

Amos Lesson 7 Articles

Vs 11 The Lord would “build it [the hut of David].” The term “build” (*banah*) here means to finish building, to carry on, enlarge, beautify the building. Though David’s house had received and would yet receive considerable blows, it would not utterly perish. The Lord would honor the word of promise which he had made through the prophet Nathan (cf. 2 Sam 7:11, 12, 16). Early Jews recognized this passage as messianic and coined a term for Messiah from this verse: Son of the Fallen, a reference to the fallen “hut.”¹

Vs 12 Those nations which would become part of the messianic kingdom would be those which “are called” by Yahweh’s name. To be called by someone’s name is to belong to that person. A conquered city is called by the name of its conqueror (2 Sam 12:28); the wife is called by the name of her husband (Isa 4:1). The expression is also used of adopted sons (Gen 48:16). Thus to be called by one’s name means to have an intimate association with that person, to belong to them in a special sense.

Those who accept Christ through faith are incorporated into the family of God. They become part of a group which is the special possession of God (1 Pet 2:9). Thus Amos is declaring that a day would come when the people of God would be reconstituted under a Davidic king. Gentiles would be very much a part of that kingdom. Through the Gospel they become fellow heirs and partakers of the promise. At the Jerusalem conference this text was cited to furnish Scriptural justification for Gentile evangelism (Acts 15:16f.).²

When Adam and Eve were banished from the Garden of Eden, a curse was put upon the land (Gen. 3:17–19), but now that curse has been removed and a restored Eden will be re-established once again. From this side of the cross we know that the curse of sin can be washed away only by the shedding of the precious blood of a sinless man. We know that, through Christ’s atoning death, sin has been removed; and one day he will reign supremely on this earth because Satan and all his evil hosts will have been banished from it.

In verse 14 we have a different picture, but one depicting the same event. This verse tells us about the enjoyment of the people who will dwell in the land. It is a complete reversal of what was stated in 5:11. There the people would not live in the stone mansions that they had built, nor drink wine from the lush vineyards they had planted. But ‘the days are coming’ when God will bring back his exiled people Israel and they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; and they will make gardens and eat their fruit.

God now calls the remnant ‘my people’. Once (in the days of their sinfulness) they were ‘not my people’ but now (in the restored Eden) they ‘are the people of God’ (1 Peter 2:10). The Lord had declared that he would destroy the sinful kingdom from the face of the earth (v. 8), so those whom God will ‘bring back’ to the land are obviously those who have repented of their sins and been cleansed from them.³

¹² Smith, J. E. (1994). *The Minor Prophets* (Am 9:11; 12). Joplin, MO: College Press.

³ Bentley, M. (2006). *Opening up Amos* (pp. 118–119). Leominster: Day One Publications.