

• *A note of hope – genuine words from Amos*

1. The hope for northern Israel was to be found in the south

• *Jeroboam's experiment with idolatry in the north totally failed*

• *The line of David – God's promise and plan*

• *'That day' – God's salvation to the whole world*

• *Judah's exile, survival and future*

• *Through Jesus and His church*

2. Amos expects a day of restoration and magnificent expansion.

• *700 years ahead*

• *Even traditional enemies added*

• *Pentecost – Gentiles engrafted into Israel*

The note of hope in the message of Amos is so surprising to some people that they think Amos could not have written it. Yet if this message of hope contradicted Amos, why was anyone so crazy as to make a book contradict itself without smoothing out the contradiction? If it does not contradict Amos, then why could Amos himself not have written it? The words of Amos 9:11–15 are Amos's words.

1. **The hope for northern Israel was to be found in the south.** The only hope for 'the remnant' that might not come under God's judgement would be for them to join Judah in the south.

¹¹“*In that day I will raise up the collapsed hut, the house of David; I will repair the cracks in it, and restore it from its ruins; I will rebuild it as in the days of old.*”

God gave promises to David. A Saviour for Israel would come in the line of David. But in the days of Jeroboam I, northern Israel broke away and turned to idolatry. The northern nation continued for two centuries more. It fell into greater sin than ever in the days of Jeroboam II (in Amos's time), and then in 721 BC ceased to exist. Jeroboam's experiment with idolatry totally failed.

The only hope for any survivors was to turn to David's kingdom again! The 'house of David' was still on the throne in the south. The line of King David would continue until the Saviour came. Salvation would come from the Judeans!

Amos gives predictions about the only hope for Israel – in the southern house of David. 'That day' is the unexplained, undated future. Amos's prophetic viewpoint looks forward to everything God would do in His saving plans. He looks into the undated future and sees, in one sweeping picture, the salvation that God will bring to the entire world.

Much sin was to be found in Judah as well as in Israel (as Amos said back in 2:4–5). We – from a later vantage point – know that Judah also will be exiled to Babylon, yet the Judeans will survive in a way that will not be the case with northern Israel. The line of David will continue even when the Davidic kings are no longer sitting on the throne. The house of David was in Amos's time like a ruined and broken down house. But one day God will restore it! A Saviour will come. A 'house' for God to dwell in will be raised up. Amos does not say quite how this will happen, but the fulfilment made it clear. Jesus came in the line of David. The Holy Spirit was poured out on three thousand Judeans, and the kingdom of God was magnificently restored in the church of Jesus Christ. Even that is not the end of the story for we have reason to believe that modern 'Israel' will eventually join the church of Jesus Christ (Romans 11:26 should, I believe, be taken this way).

2. **Amos expects a day of restoration and magnificent expansion.** In the 8th century BC he looks to a coming blessing in the house of David. Its beginnings are over seven hundred years ahead.

¹²“*The result will be that they will possess what is left of Edom, and will possess all the nations over whom My name has been pronounced.*” Oracle of Yahweh He will do it.

When the day comes for Israel's restoration, even the traditional enemies of Israel will be added to the newly restored people of God. Israel will even take over Edom – their traditional enemies who had hated them for centuries! And all other nations will be added to God's Israel as well.

The modern Christian can see how it has happened. Israel was 'restored' on the day of Pentecost, and soon thousands of Gentiles were joining God's restored 'Israel', the church. 'Israel' began with a remnant of Jews but thousands and now millions of Gentiles were engrafted into God's 'Israel'.

• *Israel – the people of God, originally within one nation – now a multinational body – the church of Jesus Christ*

The word 'Israel' has more than one meaning, but its main meaning is that it is the people of God, originally to be found within one nation but now a multinational body of people, the church of Jesus Christ.

• *James expounds Amos 9:11-12 at the Council of Jerusalem – the prediction of the entry of Gentiles into the church*

Amos 9:11–12 was quoted by James at the Council of Jerusalem ^{¶1}. Detailed comment on this belongs more to an exposition of Acts than of Amos, since James' words echo words from Hosea, Jeremiah and Isaiah, as well as Amos. James was referring to more than Amos alone. However James' main points are in the Hebrew text of Amos, as well as in the 'expository' translation to be found in the Greek Old Testament.

¶1 see Acts 15:16–17

The Greek version of this text may be translated as follows:

“In that day I will raise up the fallen tabernacle of David, and I will rebuild its ruins and raise up its parts, and I will rebuild it as in the days of previous ages, so that what remains of men and all the nations over whom my name is called may seek Me,” says the Lord who does these things known from old.”

James ^{¶1} quotes it in his own way:

“After this I will return and I will rebuild the fallen tabernacle of David, and its ruins I shall rebuild and I shall set it up, so that what remains of men may seek the Lord, and all the Gentiles over whom My name is called, says the Lord who does these things known from of old.”

¶1 in Acts 15:16–17

It can be seen that James is roughly (but not exactly) quoting the Greek translation of Amos 9:11–12. The opening words ('After this') and the closing words ('known from of old') do not exactly come from Amos. The quotation echoes Hosea 3:5, Jeremiah 12:15 and Isaiah 45:21, as well.



• *The Biblical idea of Israel –*

The Greek translation reads 'adam' (men) instead of 'Edom'. This does not greatly change the meaning, so James does not bother to correct the translation he is using, the Greek one. The idea that the argument depends on the reading of the Greek text is not right. The Hebrew makes the same point, and (although saying 'Edom' rather than 'men') equally predicts the entry of Gentiles into the church.

- (i) *First the family of Abraham,*
- (ii) *Then a nation*
- (iii) *Then a 'remnant' within the nation of Israel*
- (iv) *Then Gentiles added to the remnant*
- (v) *Still in the future – 'national' Israel will turn in faith to Jesus and join God's 'spiritual' Israel*

One must keep in mind the biblical idea of 'Israel'. God's people are at first a family (Abraham's clan), then a nation of believers. All Israelites as a whole had faith in the blood of the lamb and crossed the 'Sea of Reeds' by faith ^{¶1}. But in the later generations, 'Not all are Israel who have descended from Israel'. God's people become a 'remnant' within the nation of Israel. Then after the outpouring of the Spirit, Gentiles are added to God's 'remnant' Israel. Non - Jews become part of 'Israel'. God's 'Israel' equals remnant- Israel plus saved Gentiles. Even people who have hated God's people – spiritual 'Edomites' – are turned around and added to God's 'Israel'. And the story has not ended, for one day ^{¶2} 'national' Israel' will turn in faith to Jesus and join God's 'spiritual' Israel. What great days are ahead for the church of Jesus Christ!

¶1 Hebrews 11:29
¶2 Romans 11:26

 <p>slices.org.uk</p>	<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible (PTTB)</i> books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
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