain will fall through the cracks.

I will raise up a Savior for My people; then

I will repair, raise, and rebuild them that they may possess eternal life with Me. (Amos 9.11, 12)

“‘Comfort, yes, comfort My people!’ Says your God. ‘Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the LORD’s hand double for all her sins’” (Is. 40.1, 2).

And the promise that not the smallest grain would fall unnoticed to the ground.

Jesus said much the same thing, “Are not two sparrows sold for a copper coin?

And not one of them falls to the ground apart from your Father’s will” (Matt. 10.29).

When Jesus taught His disciples to pray, He made sure that they understood God’s power and control over all that happens on earth, and in heaven. His will and power rule over the full compendium of the happenings on earth and in heaven. Solomon described it as everything “under the sun” and “under the heavens” (Eccl. 1.13, 14). “Your kingdom come. Your will be done on earth as it is in heaven” (Matt. 6.10) was not a teaching on intercessory prayer or the how-tos of making a request. No. That is a statement, an agreement and affirmation that what happens on earth is absolutely God’s will, because it is accomplished here, exactly as is done in heaven.

So, the smallest grain that didn’t get lost, and the sparrows that fall only by the will of God, are just two examples of God’s omnipotent reign over all creation. Everywhere, all the time. We can rest assured in His love, mercy, grace, and justice.

And His will is akin to His promises. He keeps them.

“Behold, I send the Promise of My Father upon you...” (Lk. 24.29) And He did.

“Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call” (Acts 2.38, 39). And we received the Holy Spirit.

“For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us” (2 Cor. 1.20). When we say “Yes” to the Holy Yes and Amen we give glory to God for His kept Promises.

Old Sarah, who gave birth to her child, way past the normal age for such things, “judged Him faithful who had promised” this miracle to her (Heb. 11.11). God is not thwarted by the seemingly impossible, as He surpasses all things to keep His promises (Lk. 1.37).

“Grace and peace be multiplied to you

in the knowledge of God and of Jesus our Lord,

as His divine power has given to us all things that pertain to life and godliness,

through the knowledge of Him who called us by glory and virtue,

by which have been given to us exceedingly great and precious promises,

that through these you may be partakers of the divine nature,

having escaped the corruption that is in the world through lust” (2 Pet. 1.2-4). Gratefully received.

“God has promised, and God’s promises never fail.”

Let’s be sure we keep our promises to Him.

“I have sworn and confirmed that I will keep Your righteous judgments” (Ps. 119.106).

Amos 9: Restoration

Reflection

1. What are some of God's promises that are precious and very great to you?
2. Why does God make promises to us? Why must He keep His promises?
3. Whom will you encourage today by reminding them of the promises of God?

Verses 13-15 may refer to the early times of Christianity, but will receive a more glorious fulfillment in the events which all the prophets more or less foretold, and may be understood of the happy state when the fullness both of the Jews and the Gentiles come into the church. Matthew Henry (1662-1714), Commentary on Amos 8.1, 2

Pray Psalm 138.1-6.

Praise the Lord that His promises never fail. Claim the promise of His Presence to be with you throughout this day, and give Him thanks and praise accordingly.

Sing Psalm 138.1-6.

(Regent Square: *Angels from the Realms of Glory*)

I will give You thanks and praise You, God of gods, with all my heart.
I will bow before Your temple, grateful praise to You impart.
For Your Name and for Your glory, You have magnified Your Word!

On the day I called You answered, made me bold within my soul;
when I walk in troubled places, You revive and make me whole.
For Your hand will gently shield me, and my fearsome foes control.

All the kings of earth will praise You when Your words of truth they hear;
of Your ways, of Your great glory gladly they will shout and cheer.
For the proud shall not approach You, yet You hold the lowly dear.

Amos 9: Restoration

Questions for reflection or discussion

1. How would you describe the spiritual state of Israel in the book of Amos?
2. How many ways does God assert His sovereignty?
3. Why were priests, judges, and rulers especially singled out for judgment?
4. How did Amos describe the coming restoration of the Lord? How is this realized in Jesus Christ?
5. What's the most important lesson you have learned from this section of the book of Amos?

For Prayer:

The Fellowship of Ailbe

The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Our goal is to promote revival, renewal, and awakening, following the teaching of Scripture and the example and heritage of our forebears in the faith.

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Thank you.