

The Books of Hosea, Joel, and Amos

Lesson 13: The Fallen Booth of David Restored -- Amos 9:1-15

We have come a long way together. We began with a shepherd marrying a wife who would break his heart, and we learned that God knows what it is to love a people who walk away. We stood in a valley of dry judgment with Joel and watched a locust plague become a window onto the Day of the Lord, and we heard the astonishing promise that God would pour out His Spirit on all flesh. We walked the dusty roads with Amos, the herdsman from Tekoa, who measured a crooked nation against a plumb line and warned of a famine, not of bread, but of the very word of God. And now we arrive at the last chapter of the last of these three prophets, and it opens in the most sobering place of all: the altar, with the Lord Himself standing over it, commanding that the temple be struck until the pillars shake and not one worshiper escapes.

There is no hiding from the God of Amos 9. The prophet piles up impossible escape routes only to close every one. If they dig into the depths of the grave, His hand will take them. If they climb to heaven, He will bring them down. If they hide on the top of Carmel or sink to the bottom of the sea, He will find them there. This is not the language of cruelty; it is the language of a holiness that nothing can evade. We may spend much of our lives trying to slip out from under God's gaze, arranging our religion so that it never quite catches up with our lives. Amos will not let us. The same God who is everywhere to bless is everywhere to judge, and the sinner who presumes on His mercy while spurning His word will discover there is no corner of creation where the Lord cannot reach.

And yet, in verse eight, the storm cracks open and a single shaft of light breaks through. I will not utterly destroy the house of Jacob, says the Lord. Not one grain of true wheat will be lost when God sifts His people among the nations like grain in a sieve. The judgment is real, but it is not the end of the story, because God has never been merely a judge. He has always been a Father with a remnant, a King with a promise, a Redeemer who buries the seed of restoration in the very furrow that judgment has plowed. The God who shakes the house will also rebuild it.

Then comes the climax, not only of Amos but of everything these three books have been driving toward. In that day, God says, I will raise up the tabernacle of David that is fallen, and close up its breaches, and raise up its ruins, and build it as in the days of old. The fallen booth of David, the collapsed dynasty, the broken kingdom, will rise again, and through it the remnant of the nations, all the heathen who are called by My name, will be gathered in. Centuries later, when the church was wrestling with whether Gentiles could be saved, James the brother of our Lord stood up at Jerusalem, opened Amos, and said: this is it. This is happening now. Lean in, because the closing promise of Amos is not a faraway dream of a rebuilt earthly throne. It is the gospel. It is the church. It is you, gathered in, called by His name, planted in a land no enemy can ever uproot again.

Group Discussion: Amos 9 holds together two truths we are tempted to separate: a holiness from which no sinner can hide, and a promise of restoration so generous it gathers in all the nations. As you look back over Hosea, Joel, and Amos together, where have you been most tempted to keep only one half of God, His comfort without His holiness, or His judgment without His mercy, and how does the cross hold them perfectly together?

Personal Reflection: God promises that when He sifts His people like grain, not the smallest true kernel will fall to the ground and be lost. Where in your own walk have you feared you were too far gone, too sifted, too shaken to be kept by God? What would change this week if you truly believed the Lord both sees every crooked place in you and refuses to let one grain of His own be lost?

Read Amos 9:1-15

Study Questions

1. 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?
2. 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?
3. 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?

4. 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?
5. 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?
6. 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?
7. 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?
8. 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?

9. 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.
10. 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.

Digging Deeper

Reflect on these passages: Acts 15:13–18, James quotes Amos 9:11–12 and declares the rebuilt booth of David fulfilled in the gathering of Jews and Gentiles into the church; Acts 2:29–36, Peter proclaims that the risen Christ is enthroned now on David's throne at God's right hand; Amos 5:18–20 with Joel 2:28–32, the Day of the Lord as darkness for the presumptuous and the Spirit poured out on all who call on the name of the Lord; Romans 9:25–26 with Hosea 2:23, not My people becomes My people in the church; Ephesians 2:11–22, Jew and Gentile built together into one temple, a dwelling place for God

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