

The Books of Hosea, Joel, and Amos, Teacher's Guide

Lesson 13: The Fallen Booth of David Restored

Amos 9:1-15

Teaching Aim (Teacher Orientation)

This final lesson carries the doctrinal weight of the entire study, and the heaviest stone in it is Amos 9:11-12. The temptation in many circles is to read the rebuilt booth of David, the ingathering of the nations, and the planting in the land as a still-future program: a restored political nation of Israel, a rebuilt earthly temple, an earthly Davidic throne to be set up in a coming millennium. That reading must be guarded against firmly, not because we love controversy, but because the inspired apostles have already told us what this text means. At the Jerusalem council, with the salvation of the Gentiles hanging in the balance, James the Lord's brother stood, opened Amos, and declared this prophecy fulfilled in the present gathering of Jews and Gentiles into the church (Acts 15:13-18). The fallen booth of David is the collapsed house of David, restored not in a piece of Middle Eastern real estate but in the reign of the risen Son of David, who according to Peter sits enthroned now at God's right hand (Acts 2:29-36). The remnant of Edom and all the nations called by God's name are the Gentiles streaming into Christ's body. The lavish harvest of 9:13-15, where the plowman overtakes the reaper and the people are planted never to be uprooted, is the spiritual abundance and unshakable security of the gospel age in the church, spiritual Israel, the new covenant people. Christ reigns now; the kingdom is here; the booth is already rebuilt and filling with the nations. Make sure the class leaves seeing themselves standing inside the very fulfillment Amos foresaw.

But the chapter does not begin with the promise; it begins at the altar with a holiness from which no sinner can hide, and the two halves must be held together. The same God who cannot be escaped in 9:1-4 is the God who will not lose a single faithful grain in 9:8-9. Presumption is the great danger Amos exposes, the false confidence of those who say evil shall not overtake us while they spurn God's word. The aim is not to leave the class frightened but to leave them honest: honest about a God they cannot manipulate or evade, and then overwhelmed by a mercy that rebuilds what judgment plowed under.

The formation aim gathers up the whole study. Across Hosea, Joel, and Amos the students have watched God's holiness and judgment meet His covenant love, and they have watched all of it converge on Christ and His church. Now they are asked to locate themselves in the story: to stop hiding, to forsake presumption, to rest in genuine repentant faith, and to take their place among the nations gathered into the rebuilt booth of David. Lead them to name one concrete way Jesus has formed them across these books and one step of obedience to take as the study closes. A heart that has seen both the inescapable holiness and the rebuilding mercy of God is a heart finally ready to come home and stay, planted in a land it can never be uprooted from.

Question 1

Student Question:

Amos 9:1-4 closes off every imagined escape from God's judgment, from the depths of Sheol to the heights of heaven to the bottom of the sea. What do these verses teach us about the holiness and inescapable presence of God, and why is there no hiding from Him for the sinner who spurns His word?

Commentary and Teaching Notes

The fifth and final vision opens not with locusts or fire or a plumb line, but with the Lord Himself. I saw the Lord standing upon the altar, Amos says, and He commands that the temple be struck so that the thresholds shake and the pillars fall on the heads of all the worshipers. The very place Israel ran to for refuge becomes the place of reckoning. Their corrupted worship, offered to a God they would not obey, provides no shelter when He rises to judge.

Then God closes every escape route, one by one, in some of the most relentless poetry in all the prophets. Though they dig into Sheol, His hand will take them. Though they climb to heaven, He will bring them down. Though they hide on the top of Carmel, He will search them out. Though they go to the bottom of the sea, He will command the serpent there to bite them. Though they go into captivity before their enemies, His eye will be on them for evil and not for good.

This piling up of impossible hiding places teaches the inescapable presence and holiness of God. He is not a local deity confined to a shrine or a region. He fills heaven and earth and the depths beneath, and there is no corner of creation where a sinner can slip beyond His reach. The same omnipresence that comforts the faithful terrifies the one who is determined to flee.

We must be careful to see why this judgment falls. It is not the helpless cruelty of an angry tyrant; it is the holy response of a God whose word has been spurned for generations, whose poor have been trampled, whose worship has been counterfeited. The sinner who presumes on God's patience while despising His commands discovers at last that there is no hiding from a holy God.

Psalms 139 takes the very same truth and turns it into worship: where shall I flee from Thy presence? For the believer, God's inescapability is the sweetest of mercies. The difference between Amos 9 and Psalm 139 is not the doctrine but the heart of the one who hears it.

Doctrinal / Christian Living Issues

- God's presence is inescapable; no depth, height, or hiding place is beyond His reach.
- Corrupt worship offers no refuge when the holy God rises to judge.
- Judgment here is the response of holiness to a spurned word, not arbitrary cruelty.
- The same omnipresence terrifies the rebel and comforts the faithful (Psalm 139).
- There is no hiding from God for the sinner who presumes on His mercy.

Discussion Prompts

- Why does Amos close off every imagined escape from God one by one?
- How is God's inescapable presence both a terror and a comfort, depending on the heart?
- What does it mean that even the altar gave Israel no refuge?

Question 2

Student Question:

Amos pictures sinners trying to climb, dig, and hide their way out from under God's hand. In what corners of your own life have you tried to arrange things so that God's holiness never quite catches up with how you actually live, and what would it look like to stop hiding?

Commentary and Teaching Notes

Amos's vision exposes a very human instinct: we try to arrange our lives so that God's holiness never quite catches up with how we actually live. We dig down into secrecy, hoping the hidden thing stays hidden. We climb up into respectability and religious activity, hoping the surface impresses Him enough that He will not look underneath. We hide on the mountaintops of our achievements or sink into the depths of distraction, anything to keep one room of the heart off limits.

The Israelites of Amos's day had perfected this. They kept the festivals, they crowded the altars, they sang the songs, and all the while they trampled the poor and cheated with false balances. Their worship was the very mountaintop they were hiding on, a religious cover for an unsundered life. God's word in Amos 9 strips away the cover. The hand that reaches into Sheol reaches into every hidden room.

This question presses the student to be specific. Most of us are not hiding nothing; we are hiding something. A habit we excuse, a relationship we keep secret, a resentment we nurse, a generosity we refuse, a corner of the calendar or the bank account that we have quietly decided is ours and not God's. To stop hiding is simply to open that room to the God who already sees it and to invite Him in to set it right.

The good news buried in this hard text is that the God who searches us out is not hunting us to destroy us but to save us. He exposes the hidden thing because hidden things fester, and what we surrender to Him He can heal. Coming out of hiding is the first step home.

Doctrinal / Christian Living Issues

- We instinctively try to keep parts of life beyond the reach of God's holiness.
- Religious activity can become the very cover for an unsundered life.
- Honest discipleship names specific hidden places rather than confessing in vague generalities.

- God exposes the hidden not to destroy but to heal and restore.
- Coming out of hiding is the first concrete step of return.

Discussion Prompts

- What room of your life have you quietly decided is yours and not God's?
- How can religious activity actually become a hiding place from God?
- What would it look like this week to open one hidden place to the Lord?

Question 3

Student Question:

In Amos 9:5–6 the prophet breaks into praise of the Lord who touches the land and it melts, who builds His chambers in the heavens, the Lord is His name. Why does Amos anchor his message of judgment in a hymn to God as Creator and Sustainer, and what does this teach us about the One we must answer to?

Commentary and Teaching Notes

In the middle of pronouncing judgment, Amos suddenly bursts into a hymn. The Lord God of hosts is He that touches the land and it melts, and all that dwell therein shall mourn; it shall rise up wholly like a flood. He builds His stories, His upper chambers, in the heavens, and has founded His vault upon the earth; He calls for the waters of the sea and pours them out upon the face of the earth: the Lord is His name.

This is the third such hymn fragment in Amos, and it is no accident that it lands here. Amos anchors his message of judgment in a vision of God as Creator and Sustainer. The God who threatens to shake Israel is the God who built the heavens and pours out the seas. His authority to judge flows directly from His identity as Maker of all things. We answer to the One who made us.

The repeated refrain, the Lord is His name, is the covenant name, the great I AM revealed to Moses. To name God this way is to confess that He is self-existent, eternal, unchanging, the source of all being and the standard of all righteousness. This is not a god we invented to suit ourselves; this is the God who is, whether we like His terms or not.

Placing a doxology inside a judgment oracle is deeply instructive. Amos does not pit God's power against His holiness or His judgment against His glory. The same God who melts the land at a touch is worthy of worship precisely in His sovereignty. When we grasp who God actually is, judgment ceases to be an embarrassment and becomes the fitting act of a holy Creator setting His world right.

Doctrinal / Christian Living Issues

- God's authority to judge flows from His identity as Creator and Sustainer.

- The refrain the Lord is His name confesses the eternal, self-existent covenant God.
- Amos anchors judgment in a hymn, refusing to separate God's power from His holiness.
- We answer to the One who made us, not to a god we shaped to our liking.
- A right view of God's greatness makes His judgment fitting rather than embarrassing.

Discussion Prompts

- Why does Amos break into praise of God as Creator in the middle of judgment?
- What does the refrain the Lord is His name confess about who God is?
- How does seeing God rightly change how you receive His warnings?

Question 4

Student Question:

Amos says the Lord is His name, and that this same Creator orders both the heavens and the affairs of nations. How does a clearer view of who God actually is, His power, His holiness, His name, reshape the way you carry yourself through an ordinary week?

Commentary and Teaching Notes

This hymn is not an abstract theology lecture; it is meant to reshape how Israel, and we, live. If the One we answer to is the God who touches the land and it melts, who builds His chambers in the heavens and pours out the seas, then the casual, distracted, self-managed way we often move through life is exposed as foolishness. We carry ourselves through an ordinary week as though no one is watching, as though our choices are small and private. Amos says the Maker of heaven and earth knows His name and ours.

A clearer view of God produces what the Bible calls the fear of the Lord, not a cowering dread but a steadying reverence. The person who truly knows that God is holy, present, and powerful does not become paralyzed; they become weighty, settled, harder to sweep off course by the pressures and pleasures of the moment. The trivial loses its grip when the eternal comes into focus.

Practically, this means our Monday looks different when we have rightly seen God on Sunday. The way we speak to a difficult coworker, the integrity of our work when no supervisor is near, the patience we show at home, the purity we guard in private, all of it is reshaped by the awareness that we live before the face of the God whose name is the Lord.

Help the student see that doctrine about God is never merely informational. To know that God is the Creator and Sustainer of all, present everywhere and holy in all His ways, is to be summoned to live every ordinary hour coram Deo, before the face of God, with reverence and joy.

Doctrinal / Christian Living Issues

- A right view of God reshapes ordinary, everyday conduct.
- The fear of the Lord is steadying reverence, not cowering dread.
- Knowing God is present and holy makes the trivial lose its grip.
- Sunday worship rightly reshapes Monday's integrity, patience, and purity.
- We are summoned to live every hour before the face of God.

Discussion Prompts

- How would a clearer view of God's holiness change one ordinary part of your week?
- What does it mean to live an ordinary hour before the face of God?
- Where does losing sight of who God is leave you most easily swept off course?

Question 5

Student Question:

In Amos 9:7-8 God reminds Israel that He also brought the Philistines and the Syrians on their journeys, and warns that He will sift the sinful kingdom, yet promises not to utterly destroy the house of Jacob. How does this passage humble Israel's presumption while still preserving a faithful remnant, and what does it reveal about how God's justice and mercy work together?

Commentary and Teaching Notes

Verse seven lands like a slap to national pride. Are you not as children of the Ethiopians unto Me, O children of Israel? says the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? Israel had built her whole identity on the exodus, on being the chosen, the delivered, the special people. God does not deny the exodus; He simply reminds her that He governs the migrations of every nation, even her enemies. Election was never a license for presumption.

Then the verdict: the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth. The northern kingdom, corrupt to the core, will be wiped out. But immediately the sentence is qualified by mercy: saving that I will not utterly destroy the house of Jacob, says the Lord. The sinful kingdom falls; the covenant people endure. Judgment is severe but not final.

Here we see how God's justice and mercy work together, the very tension this whole study has traced. His justice is real: a presumptuous, oppressive, idolatrous kingdom is genuinely destroyed, and being called God's people is no magic charm against accountability. Yet His mercy is also real: He preserves a remnant, a true seed, through whom His covenant purpose will continue all the way to Christ.

This passage strikes directly at the false security of thinking that belonging to the right group guarantees salvation regardless of how one lives. Israel assumed her status made her

untouchable. God says otherwise. The doctrine here is sober and clear: privilege without faithfulness is no shelter, yet God in faithfulness always keeps a believing remnant for Himself.

Doctrinal / Christian Living Issues

- Election was never a license for presumption; God governs every nation.
- God genuinely destroys the sinful kingdom yet preserves the house of Jacob.
- Justice and mercy work together: the corrupt fall, the faithful remnant endures.
- Belonging to the right group is no magic charm against accountability.
- God in covenant faithfulness always keeps a believing remnant for Himself.

Discussion Prompts

- How does verse seven humble Israel's pride in being the chosen people?
- How do God's justice and mercy work together in destroying the kingdom yet sparing Jacob?
- Where might you be trusting in belonging rather than in faithful obedience?

Question 6

Student Question:

God promises to sift His people among the nations like grain in a sieve, yet not one true kernel will fall to the ground. Where have you assumed that being part of God's people guarantees you are safe regardless of how you live, and how does the picture of sifting call you to genuine faithfulness rather than presumption?

Commentary and Teaching Notes

God describes His judgment with a striking image: I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. The sieve shakes violently; the chaff, the pebbles, the worthless matter are shaken out and discarded. But the good grain, the true kernel, is caught and kept. Not one is lost. The sifting is severe, but it is also discriminating; God knows exactly what He is keeping.

This picture confronts a presumption that runs deep in every religious community: the assumption that being part of God's people guarantees personal safety no matter how one actually lives. The sifting says otherwise. The shaking falls on the whole house of Israel, and what is shaken out is the chaff, those who bore the name but not the substance, who claimed the covenant while trampling its commands.

The student is pressed to ask which they are, wheat or chaff, and the difference is not membership but genuineness. The grain that survives the sieve is the faithful remnant, those whose faith is real, whose repentance is genuine, whose lives are submitted to the God they claim. The chaff is empty profession, religion without obedience, the name without the heart.

Yet notice the mercy folded into the warning. Not the least grain shall fall upon the earth. The sifting is not careless destruction; it is God's careful preservation of every true kernel. The faithful need not fear the sieve, for the same hand that shakes is the hand that keeps. The call is not to anxious insecurity but to genuine faithfulness that has nothing to hide when the shaking comes.

Doctrinal / Christian Living Issues

- The sieve shakes the whole house, separating true wheat from empty chaff.
- Membership in God's people is no guarantee apart from genuine faith and obedience.
- The difference between wheat and chaff is genuineness, not mere profession.
- Not one true kernel is lost; God carefully preserves every faithful one.
- The faithful are called to confidence in God's keeping, not to anxious insecurity.

Discussion Prompts

- What is the difference between empty profession and genuine, surrendered faith?
- Where have you assumed belonging guarantees safety regardless of how you live?
- How is it both sobering and comforting that not one true grain is lost?

Question 7

Student Question:

Amos 9:9-10 declares that the sinners who say evil shall not overtake nor meet us will die by the sword, even while the faithful remnant is preserved. What is the difference between presuming on God's mercy and truly resting in it, and how do we make sure our confidence is the second kind and not the first?

Commentary and Teaching Notes

Verses nine and ten draw a sharp line between two kinds of confidence. The sinners of God's people, He says, are those who say, the evil shall not overtake nor prevent us. They are presumptuous. They have heard the warnings and shrugged them off, certain that judgment is for other people, that their status insulates them, that God would never actually act. By the sword they shall die, God says. Their false confidence is exposed as fatal.

Set against them is the preserved remnant, the true grain that does not fall. The remnant also lives in confidence, but it is a wholly different kind. Presumption rests in itself, in privilege, in the assumption that grace is owed. True faith rests in God, in His character, in His promise, while taking His word with complete seriousness and submitting to it.

The distinction is vital for the student. Presuming on God's mercy says, I can live as I please because God is loving. Resting in God's mercy says, I will follow God wholeheartedly because He is loving, and I trust His grip on me even when I stumble. The first is a license for sin; the second

is a motive for obedience. They can look superficially alike, but their roots are opposite, and the sieve will tell them apart.

How do we make sure our confidence is the second kind? By holding our assurance and our obedience together. The believer who truly rests in God's mercy is the one most eager to obey Him, quickest to repent, most tender toward His word. Where confidence in grace makes us careless, it has curdled into presumption. Where it makes us faithful and grateful, it is the genuine article.

Doctrinal / Christian Living Issues

- Presumption says evil shall not overtake us while spurning God's warnings.
- True faith rests in God's character and promise while taking His word seriously.
- Presuming on mercy licenses sin; resting in mercy motivates obedience.
- The two confidences can look alike but have opposite roots.
- Genuine assurance and eager obedience always belong together.

Discussion Prompts

- What is the difference between presuming on God's mercy and truly resting in it?
- How can you tell whether your confidence in grace is the genuine kind?
- Why do real assurance and eager obedience always go together?

Question 8

Student Question:

God promises restoration, raising up ruins and rebuilding what was fallen. Think back over these three prophets: a reversed name in Hosea, an outpoured Spirit in Joel, a rebuilt booth in Amos. Which of these promises of God turning ruin into restoration most speaks to a broken place in your own life, and why?

Commentary and Teaching Notes

Before reaching the great promise of the rebuilt booth, it helps to step back and feel the rhythm that has run through all three of these prophets. God's pattern, again and again, is to plow under in judgment so that He may plant in restoration. The ruin is never the last word. In Hosea, the very names that spelled rejection, no mercy and not My people, were turned inside out into mercy and you are My people. In Joel, a land stripped bare by locusts became the soil for the outpoured Spirit on all flesh. And now in Amos, a kingdom shaken to dust becomes the ground from which the fallen booth of David rises again.

This is the signature of the God of the Bible. He does not restore by pretending the ruin never happened; He restores through it, building beauty out of the rubble that sin and judgment left

behind. The cross is the supreme instance: the worst ruin in history, the death of the Son of God, becomes the foundation of the world's salvation.

For the student, this pattern is intensely personal. Every life has its ruins, the relationship that broke, the failure that still stings, the season that felt like loss with no redemption in sight. The God of Hosea, Joel, and Amos specializes in exactly those places. He is not embarrassed by our rubble; He raises His ruins, as Amos literally says, and builds as in the days of old.

Invite the student to bring a specific broken place into the light of these promises. Which reversal speaks loudest: a reversed name, an outpoured Spirit, a rebuilt house? The point is not sentimental optimism but settled hope, grounded in a God who has proven across three prophets and one cross that He turns ruin into restoration.

Doctrinal / Christian Living Issues

- God's pattern is to plow under in judgment in order to plant in restoration.
- Across Hosea, Joel, and Amos, ruin is never God's last word.
- God restores through the ruin, not by pretending it never happened.
- The cross is the supreme instance of restoration built out of ruin.
- Settled hope, not sentimental optimism, rests on a God who rebuilds.

Discussion Prompts

- Which promise of reversal in these three prophets most speaks to your own life?
- How does God restore through our ruins rather than around them?
- What broken place will you bring into the light of these promises?

Question 9

Student Question:

Amos 9:11–15 promises that God will raise up the tabernacle of David that is fallen, so that the remnant of Edom and all the heathen who are called by His name may be possessed, and that He will plant His people in a land from which they shall no more be pulled up. When the apostles faced the question of whether Gentiles could be saved, James stood up at the Jerusalem council and quoted this very passage, declaring it fulfilled in the gathering of Jews and Gentiles into Christ's church (Acts 15:13–18). Using James's own inspired interpretation, explain what the rebuilt booth of David, the ingathering of the nations, and the planting in an unshakable land truly mean, and why this is fulfilled now in the church under Christ who reigns at God's right hand, rather than in any future earthly Davidic kingdom or restored political Israel.

Commentary and Teaching Notes

Here is the doctrinal summit of Amos and of the whole study. 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: that they may possess the remnant of Edom, and all the heathen, which are called by My name, saith the Lord that doeth this. The booth of David is the collapsed Davidic dynasty, the once-glorious kingdom now fallen into a ruined hut. God promises to rebuild it, and through it to gather in the nations.

We do not have to guess what this means, because the inspired apostles have already told us. At the Jerusalem council, when the very question was whether Gentiles could be saved without becoming Jews, James the Lord's brother stood up, opened Amos, and quoted these words: after this 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 (Acts 15:13–18). Then James drew his conclusion: this is what God is doing now, in the church, as Gentiles are gathered in. The rebuilt booth of David is not a future earthly project; it is the present reality of Christ's church.

Notice precisely how James reads it. The rebuilding of David's fallen tent is the enthronement of the risen Son of David and the ingathering of all nations into His kingdom. Peter had already proclaimed at Pentecost that God raised Christ to sit on David's throne, and that He reigns now at the right hand of God (Acts 2:29–36). The throne of David is occupied today, not in earthly Jerusalem, but in the heavenly enthronement of Jesus the Messiah, and the booth of David is His church, filling with Jews and Gentiles alike, all called by His name.

This is why we must firmly set aside the reading that turns Amos 9:11–12 into a blueprint for a future restored political nation of Israel, a rebuilt physical temple, or an earthly Davidic throne in a coming millennium. That reading directly contradicts the inspired interpretation James gave under the guidance of the Spirit. The remnant of Edom and all the heathen called by God's name are precisely the Gentiles streaming into the body of Christ. The fulfillment is now, in the gospel age, in the one church where the dividing wall has come down and Jew and Gentile are built together into a dwelling place for God (Ephesians 2:11–22).

The remaining verses crown the promise with a picture of overflowing abundance. The plowman shall overtake the reaper, and the treader of grapes him that sows seed; the mountains shall drop sweet wine. The harvest is so vast that planting and reaping run together without pause. And then the security: I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them. This lavish, unshakable flourishing is the spiritual abundance and eternal security of the new covenant in Christ, the rich blessings of the gospel age enjoyed by the church, spiritual Israel, planted in a kingdom that cannot be shaken (Hebrews 12:28). Christ reigns now; the booth is rebuilt; the nations are streaming in; the harvest overflows; and the planting is forever. This is the climax toward which Hosea, Joel, and Amos have all been pointing, and it is fulfilled in front of our eyes in the church of the living God.

Doctrinal / Christian Living Issues

- The fallen booth of David is the collapsed Davidic house God promises to rebuild.

- James at the Jerusalem council quotes Amos 9:11–12 as fulfilled now in the church (Acts 15:13–18).
- The rebuilt booth is the reign of the risen Son of David and the ingathering of the nations.
- Christ reigns now on David's throne at God's right hand (Acts 2:29–36), not a future earthly throne.
- The reading must be guarded against premillennial and dispensational future-Israel interpretations.
- The remnant of Edom and the heathen called by His name are Gentiles entering Christ's body (Ephesians 2:11–22).
- The overflowing harvest and unshakable planting are the spiritual abundance and security of the gospel age.

Discussion Prompts

- How does James's use of Amos 9:11–12 at the Jerusalem council settle what the prophecy means?
- Why is the rebuilt booth of David fulfilled in the church now rather than a future earthly kingdom?
- What do the overflowing harvest and the unshakable planting picture about life in Christ's church?

Question 10

Student Question:

We have reached the end of the whole study. In Hosea we met God's covenant love pursuing a faithless people; in Joel we met His holiness and the Spirit poured out; in Amos we met His justice that will not be evaded and His grace that rebuilds the ruins, all of it meeting and fulfilled in Christ and His church. Name one specific way the Lord Jesus has been forming you across these three prophets, and what single step of obedience He is asking of you now that the study is ending.

Commentary and Teaching Notes

We have arrived at the end of the road, and it is right to gather up everything we have walked through. In Hosea we saw God's covenant love refusing to let go of a faithless bride, naming her again as His own. In Joel we saw God's holiness in the Day of the Lord and His Spirit poured out on all flesh, for whosoever shall call on the name of the Lord shall be saved. In Amos we saw God's justice that no sinner can evade and His grace that rebuilds the fallen booth and gathers the nations in. Three prophets, one God, and one great convergence: His holiness and judgment meeting His covenant love, and all of it fulfilled in Christ and His church.

This is the gospel that James saw in Amos and that Peter preached at Pentecost. The God who could not be escaped at the altar is the God who poured out His Spirit and gathered Jew and

Gentile into one body. The cross is where it all meets: there God's holiness and justice fell on His Son, and there His covenant love opened wide enough to embrace the nations. Everything these prophets longed for stands fulfilled in the reigning Christ and His church, into which the student has been called.

But a study like this is not finished when the last page is read; it is finished when the truth has formed us. So the question turns personal and final. Across these three books, where has the Lord most pressed in? Perhaps on a hidden place that needs surrendering, a presumption that needs forsaking, a ruin that needs bringing into the light, a name that needs replacing with His you are My people.

Ask each person to name one specific way the Lord Jesus has been forming them across Hosea, Joel, and Amos, and to take a single, definite step of obedience now that the study is closing. The booth of David is rebuilt; the harvest is overflowing; the planting is forever. The only question left is whether we will take our place inside it, planted in a land from which we can never be uprooted, and live as those who belong, body and soul, to the faithful God these prophets revealed.

Doctrinal / Christian Living Issues

- Hosea, Joel, and Amos converge on God's holiness and judgment meeting His covenant love.
- All three prophets are fulfilled in Christ and His church, where Jew and Gentile are gathered.
- The cross is where God's justice and His covenant love meet perfectly.
- Truth is meant to form us, not merely inform us; response must be specific and concrete.
- The student is called to take a definite place inside the rebuilt booth, planted forever in Christ.

Discussion Prompts

- Across Hosea, Joel, and Amos, where has the Lord most pressed on your heart?
- Name one specific way Jesus has been forming you across this whole study.
- What single step of obedience will you take now that the study is ending?