

Amos

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Amos 9:11-15

Vss. 11-12

- The popular view of the Old testament prophets is that they are conveyors of gloom and doom. But with all the prophets and here with Amos, God is always a God of Hope. Ruth Bell Graham is often credited with coining the phrase, "Be patient. God isn't through with me yet!" Indeed, however big of a mess your life may be or even how far from God you may have wandered, God isn't through with you yet. There is *always* Hope!
- In Amos 9:8-9, the prophet implies that a remnant of Israel would be saved. In these final verses Amos tell of glorious future still awaiting Israel. There will be an appropriate punishment for Israel's sins, but the punishment will not be forever, because God is not through with Israel yet.
- The prophet even redeems his language. In 2:16 and 8:3, 9, 13, "in that day" refers to the judgement and destruction of Israel. Here the phrase refers to the restoration of "the booth", the tabernacle, the house of David. The house of David had fallen into ruin, its walls filled with cracks and breaches. In 922 BC, with the death of Solomon, ten tribes had broken away from the kingdom and formed the Northern Kingdom of Israel. The people of this new kingdom thoroughly rejected the ways and traditions of the old Davidic kingdom and as a result had wandered so far from the way of God that they had invited judgement on themselves and brought destruction to their kingdom.
- So they were to be punished, but just as God waited for the faithless generation of Moses to fade away and the new generation of Joshua to emerge, so too here will emerge a new generation from the remnant who will be restored to the land and in whom God will do a mighty work.
- And as always, God is looking to the future and a time when "Israel", the people of God, will not be limited to a certain 12 tribes, but "all the nations who are called by My name."

Vss. 13-15

- And when the good times come, when the blessings of God flow, what a day that will be! Too often people have the idea that it is only when we are poor that God loves us. No, God has never been against material wealth and prosperity. God only objects when material wealth and prosperity take

His place in our hearts. The Bible does not say that “money is the root of all evil”, only that “the *LOVE* of money is a root of all sorts of evil” (1 Timothy 6:10). What we see here, and throughout the Scriptures, is that we are to understand wealth and prosperity as gifts from God, and that we are accountable to Him in how we use our wealth as we are in aspects of living.

- Here the prophet tells them that the land will be so fruitful that the harvest of one season will not be quite ended before the plowing for the next season begins. Grapes will still be being treaded when the next harvest arrives. The grapes on the mountainsides will be so large and full the juice will literally be dripping from the mountainside and the vines will cover the hills completely. In other words the people will not be able to keep up with God’s blessings! This is the covenant promise of Leviticus 26:6.
- Vs. 14 carries the idea that God’s attitude toward His people has changed now that the punishment is complete. God here has moved from wrath to mercy, from taking away to giving extravagantly. He will restore the fortune of Israel. They will rebuild on the site of their ruined cities and homes. Gardens and fields that have laid fallow will be restored and made fruitful and productive.
- In Amos 4:12 it was your God” who was bringing judgement. Here it is “your God” who is bringing a peace and stability that the people of Israel have never known.
- We do not need to miss the unspoken central message here, that the will of God and the purpose of God will always **ULTIMATELY** be accomplished. It may not be in a single lifetime or in a single millennia, but God’s plan cannot be defeated and will always be accomplished in His own time and in His own way.