

Sermon Notes

Christ for the World Today

Amos 9: 11-15

August 27, 2006

A. Introduction

1. what do you look forward to in a storm?
2. of what has the book of Amos been full?

B. The Raising Up of the King Amos 9: 11-12

1. David's kingdom:
 - a. what had it been like?
 - b. what was it like now?
2. who is the 'David' that is being spoken about here (Matthew 20:30-31, 22:42, Acts 2:36)?
3. who now become part of this kingdom?
 - a.
 - b.
4. How does James apply Amos' words in Acts 15:14-18?
5. What tells us we can rely upon James' words (cf Galatians 1:19)?

6. what groups need the Messiah ('the Christ') today?

7. Messiah is the 'Prince of Peace' – what has He accomplished as this (Romans 5: 10, Ephesians 2:16, 2 Corinthians 1:20)?

C. The Richness of Blessing Amos 9:13-15

1. express in your own words the message of these verse ...
2. what was one purpose that Jesus the Christ say that he had (John 10:10)?
3. Romans 11:26-27, what do we await yet to see?

D. The Revival of God's People

1. what was the land of Canaan like when the children of Israel came into it under Joshua?
2. what did it become because of Israel's disobedience?
3. what spiritual promise do you see in these words?
4. Psalm 77:11 – what should we stop and remember? ... why?

A. Introduction

1. I am sure that most, if not all, of us have had this experience:
 - a. perhaps it is as campers or hikers
 - b. or as boating enthusiasts, whether canoe, sail or motor
 - c. that the weather has been socked in
 - d. maybe for days
 - e. with showers, and rain, and drizzle, and even storms
 - f. and you keep looking at the sky for some relief
 - g. then, when least expected, the sun will suddenly break through a rift in the clouds
 - h. so that a surge of joy fills your heart

2. this is what happens in the book of Amos this morning:
 - a. we have been looking at this book for some months
 - b. with Amos announcing judgement after judgement
 - c. a gloomy series of doom pronounced on both the nations of Judah and Israel and well as the Gentiles
 - d. noting often how that same punishment was deserved by nations and by men and women today
 - e. an unrelieved gloom
 - f. so that from time to time
 - (A) we spoke on other topics as at our communion services
 - (B) and also had the blessing of Carlos preaching
 - (C) as a means
 - g. but when we come to these last five verses of the book
 - h. the sun shines through!
 - i. for here we have a message of hope and promise and blessing; a message of the restoration of God's salvation

B. The Raising Up of the King Amos 9:11-12

1. "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name," declares the LORD, who will do these things.' (NIV)

2. and, with that name David
 - a. David that great king

- (A) who was a Messiah of God, God's anointed King
 - (B) under whose reign the kingdom was extended
 - (C) so that, with the tributary states included, it spread from the river of Egypt in the south to the Tigris in the north and from the great sea on the west to the desert on the east, even as had been promised to Abraham
 - (D) a golden age, continued into Solomon's reign
 - b. with the name of David comes the first rift in the clouds
 - (A) for all of Israel's, the Northern Kingdom's, troubles
 - (B) could be traced back to their rebellion under Jeroboam I against the house of David, against David's grandson
 - (C) and though efforts had been made to reunite the two kingdoms – through war, through marriage
 - (D) these had failed, for this was not God's will
 - (E) but with the reminder of that golden age, in God's words to Amos, the sun peeps through
 - c. but now David's house is a poor reflection of its former self
 - (A) it is called a 'tabernacle,' a 'booth' (Succoth), a 'tent'
 - (B) a temporary shelter as would be set up by a soldier in the field or battle, or by a shepherd in some distant pastureland, or by a traveller on his way
 - (C) made out of boughs and twigs and vines
 - (D) but this, says God, is going to be restored
 - (1) God will repair the broken places, the breaches
 - (2) God will restore its tattered ruins
 - (3) God will build it the way it used to be
 - (E) a ray of light, a glimmer of hope!
3. but God is not speaking here of the throne of Uzziah
- a. who was the current king of David's descendants
 - b. nor of the kings that followed on that throne
 - c. nor even of a return of David himself
 - d. though each was a 'Messiah', an anointed king of Judah
 - e. but of the Messiah, the Anointed One of God to come
 - f. the word for 'fallen' in the Hebrew is 'naphleth'
 - (A) the ancient Jewish rabbis gave 'Bar-Naphli,' the Son of the fallen, as one of the titles of Messiah
 - (B) so these rabbis recognized that this passage in Amos was speaking of the Messiah – the Christ – of God
 - g. so Messiah is known by the name of 'David' His ancestor as well as by the term 'Son of David'
 - (A) *'And behold, two blind men sitting by the road, hearing that Jesus was passing by, cried out, saying, "Lord, have mercy on us, Son of David!" And the multitude sternly told them to be quiet; but they cried out all the more, saying, "Lord, have mercy on us, Son of David!"' (Matthew 20:30-31)*

NAS)

(B) Jesus enquired of the religious rulers 'saying, "What do you think about the Christ, whose son is He?" They said to Him, "The son of David."' (Matthew 22:42 NAS)

h. the ray of hope for Israel and their time is the same ray of hope for our world and our time: it is Jesus of Nazareth, even as Peter said, 'Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ — this Jesus whom you crucified.' (Acts 2:36 NAS)

4. then we come to these words, '... so that they may possess the remnant of Edom and all the nations that bear my name ...'

a. which immediately raises the question, 'who is the "they"?'

(A) well, it is not the sinful kingdom-nation of Israel that we find in verses 8a and 10, because they are all going to be destroyed from the face of the earth, they are all going to die by the sword

(B) so we are left with the remnant of that nation in verses 8b-9 that God is going to preserve from the nations

(C) a remnant who are the true people of God like the 7,000 in Elijah's time who had been kept by God

b. and in what sense is this remnant going to possess Edom?

(A) well, it was somewhat fulfilled in historical times, which is how the family Herod, descendant of an Edomite, came to be kings in the New Testament times

(B) but, there is more to it than that; there is a spiritual meaning to these words

(C) for Edom was a particularly nasty enemy to Israel and so represented all hostile Gentiles; 'the nations' next mentioned in this verse who are also included

(D) remember God tells Messiah 'Ask of Me, and I will surely give the nations as Thine inheritance, And the very ends of the earth as Thy possession.' (Psalms 2:8 NAS)

(E) so that this possession by the remnant is as a part of Messiah's possession of the nations ('the heathen'); it is when the heathen people enter to become a part of God's people, a people of the Lord and of His Christ

(F) who now, as we read, bear a new name, God's name

5. and, if we find this interpretation hard to perceive in the words as we read them in the Old Testament, then the Holy Spirit has made it easier for us by giving us the New Testament

a. for we read His inspired interpretation and application of these verses in Amos in James' words in Acts 15:14-18: 'Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: "'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; So that the rest of mankind may seek the LORD, Even all the Gentiles who are called by My name,' Says the LORD who does all these things.'" Known to God from eternity are all His works.' (NKJV)

b. and I know that I can take this as inspired and true,

(A) because James was an apostle (see Galatians 1:19)

- (B) Peter and Paul, apostles respectively to the Jews and the Gentiles, were both there and neither questioned it
- (C) and Luke, the inspired writer of the Acts reported it
- (D) as well as for other reasons

6. so the Lord Jesus Christ is for the world today!

- a. that world needing Christ includes both Jew and Gentile
- b. Jesus Christ, and the peace He gives; reconciliation

(A) by the cross between God and man, ‘For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.’ (Romans 5:10 NAS)

(B) as well as between Jew and Gentile – even the most hostile such as Edom – ‘and might reconcile them both {that is, Jew and Gentile} in one body to God through the cross, by it having put to death the enmity.’ (Ephesians 2:16 NAS)

- c. and those who are in Jesus Christ – ‘For as many as may be the promises of God, in Him they are yes; wherefore also by Him is our Amen to the glory of God through us.’ (2 Corinthians 1:20 NAS) – can look forward to ...

C. The Richness of the Blessing Amos 9:13–15

1. “‘The days are coming,” declares the LORD, “when the reaper will be overtaken by the ploughman and the planter by the one treading grapes. New wine will drip from the mountains and flow from all the hills. I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit. I will plant Israel in their own land, never again to be uprooted from the land I have given them,” says the LORD your God.’ (NIV)

2. if the book of Amos to chapter 9 verse 10

- a. forms one of unrelieved gloom
- b. of judgement after judgement
- c. then what a picture of blessing is to be found here!
- d. the ploughman in the fall will have to wait for the harvester who should have finished in the late spring
- e. the one treading grapes – a summer job – will be still at it when the one following the ploughman is sowing seed

3. so Jesus meant it when He said, ‘I am come that they might have life, and that they might have *it* more abundantly.’ (John 10:10b)

4. and God will bring back His people to dwell in their land

- a. now some would refer this promise to the return of some of Israel along with Judah at the end of the Babylonian captivity – but this ignores the promise given here that they should never be uprooted again from the land
- b. and others interpret this as being fulfilled in the church, but that fails to acknowledge the direct, literal meaning

- c. and some see this as fulfilled in the birth of the Jewish state in 1948, but the secular, unbelieving character of that state, that as a people they are still in bondage to sin, that they have not met, as a nation, the conditions laid out by God in Deuteronomy 30:1-6 for that return, and that the blessings described here have not been realized
- d. but, all these things are initial fulfilments, are proofs, that God will indeed carry out this promise perfectly, that he will restore His people; which is why Paul could say with such confidence, 'and thus all Israel will be saved; just as it is written, "the Deliverer will come from Zion, He will remove ungodliness from Jacob." "And this is my covenant with them, when I take away their sins."' (Romans 11:26-27 NAS)

D. The Revival of God's People

1. let me quote some excerpts from Spurgeon's comments in a sermon he preached on this passage ^{-(2)}}.

- a. the nature of God's promises
 - (A) 'God's promises are not exhausted when they are fulfilled, for when once performed, they stand just as good as they did before, and we may await a second accomplishment of them.
 - (B) 'Man's promises even at the best, are like a cistern which holds but a temporary supply
 - (C) 'but God's promises are like a fountain, never emptied, ever overflowing, so that you may draw from them the whole of that which they apparently contain, and they shall be whole as ever'
- b. 'God's promises may have both literal and spiritual meaning
 - (A) 'originally the land of Canaan was very fertile'
 - (B) {even without} 'tillage, so fruitful, that the bees who sucked the sweetness from the wild flowers, produced such masses of honey that the very woods were sometimes flooded with it'
 - (C) {and, when farmed, it} 'became exceedingly fat and fertile, yielding so much corn, that they could export through the Phoenicians {Tyre} both corn, and wine, and oil'
 - (D) {but, in the course of God's punishment upon this people, and their captivities and exile, the land became barren; even today, with all the benefits of modern science and irrigation, though it produces well for the returned Israelis, it is not the same as it once was}
 - (E) 'but ... this promise will doubtless be carried out, and every word of it verified, the hill-tops bear the vine, the land ... flow with wine
 - (F) 'yet, I take it, this is more fully a spiritual than a temporal promise ... a promise of surprising ingathering ... a most abundant ingathering of souls'
- c. this is the meaning that James in the book of Acts took: that with the salvation of the Gentiles, God had begun the ingathering of souls from every nation under heaven to the making up of His congregation, His called ones, His church
- d. and we should expect that God will continue this work even today if we, His church, yield ourselves to His Holy Spirit to tell the good news of the gospel to others

2. A moment to remember

- a. the writer of the Psalms has said, I shall remember the deeds of the LORD; Surely I will remember Thy wonders of old." (Psalms 77:11 NAS)
- b. so I want each of us who know the Lord Jesus as their own personal Saviour, to take a moment to remember the days following that decision to accept

Him as Saviour

- c. when we first experienced
 - (A) the relief from the burden of the guilt of our sin
 - (B) the knowledge of our forgiven sin and home in heaven
 - (C) the peace of having God as our heavenly Father
 - (D) the joy of the assurance of God's loving us individually
- d. that we could hardly keep silent about it
 - (A) in our enthusiasm
 - (B) telling friends, relatives, school-mates, work-mates
- e. but, as time has passed
 - (A) the first flush of exuberance passed
 - (B) and, while becoming perhaps more knowledgeable in the truths of our faith,
 - (C) we also became less active in expressing our faith

3. So my hope and prayer as we study God's word is

- a. like that sudden burst of sunlight that breaks through the storm-clouded sky and rejoices the heart
- b. like this word of hope which shines at the end of Amos' prophecies of unrelieved gloom
- c. God, the Holy Spirit, will bring to my heart and to your heart this morning a revival of that desire to share with all those around us the peace, the joy, the salvation from sin that is to be found in our Saviour, Jesus Christ

E. Conclusion

- I. now, as is usually the case, once more I have failed to come anywhere near exhausting the prophetic truth and message of this passage of Scripture; but to take just one kernel and leave it with you, let this be our prayer be today, 'Lord, send a revival, and let it begin in me' as we join together in our closing hymn, 'Christ for the World We Sing'

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Further sermons and illustrations may be found at the web-site, www.holwick.com. Materials in this sermon from Rev. David Holwick's database are identified by “Kerux” followed by a sermon or illustration number.

2. 'A Revival Sermon,' Exeter Hall, January 29, 1860