

XIII. The Booth of David

27-Feb-05

Amos 9:7-15

Keddie Chapter 13

Theme: Christ the King comes to restore the remnant of His people and ensures that they will inherit eternal security.

Key Verses: Amos 9:11-12 ¹¹“On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; ¹²That they may possess the remnant of Edom, And all the Gentiles who are called by My name,” Says the LORD who does this thing.

Review

Last week we began our study of the final section of Amos’ seven-part chiasm. **The section itself is structured as a seven-part chiasm, and we looked at the first four units. Amos 8:4-8 once again describe Israel’s sins against God and man: hollow, empty religion and oppression of the poor through robbery, deceit, and greed. The consequence of Israel’s sin is the first indication of the Lord’s coming in judgment on the Day of the LORD: an earthquake. The second unit intensified this Day of the LORD theme with another element of God’s judgment: darkness via eclipse. These physical manifestations of God’s power preface the more important spiritual implications of Israel’s sin: a spiritual famine of the Word and spiritual thirst that can never be satisfied. God’s Word is withdrawn from Israel, and they are left to wither away without the benefits of the influence of the gospel.**

In the third unit, the Lord Himself appears at the altar, not to accept a sacrifice of atonement and reconciliation, but to bring the whole house down upon their heads. The earth quakes again and judgment comes. The sword is unleashed and the people are led into death or captivity. There is no escape from God’s wrath in that day.

Amos concludes with a sovereign hymn of praise: *The LORD God is His Name*. God is sovereign over the earth, sky, and sea. His name comprises and describes His holiness and righteousness. This is a God who cannot abide the sin of the Israelites and thus they are destroyed in 722 BC. “It is a fearful thing to fall into the hands of the living God” (Heb. 10:31).

Introduction

Well, if you or I had been writing Amos, that would have been the end. The climax of the book. The LORD is His name. Nothing more to be said. That’s because you and I write from A to Z, from beginning to end, in logical order. However, Amos wrote chiastically. He’s gone all the way to the center of the chiasm, now he needs to work his way back out. And the amazing thing, as we will see, is that **the second half of the chiasm is a reversal. We have blessing instead of judgment. We have restoration instead of exile. We have life instead of death. We have a picture of the church age when Christ comes in that great Day of the LORD to take the curse upon Himself and transfer the blessings of the new covenant upon His people. And since the prophets often have that sense of the “now and the not yet,” the future age of grace depicted by Amos also foreshadows the glorious picture of that final Day of the LORD, when God will have destroyed all of His enemies and restored His true remnant to Paradise forever.** Like the end of the book of Joel, we have here a picture of Paradise restored. And after eight and a half chapters of relentless judgment, it is a welcome picture indeed!

Exposition

A. The Sifting of Israel (9:7-10)

Amos 9:7-10 is the fifth unit in the final chiasm, and it is structurally paired with the third unit, the vision of the Lord of the altar in 9:1-4. There are at least three verbal ties back to that passage: 1) God's *eyes* "are on the sinful kingdom" in verse 8 while his *eyes* are set "on them for harm and not for good" in verse 4; 2) God says *I will command* in verse 9 and in verse 3; and 3) sinners will die by *the sword* in verse 10 and verse 1. These words in common are even ordered chiastically: *sword* (1), *will command* (3), *eyes* (4) – *eyes* (8), *will command* (9), *sword* (10).

The passage also has a couple of ties back to the first section of Amos, reminding us of the overall chiastic structure of the book and the correspondence of the first and last sections. In verse 7, God says "Did I not bring up Israel from the land of Egypt;" in 2:10 we have "Also it was I who brought you up from the land of Egypt." In verse 7 Amos talks about "the Philistines from Caphtor and the Syrians from Kir." The only other place in the book he talks about Philistines and Syrians in 1:3-8 (cp. especially 1:5).

Enough about structure. I'm convinced the book is a literary masterpiece, I hope you are too. Let's move on.

1. Same as the Nations (9:7-8a)

Although this unit begins the reversal of the judgments given in the first half of the chiasm, Amos starts out slowly. In fact, he starts out with more of the same!

Amos 9:7-8a ⁷"Are you not like the people of Ethiopia to Me, O children of Israel?" says the LORD. "Did I not bring up Israel from the land of Egypt, The Philistines from Caphtor, And the Syrians from Kir? ⁸Behold, the eyes of the Lord GOD are on the sinful kingdom, And I will destroy it from the face of the earth."

God starts out by comparing the nation of Israel to other pagan nations around them: Ethiopia, Philistia, Syria. Biblical Ethiopia or Cush was located in the land of Nubia south of Egypt along the Nile in modern-day Sudan. Caphtor is the island of Crete. While the exact location of Kir is not known, it was probably located near the top of the Persian Gulf.

Why would Israel think they were any different or any better than the other nations? **Yes, God had brought them out of Egypt during the Exodus, "but the Lord reminds Israel that He was just as responsible for the migration of the heathen nations — the Philistines and the Arameans — as he was for that of Israel"** (Keddie).

The answer to the question of Israel's superiority lies not in Israel but in God. **Israel was supposed to be superior to the nations because God entered into covenant with them at Sinai:**

Exodus 19:4-6a ⁴You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. ⁵Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶And you shall be to Me a kingdom of priests and a holy nation.

It is God's electing choice that made them a special treasure, not anything else. Apparently Israel had forgotten that, as well as their vow to keep God's covenant. Keddie concludes: "Since

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they had rejected the purpose for which God took them out of Egypt, then the exodus itself had no greater practical significance to them than did the movement of the Philistines from Caphtor (Crete)!”

Now, I don't believe that God is saying that Israel's special status has been revoked. What **Amos is emphasizing is that the Lord is sovereign over all the nations and all their movements.** He was sovereign over the migration of the Israelites, the Philistines, and the Syrians, just as He was sovereign over the non-migration of the Ethiopians. **In that sense, Israel was the same as the nations.**

And because of God's impartiality, Israel was to be treated like all the other nations as well. **Like other “sinful kingdoms,” Israel would face destruction.** This is the fate of the *sinful kingdom*. Amos has clearly made the convincing case that this description of Israel is accurate and that Israel deserved her punishment. **The fact is Israel was held more accountable than the other nations. Amos has already made that clear:** “You only have I known of all the families of the earth; therefore I will punish you for all your iniquities” (**Amos 3:2**).

2. Different from the Nations (9:8b-10)

Now we come to one little word that makes all the difference: yet. “I will destroy [the sinful kingdom] from the face of the earth; *yet* I will not utterly destroy the house of Jacob,” says the LORD” (9:8b). What a wonderful little word is that *yet*. The Bible has a tendency to do this.

Many people are what I call “yes butters.” They say, “Yes I agree with you, but I won't do what you want.” Or how about this one: “Yes, that dress is pretty, but you still look fat!” Or this one which actually happened to me in a business context (not the exact language, but the essence is there): “Yes, we received your suggestions, but we'd really like some good ones.” While the first half of the sentence may be fine, it is the second half of the sentence after the *but* that you remember. In our normal usage, the positive first half is overwhelmed by the negative following the *but*.

However, in God's Word we often find the opposite happening. **The negative judgment in the first half is overturned by the *but*, or in this case, the *yet*.** Consider this passage from Genesis:

Genesis 6:5-9 ⁵Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. ⁶And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. ⁷So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” ⁸*But* Noah found grace in the eyes of the LORD.

Did you here the “but”? **God says He is going to “destroy man whom I have created from the face of the earth, ... *but* Noah found grace in the eyes of the LORD.” In our verse, God says He is going to “destroy the sinful nation from the face of the earth; *yet* I will not utterly destroy the house of Jacob.” While the house of Jacob does not appear to be up to the same high moral standards as Noah, the parallelism of the two statements is marked.**

Although God has said that Israel is the same as the other nations, *yet* because of His covenant with Israel, they are going to be treated differently. The other pagan nations will be utterly destroyed; but not Israel. **God is going to process them through His giant sifter. He is going to sift Israel like a farmer sifts grain in a sieve.** The chaff and the debris will be separated from the pure, whole kernels of grain. **There is going to be a separation: the wheat**

from the chaff, the sheep from the goats, the righteous from the unrighteous. The chaff and debris that remain will be destroyed: “All the sinners of My people shall die by the sword, who say, ‘The calamity shall not overtake nor confront us’” (9:10).

There is and always will be a true remnant of God’s people, saved through His grace. Despite what is about to happen to the nation of Israel because of their corporate rebellion and sin, individual believers in Israel will be preserved. The sifting of Israel gathers the remnant safely out of the sinful kingdom. God will not let the smallest kernel of grain fall to the ground; the Good Shepherd will not let one sheep fall out of His hand.

The entire book of Amos up until this point has been about the judgment and punishment of the apostate nation of Israel. Those who are confident in their own strength and ability will be the ones who are destroyed; but at last we now can see that God will preserve His remnant from the same judgment. The theme of the third unit of this section (9:1-4) was that no one could escape the judgment of God. That theme has been somewhat modified in this parallel unit: no one (except the remnant) can escape the judgment of God. The remnant may suffer in the calamity to come, but their ultimate hope in their Savior will be justified, which leads us into the last 5 glorious verses of this book.

B. Raising the Fallen Tabernacle (9:11-12)

Hubbard calls “the transition from verse 10 to verse 11 the most abrupt and surprising in the entire book.” I guess he considers the change more abrupt even than going from the first stanza of the sovereignty hymn in 4:13 to the song of lamentation in 5:1. The last five verses form the final two units of the final chiasm. Both are introduced by the phrase “on that day” (11) or “behold, the days are coming” (13), which link us back to 8:9, 11 and the theme of the Day of the LORD. But this time, we are looking at the flip side of the Day of the LORD. In the first part of the section, the Day of the LORD came in judgment upon the sinful nation; now, the Day of the LORD comes in blessing upon the faithful remnant. The picture presented in these last 5 verses of Amos describes not only the present Church Age, but it leads us to the final consummation, the restoration of Paradise and the inauguration of the eternal state.

1. The King (9:11)

This unit is tied to its parallel unit (8:9-14) by the phrases “in that day” and “on that day” which start both passages (8:9; 9:11). Furthermore, the second unit ends with the young men and women swooning from thirst: “they shall *fall* and never *rise* again” (8:14). This section reverses that judgment and turns it into a blessing: “On that day I will *raise up* the tabernacle of David, which has *fallen* down, and repair its damages; I will *raise up* its ruins, and rebuild it as in the days of old” (9:11).

On that day God promises to raise up the fallen “tabernacle of David” – literally the “booth of David.” A booth is similar to a tent – it is a simple, temporary structure intended to provide shade but not long-term shelter. What does Amos mean? David’s tent or booth likely has a double meaning. First, the use of the word *booth* recalls the Feast of Booths or Tabernacles that celebrated Israel’s 40 years of wandering in the wilderness.

Lev. 23:42-43 ⁴²You shall dwell in *booths* for seven days. All who are native Israelites shall dwell in *booths*, ⁴³that your generations may know that I made the children of Israel dwell in *booths* when I brought them out of the land of Egypt: I am the LORD your God.

The Feast of Booths occurred in the seventh month (in the autumn) and **was also a feast that celebrated the harvest or ingathering of the crop. In a spiritual sense, the feast celebrates the ingathering or harvesting of souls into the kingdom of God.** It looks backward towards the goodness of God, and it looks forward to the consummation or completion of the Kingdom when all of the elect shall be gathered together on that final Day of the LORD.

Secondly, the term “booth of David” likely refers to the Davidic covenant found in 2 Samuel 7:

2 Samuel 7:12-16 ¹²When your [David’s] days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. ¹³He shall build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. ¹⁵But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. ¹⁶*And your house and your kingdom shall be established forever before you. Your throne shall be established forever.*

The Davidic covenant is all about houses. David is comfortable in his house of cedar, but is worried that God is dwelling in a house made of cloth (the Tabernacle). God, through the prophet Nathan, tells David that David’s son (Solomon) will build God a more permanent house (the Temple), and in return God will build David a permanent house (a dynasty). David’s line suffered ups and downs, and eventually a lot of downs after the Babylonian captivity. **But there did come a day when God raised up that fallen house, that flimsy structure or both of David’s line: when Christ, the Son of David came in the flesh.**

Christ is the fulfillment of the Davidic covenant (2 Sam. 7:16), and Christ is the fulfillment of the promise in Amos 9:11. When Christ comes He repairs the damage done to the line of David by becoming great David’s greater Son. He raises up the line of David and rebuilds it to all its former glory and beyond. **The King has come once already. The booth of David has been restored. But there is a day yet in the future when the King will come a final time.**

2. The Nations (9:12)

The coming of the King signals the ingathering of the nations. The Feast of Tabernacles has begun, and the nations are coming into the Church of God. That is **the goal of Christ the King – to increase His Kingdom:** “‘That they may possess the remnant of Edom, and all the Gentiles who are called by My name,’ says the LORD who does this thing” (9:12).

Amos 9:11-12 are quoted by James during the Jerusalem council in Acts chapter 15. The church gathered together to decide whether or not Gentile Christians needed to be circumcised to enter the church. Peter testified that the gospel should go to the Gentiles without yoking them with the Jewish law. Paul and Barnabas relayed all of their experiences in bringing the gospel to the Gentiles. After hearing this testimony, James stood up and declared:

Acts 15:14-17 ¹⁴Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. ¹⁵And with this the words of the prophets agree, just as it is written: ¹⁶“*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;* ¹⁷ *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.*”

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Notice how **James makes Amos universal? It is not just about Edom, it is about “the rest of mankind.”** When Christ came in His first advent, He broke down the wall of separation between Jew and Gentile. Now there is no longer any difference:

Galatians 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

The gospel goes out to all nations, to all Gentiles, even to the Edomites, the enemies of God’s people. Isn’t it amazing to read that just like there is a remnant saved out of Israel, there is a remnant saved out of Edom? **Before God saved us, we were all Edomites, enemies of God. But Christ will possess His remnant out of every nation, tribe and tongue.** Notice the emphasis on God’s activity – “says the LORD *who does this thing*. “ It is all of God’s grace, not of man. **The remnant of all the nations are gathered into Christ’s Kingdom through the grace of God. How the fallen have risen!**

C. Restoring Captive Israel (9:13-15)

The blessings continue to flow even greater here in this final unit of the final chiasm of Amos (9:13-15). **These verses have the sense of both *the now and the not yet*. That is, the Church Age is already the beneficiary of the presence of the kingdom of God, but the fullness of the blessings of God’s kingdom will not be fully realized until Christ comes again and ushers in the consummated Kingdom.** Keddie says: “The glory of the era of the new covenant is now described. What is in view is the New Testament age, culminating in the future glory of the new heavens and the new earth which will be ushered in by the return of the Lord Jesus Christ.”

1. The Earth (9:13)

Amos 9:13 ¹³“Behold, the days are coming,” says the LORD, “When the plowman shall overtake the reaper, And the treader of grapes him who sows seed; The mountains shall drip with sweet wine, And all the hills shall flow with it.”

The spiritual fruitfulness of the present age is in view according to Keddie. “The point is that in Christ the effects of the curse (Genesis 3:17, 18) are rolled back. God blesses the whole of man’s life when that life is renewed by Jesus Christ, through living faith in him. These promises are not primarily, far less exclusively, about the agricultural effects of the Fall. The primary focus is upon the abundant life — spiritual and temporal – of the kingdom of God.”

However, I would advocate **that in addition to the spiritual blessings of the present age, there is a real sense of the earth’s restoration at the second coming of Christ.** This verse is very similar to Joel 3:18, which we clearly linked to **a final return to the Paradise of the original creation – Eden.**

Joel 3:18 ¹⁸And it will come to pass in that day *That the mountains shall drip with new wine*, The hills shall flow with milk, And all the brooks of Judah shall be flooded with water; A fountain shall flow from the house of the LORD And water the Valley of Acacias.

Motyer points out that if “the Messiah is the second David, He is also the second Adam reigning in a restored Eden. The curse is gone (Genesis 3:17, 18) and Eden is restored.”

2. The People (9:14)

In addition to restoring the earth, “in that day” God will also restore the people of God:

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Amos 9:14 ¹⁴I will bring back the captives of My people Israel; They shall build the waste cities and inhabit them; They shall plant vineyards and drink wine from them; They shall also make gardens and eat fruit from them.

Clearly, Amos is reversing the curse he pronounced in 5:11:

Amos 5:11 ¹¹Therefore, because you tread down the poor And take grain taxes from him, Though you have built houses of hewn stone, Yet you shall not dwell in them; You have planted pleasant vineyards, But you shall not drink wine from them.

The people of God lost their privileges through their sin. Now through the grace of God, those privileges are restored. **In the New Testament era, the Church has enjoyed great privilege and mercy through the grace of God. In the final consummation, all of God's people will have all of their needs fulfilled.**

Motyer summarizes: “Verse 13 points to abundance; 14 to the enjoyment of it by the people. We feel the force of this by comparing it with 5:11. Sin brings disappointment and frustration. But as Amos looks forward he sees the day when the power of sin will be destroyed. It will no longer blight, disappoint, and frustrate the people.”

3. *The Land (9:15)*

The final verse of Amos speaks to the eternal security of God's people: “‘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” (9:15).

Keddie says: This is the language of eternal security. **The church of Jesus Christ will never be deprived of its inheritance.**” God had promised the land to Abraham and his descendants forever. That Promised Land for us is the eternal kingdom of heaven. **We have an inheritance that is sure – a permanent place in God's land.**

Fittingly the book ends with “says the LORD your God.” The LORD God is His name. He is the sovereign, covenant God who has spoken this word of judgment (and blessing) to Old Testament Israel, and to us. Keddie uses that phrase, “The LORD is His name” as the title of his commentary on Amos. May we have ears to hear the word of the Lord. The LORD God is His name.

Conclusion

Today is the last Sunday of the quarter. We've covered a lot of ground in the books of Joel and Amos. We've studied a total of 219 verses in 12 chapters in 13 weeks. I've lost track of the number of seven-part chiasms we've encountered. I hope that you have enjoyed our walk through these two Old Testament prophets. I trust that they have touched your lives like they have touched mine. In the remaining time, I would like to do a very quick review of both Joel and Amos.

1. *Review of Joel*

Joel divides into seven sections. The first three sections detail in increasing intensity a locust invasion. The middle section is a call to repentance, which is the theme of every prophet. The last three sections parallel the first three and describe in increasingly wider scope blessings both present and future.

The first section (1:2-14) describes an awesome locust plague. The people are called to mourn because their joy is gone, their religious worship has been cut off, and their economic security is threatened. They are called to gather as a congregation and cry out to the Lord.

The second section (1:15-20) intensifies the plague by linking it to the Day of the LORD – the day in which the Lord comes to judge. All of nature cries out under the intense suffering of the plague.

The third section (2:1-11) amplifies this theme of the Day of the LORD and describes the locust plague in apocalyptic terms as an unstoppable army of destruction under the Lord's control. "For the Day of the LORD is great and very terrible, who can endure it?"

The fourth section (2:12-17) is the turning point. The God who has brought the plague is the same one who calls for His people to return to Him and repent, because God is not just judgmental, He is also gracious and full of mercy, and willing to relent if they turn back to Him. Another congregational meeting is called to pray for repentance.

The fifth section (2:18-27) shows God answering the prayers of His people and restoring to them everything lost in the locust plague. Their needs are satisfied, their religious worship is restored, their shame is removed, and their enemies are destroyed. Instead of mourning, they are called to rejoice in the Lord's bounty. God restores to them the years that the locusts have eaten, and He renews the covenant and gives them Himself.

The sixth section (2:28-32) extends the blessing of God to His people by promising the gift of the Holy Spirit poured out on all flesh. This Day of the LORD blessing is accompanied by the gift of prophecy and the salvation of God's people. "Whosoever calls on the name of the LORD shall be saved ... among the remnant whom the LORD calls."

The final section (3:1-21) extends the blessing on God's people to the end of time by describing the final judgment of the nations and the perfection of God's people for eternity. "Jerusalem shall be holy and no aliens shall ever pass through her again."

2. Review of Amos

Amos also divides into seven sections. Like Joel, the middle section of Amos' prophecy is the call to repentance. However, unlike Joel most of the book of Amos is focused on judgment. It is only in the last half of the last section that the judgment theme is reversed and the promised blessings through Jesus Christ emerge.

The first two verses of the book introduce us to Amos and declare its theme: "The LORD roars from Zion." God is a roaring lion, and his roar is the roar of impending judgment upon the northern kingdom of Israel.

The first section (1:3-2:16) uses a seven plus one structure to lull Israel into thinking that God is roaring in judgment against her neighbors, including the southern kingdom of Judah. However, the real focus of this opening section of judgment on the nations is that God's people are even more guilty than the pagan nations, because they have rejected the word of God. The twin sins of Israel are introduced here: 1) false, empty religion – sin against God; and 2) social injustice and oppression – sin against their fellow man. "For three transgressions of Israel, and for four, I will not turn away their punishment."

The second section (3:1-15) shows the Lord roaring again against His people. Amos uses a series of rhetorical questions to emphasize the inevitability of God's judgment against Israel. "A lion has roared! Who will not fear? The LORD has spoken! Who can but prophesy?" The nations are called to witness the trial and sentencing of Samaria. Because of their sin, God will tear them apart like a devouring lion. Their houses will be destroyed – the illicit house of worship – Bethel – and the luxury palaces built through their ill-gotten gains. "The great houses shall have an end."

The third section (4:1-13) describes the sins of the wealthy women of Samaria – the "cows of Bashan." Their empty religion and selfish manipulation are exposed. God had given them chances to repent and return to him – in fact a series of five increasingly severe calamities are described, "yet you have not returned to Me." Therefore, Amos tells them, "Prepare to meet your God, O Israel!" The Day of the LORD when God comes in judgment is near. The section ends with the first stanza of the sovereignty hymn – *The LORD God Is His Name*.

The fourth section (5:1-17) is the central point of the book – the call to repentance. It is divided into a seven-part chiasm. The first and last sections are a lament because of Israel's sin. The next two sections are the call to repentance: "Seek the Lord and live." The next two sections are a condemnation of Israel's sin: they "turn justice into wormwood, and lay righteousness to rest in the earth!" In the center of the center of the book is the second stanza of the sovereignty hymn – *The LORD God Is His Name*.

The fifth section (5:18-6:14) describes the sin of the wealthy men of Samaria – those "who are at ease in Zion and trust in Mount Samaria." The Day of the LORD is coming, not a day of vindication as they expect it, but a dark day of judgment because of their religions and societal sins. Amos pronounces woe upon these men who worship in vain and live indulgent lifestyles of the rich and famous at the expense of others.

The sixth section (7:1-8:3) describes four visions of judgment. The first two – locusts and fire – are averted by the prayers of Amos. The third vision is the plumb line – God's righteous standard of judgment. Israel is a leaning wall that cannot measure up to God's Law. At this point, Amaziah the priest of Bethel attempts to silence Amos; Amos continues to prophesy and pronounces judgment upon this false priest. The fourth vision was of the basket of summer fruit, ripe for destruction.

The seventh section (8:4-9:15) is a seven-part chiasm that continues the theme of judgment upon Israel. Earthquakes and solar eclipses are just the beginning of judgment; even more severe is the famine of the word and spiritual thirst which afflict the people. Amos' final vision is of the Lord Himself at the altar, bringing the false temple down in judgment. At the center of the chiasm, appropriately, is the third stanza of the sovereignty hymn – *The LORD God Is His Name*. The last half of the last section of the book begins to reverse the theme of judgment – Israel is sifted, the remnant is rescued, and a glorious picture of the church age and beyond is given to us. David's fallen booth shall be restored, the nations gathered in, the earth revitalized, God's people restored, and the heavenly inheritance secured forever.

There you have it – the 10-minute overview of both Joel and Amos! Any questions?

Next week: end of winter quarter – 2 new spring classes begin! Close in prayer.