

Kings and Prophets 15-03-27b

We resume our study of the book of Amos and we'll conclude it in this session. We've seen God constantly identify himself by name. And if you look at those, you can see that initially he reminds his people of his covenant name, his personal name, that is the exclusive privilege of the children of Jacob, the nation of Israel.

And because of their insistent, consistent apathy, indifference, and outright disobedience and rebellion and entering into idolatry and self-seeking, self-gratification, God moves back, steps back and says, well, if you're going to talk to me, you can use the same name the rest of the nations use. Don't think of me anymore as the God who delivered you from bondage in Egypt. I'm the creator God.

And if you want to come to me, you're going to have to seek me just like the rest. You can't claim covenant privilege right now because the wrath of God has descended. Their iniquities have separated between them and their God, and their sins have hidden his face from them.

This is his final appeal. And even in prosperity, they are not turning. So he reminds them of that.

And there is this refrain. He says, look at the discipline that I put on you, and yet you did not return to me, says the Lord. I did more.

You didn't return to me. Those five refrains. And he says, therefore, prepare to meet your God, O Israel, which is a pretty sobering warning.

And so then we've seen, beginning in verse 4 of chapter 5, seek me and live. In verse 6, seek the Lord and live. In verse 14, seek good and not evil that you may live.

How do you seek God so that you may live? Well, seek good. You've got to quit seeking evil. You've got to turn away from one thing and turn toward another.

You can't do both. No man can serve two masters. If you're going to seek good, you've got to stop seeking evil.

And many times, this is the source of failure in our lives. When we're trying to change, we're trying to do something different, we're trying to be better than we are, we're trying to respond to the exhortation and the warning to mend our ways and to seek righteousness. We begin to seek righteousness, but we don't cut off the evil.

We don't turn from those associations and those habitual practices that are ensnaring and entangling us and dragging us down. The sin that doth so easily beset us and the weight that keeps us from running the good race and fighting the good fight, we've got to lay that aside. Lay aside every weight and the sin that so easily entangles us, then run the race.

There is a laying aside first. So if we, let's say that we say, you know, I'm doing well in some areas of my life, and this is usually the case. We let ourselves off the hook because we say, well, look at this area of my life where I'm doing so well.

I never miss Bible class. I'm having devotions every day and so on, but there's other areas where we're really falling down. We have areas in relationship, we have areas in faithfulness or in obedience where we're really just stumbling and falling on our face time after time after time.

And we've almost given up and we say, well, that's just going to be the way it is. I'm never going to be able to do any better. No.

Don't think that way. Do you want to be northern Israel? Do you want God to finally drop the hammer in judgment? Do you want Him to become God Sabaoth instead of the Lord God of your fathers, the Lord and Father of our Lord Jesus Christ? Do you want to lose that personal relationship status? No. So we've got to do better.

There is a way, and it's here in Scripture. And instead of giving up and saying, well, it's just my besetting sin, I've tried and tried, I always fail, well, try something different. Try something out of the Word of God.

What does the Word of God say for a habitual sin, for a practice that we have a hard time getting disentangled from? Well, before you try to do better in righteousness, cut off the hand that offends. Cut off the foot that is causing you to stumble. God will grow you a new hand and grow you a new foot.

He can take care of that withered limb, that deficient part of our physical life, but we've got to be willing to abandon these practices. Do you seriously think anybody in northern Israel is going to get somewhere worshipping the Lord God of their fathers so long as they continue to practice idolatry, so long as they continue to call on their gods, Chayun and so on, Sikuth, the star of your gods which you made for yourselves in chapter 5, verse 26? That's got to end. That's got to go.

And we can pretty easily, if we take a hard look, we know the things that corrupt our thought life. We know the things that constantly drag us. Sometimes it's an association or a friendship.

We spend time with people that drag our thoughts into the dust and into the dirt, that drag us into gossip and drag us into subjectivity, drag us into preoccupation with people and constantly corrode and corrupt and take away our joy and our peace that lead us away. Blessed is the man that walks not in the counsel of the ungodly. Well, how did he manage that? He quit hanging around with the ungodly.

He quit standing in the way of sinners and he quit sitting in the seat of the scornful. It's gratifying to sit in a seat and scorn and judge others and look down our nose and find fault with them. All of the time that you're preoccupied finding fault with others, guess what? You're not

finding fault with yourself.

And most of us have fault that we need to be finding with ourselves, get the beam out of our own eye. And then if there's any moat cleaning that needs to be done, but we don't want to do that. God is telling his people here, the nation of Israel, the Northern Kingdom, the same thing.

Look, you have got to hate evil and love good. Hate is a policy. This isn't an emotional attitude.

It's a policy. If you hate it, you eschew it. You separate from it.

You get away from it. You push it out. You reject it.

Well, if you seriously want to prosper, if you seriously want to respond to these admonitions, spend a little time in self-analysis. Say, you know what? This particular program I watch on television, this particular person I end up conversing with at work or in some other context, every time I come away from that contact, I find myself the worse off. I'm not thinking about my relationship with God.

I'm not appreciating the Lord Jesus Christ. I'm not cycling the word of God through my soul. I'm worldly.

I'm earthly. I'm judgmental. I'm bitter.

I'm vindictive. It brings out all the worst in me. Well, it's no great insight that that would be a good thing to cut out, to cut off.

Hate, evil, love, make it a policy to associate with and cultivate and spend time with, good. Sometimes it can be reading the news. I will tell you personally, I had to stop spending so much time watching the news because it just made my blood boil.

And I thought, I'm not changing anything. I'm not doing any good by getting all heated up over my quote-unquote righteous indignation at everything that's going wrong in the country. And, you know, look at this guy that did this thing out and anymore, somebody will bring a story to me and say, did you hear what this, you know, this nanny stole a child and ran off into this far off place? And here's this person that did this kind of off the wall crime.

And I think, you know, I have no interest in it. It's an outlier. It's, I mean, you can spend all day.

There's shows that do nothing but pick out these oddball crimes and these strange, you know, here's somebody that went off and took a family hostage and did all these heinous things. It does me no good to get preoccupied with that. It's not even a good illustration and example of scriptures are replete with examples of that.

I don't need to spend my time thinking about that and wondering about it and trying to parse the motives and how could somebody get that way? I don't know and I don't care. I have disinvested myself from that. It drags me in directions I don't want to go.

I don't care about these oddball weird people. And you know what happens? People wind up looking at this one tenth of one hundredth of one percent of the population and their oddball actions and they get paranoid and they start being suspicious of their neighbors and looking up and down the street and saying, well, I wonder if that guy there is like guy I saw on television that was a predator and this and the other and that people are afraid to go out of their homes. Here's an interesting thing.

I saw an article this past week someplace I wish I could remember where, but they were talking about the fact that they did a survey back in the 60s, I think, and they talked about how commonplace it was for people to walk and to go out to let their children go out and play. I think this specifically had to do with letting their children run loose, unsupervised. And it was a commonplace, certainly in the 1950s and well into the 1960s and into the early 1970s.

And they did surveys in these neighborhoods. They said, you know, how often do you let your children go unsupervised? And they said, oh, you know, all the time. How many unsupervised hours of play do your children engage in? And there was some amount.

They went back to these very same neighborhoods and asked the very same questions. Nobody lets their children play in the neighborhood. Nobody lets them go out unsupervised.

Everybody keeps them indoors and keeps them, you know, better to be on the computer and safe than out. But the interesting thing is, statistically, there's no difference in the level of crime in these communities. There is no more kidnapping.

There's no more child assault. There's no more rape or pillage or plunder. The crime rate is just the same.

In fact, in some cases, it is less now than it was back in those days. But people have become so paranoid about their children. They don't want to let them out of their sight.

And their children are stunted because they don't learn any self-reliance. They don't learn to play and entertain themselves. My parents used to say, get out of the house.

You boys go out and play. Go, you know, you don't wrestle in the house. Go outside.

Go up in the woods. Go do something. And this is a healthy thing.

You learn to kind of organize your own life. Well, people are so closeted and cloistered and afraid now. And there's no basis for the fear.

And this was an article about fearfulness. How much more fearful people are now? Well, I'll tell you one of the reasons for it is they watch too much TV. And you dig up these oddball crimes.

One guy in Utah someplace did this heinous, goofy thing. Well, everybody says, oh my gosh, that could happen here. Hold my child closer to my breast here.

Don't let him out of my sight. Well, the world is actually no more dangerous now than it was then. We're just more fearful.

Well, don't be fearful. Put your faith in God and don't expose yourself to things that engender fear. God hasn't given us a spirit of fear.

He's given us power and love and a sound mind, sobriety. So have common sense. Certainly, I don't say go play in the street to my children, but I don't hug them so close that they can't develop any strength either.

And, you know, even statistically speaking, it's so remote that anything is going to happen. My parents used to let us run loose. We were all over the neighborhood.

And people didn't have to lock their doors. And, you know, the break-in rates, believe it or not, are actually down from what they used to be. The house break-ins, you know why? Cybercrime is so much more lucrative and easy.

You don't have to go out and risk getting bit by a dog or shot by some Texan with a gun. Sit around in your computer and send off spam emails and hack your way into people's accounts and do identity theft. Most crime now is online.

And house break-ins are way down from what they were back when nobody locked their doors. So I say all that to say this. Seek good and not evil.

This is right in the heart of the message. God says, look, seek me and live. Seek good and not evil.

Why are you seeking out the evil? Why are you obsessing on it, being involved in it, becoming a part of it? Establish justice in the gate. It may be that the Lord God of hosts will be gracious to the remnant. And he's talking to the remnant of the house of Jacob.

Notice the they up there that hate the one who rebukes in the gate and they abhor the one who speaks up rightly in verse 9 and 10. Remember that? There's no hope for the they. Right off the they.

They're not going to change. Give it up. Don't sweat over them.

Don't try to think that you're going to convince them with arguments and petitions and neighborhood campaigns and signs in your yard. Forget about them. They abhor those who speak the truth.

We have to hate evil and love good. We have to pursue righteousness and from that justice and proclaim the word of God so that others who have that mind and have that potential will likewise seek righteousness, seek justice. That's the only thing that will turn.

That's why the Lord God of hosts in verse 16 says this, there's going to be wailing in the streets.

You might as just well prepare for it. They're going to say in the highways, alas, alas, I will send you verse 27 into captivity beyond Damascus.

Chapter 6, woe to you who are at ease, where? In Zion. You say, well, that northern kingdom, they've really gone over the hill. God's going to discipline them.

He says you that are at ease in Zion. If you're at ease, you better watch out. And you in the mount of Samaria, you're up high.

You think you've got fortresses. They have to attack uphill. We'll be okay.

We've got a fortress here. Notable persons in the chief nation to whom the house of Israel comes. Go over to Kalneh and see and go to Hamath.

Go down to Gath of the Philistines. Are you better than these kingdoms? They had better armies, better fortifications. When God decides that he is going to bring you down, how high your mountain is, how strong your fortress is, is meaningless.

Woe to you who put off, far off, verse 3 of chapter 6, the day of doom, who caused the seed of violence to come near, who lie on beds of ivory, stretch out on your couches, eat lambs from the flock. Eating lambs from the flock. This calls up a whole host of images.

Amos, remember, is in the shepherding business. The lambs that are supposed to be going and being sacrificed to God, these people are taking the choice lambs of the flock and consuming it themselves. That which belongs to God, they are eating themselves.

You remember when David is pictured as taking the poor man's lamb and sacrificing it for the appetite of a stranger. They take calves from the midst of the stall, who sing idly to the sound of stringed instruments. This is sobering.

Spend too much time on your music and your playlists and your phone and not enough time. You know, I think it's a wonderful thing. We can get that Bible that's acted out on your phone.

I looped through Amos three times today just thinking about this class and having done my preparation. I wanted to just hear Amos deliver his prophecy. And so I had that, what's that thing called, that Bible? Yeah, Word of Promise.

And it's a great thing because the prophet will speak and then it blends into the voice of God. And then the prophet speaks, it blends back into the voice of God. And thus says the Lord.

And you hear the voice that represents God speaking. And you just loop through it, just listen to it. Just let God talk in his own word and his own voice.

It's powerful. There is nothing like God's word just proclaimed. It's got power.

Listen to it instead of listening to, you know, some guy sing for the umpteenth time. Those who

sing idly to the sound of stringed instruments. Ever drive down the road and you're just humming along to the radio? And I think, you know what? I ought to shut that thing off.

There's no song they're playing that I haven't heard a million times. Patty and I were talking the other day because some song came on. It was, you know, Sister Golden Hair or something.

You think, why is it I know the words to so many of these songs compared to my scripture memory? It's a rebuke. I dare to say, if I sat down and wrote out the words to all of the popular songs that I know, going back to the songs of the 40s and the 50s, I can tell you all the words to an infinitude of Tommy Dorsey songs that were sung by the Pied Pipers and Joe Stafford and Rosemary Clooney and Doris Day and all the big, those big band songs, you know, September Song and Mood Indigo and all these others. I mean, going all the way back.

And then through the 50s and through the 60s, I'll bet you I can write down so many lyrics, I could fill up a Big Chief pad and most of another one. Then I think, well, if I went back and really got into my memorized scriptures, now I can get a few pages. I mean, I've had this thought before.

That's why we've got our scripture cards. But I'll bet you I could outweigh them. You put them on a seesaw, I bet my popular song lyrics just crush, crush my scripture memory.

Sing idly to the sound of stringed instruments. If you don't think it's a rebuke to what's stored in our brains, invent for yourselves musical instruments like David. This is interesting.

David apparently innovated on harp designs. That's what I get from this scripture. David made a new kind of guitar.

Maybe he invented a 12-string instead of a 6-string. Maybe he found a new way to make the sound chamber. Drink wine from bowls and anoint yourselves with the best ointments.

We smell better than any generation in the history of mankind. Look in your shower stall. Last time I built a shower, I had to make two grottos to store all the products.

We smell great. We anoint ourselves with the best ointments, but are not grieved for the affliction of Joseph. Therefore, they shall now go captive as the first of the captives, and those who recline at banquets shall be removed.

What kind of banquet do we want to recline at? Do you want to sit at the banquet table of the Lord Jesus in the Millennial Kingdom when he girds himself and serves up manna, the hidden manna? You want to be qualified for that? Or do we want to continue to get distracted and deflected and soak up our time and our opportunities in the banquets of this world? Nobody has feasted. You talk about a table set before you in the presence of your enemies versus the table that is set before us by our enemies. Which table are we sitting at day by day? Man, that Internet is a sinkhole for time.

Television, sinkhole for time. There's two tables you can sit at. Do you want to sit at the... You think this stuff is old? You think this is, you know, 2,600 years ago? Au contraire, mon frere.

This is today. What banquet table are we sitting at? Now, look, entertainment in its place is great. David played his harp, and I don't think he only played psalms.

I think he probably had a couple of, you know, country songs about the sheep and the fields and the stars at night. You know, he probably regaled himself with some folk tunes. But where was the emphasis? Where was the priority? Where was the balance point? We have to be so careful to not excuse ourselves that, well, everybody needs a break, and, well, yes, we do.

But there is a, you know, where's the balance point? And this, you know, there's a lot of us that like stringed instruments, a lot of us. But, you know, what do we do? What do we think about? And thankfully, it's easy to rejoice. God invented music, and it's a wonderful thing when you hear a tune.

I made a Pandora channel for when I need something to drown out background noises and I'm trying to concentrate. And there's so many great piano solos and guitar instrumentals, and it's a hymn tune. It's a song of praise.

And when it comes on, and you think about the words, and because nobody's singing, and you're pulling the words out of your own soul, it's a wonderful reflection. It's a wonderful way to worship. And get those little, a little phrase will come up and you think, you know, it is well with my soul.

Oh, man, is it well with my soul compared to people in Nigeria, compared to Christians around the world that are oppressed, that are suffering, that are battling for their faith, battling to stay alive? It is well with my soul. And it just puts me into a mode of prayerful thanksgiving. That's a wonderful thing.

It's a great use of music. And there's occasionally when I put on some foot stomper and just rejoice in being alive. And that's fine, but not to the exclusion, not drowning out the Holy Spirit, not drowning out who we are and why we're here.

Because people allow the voice of God and the encouragement of the Holy Spirit to be drowned out, they will go into captivity. There is going to be captivity in the Millennial Kingdom. Did you know that? There are going to be people that are going to be outside the land, cut off from inheritance.

The Lord has sworn by Himself, chapter 6, verse 8, the Lord God of hosts says, they ought to be alarmed at this change in address. I abhor the pride of Jacob. I hate his palaces, the comforts that he's built for himself, at the expense of the poor, at the expense of his brother, at the expense of justice in the gates.

By injustice, by cheating, tax time coming up, by subverting righteousness, he's living in

palaces. Therefore, I will deliver up the city and all that is in it. The city is going to be gone.

It will come to pass that if ten men remain in the house, they will die. A relative will come with the one that picks up the bodies, takes them out of the house. He will say, are there any more inside with you? Someone will say, none.

And he's about to say, as the Lord liveth, there are none. And as soon as he says none, the guy stops him. He says, none, that's all I need.

Don't say any more. Don't even mention the name of the Lord. Don't even bring it up.

We don't allow that around here. We don't even swear by the Lord anymore. We don't take any oaths.

We don't, you know, say what we say. You know, that's the next thing that'll leave is, you know, so help me God out of the out of the oaths. Oh, no, we don't say that anymore.

Don't even mention the name of the Lord. The Lord gives a command. He will break the great house into bits and even the little house into pieces.

This is national judgment. Look at verse 14. I will raise up a nation against you.

Oh house of Israel says the Lord God of hosts. They will afflict you from the entrance of Hamath to the Valley of Arabah. That's north to south.

The Lord God showed me the locust swarms and we talked about these visions and the first two Amos praise and God calls off the judgment to put the third one the plumb line. That's the first one where God asks a question. Look at chapter 7 verse 8. God showed me the Lord stood on a wall with a plumb line in his hand and the Lord said to me Amos.

What do you see? It's a question. Why why does God ask the question? Why didn't you say behold? I saw a vision of the Lord standing on a wall with a plumb line. God says Amos.

What do you see is not the way the Lord did with his disciples over and over again asking a question getting the wheels turning. What do you see? He doesn't see locusts. He doesn't see a consuming fire.

He sees the holiness of God the plumb line the absolute divine standard of what is right and what is true. You know what you do with a plumb line? You measure what is upright. Yes, that's what a plumb line does.

It shows you what is upright and what is not. I heard a story about that just this past week. You don't check with your plumb line.

You find you know, you measure from some false standard and stuff ends up being crooked and you hope it's going to get covered up with sheet rock because your studs are crooked

plumb line upright get that we use bubble levels now instead of a plumb line same same principle. What do you see Amos says a plumb line? The Lord said I am setting a plumb line in the midst of the people. That is the Word of God.

You remember those that abhor the proclamation of truth. Remember that back in chapter 5 he said the strong abhor it and and and hate the those that speak the truth. They hate the one that rebukes in the gate.

You have the outworking of that Amaziah the priest of Bethel the false priest the idolatrous priest all of this first six and a half chapters. It's thus says the Lord. How many times have we seen it? I got so tired of circling it.

I ran out of numbers to number it thus says the Lord thus says the Lord thus says the Lord. What is Amaziah say thus says Amos look at verse 11 Amaziah the false priest of Bethel. Well thus says Amos it Amos is making it up.

It's not the Word of the Lord. It's not the truth. We abhor the truth.

So and he picks out the one thing that Jeroboam is going to react against. He says Jeroboam is going to die. Well that ought to get the king to react and drive this guy out of town.

Go you seer flee to the land of Judah verse 12 never again prophesy at Bethel. We're the strong here. I'm the priest.

He's the king and we say get lost say no more. So Amos answered and said to Amaziah look I'm not a professional proclaimer. It is the Lord that said to me verse 15 go prophesy to my people Israel now therefore hear the word of the Lord you say do not prophesy against Israel do not spout against the house of Isaac thus says the Lord exactly contradicting and ignoring the word to shut up and this is what the people of God are going to have to do in this country when they start saying you can't put certain things out of the Word of God in your sermons.

You can't stand up in public and say this is what the Bible proclaims against. Well guess what thus says the Lord and he just figuratively puts his finger in the eye of Amaziah you say don't prophesy you say get lost and go to Judah. Well thus says the Lord for the umpteenth time your wife is going to be a harlot.

You think it's bad when I say Jeroboam is going to fall by the sword. Well your wife is going to be a harlot your sons and daughters will fall by the sword your land will be divided your land you will die in a defiled land Israel be taken led away captive from his own land. Now you have the second vision and I got a hurry here to finish chapter 8 the Lord God showed me a basket of summer fruit.

What did he show him the first time? Plum line. That's God's standard. What does he show him now a basket of summer fruit? What do you what do you think when you see a basket of summer fruit? I think of the San Fernando Valley I think of California I think of in the days when

it was prosperous when it was just a super abundance it's a fruitful it's a land flowing with milk and honey of plenty there's you go out and you pick the fruit fruit harks all the way back to the Garden of Eden when that was man's entire diet of the fruit of every tree in the garden you may eat.

The basket of fruit this is God's ideal that you be fruitful and multiply and fill the earth that you partake and enjoy the fruit of the land here's a basket not just a fruit it's summer fruit it's. Ultimate blessing from God prosperity. So God asked him this is question number two Amos.

What do you see? As I said a basket of summer fruit the Lord said to me the end has come upon my people Israel why verse 11 I'm going to send a famine on the land not a famine of bread nor a thirst for water but of hearing the words of the Lord this is your last chance this is your final message the word of the Lord this is it this message of Amos and the prophets that are proclaiming right now this is it you listen to this there's going to be no more word from the Lord. Remember when Noah went into the ark there's no more preaching righteousness. It's over.

There will be a famine of hearing the words of the Lord look at verse 12. This is a scary thing they shall wander from sea to sea and from north to east. They shall run to and fro seeking the word of the Lord and shall not find it.

The door of the ark of deliverance is shut. And the word of the Lord is no longer available seek the Lord early seek him while he may yet be found because there's a day coming when he will not be found your iniquities are separated your sins have hit his face from you he will not hear and he will not speak. And you're not you can pray and appeal and say oh Lord I try you think about all those drowning people in the flood.

Oh, I believe now it's too late. This is this is the scariest thing yet in the book of Amos. They will run everywhere seeking the word of the Lord there look there isn't this right? They're seeking the word of the Lord.

They're not going to find it. It is too late. There is a point of no return God's patience is up and out.

Now the third vision. Remember the first two he says Amos. What do you see Amos? What do you see remember in the previous set of three visions? I saw locusts and I saw fire and then the third one it's over.

Amos doesn't even get a chance to pray. Here's one where he says Amos. What do you see? I see the plumb line Amos.

What do you see? I see the basket of fruit this third one. He doesn't ask him chapter 9. I saw the Lord standing by the altar. The Lord didn't say Amos.

What do you see? Well, I see you standing by the altar. He doesn't say that strike the doorposts

that the thresholds may shake and break them on the heads of them all. You know, what's scary about this Exodus chapter 12 verse 7. There was a time when the blood on the doorpost was the mark of those that God protected.

God stood between death and those who are inside the firstborn as God passes through the land of Egypt. There is the Passover those who have the blood on the doorpost. You know what? This is the covenant name of God is gone and the covenant presence of God for deliverance and protection from death and destruction is gone.

God says I don't care. What's on the doorpost? I don't care. What's on the lintel? I'm standing by the altar.

Now the altar is the place where the blood is and the lintels and the doorpost strike them. I don't care if you're observing Passover or not that that's over with strike the doorposts that the thresholds may shake break them on the heads of them. All I will slay the last of them with the sword.

You're just like the Egyptians. I see no difference between you and them anymore. There is no doorway deliverance.

You're just like the Egyptians. You're like the worst of the nations. I will slay the last of them.

He who flees from them shall not get away. He who escapes from them shall not be delivered though. They dig into hell though.

They dig into show all from there. My hand will take them though. They climb up to heaven from there.

I will bring them down. Though they hide themselves on top of Carmel from there. I will search and take them though.

They hide from my sight at the bottom of the sea member Jonah from there. I will command the serpent and it shall bite them though. They go into captivity before their enemies from there.

I will command the sword and it shall slay them. I will set my eyes on them for harm and not for good. This is sin unto death final judgment.

No respite. No return. No appeal.

Look at verse 5. The Lord God of hosts. He who touches the earth and it melts. This is not the God that brought you out of Egypt.

This is the Creator God who touches the earth and it melts. All who dwell there mourn. All of it shall swell like the river subside like the river of Egypt.

He who builds his layers in the sky and is founded his strata in the earth. Who calls for the waters of the sea and pours them out on the face of the earth. Once again, this is the God who takes the waters of the sea and God uses this image of evaporation and rain.

God selectively takes the water of the sea and rains it on the earth. Well, he is going to take the waters of the sea and rain judgment. Not just on the nations, but on his own people.

He's going to rain ruin on them. The Lord is his name. Oh, by the way, the Lord is his name.

Yahweh is his name. This is part of the covenant. But notice the return to his covenant name.

The Lord is his name. Are you not like the people of Ethiopia to me? Like that. You are not the people of Ethiopia.

You're like the people of Ethiopia. Oh children of Israel. Do not now look at this.

Look at verse 7. This is hope in the darkest part of the judgment. There's hope. Did I not bring up Israel from the land of Egypt? Behold, the eyes of the Lord God are on the sinful kingdom.

Verse 8. Sinful kingdom. My kingdom. My people.

Sin. Breach of covenant. I will destroy it from the face of the earth.

Yet, I will not utterly destroy the house of Jacob, says the Lord. Turning the corner here. It's as black and as dark as it gets.

Utter destruction. The God who touches the earth and it melts, who rains destruction on everything, but not completely. Not utterly.

Surely, I will command, I will sift the house of Israel among all nations, as grain is sifted in a sieve, yet not the smallest grain shall fall to the ground. You think about that water that goes into the sea. Think of that as Israel running out into the sea, dispersed among the nations.

God picks what part of the sea is going to evaporate and he can rain it back down on Mount Zion. He can return and restore his people. The grain can be sifted and mixed in an infinite pile of grain.

A needle in a haystack is no problem to God. Particular grains sifted among the nations. No problem to God.

The smallest grain shall fall to the ground. All the centers of my people shall die by the sword, who say, calamity will not overtake me or confront me. On that day.

I will raise up the tabernacle of David, which has fallen down. I will repair its damage. I will raise up its ruins, rebuild it as in days of old, looking forward all the way forward through the Lord Jesus Christ, the son of David to the Millennial Kingdom.

Don't think that it's over. Even though this is one of the most severe judgments God will ever rain upon his people. This one in the one in 70 AD.

It's not final. It's not ultimate. God remembers his covenant with Abraham.

He remembers his covenant with Isaac and Jacob. He remembers his covenant with David. I will raise up the ruins and rebuild it as in days of old that they may possess the remnant.

It says of Edom, that's not Edom. That's Adam. They will possess the remnant of men.

With them. They're going to bring this remnant out of the nations out of the Gentiles. This is the fulfillment of the promise to Abraham through you all nations of the earth will be blessed.

You will be a light to the Gentiles. This is the remnant of Adam, the remnant of mankind. The Gentiles who are called by my name says the Lord who does this thing.

Notice, he's calling himself the Lord again. The Lord who does this thing. He's dropped the Sabaoth, God of judgment.

Behold, the days are coming says the Lord when the plowman shall overtake the reaper and the treader of grapes him who sows seed. It's going to be so prosperous that the sowing and the reaping are just going to be continuous. Once the season of reaping, they've got so much to reap.

They can't finish before they're already ready to plant and do the next season's sowing. The hills will flow. I will bring back the captives of my people Israel.

My people Israel. Notice the terminology in the language is returned to that covenant, promise, blessing, fulfillment. They will build the waste cities and inhabit.

They will plant vineyards and drink wine from them. They will make gardens and eat fruit from them. Gardens and eat fruit, the basket of summer fruit.

That's God's standard. He's got to bring him a famine for a time. But eventually they're going to be back to the fruit.

I will plant them in their land and no longer shall they be pulled up from the land. I have given them says the Lord your God ultimate. Among many other things you want to talk about eternal security.

I don't care how badly you mess up and how firmly and directly judgment of God comes even the sin unto death. Look at what God does with his people. There is always after that time of judgment.

There is this possibility of of renewal and return. There is a remnant that that sanctifies the lump that rescues the entity and when we are saved there is that new birth. There is that

presence and seal of the Holy Spirit that nothing human can remove not even our own sin and evil makes no sense to go through this level of judgment to be taken out of fruitfulness.

Look at the history of Israel, but finally there is a return finally there is restoration finally there is life in the presence of God and that's the hopeful note on which this book of warning and judgment ends and we've always talked about how there is grace before judgment. You will also find that in God's judgment. There is always a hopeful note for God's people.

There is always hope. Why will you die? Oh house of Israel? There's just no need but even when they do the remnant and we may be a remnant in this nation and even if the nation goes out even if Christianity and America as we know it fail and fall away. There's always that hopeful note.

God knows them that are his you may be a grain scattered in the midst of a huge international sea of grain, but God knows where every grain is and he can gather them back. The waters may disperse into the sea but God can evaporate you and rain you right back into the land of promise. That's what happens at death.

God never loses track of us. So ultimately and finally there is this note of hope and this reminder that God loves his people. He doesn't want to judge.

He doesn't want to fulfill these warnings. He will do it. But even as he does it he ultimately has not forgotten the parent may send the child to the room but sooner or later we let him back out.

We give him a hug and say do you understand the point here? Let's let's not go through that again. And that is God's fatherly love and care for us and in the Lord Jesus Christ. We're heir to so many wonderful promises and blessings.

We should be encouraged even as we are exhorted and warned by these judgment passages to redeem the time do the best we can do with what God has given us. Well that concludes our study of the book of Amos and we'll resume Kings and Prophets next week. Returning to the narrative and looking at our fourth and final prophet from this period.

Let's close here in a word of prayer. Father. Thank you for the truth of your word.

Thank you for the variety of ways that you approach us and teach us and exhort and encourage us through your word and through the constant ever-present ministry of your spirit. We pray that as we reflect on these things that we will see their pertinence and applicability in our personal lives that we can through these things live a life that is pleasing in your sight that brings glory to the Lord Jesus. We pray it in his name.

Amen.