

7200U

MID-ATLANTIC BIBLE SCHOOL - 1987

AMOS - THE HERDSMAN FROM TEKOA

Speaker: Bro. John Ullman

Study #6: The epilogue - Prophetic picture of the Messianic kingdom

Good morning brethren and sisters!

This morning is the day that we all don't look for! the end of the week at the bible school, but nevertheless, it's got to come, surely as the sun sets every night and rises every morning, the bible school will come to an end! The important thing is, of course, during the course of the week together around the Word of God, the things that we have carefully considered that are written according to the Word, and instead of feeling as though we're leaving something behind when we leave the bible school, the best thing to do is to take with us, what we have gained. What we've gained most of all is a very careful and a very thoughtful consideration of the words that God has caused to be written in His Word. They're there for us to think upon and to deeply meditate upon, because they're there for just one purpose and one purpose only, and that is that they might cause us to think like God; that is a very tall order, but again and again, and again in the scriptures, it is emphasized that that is God's purpose. After all, don't fathers treat their sons in the same way? in the truth, we want to cause our sons to learn sufficient about the things of God, that they will grow up to think like us in regard to the things of God. So with our great heavenly Father, it is even more important that we learn to think like Him and to strive to think in harmony with Him, according as He has revealed to us.

This morning, we want to look at this epilogue in the closing section of Amos, but just before we do so in chapter 9, we would just like to make mention of some of the connecting thoughts there in verse 8 and verse 9, but particularly perhaps verse 8. We find really that God was ready to bring judgment upon the nation, because they had not only refused to hear His Word, but they had refused to hear those whom God had sent with His Word, in its purity. Amos we do not find at any time during the course of his ministry, was a man who put forth ideas to the people, that would in any way be seen as being out of harmony with the spirit of the truth or the purity of the truth as it has been revealed in the Word of God, and as God had revealed it to Amos. So he was a man not only of faith, but a man of faithfulness, in other words, he carefully expounded to the people, not only what God told him, but what he himself knew was in the Word of God. The truth in its purity, and that alone could prepare the minds of these people to avoid judgment to come, and to prepare them for an everlasting inheritance in God's kingdom.

But when we come to verse 8 of this 9th chapter, it is very, very interesting, 'Behold, the

eyes of Adonai Yahweh are upon the sinful kingdom'. Why were they 'a sinful kingdom'? because they ignored the things that God told them to do. They rejected His Word, they rejected His way, they developed for themselves a form of religion which they found convenient, rather than a form of religion by which they humbly submitted to the will of God, whatever it might have been! So they were a sinful kingdom, 'behold, the eyes of Adonai Yahweh are upon the sinful kingdom; and I will destroy it from off the face of the earth'. There is a clear cut statement, their kingdom as it existed in the days of Amos would cease to exist. 'I will destroy it off the face of the earth', but you'll notice a very interesting point here, because it then goes on to add, 'saving that I will not utterly destroy the house of Jacob'. That's a rather interesting comment! it is stating that while the kingdom would certainly be destroyed, yet because of God's promises to the fathers of the nation of Israel, the nation itself, even though without a kingdom, would continue to be preserved. That's very wonderful because that doesn't very often happen, especially in ancient times; when a kingdom was annihilated it was annihilated, when a kingdom was destroyed, it was destroyed and generally the people with it, or else the people were carried away elsewhere and they assimilated with other nations, or they became drawn in to other peoples or countries and the original kingdom was lost forever. But you'll notice that here more or less as a preparation for the final epilogue concerning what is to come in the future, we find that God gives an assurance that although He would destroy the kingdom, yet He will not destroy the nation! So therefore, this concept recorded here highlights the fact that the gospel which we believe and which we have embraced, is also the hope of Israel! and that those two terms are synonymous, the gospel is synonymous with the hope of Israel. It is an understanding of the divine purpose and it's an understanding which is held by very few in the world about us today. We are well aware of the fact that without an understanding of the covenants which God made with Abraham, Isaac and Jacob and with David, it is impossible to understand the gospel, because unless we understand the hope of Israel, we will never understand the message of the gospel. How blessed we are to have an understanding of that nature.

So we find that God says, 'the people will yet be preserved' and isn't it a remarkable testimony to the accuracy of the bible and the truth, that down through the ages, the Jews have survived. They are now back in that Land as Christadelphians foretold many, many years long before it ever happened, that they would go back there and that they would form a commonwealth there. You'll remember how bro. Thomas in Elpis Israel pointed out back in the 1840's how that the Jews would return to that Land as agriculturists, they would return there to form a commonwealth and he knew and he understood that, as other brethren like him did, because of their understanding of what the Word of God said. Yet here was this people on the verge of judgment at the hands of the Assyrian nation, and we find that their minds are quite distanced from their God, because they were so unused to exercising their minds upon the things of divine truth, that they were no longer in a position to do so; they couldn't bring themselves to humbly submit to the things of their God that He might deliver them.

We have the most remarkable statement in verse 10, the very last words before we are

taken in verse 11 and transported right on into the future. Because verse 10 says, 'All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us'. The Jerusalem bible renders that in this way, 'No misfortune will ever touch us, nor ever come anywhere near us', and that is the concept of what the Hebrew text is saying there, that is put in more readable English for us, as we would understand it, as a kind of statement anyone would utter today; no misfortune will ever touch us, nor ever come anywhere near us. Now what an astonishingly powerful statement that is to conclude the words of judgment which Amos has registered against these people. No words could be more appropriate, to summarize the absolute ignorance of those people, and their unwillingness to be taught by others; to be taught by those who knew the truth, to be taught by those who had pondered over the things of God; to be taught by those who had an understanding of what God's Word was all about. The way Paul taught, the ways other taught, they did not wish that, they did not want that, so they said to themselves, 'no misfortune will ever touch us, nor ever come near us'. That is despite everything that Amos has said to them during the course of his ministry.

No words could be more appropriate than those, because throughout the entire book, we've really seen in the glimpses we've had of the various sections, how that with relentless continuity, the people had lulled themselves into a false sense of security. The reason why they lulled themselves into a false sense of security, was really the most tragic reason of all, because they didn't know any better. That was the tragedy, and again, and again, we have that remarkable parallel between the days of Amos and the Laodicean ecclesia. 'Thou sayest that thou art rich and increased in goods, and in need of nothing; and knowest not that thou art wretched and miserable, poor, blind, and naked'; they didn't know in Laodicea and they didn't know in the days of Amos, and tragically in both the days of Amos and in the ecclesia of Laodicea they didn't want to know'. So you'll recall that when we began our study of Amos, by observing at the epoch of history at which point this book is written, that the kingdoms of both the north and the south, having undergone some rather chaotic times, were living now in a fairly strong position; that they had overcome many of their enemies, and they had regained lost territories, they were enjoying a state of materialistic well-being and prosperity almost without parallel. In fact, some authorities say that the state in the north and the south at that time, was even more prosperous and materialistic than in the days of Solomon, than any other time in the whole history of that nation.

So therefore, they were self satisfied, they were confident, they were very pleased with themselves, but they were also spiritually blind. That was the disaster, and that was the reason why the greater disaster struck them when the Assyrians came. They could not see or understand the truth of God before their eyes. They had closed their ears against the warnings of the prophets, they remained unconcerned at the inevitability of impending divine judgment. As far as we're concerned, b&s, as we glance in a few moments, at the glorious words of the epilogue of this book, which take us all into the future, we do need to remember the other words of Amos, as well as these final words, which speak of 'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of

old'. Thrilling words, exciting words, words to inspire us and encourage us on the way, but with all of that, with the message of Amos having come to us this week, we must be fully aware of the significance of the times in which we are living, and not repeat the folly of the people in the days of Amos. Surely we must all, with all humility and submission to our heavenly Father, be preparing ourselves for Christ's coming! and for the judgment which will unquestionably and indisputably come with His return to the earth. Therefore, we ourselves are living in times of urgency as the people in the days of Amos; but may it be that we have a vision of the future, to see what the future does hold for those who remain faithful and dedicated to God's truth. Who feed upon it in spirit and in truth, and who acknowledge and maintain the purity of the teaching of the Word of God.

So with that in mind, we have this glorious vision of the time that is soon to dawn! It begins with these words in verse 11, 'In that day, will I raise up the tabernacle of David that is fallen', and isn't it remarkable the way there is this sudden change from the state of mind of the people in the days of Amos 'nothing is ever going to touch us; we haven't got anything to worry about, we're a confident people, we're a happy people, everything is all right, there isn't anything that's going to worry us!'. How the whole tenure of the book changes in one verse and it goes on into the future, 'in that day'. It's a beautiful expression, three words in our English language, a phrase that marks the beginning or the dawn of a new era. It is not referring to a particular 24 hour literal day, but rather to the commencement of a new epoch of history. Many times in the writings of the prophets, we read of the time when Christ will come and the things that will happen then, as spoken of as in that day, in the language though, it was just simply one day. But really, the phrase introduces us to the beginning of the new world order which the Lord Jesus Christ is coming to establish. It will be the re-establishment of God's kingdom upon the earth, with Israel as the nucleus of that kingdom, in the geographical sense of being the centre of the Land. The place where Christ will reign over the 12 tribes regathered, presiding over the temple of the future age. So we should note particularly that the setting of the epilogue, is after the judgments of Yahweh have been administered, and of course, it speaks of a time as these verses unfold, when the Jewish nation will be in an entirely different frame of mind to what they are today, and what they have been in the days of Amos. When they are enlightened and when they are brought back to that Land, in an understanding of the purpose of their God, finally getting through to them and reaching them.

So a remarkable statement occurs here in this 11th verse: 'In that day, will I raise up the tabernacle of David that is fallen' (now I'm sure we're all familiar with these words in verse 11 right through to verse 15, but it's a rather astonishing statement, 'in that day will I raise up the tabernacle of David that is fallen', because in the days when Amos wrote those words, the tabernacle of David had not fallen; in fact, the tabernacle of David was flourishing in the south, so it becomes a very staggering statement. Of course, what it is really indicating to us is, that this promise here in verse 11 demands, that Yahweh would firstly bring down the throne of David, which at that time was not brought down, and so therefore, obviously verse 11, is not only to be taken as what God will do in the future, but it's defining a state that would develop before God would

intervene in human affairs. So He's sending His Son the second time, in other words, the kingdom of David as well as the kingdom of the north, the kingdom of Judah as well as the kingdom of the north, would have to be brought down, because you can't build up something that is fallen, when it hasn't fallen. So we've got here a prophecy of coming judgment upon Judah as well as upon the kingdom of the north! God would firstly have to bring down the throne of David before He could ever restore it once again.

Now it's a wonderful expression and it's very full of meaning, because the word here that is being rendered here as 'tabernacle', is not a word that relates to a house of worship, it is rendered from the Hebrew word 'cukkah' (5521) from which we get the word 'Succoth' and various other words as well, a word which literally means 'a hut or a booth', and it was used to describe the relatively flimsy dwellings that the Israelites erected to celebrate the Feast of Tabernacles. How magnificently, the prophet uses the expression here with really a doubled-barreled meaning. Because, first of all, the prophet sees at sometime in the future the greatness of David's kingdom being reduced to the equivalent of a very frail booth; instead of the power that was evident here in Judah, it would come down to a little bush dwelling, as we might say. But there is something else! there is a clear implication that in the days of Messiah's reign, the Feast of Tabernacles will be restored. It's going to be restored, now when you consider for example, in Leviticus chapter 23 and verse 40, there's an interesting passage there. Leviticus 23 verse 40, and notice what we find here, 'Ye shall take you on the first day the boughs of trees (this is the Feast of Tabernacles) and the boughs of thick trees, and willows of the brook; and ye shall rejoice before Yahweh your God seven days'. Now let's look at verse 43, 'That your generations may know that I made the children of Israel to dwell in booths or tabernacles, when I brought them up out of the land of Egypt'. Now what did the Feast of Tabernacles teach Israel? It taught them a full and total dependence upon their God, for His goodness, for His mercy, for His sustenance, for the revelation of His Word of truth, and it taught them all those things. So very beautifully, Amos is showing that these were the very qualities that the Jewish people, the people of Israel were failing to manifest during the times of Amos. So what he is saying in that phrase is, that God will raise up the tabernacle of David that is fallen, it will be a time when Israel will learn what they failed to learn in those days, the very qualities that were then missing in that nation.

So the words that follow in verses 11 and 12 become again, very, very important for us. 'In that day will I' (notice the personal pronoun all the way through) 'will I raise up the tabernacle of David that is fallen, close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old'. Now these are remarkable words, the words of verse 11 and the words of verse 12, 'That they may possess the remnant of Edom and of all the heathen, which are called by My name, saith Yahweh that doeth this'. Now we're familiar with the fact, that the words which follow there are taken up by James and quoted in Acts 15 and verses 15 to 17, where he quotes these words from Amos and he says that 'God will raise up the tabernacle of David that is fallen and close up the breaches thereof', but he does more than that, because if we look at those words carefully that James quotes there in Acts 15 verses 15 to 17, we'll see that James is not

only quoting from Amos because he adds the words in verse 16, 'after this I will return', and in that sense he is still quoting from scripture; so he quotes the words from Amos chapter 9 but then he adds to that, 'after this I will return'. Now you'll look in vain there in Amos and you'll find that Amos doesn't say that but that Jeremiah does! Now if we go back to Jeremiah 12 and verse 15, we'll find that what James is doing is linking together two very important quotations from Amos and from Jeremiah.

Now in Jeremiah chapter 12 and at verse 15 notice these words, and these are the words that are added to Amos by James in Acts chapter 15; Jeremiah says in that 15th verse, 'And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land'. It's a very interesting chapter to consider it in its context, but nevertheless, perhaps you might want to make a note of it and have a look at it a little bit later on. Another thing you'll notice about James' handling of those words in Amos are, that when he comes to the words 'the remnant of Edom', he quotes those as 'the residue of men', in other words, instead of in that case simply quoting the actual words of Amos, he quotes to us how they should be understood, and that's not an uncommon thing in New Testament writings. We know that the words 'Edom' and the word 'Adam' are very, very similar in the Hebrew, but James is indicating to us that the Edomites, the people of Edom, typified the Gentile powers. The Edomites were never ever at any time one of the Arab peoples as is sometimes understood; the Edomites were always a distinctive people and they were always known for one particular thing, and that was an unending perpetual relentless hatred for the Jewish people, and therefore, in that sense, they typify the lone and apparently never ending hostility between Jew and Gentile that has existed down through the ages. You're probably as well aware as I am, that in almost any country in the world even today, in what they call 'enlightened times', the actual idea of anti-Semitism is only just ever a little bit below the surface, and it never takes very much to stir it up whether it be in Germany or the United States or Australia or wherever it might be, it is there, that antipathy between Jew and Gentile. So James says that the time is coming when all men are going to understand the real power of the God of Israel and to acknowledge Him. So the kingdom of David which would become more and more unstable, and become more and more weak, would in due time collapse leaving God the responsibility to raise it up again, which He will do in the times of the Lord Jesus Christ, when He comes as Messiah to reign. Of course, the collapse of the kingdom will be effected by the Babylonians, when they would come against that kingdom in the south and tow it off and take it away! But God is going to restore it, as he says here, and he gives us a vision of the future.

It says, 'He will close up the breaches thereof', or as Rotherham renders it, 'wall up the breaches of them', and the terminology is very similar to that picture we have in Nehemiah when Nehemiah went back and rebuilt the walls of the city, and re-established the people in the city. But we are reading here, of the re-establishment not merely of a city, but the re-establishment of a nation and a people, that upon the basis of enlightenment and understanding, 'and I will raise up his ruins, says this verse here in Amos chapter 9 and verse 11. The word 'ruins' there indicates something that

has been demolished, and it needs to be borne in mind perhaps at this point, that every tribe that formed part of the northern kingdom, all of them were really part of David's kingdom, so it doesn't really matter whether we talk about the north or the south; as Ezekiel emphasizes in chapter 37 verses 21 and 22, 'the time will come when there will be no more two houses of Israel, but they shall be one nation, says Ezekiel, and there shall be one King over them all'. So that is the time for which we long and which we look toward in this present day.

God then adds there in that 11th verse, 'And I will build it as in the days of old', and that takes us back to the golden age of Israel as it is sometimes referred to; the golden age of the monarchy as it had existed under David and Solomon. God is saying, 'that will be restored', but we know that it will be restored in a far more glorious and complete sense, as some well known passages of scripture with which we are familiar tell us such as Psalm 72 and Isaiah 2 verses 2 to 4. We know that where it is restored there will be no doubt about the way in which that kingdom will be established. It will be established upon the basis of justice and truth and righteousness and holiness, and for the first time in human history, we will have a divine natured monarch ruling now over not only Israel, but over all the nations of the earth.

Verse 12 goes on to tell us that 'they may possess the remnant of Edom and of all the heathen which are called by My name, saith Yahweh that doeth this'. So we've already seen that in the New Testament James interprets those words, and it is probably apt at this point that we should have a look at those words in Acts chapter 15 and compare them to what we've just read in Amos and that quotation that it's linked with in Jeremiah and see the way in which James takes these two quotations and brings them together, and speaks about the future work of God. In verse 15, 'To this agree the words of the prophets; as it is written, After this (and you'll notice the pronouns are all kept) I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called'. Therefore, the reference to Edom in Amos is rendered in verse 17 the residue of men, that is, those who are left of men; but notice there the way in which we have that very, very wonderful aspect, that the first words that James uses there are the words, 'I will return', after this I will return, and that is Jeremiah, then comes Amos, 'and will build again the tabernacle of David which is fallen', and it's quite remarkable and very wonderful, the way in which the New Testament writers were inspired to take prophecies and words from differing sources and bring them all together to make one statement, and so here we have that wonderful thing that is set before us here, 'that they may possess the remnant of Edom' says Amos, 'that the residue of men' says James, 'which are called by My name', but more correctly as Rotherham renders it, 'they on whom My name hath been called'. A very, very interesting expression, 'THEY ON WHOM MY NAME HATH BEEN CALLED', now that's important, because the idea behind the phrase is not original to Amos! we believe it is a phrase that is quoted again and again in the New Testament, and it's quoted here by Amos from an earlier source. The source that it's quoted from is the book of Numbers chapter 6, which of course, is a section of the Word in relation to the blessing

of Israel, with which we are familiar.

In Numbers chapter 6 and verses 24, 25, 26 and 27, where the words occur, 'Yahweh bless thee and keep thee; Yahweh make His face shine upon thee, and be gracious unto thee. Yahweh lift up His countenance upon thee, and give thee peace'. (Tape turned) takes up and 'they shall put My name upon the children of Israel and I will bless them', and it is understood that when the priests came out from serving in the tabernacle and later on in the temple, that when they came out and they came to address the people, they came out and addressed these words upon the people, 'Yahweh bless thee and keep thee; Yahweh make His face shine upon thee, and be gracious unto thee. Yahweh lift up His countenance upon thee, and give thee peace'. The special instruction of God is, 'and they shall put My name upon the children of Israel and I will bless them'. But you see, the real meaning of that verse in Numbers 6 verse 27, is taken up by Amos; 'they on whom My name hath been called', God will bless those who understand the importance and significance of God's purpose as, of course, is revealed in His name and therefore, there will be a blessing to those; and the very beautiful and very inevitable implication in this is that the Gentiles who survive the judgments and are prepared to humbly submit to Christ's reign, will be brought into covenant relationship with the God of Israel. They will come into the covenant, they will be restored to God in that sense, and then will be fulfilled the words and the promise made unto Abraham in Genesis 12 and verse 3, 'in thee shall all families of the earth be blessed'. That is the time of Messiah's reign and Messiah's kingdom.

So here we find that verse 13 tells us in this book of Amos, 'Behold, the days come, saith Yahweh', and now there is comment made concerning the blessing of the earth as well as the people. The days come, or more literally, 'the days are coming' and the days are coming when the kingdom will be established, when there will be a glorious period established upon the earth, because God will have revealed Himself in judgment; and people today do not want to be concerned with God, do not want to know anything about His Word, they're not interested in His purpose but they will feel the full weight of divine judgment upon the nations that they serve, and will bring them finally and utterly to their senses. We find that Amos goes on to speak about the time when the Land itself will be blessed. 'Behold, the days come, saith Yahweh, that the plowman shall overtake the reaper', a wonderful time, an absolutely incredible thing to come to grips with, but we believe it to be true, because we believe the bible. You know, one commentator who is regarded as being very respectable, has described this phrase, 'that the plowman shall overtake the reaper' as being (and I quote his words) 'a rather fanciful hyperbole', and a hyperbole, of course, is a deliberate exaggeration, but notice also his usage of the word 'fanciful' because the word 'fanciful' is a word which means not based on fact, dubious or imaginary. So in other words, we are shown the danger here of what can come upon us, if we read and consult those things that do not measure up to the teaching in the Word of God. It is necessary to compare what we read with the Word of God, to make the Word of God the standard, and so therefore, how important it is to realize that here is someone who could quite easily talk us out of completely believing what the Word of God says, that the time will come that the plowman shall overtake the

reaper'. This man says a 'fanciful hyperbole', an exaggerated statement not based on fact, something that is dubious and the product of someone's imagination. Now you see, either 'thus it is written' or 'it's not written' and so therefore, we must understand what is there in the Word of God, is there for our learning, as Paul say, for our learning and our admonition! and we need to encourage one another to grasp that understanding and to see those things as God would have us see them.

Such conditions which are so absolutely incredible, I know they are beyond belief to the natural mind of man; the mind of the flesh can't accept that! In Israel, the harvest would be coming to its peak by April or May, but this language mentions no such specific time periods at all, rather the impression is given that the harvest during the kingdom age, will be virtually continuous as long as there is a need for food. So the Jerusalem bible renders this verse, 'harvest will follow directly after plowing', and that is a fulfillment of what is promised. In Leviticus 26 and verse 5, God promised that! So it's not just Amos being fanciful at all, it's factual! it's what is going to happen; there's going to come such a blessing upon the earth. The old idea of planting in October, sowing in November and reaping in April-May, with the vintage crops coming in August-September, that will be in the past! that will no longer be valid during the kingdom age. Everything will be so different and above all else, the Israelites will see the hand of their God, not only upon the people, but upon the Land. What a glorious time, when people actually understand the truth, when both Jew and Gentile actually know how to worship God. What disposition they must have, the way in which they must humbly submit to that God, and receive as a result, the blessings that will flow forth from Him. It's really quite incredible language, and it's telling us that the final act of the agricultural cycle will begin a new cycle to commence straight away, it shows the wonderful blessing of God, not only upon the people but upon the Land itself.

Then the language goes on with equal beauty to say, 'The mountains shall drop sweet wine', and really when you come to look at those words, the Jerusalem bible renders it, 'when the mountains will run with new wine'. Now you can't literally envisage that, the mountains running with new wine, but you get a picture in your mind, of what I believe, Amos says here: of all the hills around Judea, and right through the Land of promise, where all those 12 tribes are going to receive that Land promised from the Euphrates to the Nile, with the Holy Oblation in the middle of the Land and the temple, and all that land flourishing as it's never flourished before, and having in our minds a picture of the mountains and the hills, I believe, that's what Amos has in mind in that language, is a picture of all the hills being tiered, as they still do in many parts of the land today, and as they used to do in days of old, to take advantage of that type of terrain. They would tier them all in that way, and so in effect, you've got a picture of vines flowing from the tops of mountains right down to the valleys below. A picture of an incredible, breath-taking beauty, then he adds finally in that verse, 'and all the hills shall melt' (4127), but he doesn't mean that at all! It's better rendered 'and all the hills shall flow with it' as if there's a glorious picture of a restored land with nothing amiss in that land. Of course, as with the natural so with the spiritual, the natural is a type of what the spiritual situation will be in that time.

So the prophet says, 'I will bring again the captivity of my people Israel', and let us remember that these wonderful words concerning the restoration of Israel, are also related to our own hope for the future. The vision of the glory that we should have ever before us, day by day, a vision that should never leave us, a vision of the return of the Lord Jesus Christ and the events that are going to take place at that time. How He and He alone will bring about this glorious restoration, not only of the Land but also of the people. The way in which those promises that we read day by day, in our daily readings, through Moses and the prophets and the words of the Lord Jesus Christ and the apostles, how they're going to come to glorious fulfillment and how that will bring about a change of heart within the people of Israel. How that instead of saying as they believe at this present time, that they are back in that land and they are established there and they've been able to resist all the endeavours of their enemies to dislodge them and to take them away. How that they today are so confident that they've done it themselves, they've done it through the strength of their own hands. How a remarkable change will come upon them when they see the tabernacle of David that is fallen, raised up again and raised up by no lesser One than the Son of God. It is absolutely tremendous to think of those things! And we know that they are very, very true, we know that they're very, very literal and we know that they're going to come to pass.

So verse 14 goes on to tell us, painting this glorious vision of the future, 'that they shall build the waste cities and inhabit them', what a wonderful time that is foretelling for the future. Imagine the area that will become the 12 cantonments, the tribes re-settled there and the wonderful things that are going to happen. An astonishing series of events are described in these verses, 'and they shall plant vineyards and drink the wine thereof', and there is in these final words, if you go through them at some time, from verse 11 right through to verse 15, there is constant reference to the terms of the covenant as set forth in Leviticus 26 and in Deuteronomy 28 and 29 and so on. It's showing really that God keeps covenant, that God will remember the promises that He has made. So verse 14 goes on to say, 'that they shall also make gardens, and eat the fruit of them', and there is a picture of rural contentment and well-being in the kingdom age. What a vast change is to come over the people of Israel and their land. Remember the words of Micah 4 and verse 4, 'They shall sit every man under his vine and under his fig tree, and none shall make them afraid', and one of the most important things there is not just simply that they will sit under their vine and their fig tree, but those last words which are so important, **AND NONE SHALL MAKE THEM AFRAID**, because the evil shall be rooted out of the world in that day, because their Messiah will reign as King supreme, because He will rule in righteousness and holiness and judgment; when truth will flourish throughout the all the earth, when today it is very difficult to find truth in the earth at all.

So in verse 15, God says in most appropriate words, better than we could find to end the book of Amos probably, 'I will plant them upon their land'. We say appropriate because we believe it is fitting that the final words of the prophecy of Amos should make reference to the covenant that God made with a great king, David. And if you make a

note of 2 Samuel 7 verse 10, you will read there, that in the making of the covenant with David, God said to him, that the time would come when He would restore Israel to that land and when, says God, 'I will plant them in that land that they shall move no more', and that is what is being referred to here by Amos, 'I will plant them upon their land', and so God will do that! and Amos is quoting here, I believe, from 2 Samuel 7 verse 10, to remind us that God will fulfil the promises; and to add to that we also have words which appear in effect, in that same passage in 2 Samuel 7. When Amos adds 'they shall no more be pulled up out of their land', and so there is the time which looks forward to the future, there is the wonder of the age to come. So God says in that final verse, 'I will plant them upon their land, they shall no more be pulled up out of their land, which I have given them, saith Yahweh thy God'. So here we have the very last word which is that Yahweh will do it, it is the God of Israel that will do it, and so for those who would listen to the prophecy of Amos, for those who would listen to his ministrations to the people, God leaves them at the end of that book, from verses 11 to 15, with a glorious vision of what the future holds!

But you know, b&s, as we've thought about those things this morning, it is very, very opportune and very appropriate that as we conclude our thoughts this morning, we should ask ourselves this question, we are looking at a glorious day in the future; we're looking at a wonderful vision of what the future holds, when the Lord Jesus Christ is returned and re-established God's in the earth, here's the question. 'Of those Jews to whom Amos went to minister God's truth, how many of them will be there to see that?' That's the question, how many of them will be there to see that? The fact is, as the book reveals to us, even in those last words as they are recorded as uttering, in verse 10 of that chapter, they didn't want to know about it! They didn't want to know about their obligations or their responsibilities to their God; those Jews, those people of Israel to whom Amos was sent, the ones with whom he pleaded, where will they be in that day? were will they stand?

So, b&s, we too have now heard something of the message of the prophet Amos, the question is, will we be moved by it? will we remove from our lives all those things, including perhaps an element of indifference to God's Word, whatever it might be, and strive to humbly and submissively walk before Him as He would have us do. As Amos has done in the course of this week, he's constantly begged us to do, and the answer to those questions, will determine whether in that great day of Messiah's glory, we will be found standing side by side with faithful Amos? The whole question rests with us because in this book of Amos, Yahweh has stressed the theme of Amos's ministry, SEEK YAHWEH AND LIVE! Therefore, whether or not we respond to the moving invitation that is set forth in that book, is a matter which rests entirely in the hands of everyone of us!