

Adult Sunday Bible Study Lesson

September 25, 2022

Amos 9

A Lament Judgment Precedes Restoration

Situational Context: The Lord calls Israel to repentance through Amos, Amos 5:15 (ESV) ¹⁵ Hate evil, and love good, and establish justice in the gate; it may be that the LORD, the God of hosts, will be gracious to the remnant of Joseph.

The Lord has set aside Jacob for judgement, He has measured them and found them wanting: **Amos 7:6-9 (ESV)** ⁶ The LORD relented concerning this: “This also shall not be,” said the Lord GOD. ⁷ **This is what he showed me: behold, the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. Lord said, “Behold, I am setting a plumb line in the midst of my people Israel; I will never again pass by them; ⁹ the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword.”**

Amos takes up a lament as if Israel is already dead, Amos 5:1-2 (ESV) ¹ Hear this word that I take up over you in lamentation, O house of Israel: ² “Fallen, no more to rise, is the virgin Israel; forsaken on her land, with none to raise her up.”

Lesson Theme: Amos 9:11-15 After a sorting period, the Lord promises restoration for David’s fallen tent.

1. A Reminder: Amos 9:5-6 (ESV) ⁵ The Lord GOD of hosts, he who touches the earth and it melts, and all who dwell in it mourn, and all of it rises like the Nile, and sinks again, like the Nile of Egypt; ⁶ who builds his upper chambers in the heavens and founds his vault upon the earth; who calls for the waters of the sea and pours them out upon the surface of the earth— **the LORD is his name.**

Interpretation: Upper chamber can be rendered "palace" or "temple", God divides His creation into different spheres, upper and lower, spiritual, and physical (earth). The Hebrew word means "steps" or "stairs," such as those used to enter the temple, [vault.] Here it perhaps means the arch or vault of heaven.

God reminds Amos Who He is.

Supporting Texts:

Exodus 24:10 (ESV) ¹⁰ and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness.

Micah 1:4 (ESV) ⁴ And the mountains will melt under him, and the valleys will split open, like wax before the fire, like waters poured down a steep place.

Discussion Starters:

Why did Amos need this reminder from God, (see Amos 5.1-2)

Why was Amos' attitude unfit for God's Servant?

Who are the waters that God will pour out on the earth?

In what sense are today's believers like Amos?

2. The Sorting: Amos 9:7-10 (ESV) ⁷ “Are you not like the Cushites to me, O people of Israel?” declares the LORD. “Did I not bring up Israel from the land of Egypt, and the Philistines from Caphtor and the Syrians from Kir? ⁸ Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from the surface of the ground, **except that I will not utterly destroy the house of Jacob,**” declares the LORD. ⁹ “**For behold, I will command, and shake the house of Israel among all the nations as one shakes with a sieve, but no pebble shall fall to the earth.** ¹⁰ **All the sinners of my people shall die by the sword, who say, ‘Disaster shall not overtake or meet us.’**”

Interpretation: Sinful Israel has rejected the covenant and is no more privileged than the Ethiopians. By making Israel's Exodus from Egypt poetically parallel (and hence implicitly equal) to His dealings with other nations, God tells Israel that she has become no better than the pagans. God moved the Philistines from Crete to the land west of Canaan. A graciously chosen remnant will survive. The Lord would scatter His people among the nations, first by means of Assyria, which often resettled conquered peoples in different parts of its empire. [As one shakes.] Figuratively separating the wheat (the faithful) from the chaff (the sinners), the

experience of exile will serve to purify the nation of Israel (v. 10). Denial of judgment, like denial of guilt, is characteristic of sin.

Supporting Texts:

Deuteronomy 2:23 (ESV) ²³ As for the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and settled in their place.)

Jeremiah 30:11 (ESV) ¹¹ For I am with you to save you, declares the LORD; I will make a full end of all the nations among whom I scattered you, but of you I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished.

Discussion Starters:

What was God's point with His reminding them that God moves the peoples of the earth around as it fits His purposes?

What about the remnant?

How are the remnant going to survive?

3. Decree of Restoration: Amos 9:11-15 (ESV) ¹¹ “In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old, ¹² that they may possess the remnant of Edom and all the nations who are called by my name,” declares the LORD who does this. ¹³ “Behold, the days are coming,” declares the LORD, “when the plowman shall overtake the reaper and the treader of grapes him who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it. ¹⁴ **I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit.** ¹⁵ **I will plant them on their land, and they shall never again be uprooted out of the land that I have given them,”** says the LORD your God.

Interpretation: The day of the Lord is here depicted as the time of Israel's deliverance. [Booth or tent.] The "booth" represents the dynasty of David which, to the eyes of the prophet, was as good as fallen. But the tabernacle of David will be rebuilt. In Jesus, the greater Son of David, the dynasty of David has been reestablished. Edom, though subject to divine judgment, a remnant of Edom will be brought under the redemptive kingship of David's Son. Edom, indeed all the nations, will benefit from coming under the dominion of this future King. James applies this passage to God's taking a people for Himself from among the Gentiles and including them in the church. [all the nations.] The addition of this phrase suggests that "the remnant of Edom" represents the redeemed from all nations. [who are called by my name] This phrase tells us that some, not all, from every Gentile group will come under the dominion of David's Son. Only those who bear God's name among all the nations will be included. Amos foresees that the Lord will take possession of the remnant of all nations and will reign over them in a covenantal relationship through His messianic King.

Supporting Texts:

Zephaniah 1:7 (ESV) ⁷ Be silent before the Lord GOD! For the day of the LORD is near; the LORD has prepared a sacrifice and consecrated his guests.

Acts 15:16-17 (ESV) ¹⁶ ““After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, ¹⁷ that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things

Discussion Starters:

What kind of restoration does the Lord promise?

In what sense is David's tent fallen?

Where is David's tent today?

