

Hope in God



AMOS 9:5-15

⁵ The Lord, the **GOD of Armies** **A** — he touches the earth; it **melts**, **B** and all who dwell in it mourn; all of it rises like the Nile and subsides like the Nile of Egypt. ⁶ He builds his upper chambers in the heavens and lays the foundation of his vault on the earth. He summons the water of the sea and pours it out over the surface of the earth. The LORD is his name. ⁷ Israelites, are you not like the **Cushites** **C** to me? This is the LORD's declaration. Didn't I bring Israel from the land of Egypt, the **Philistines from Caphtor, and the Arameans from Kir?** **D** ⁸ Look, the eyes of the Lord GOD are on the **sinful kingdom**, **E** and I will obliterate it from the face of the earth. However, I will not totally destroy the **house of Jacob** **F** — this is the LORD's declaration — ⁹ for I am about to give the command, and I will shake the house of Israel among all the nations, as one shakes a sieve, but not a pebble will fall to the ground. ¹⁰ All the sinners among my people who say, "Disaster will never overtake or confront us," will die by the sword. ¹¹ In that day I will restore the **fallen shelter** **G** of David: I will **repair its gaps, restore its ruins, and rebuild it** **H** as in the days of old, ¹² so that they may possess the remnant of **Edom** **I** and **all the nations that bear my name** **J** — this is the declaration of the LORD; he will do this. ¹³ Look, the days are coming — this is the LORD's declaration — when the **plowman will overtake the reaper** **K** and the one who treads grapes, the sower of seed. The mountains will drip with sweet wine, and all the hills will flow with it. ¹⁴ I will restore the fortunes of my people Israel. They will rebuild and occupy ruined cities, plant vineyards and drink their wine, make gardens and eat their produce. ¹⁵ I will plant them on their land, and they will never again be uprooted from the land I have given them. **The LORD your God has spoken.** **L**

EXPLORING KEY WORDS

- A** "God-of-the-Angel-Armies" (The Message).
- B** "A mere touch, and it trembles" (The Message). God's power is such that a simple touch causes the world to tremble.
- C** The Cushites resided in Ethiopia, what is now Sudan.
- D** God has brought other nations into their location, just as he did with Israel (Acts 17:26).
- E** The Northern Kingdom of Israel.
- F** A term for the people of Israel. Used here as an ethnic group, separate from the political entity of Israel (the Northern Kingdom). There will be a remnant of Israel who will be kept by God.
- G** This refers to the fall of the kingly "house" [NLT], "tabernacle (booth)" (AMP), or line of David.
- H** God promised that He would one day fix what the Israelites had broken due to their sin. God's restoration of His covenant blessings was an unconditional promise.
- I** A people group that descended from Jacob's brother Esau (Gen. 36:1).
- J** The future people of God will include both Jews and Gentiles. James saw the inclusion of the Gentiles into the church as a fulfillment of this in Acts 15:13-21.
- K** Here God promised an abundant harvest so plentiful that the people would still be gathering long into the next planting season.
- L** God's Word is sure and trustworthy. "God is not a man, that he might lie, or a son of man, that he might change his mind. Does he speak and not act, or promise and not fulfill?" (Num. 23:19).

1. THE INTRODUCTION (AMOS 9:5-6)

- Amos presented a hymn about God who reigns supremely over His creation.
- God is portrayed as having authority over both heaven and earth, and therefore cannot be escaped.

2. THE SHAKING (AMOS 9:7-10)

- Amos announced the coming judgment on Israel, comparing them to overthrown kings and kingdoms.
- The prophet warned of a shaking that would take place of which the people of Israel would not be excused.

3. THE RESTORATION (AMOS 9:11-15)

- Amos pointed to a day when God would restore His refined people.
- These repentant people would receive the blessings of God and live in a permanent and secure home.

SUMMARY STATEMENTS

God offers hope to those who return to Him in repentance.

- Believers should worship God, knowing He has no equal and controls all His creation.
- All people face the judgment of God apart from repentance.
- Believers can live with hope, knowing God's blessings wait in eternity.

MEMORY VERSE

Amos 5:15

KEY DOCTRINE

Salvation (Regeneration)

Regeneration is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. (See Ezek. 36:26; 2 Cor. 5:17.)



ENGAGE

What are some of the biggest hopes you have in this life? What are you doing to demonstrate active faith that those hopes will be realized? (PSG, p. 37)

- The best hopes are not passive.
- Amos earlier had expressed the hope that God would save a remnant from Israel (Amos 5:15), but that hope was to be accompanied by the repentance of Israelites.

EXPLORE

1. THE INTRODUCTION (AMOS 9:5-6)

What characteristics of God cause the greatest amount of awe and wonder? (PSG, p. 40)

- God is not of this earth. His ways are not our ways and His thoughts are not our thoughts (Isa. 55:8-9).
- God touches heaven and earth in His sovereignty, and His actions are pure, just, righteous, and honorable.
- Amos reminded his readers that the God who made the waters can pour them out in judgment. He did it in the days of Noah (Gen. 6:17), and He could do it again to destroy Israel. This destruction would not be a flood of water but a flood of the Assyrian army.

2. THE SHAKING (AMOS 9:7-10)

Bonus: Why were the Israelites taking their sin so lightly?

How does comparing ourselves to others lead to a false sense of security? (PSG, p. 41)

- Israel enjoyed a special place in kingdom history as the elect nation, chosen by God to be a blessing to all other nations (Isa. 42:6; 49:6). But their lives and worship did not measure up to such a calling.
- God compared the Israelites to the Philistines from Caphtor and the Arameans from Kir, who were the enemies of Israel. Only recently had Israel been set free from their dominion.
- God had moved them from one place to another. The God of all nations was also the God of Israel, and He could do what He desired to do with them.

Why do many people consider themselves exempt from God's judgment? (PSG, p. 42)

- The "sinful kingdom" (v. 8) includes all those who have refused to turn to God in repentance. Israel was no less accountable to God than any other nation that surrounded it, whether near or far.

- Some Israelites were saying disaster would never overtake them. Thinking this way shows the danger of taking sin too lightly and the holiness of God too flippantly.
- God gave Israel time to repent and turn back to Him, but they would not.

3. THE RESTORATION (AMOS 9:11-15)

What does this passage reveal about God's redemptive plan? How does the promise of God's redeeming a remnant of believers from nations of sinners affect relationships with others who may still be part of that "sinful nation"? (PSG, p. 43)

- Though Amos's message may seem pessimistic and full of gloom, it does not end on that note. God made a promise to David that his kingdom would last forever (2 Sam. 7:16).
- With the arrival of Messiah, David's house would continue (Jer. 33:15,17; Mic. 5:2).
- The purpose of Israel would be fulfilled as God took the message of the Messiah to the Gentiles (Isa. 49:6; Gen. 12:3).

How does the promise of God's future blessing motivate believers to endure God's discipline? (PSG, p. 44)

- God would replant His people in their own land with a fruitfulness that could never be taken away. At long last they would fulfill their calling to be a light to the nations (Isa. 42:6).
- Amos's prophecy ends on a glorious note that he only hoped for but has been realized in our day with the coming of Jesus.
- All that was taken away by Israel's sin would be restored by Messiah. What a hopeful and encouraging thought!

CHALLENGE

Discuss the role your group plays in sharing the hope of salvation to all the nations.

What actions should your group take to more effectively call all people to turn to God in repentance? (PSG, p. 45)

Encourage individuals to reflect on this question in response to the group time:

List names of people who are living apart from God. Begin to pray for them every day, asking God to give you the opportunity to share with them about the forgiveness found in Jesus. (PSG, p. 45)

BONUS IDEAS

BIBLE SKILL (PSG, p. 44)

Review cross reference verses to gain insight.

Review the following verses that recognize Jesus as the Son of David: Matthew 12:23; 15:22; 21:9,15; Mark 12:35-37; Revelation 5:5. What do these verses reveal about God's fulfilling His purpose to restore Israel through the "booth of David" (v. 11)? In what ways did Jesus personify the idea of "booth" during His time here on earth?

Lead the group to work in teams of two to four people to complete the Bible Skill activity (PSG, p. 44), cross-referencing New Testament verses that recognize Jesus as the Son of David. To maximize time the verses could be divided among the teams. Then guide the group to discuss the questions listed in the Bible Skill.

OPTION: OBJECT LESSON

A piece of sandpaper or a paintbrush.

To conclude the group time, inquire: *Have you ever restored an old piece of furniture?* Say: *There is a wrong way and a right way to restore old furniture.* Invite someone to share his or her experience with restoring something.

Display the sandpaper or paintbrush you brought. Explain the process of refinishing a piece of furniture. Ask: *In the spiritual realm how do we know when we need restoring?* Say: *Instead of letting God restore us though, people often look for restoration in other ways.* Ask: *What are some ways people seek renewal?* (Getting more sleep, taking supplements, starting an exercise regimen, traveling, reading instructional books, etc.)

Read Amos 9:11-12. Ask: *How can we let God restore us?* Say: *Just as we find pleasure in restoring an old piece of furniture, God has pleasure in restoring us when we repent* (see 1 John 1:9). Ask: *What is our reward when our relationship with God is renewed?* Read Acts 3:19, and describe the refreshment that comes from the Lord (peace, comfort, satisfaction, joy, etc.). Close in prayer, thanking God for the sure hope we have in Him.

DIG DEEPER

HOUSE OF JACOB

In this text, Amos distinguished between those who were politically Israel and those who were spiritually Israel. To do this he used the term "House of Jacob" (Amos 9:8). As Old Testament scholar Billy Smith noted in his commentary on this text,

"'The house of Jacob' would not suffer total destruction. Apparently, then, 'the sinful kingdom' and 'the house of Jacob' are not identical. Israel, the sinful Northern Kingdom, would cease to exist as a nation, but a remnant of the people who were descendants of Jacob would survive. While the sinful nation would be removed from the face of the earth, the people whom God had chosen out of all the peoples on the face of the earth (Deut. 7:6; 14:2) would survive according to the covenant."¹

God's promise to sustain a faithful remnant is a common theme in the Prophets (Jer. 31; Ezek. 39; Hosea 6:11; Nahum 2, etc.).

The difference between these two groups—the house of Jacob and the nation of Israel—was the spiritual aspect. The house of Jacob consisted of those who shared Jacob's faith and who truly followed God. In the New Testament, we see a similar divide. In Matthew 3, John the Baptist challenged the Pharisees with the same reality—that being a part of ethnic Israel is not the same as being a part of the people of God. People were counting on their ancestry to save them, and they did not have a personal saving faith of their own. But faith is what God requires.

Paul made a similar point in his letter to the Romans, but from a different perspective. He wrote, "This is why the promise is by faith, so that it may be according to grace, to guarantee it to all the descendants—not only to the one who is of the law but also to the one who is of Abraham's faith. He is the father of us all" (Rom. 4:16). The "house of Jacob" includes those who are spiritually alive in God, and that group is not limited to ethnic Israel but includes all who have a saving faith in Christ.

1. Billy Smith, *Amos, Obadiah, Jonah, New American Commentary Vol 19B* (Nashville, TN: B&H Publishing Group), 161.