

Title: The Visions

Text: Amos 7:1-9:15

Date: August 2, 2026

Good morning, everyone. It's good to see you all again. If you have your Bibles with you, for you're great blessing and joy, I'd ask that you would turn in them to Amos 9. Amos chapter 9. We are continuing our series through The Book of the 12. The 12 minor prophets that compose one book in a particular order for a particular purpose of seeing God's salvation through judgment. And we are in the book of Amos. In the end of the book of Amos in chapter 7-9 and we'll read chapter 9:11-15. Amos 9:11-15.

Amos carried along by the Holy Spirit says and writes these words, "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, that they may possess the remnant of Edom and all the nations who are called by my name, declares the Lord who does this. 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; and the mountains shall drip with sweet wine, and all the hills shall flow with it. I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; and they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. 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."

This is God's word for us this morning.

Let us pray as we get started.

Father let us now put away all distractions. Let us put away anxieties of our hearts, cares of the world, concerns, desires, anything. And let us put away all rampant wickedness. And let us receive now with meekness the implanted word which is able to save our souls.

For the glory of your son Jesus by the power of your spirit we pray in Jesus' name, amen.

We as human beings have a propensity or at least seem to have an affection for falling. I'll explain what I mean. Every single one of us it's a universal human experience. Everyone has fallen down at least once in their life. Isn't that interesting. Ever thought about that. Many of us who care to learn to ride a bike probably fell off our bikes at some point in the process. If we have a broken relationship with someone, we say that we had a falling out. If we realize we forgot about something and we say that it fell through the cracks. When we become infatuated with a significant other, we say that we have fallen in love. We like to sing classic songs like free-falling or can't help falling in love. And for Pete's sake Humpty Dumpty had a great fall. Everything falling.

And the Bible tells us that our propensity for falling is not only in classic songs or with Humpty Dumpty, but humanity has a problem with spiritual falling as well. Theologians call the first sin and the cause of the depravity of the human race the fall as many of you know. Because of sin against God, that is unbelief and disobedience to God and his holy righteous character and will, we have fallen from our privileged estates of being in relationship with God.

And if we are in our sinfulness even try to work our way back to that, try to claw our way back to right standing with God. Then Paul says in Galatians 5, for he says that you who would be justified by works in that way *"You are severed from Christ,"* and get this, *"you have fallen from grace."* Even as Christians when we begin patterns of sin, besetting sins, that is considered falling. Jesus says in Revelation 2:4 & 5 to the church at Ephesus, *"But I have this against you, that you have abandoned the love you had it first Remember therefore from where you have fallen; repent, and do the works you did at first."* And this is why Paul says in 1 Corinthians 10:12 that *"let him who thinks he stands take heed lest he fall."* And the worst of all sinners not only fall from grace, but if left unforgiven will fall in the day of judgment instead of stand. This is what Psalm 1:5 tells us that *"the wicked will not rise up or stand in the judgment."* But they will fall. Or similarly Romans 14:4 tells us that *"we are not to render judgment on others for it is before their own Lord that he stands or falls."* Referring to the final judgment. Falling is second nature to us. Falling is the first thing that happens to us, and it will be the last thing that happens to us in the final judgment if we continue in our sin.

How can we who cannot help but fall stand in the final day of judgment? How can we not fall in this life but as Jesus says repent and do the works that we were given at first? Well, Romans 14:4 continues to tell us that *"the Lord upholds and is able to make him stand."* The Lord is able to make us stand. And that's the answer that Amos himself gives in Amos 7-9 and it's our main idea for today. To hope in the word of the God who raises up the fallen. Hope in the word of the God who raises up the fallen. And to give that main point Amos argues with two points saying first that rejectors of God's word fall. That's in 7-9, 10. And then second, he establishes that believers in God's word rise. Rejectors of God's words would fall. Believers in God's word rise.

Last time we saw in Amos 3-6 how Amos told us through the words and woes of judgment to beware Israel's character and behold God's character for eternal life. To seek the Lord and to live. And the reason we're covering chapters 7-9 today is that there is similarly here an organizational principle that binds this section together for a single purpose. This section is all about five visions that Amos receives from the Lord that revealed to him truths about Israel, future, sin, and salvation. And as we see with other prophets like Ezekiel or Jeremiah or Isaiah or Zechariah the Lord uses pictorial creative visions that are packed with meaning to communicate something to his prophets and to his people. And that is exactly what we have here. We have five of such visions and the first three visions of historical judgment in chapter 7. They are of historical judgment of Israel and exile.

And in the final two visions in chapters 8 & 9 concern the end times judgment as well. So, what Amos shows us is that the reasons for why Israel was judged in the exile are the same reasons why everyone faces judgment in the end. He's going to show us in chapter 7 the reasons for why Israel was judged in the

exile. Then chapters 8 & 9 he's going to show them that the same reasons or why everyone is judged in the end. And he tells us that this is the case. They're telling us what the Word of God is, how we have rejected it, and what it looks like to fall. He tells us what the Word of God is, how we've rejected it, and what it looks like to fall.

So, first of all, what is the word? He tells us in 7:1-9, read with me in chapter 7:1-9. He says, *"This is what the Lord showed me: behold, he was forming locusts when the latter growth was just beginning to sprout, and behold, it was the latter growth after the king's mowings. When they had finished eating the grass,"* pay attention to that word, *"eating the grass of the land, I said, 'O Lord God, please forgive! How can Jacob stand? He is so small!' The Lord relented concerning this: 'It shall not be,' said the Lord. This is what the Lord God showed me: behold, the Lord God was calling for a judgment by fire, and it ate or devoured,"* there it is again, *"the great deep and was eating up the land. Then I said, 'O Lord God, please cease! How can Jacob stand? He is so small!' The Lord relented concerning this: 'This also shall not be,' said the Lord God."* So, in these first two visions we see what the word that the Lord has spoken is. And here's the answer upfront for you; the word is judgment with a gracious opportunity for repentance. Judgment with a gracious opportunity for repentance. And Amos shows us this word through the first three visions.

In the first two visions we see God's graciousness despite the threat of all-consuming judgment. God depicts for us two familiar judgments that center on that eating or consuming. We see the locusts in the first vision and fire in the second vision. And these are both images that Joel has used in describing the day of the Lord judgment. This full and final day of judgment. This all-consuming judgment of God. But the Lord does not bring that ultimate judgment. Rather he gives his servant Amos an opportunity to intercede on behalf of the people. Did you notice that? Both times the Lord pronounces judgment and then Amos says, *"O Lord God,"* please forgive, *"please cease! How can Jacob stand? And the Lord relents,"* and does not judge.

The God who never changes his mind gives the opportunity to Amos to be a mediator on Israel's behalf much like he did for Abraham with Sodom and Gomorrah in Lot. If you remember that story Abraham whittles down the judgments all the way down to if there's only five people or more, would you withhold judgment? Or similarly Moses when Israel sinned with the golden calf. These kinds of events show us the graciousness of God even in the midst of judgment to offer still an opportunity to repent and not to immediately destroy. But notice that God is still serious about sin, and he therefore will bring judgment in exile.

He says in verses 7-9, *"This is what he showed me: behold, the Lord was standing beside a wall built with tin, with tin in his hand. And the Lord said to me, 'Amos, what do you see?' And I said, 'Tin.' And the Lord said, 'behold, I am setting tin in the midst of my people Israel; I will never again pass by them; 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.'"*

Just a note on the translation here, this is a commonly translated word. A plum line there in verse 7 & 8 & 9 but modern scholarship has pretty much figured out that this word probably should be the word tin as

in the very weak metal that we make cans out of. Because plumb line doesn't make much sense because this is a string with a weight tied at the end of it that helps you build straight walls. And so wouldn't make much sense for an image of judgment. But rather tin in this weak metal the Lord is saying I am making the walls of Israel out of tin. It's like they have all their weapons and defenses are made out of this weak metal because they can never stand against the judgment, I'm about to bring on them.

In other words, God is going to bring down the hammer and it's not going to be pretty. Jacob will not be able to stand for he is so small. The Lord graciously warns that judgment is coming. He graciously provides the opportunity to repent and through an intercessor in Amos. But he firmly asserts that judgment is still going to come on the unrighteous. That is the word he speaks. Judgment with an opportunity to repent. And the question remains, what do we do with that word? Do we reject it? Or do we believe it? Amos tells us next what it looks like to reject this word from God.

How do we reject it? Amos tells us by using a story from his personal life. You read in 10-13 here or 10-17. Sorry. He says, *"Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, 'Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words.' For thus Amos has said, 'Jeroboam shall die by the sword, and Israel must go into exile away from his land.'"* So Amaziah this priest of Israel is very upset. He hears the word of the Lord, and he has run to King Jeroboam and said you should just hear what this guy is saying. He's plotting against you to destroy you. He says that the Lord is going to just upend the kingdom. He's going to send everyone into exile. Just do you hear this guy; he's objectively rejecting the word that came from Amos. But why? Why? Well three reasons.

The first is idolatry. The first is idolatry. Look in verses 12-13 as he explains the reason for why he's rejecting. He says to Amos, *"O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there, but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom."* Amaziah tells him, hey, go home Amos you're from Judah. Go home to Judah and prophesy your negative garbage there. And that day a seer or a prophet could be a professional, they could be hired like a fortune teller or something and come and give you some kind of prophecy about your future. And this is how Amaziah is treating Amos. He's saying I no longer need your services. You can go home now. I'm done *"O seer."* But notice why he does this. He says, *"for don't prophesy again at Bethel, for it is the king's sanctuary, and it is a temple or a house of the kingdom."* For context's sake remember that Israel and Judah are separate kingdoms now. In Jerusalem where the temple is, is in the south in Judah. And so, in the north in Israel, they're cut off from the true worship of God at the temple.

And so, what they've done is they've established false places of worship at significant places in the Old Testament like Bethel. Which means the house of God which is what Jacob names it when he sees the ladder going up to heaven and the angels ascending and descending on it. And so, the irony is thick here and it points out the silliness of their idolatry. He says, don't preach at the place called the house of God for why? It's the king's sanctuary. It's king Jeroboam's holy place. It's the house of the kingdom. So, by his own confession he's saying this place that's supposed to be commemorative of God's dwelling among us is now built and enshrined to the king in the kingdom. I don't want you to preach here to prophesy here Amos.

Why? Because you're messing up our false place of worship. He rejects the word because his allegiance is not to the Lord, the true God of Abraham, Isaac, and Jacob. Rather his allegiance is to idols and false gods. Second reason he rejects or that people reject the word of the Lord is selfishness and greed. We see this fleshed out for us in chapter 8:4-6. Just briefly turn there with me. This is something we've seen in the past where he says, *"Hear this, you who trample on the needy and bring the poor of the land to an end, saying, 'When will the new moon be over, that we may sell grain? And the Sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals and sell the chaff of the wheat?'"* On the sabbath and on the feast day they're supposed to rest for worship of the Lord. But rather they see it as a hindrance from being able to do their trade and maximize their wallets and sell the poor and deal falsely with others. Amos has already accused them of this in chapter 2 and chapter 5. And coincidentally this greed this selfishness is called idolatry of all things by the apostle Paul in Ephesians 5 and Colossians 3. Once again, they reject the word because their allegiance is not to the Lord but to this time to themselves, to their money, to their things.

Third and finally people reject God's word because they neglect God's word. They neglect it. We see this again in Amaziah's example in 12 & 13 that he never again wants this guy to prophesy. He doesn't want to hear one more word from this lord. He can't bear any more of his words. He rejects it because he neglects it. And we see this again in chapter 9:10 where he says, *"All the sinners of my people shall die by the sword, those who say, 'Disaster shall not overtake or meet us.'"* They're so unmoved by the word of God because they've so neglected it that they are so falsely confident the disaster will not actually come upon them, even though the lord has said it many many times. They scoff and refuse to listen to God's warnings because they neglect God's word. God gives his word of judgment with an opportunity to repent. And sinful people reject it because of their allegiance to idols, their allegiance to themselves, and their refusal to listen. But Israel's problem is not unique to them.

Look at chapter 9:7-10 where the Lord says actually, you're just like everyone else Israel. *"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? Behold, the eyes of the Lord are upon the sinful kingdom."* Or notice he says in verse 10, *"All the sinners of my people shall die by the sword."* You're just like everyone else Israel. You're just sinners. Sinners are characterized by allegiance to idols, allegiance to themselves, and neglect of God's word. Everyone who rejects the word of God like that are sinners and will face judgment.

Brothers and sisters, we are in dangerous territory spiritually if we ever find ourselves refusing to listen to the word of God. When we are being confronted by God's word either in our personal study or through pastors or through another Christian and we are unmoved and we blow it off, we have calloused hearts.

We must question in that moment where our allegiance truly lies. Is our allegiance with God? Do we stand with him? Then we will heed to his word no matter how painful it is for us or no matter what sin we must repent of. Or is our allegiance to something else? Is it money like the Israelites? Is it image? Is it relationships? Is it power? Is it sex? Where does our allegiance lie? Seriously consider whether the word of

God is your delight or whether you like Amaziah are turning the word away when it becomes too difficult to hear. Because friends we like Jacob are much too small to rise up against the Lord on the day of judgment. We will only fall in our sinfulness if we try to stand against the Lord.

Third and finally, what is the fall? We keep talking about this fall, but what is it? What does it look like? Amos responds to Amaziah's rejection by doubling down on what the Lord has said. Read with me in verse 14 of chapter 7. He says, *"Then Amos answered and said to Amaziah, I was no prophet, nor prophet's son, but I was a herdsman and a dresser of sycamore figs. But the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel.' Now therefore hear the word of the Lord. You say, 'Do not prophesy against Israel, and do not preach against the house of Isaac.' Therefore thus says the Lord: 'Your wife shall be a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided up with a measuring line; and you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land.'"* Amos's response to Amaziah that he's a prophet for hire is that he is no mere hire. He wasn't a son of a prophet taking up his daddy's business. He was a mere shepherd and a farmer whom the Lord called and commanded to go and to prophesy to Israel. Amos wasn't a hired hand, and he couldn't be directed by human beings. He was one who was called and under divine commission and compulsion from the Lord.

And so, he reiterates the words of judgment again in obedience to God this time specifically directed toward Amaziah. And the key word in that judgment is that his sons and daughters will fall by the sword. And this fall that's reconfirmed by this prophet is further described in chapters 8 & 9 where Amos takes the historical judgment of Israel and blows it up to the end times judgments that will come on all sinners. Look at it with me in verse 1 & 2 of chapter 8 where the fourth vision comes. He says, *"This is what the Lord God showed me: behold, a basket of summer fruit. And he said, 'Amos, what do you see?' And I said, 'A basket of summer fruit.' And the Lord said to me, 'The end has come upon my people Israel; I will never again pass by them. The songs of the temple shall become wailings in that day.'"* There's nothing important about summer fruit and the imagery. The word for summer fruit just sounds exactly like the word for end in Hebrew. And so, it's a creative way for the Lord to say the end is coming on Israel. The last day is going to come on people like them. This passage talks about the final judgment as we see several times in here.

And for instance, in verse 3 where he says, *"in that day."* In verse 9 where he says, *"And on that day."* In verse 11 of the same chapter, *"Behold, the days are coming."* And finally in verse 13 where he says, *"In that day."* And just look at how he describes this last day's fall in judgment. In 7:9, in 9:1, in 9:10 he refers to how the Lord is going to rise up with a sword and slaughter everyone. In 8:3 or better look at 8:7 & 8 where the Lord says, *"Shall not the land tremble on this account, and everyone mourn who dwells in it, and all of it rise like the Nile, and be tossed about and sink again, like the Nile of Egypt?"* Once again, we had the Lord bringing absolute destruction against the land. Next, it's inevitable, this fall is absolutely inescapable for sinners.

Look at what he says in chapter 9:2. He says, *"If they dig into Sheol, from there shall my hand take them; If they climb up to heaven, from there I will bring them down. If they hide themselves on the top of Carmel, from there I will search them out and take them; and if they hide from my sight at the bottom of the sea,*

there I will command the serpent, and it shall bite them. And if they go into captivity before their enemies, there I will command the sword, and it shall kill them; and I will fix my eyes upon them for evil and not for good. The Lord God of hosts, he who touches the earth and it melts, and all who dwell in it mourn, and all that rises like the Nile, and sinks again, like the Nile of Egypt." The end of verse 6, *"the Lord is his name."* This destruction is absolutely inescapable. It's inevitable. It's horrible. It's massive.

But most importantly and worst of all look at what he says in chapter 8:2 where he says the phrase that he said back in chapter 7. *"I will never again pass by them."* *"I will never again pass by them."* The Lord passing by his people if you remember what that sounds like first happens in the book of Exodus in the last plague where the death angel passes over the houses that have the blood of the lamb sprinkled on the doorposts. And death does not come to the houses of the Israelites in that day. The Lord in passing over those houses shows that he is both judge and savior. He reveals who he is to his people. The next time he passes by someone is Moses on the top of mount Sinai when Moses asked him to see his glory and his goodness. And the Lord places Moses behind the cleft of the rock and then the same word he passes by him, and he declares his name the Lord. *"The Lord, the Lord our God merciful and gracious, abounding in steadfast love and faithfulness.... but will by no means leave the guilty unpunished."* In passing by them he reveals his glory to Moses as one who is both a savior and a judge.

And so, for the Lord to say, *"I will no longer pass by them."* That is to say that he is in a poetic way no longer going to show them his glory, no longer going to show them his goodness, no longer going to reveal himself to them as a savior, but only as a judge. The judgment of God in other words is bad, horrible, not merely because physical things get destroyed but primarily and mostly because it includes the removal of God's presence, his glory, and his goodness. Or how about again in chapter 8:11-14 where it's the removal of his word. *"Behold, the days are coming, declares the Lord God, when I will send a famine on the land - not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the Lord, but they shall not find it."* The word of the Lord that reveals who God is that shows us the way of salvation that nourishes us with his precepts no longer available. The judgment of God is horrible because God removes himself from the equation. He removes his word as well.

Friends don't fear the judgment and the fall from the Lord merely because it involves physical torment. But even more so we must fear this fall because it is the Lord's judgment of spiritual destitution. More than that then don't see the problem of sin as missing out on heaven. But primarily see the problem with your sin as losing God in his word. The most horrific thought for any sinner should be what the Lord says in 8:2. That I will not reveal to them my graciousness in my character. I will not show them my wondrous things from my word. I will not satisfy them in the morning with my love. I will not renew to them the joy of my salvation. I will not make them glad in my precepts. I will not enlighten their eyes. I will not purify their souls. I will not turn their eyes from worthless things to me or to teach them to walk in my ways. That is the most horrific thought in the world.

Practically speaking when we think about our sin, when we think about repentance and turning from our sin, we should be motivated ultimately to hate our sin and repent not because of hellfire and brimstone,

but because of a broken relationship with the Lord. We ought not to pursue God merely because we fear that he can destroy our bodies but because we fear that he can destroy our souls. And that also means on the flip side that it affects the way we view salvation. That the greatest good of salvation is not that we get to skip by streets of gold but that we get God reconciled relationship with our creator. That's all I need. That's how we should approach our Bibles each day. That is how we should approach church each week. We don't want more stuff from God. We want to get more of God. We want to get more of him. We want to be satisfied in him. We want every word that comes from his mouth to be our sustenance day after day. That's the way the Christian life should be lived.

Rejectors of God's word fall but at this point in Amos we still have a problem don't we. The word is rejected by sinners and God sets his eye on sinners and destroys them by the sword. And we're sinners. We are by nature rejectors of God's word and if rejectors of God's word fall then how can we be raised up? And that is what he says for us in 11-15 of chapter 9, believers in God's word rise. Amos has spent the last 9 chapters doing absolutely nothing. Zero percent of anything else but just proclaiming judgment. That's all he's been doing. I mean how demoralizing is that for Israel? But the beauty of Amos is that he does all of that to set up 5 verses. And that is chapter 9:11-15 where he tells us that the Lord raises up believers through their belief in his word. And specifically, Amos tells us that believers in God's word will be raised up in Christ among all nations into the lands and for all eternity.

First, he tells us that they will be raised up in Christ. He says in verse 11, *"In that day I will raise up the booth of David that has fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old."* The fallen booth of David or the fallen tent of David refers to the fallen Davidic dynasty of kings. If you remember all the way back in 2 Samuel 7 the Lord promised David that he would build him a house or a dynasty. A line of kings that would come after him. And he specifically says in 2 Samuel 7:12 & 13, *"When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish his throne forever. He shall build a house for my name, and I will be to him a father, and he will be to me a son.... And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever."* And so, David receives this wonderful promise about his line. The booth of David that would stand forever.

But the problem is what? Well, the Davidic dynasty fails. There isn't a king on the throne in Israel after the exile. But while it would make sense for hope to be lost in that case the Lord tells us here in this text that all the Davidic kings failed and fell. The Lord will still fulfill his promise to establish the throne of David forever through a son of David and a son of God and build a kingdom where righteousness dwells. And we see throughout scripture, and we see especially in the New Testament that this son of David is the Messiah, the Christ, the son of God, the Lord Jesus.

Isaiah 9:6 & 7, *"For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom to establish it and to uphold it with justice and with righteousness from this time forth and forevermore."* Or

how about Hosea 3:5 the thesis statement of The Book of the 12, *"Afterward the children of Israel shall return and seek the Lord their God, and David their king, and they shall come in fear to the Lord and to his goodness in the last days."* And this son of David, this messiah, this last day's king is revealed to us in the New Testament to be Jesus Christ.

The first verse of the New Testament Matthew 1:1 is this the book of the genealogy of Jesus Christ the son of David. How about the words of Gabriel to Mary in Luke 1, *"And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and we call the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and his kingdom there will be no end."* God's promise to establish the kingdom of David, to establish the booth of David, it's fulfilled in Jesus. How? Well, the amazing part of how the Lord binds up and raises up the fallen house of David is that the son of David, Jesus the Christ undergoes the ultimate fall, the ultimate judgment for sin and identifies himself with humanity and their weakness and their sufferings and most importantly identifies himself with our sin on the cross.

And became a substitutionary sacrifice on our behalf and he fell in our place. He identified himself with the fallen placing himself under the condemnation of God. And he did that so that three days later he could do what? He could raise it up again. That he could be raised to indestructible life so that he could ascend and sit on the throne of David forever and ever. And the best news is that if we repent of our sin and we heed the word of God and we believe in this Jesus that we will be raised up with him to newness of life and we will not fall in the judgment. The Lord Jesus repairs the breaches. He raises up the ruins of our dead and sinful hearts and we believe in his person and his work to take on the fall of God's judgment on our behalf. Friends we are so small, and we could never stand. But do you want to be raised up and believe in Jesus? Believe in the one who raises up the fallen booth of David.

Second, they will be raised with all the nations. Amos teaches us that when the Lord says that he restores the fortunes of Israel in verse 14 that he is restoring the fortunes of all who belong to the booth of David. In other words, he restores the fortunes to the land to everyone who is in Christ from every tribe, from every tongue, from every nation. We saw this in Hosea. We saw this in Joel, and we'll see the same truth in Amos. Amos says in verse 12, *"that they may possess the remnant of Edom."* Or of mankind. Edom is representative of all the nations. *"And all the nations who are called by my name, declares the Lord who does this."* Now there are two ways to translate this verse. One of them is what we have in our bibles here most likely, and the other one is represented by the Greek translation of the Old Testament. The Septuagint. Many of our bibles may have a footnote that gives us the alternate translation from that Septuagint, but I know that all of your bibles have Acts 15:17 which follows the Greek translation of this verse.

Which reads, *"thus I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnants of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things known from of old."* You see in Acts 15 as we read this morning there is a bunch of people saying hey these new gentiles they're believing in Christ and claiming to be part of the people of God and bear the name of the Lord they need to get circumcised. They need to follow the law.

Like what's up with them they need to get in line. And Peter and Paul and James, sorry Peter and James as we read this morning say hey, there's no distinction actually for we have all been saved by grace through faith in Jesus. And these gentiles are prophesied to be saved and to be part of the people of God from Amos 9.

We see once again in Amos 9 that just as there is no distinction in judgment there is no distinction in salvation. As it goes for the faithful remnant of Israel, so it goes for the faithful remnant of all the nations. And that is why we are all here this morning, right? That is why we're all here today. Because we bear the name of the Lord as members of the nations. But that truth should do more than just give us gladness in the Lord for his salvation of our souls. It also should put us on fire to be like Amos who didn't listen to the words of Amaziah when he told him to shut his mouth and go back and be content just preach to his hometown crowd. But rather under divine commission from God to double down and preach the word of judgment with an opportunity to repent to all nations knowing that the Lord Jesus, the King of Kings has commissioned us. And has placed us under divine compulsion to proclaim his name to the nations so he can gather in those from all the world who bear his name.

So, let's do it. Let's dump our money into missions. Let's pray constantly for labors to go into the harvest. Let's pray constantly that the gentiles from everywhere would come and be put under the shade of the booth of David. Let's share the gospel. Let's go to the nations. And some of you here today are supposed to leave this place behind and go there full time to make your life count by making his name known. But all of us have been commissioned as the church of God to do this work everywhere we are. They will be raised up from among the nations in Christ.

Third they'll be raised up into the land. He says in 13-15, *"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."* So as in that they can't even get done reaping the fields before they need to plow it again. It's so bountiful. *"The mountains shall drip sweet wine, and all the hills shall flow with it. 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. 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."* The land of Israel is an image and a shadow of the new sky and the new land, the new heavens, the new earth, the new Jerusalem into which we will all one day come.

Whether Jew or Greek as Hebrews 11:15-16 says, we do not seek a plot of land in the middle east. *"But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city."* That is in heaven. And while the bountiful abundance that God describes here is glorious and we who are in these mortal bodies in this sin-cursed world should hope in that glorious abundance and inheritance that we will have. Especially in the midst of sickness and death the hope in that glorious abundance day. Those gifts are meant to point us to the giver. That once again as we said earlier, the point is not the stuff. The point is the Lord in reconciliation with him forever.

And that is exactly what he says next, that they will be raised forever for all eternity. He says, *"they shall never again be uprooted."* Never again will the Lord take away that which he has given. We can have a rock-solid assurance today that if we believe in Christ, the Lord will do exactly what he says and he will never go back on his word. And the prospect of eternity reminds us what hangs in the balance this morning. We are not talking about temporary meaningless things. We are talking about eternal weighty things. Friends our response to the word of God concerning judgments and the opportunity to repent is all about your eternity, your family's eternity, your neighbor's eternity. Will you respond to the word of God today with belief and rise? Will you be like Amaziah, be like Jeroboam and reject it to your eternal dismay? Don't reject it friends. Believe in the word of God who raises up the fallen.

Let's pray together.

Father, we thank you for this day once again. We thank you for your word. We thank you for the graciousness of your word to warn us concerning judgment. We thank you for the graciousness of your word to offer us the gift of salvation. We who think we stand, Lord, let us take heed with humility lest we fall. Let us never get beyond our need for the gospel, the seriousness of our sin, the weight of glory. Father let us never get over what you've done for us in Christ. And let us live our lives as bold proclaimers and believers. And that word that comes from a God who has raised up the fallen bind it off the broken, healed the spiritually sick, and promises to one day redeem it all for your glory.

We pray this all in Jesus' name, amen.

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