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**C0926 – July 15, 2009 – Amos 9:11-15 – Restoration Of Israel**

Tonight we turn to the last five verses of Amos, chapter 9:11-15, which covers the raising of the fallen booth of David and the restoration of the nation Israel in her kingdom with all the agricultural, economic and blessing that accrue with the Messiah's presence. Now, to introduce this I want to discuss the kingdom of God in history and prophecy. This will correct many of the false interpretations that were given last week from Ezekiel, Isaiah and Zechariah in the OT and Matthew and Romans in the NT. Hopefully you were able to discern the errors but if you weren't able then we'll correct those in an analysis of the kingdom. I don't mean to say everything that was said was wrong but there were some major errors we want to correct. I don't mean to be mean at all. They are a very friendly couple and we had a nice conversation afterwards. I consider them brothers and sisters in Christ. This is not about that. This is about the truth. This is about shepherding you. This is about me obeying the word of God as a shepherd and correcting false teaching. Because in the end I don't have to measure up to your standard, you're not the standard, I'm not the standard, He's the standard and I must stand before Him and give an account of myself. So, this is not easy for me. I was very concerned for you all week. But Jesus asked the question of Peter, "Do you love Me? Then feed My lambs." And I as your earthly shepherd have every intention of doing that. Why? Because I love the Lord.

And to do so I will address the problems inside our general introduction to Amos 9:11-15. These verses happen to fit quite nicely so by way of introduction I'll briefly sketch the kingdom of God in history and prophecy. We'll do it in seven stages. I'll try to identify the key people, key events and the form of the kingdom. When I say form I mean this: either *theocratic* in

which God Himself is the king or *mediatorial* in which God is ruling through a human king or of course *Davidic* in which case we're talking about mediatorial reign through a human from David's lineage.

First, the kingdom of God in history begins with the creation of Adam in the Garden of Eden. Briefly God designed man to be a king and to have dominion over all the earth. Adam was to rule over other men in a benevolent fashion under the directives of the great King. He violated the great King's command and this domain was handed over to Satan and there has been a conflict between the establishment of the kingdom of God and the kingdom of Satan or man in history, ever since.

Second, the kingdom of God broke into history again with Moses at Mt Sinai. It was here, after God had done great signs and miracles and wonders to deliver the nation Israel from Egypt, that God brought them to Mt Sinai and gave them His law through the mediator Moses. God was saying, I am your King and these are the Laws of My Kingdom. Obey and you will be blessed, disobey and you will be cursed. And so the theocratic kingdom came into existence because God was their King and there was no earthly king for the first 400 years from Moses to Samuel.

Third, the kingdom of God took on a mediatorial form with Saul at the conclusion of the Judges. The nation had reached social and political chaos, "for all the people did what was right in their own eyes," they were licentious and therefore in their carnal heart they wanted and so they said, Samuel "we want a king like all the other nations." But I thought they already had a King! They did, God was their King. So the point is that they rejected God as their king (1 Sam 8:5, 7). And the Lord did give them a human king; He gave them Saul from the tribe of Benjamin. And the Lord offered Saul an everlasting dynasty if he would obey the Law. But he disobeyed and so his dynasty was rejected. So the Lord anointed David from the tribe of Judah as the next king of Israel. David united the twelve tribes and ruled over the whole house of Israel, giving them prosperity and dominion in the region. His dynasty was given the unconditional promise in 2 Sam 7 of an eternal kingdom and an eternal throne on earth. When David died it came to his son Solomon who ushered in the Golden Era of Israel's kingdom. But a cultural rot set in during his reign and during his sons reign, Rehoboam, the kingdom was fractured into northern and southern kingdoms.

So, the fourth thing we say about the kingdom of God is it was Divided in the Era of Rehoboam. And a man named Jeroboam came to rule in the north over ten tribes and the Davidic dynasty continued to rule in the south under Rehoboam over two tribes. Now, this is what our text refers to tonight in Amos 9:11 where it says “I will raise the fallen booth of David.” David’s booth fell when the kingdom fractured and I’ll explain that in the details of the text. But we conclude this period with the northern kingdom going into Exile in 722BC to Assyria and the southern kingdom going into Exile in 586BC to Babylon. And therefore the mediatorial kingdom came to an end in 586BC when the Shechinah Glory departed from the Temple. At that moment the times of the Gentiles described in the Book of Daniel and Revelation began.

Now, fifth, in the midst of the times of the Gentiles the kingdom was offered to the nation Israel by John the Baptist and Jesus the Christ. It could have entered into history at this point. John is the forerunner, the prophet that announces the king. Jesus is the king. Their message, “repent, for the kingdom of God is at hand.” Now, this is a very, very important point to the kingdom of God coming into the earth under a restored Davidic dynasty.

Remember the Lord promised in the Davidic covenant that one would come forth from David who would rule the nations on an eternal throne in an eternal kingdom in the earth. Now John the Baptist and Jesus the Christ come offering the kingdom. But the kingdom is contingent, from a human perspective. If you get no other point about the kingdom get this one, it is the most important point for all your theology. I direct you to the work of Stanley Toussaint of Dallas Theological Seminary, an expert on the Kingdom of God, Matthew and the Book of Acts. And he says, quite correctly, the restoration of the Davidic kingdom to the earth is contingent on the nation Israel’s repentance. Repent for the kingdom of God is at hand. At hand, meaning it’s near, it wasn’t there, the king was there but for the kingdom to come the nation had to repent. And the king demonstrated His kingdom authority with great signs and wonders and miracles. See, every time the kingdom is on the verge of entering history you see a high frequency of signs and miracles. You see it at the Exodus, you see it in the Gospels, you see it in Acts and you see it in the Tribulation. But they rejected their King and crucified Him on a cross. He rose on the third day; He stayed with them 40 days teaching them about the kingdom of God. And Peter asked in Acts 1:5, is it at this time

you're restoring the kingdom to Israel? And Jesus said, it is not for you to know the times and seasons which the father has fixed by his own authority, but you will receive power when the Holy Spirit comes upon you to be my witnesses in Jerusalem and Judea and Samaria and even to the remotest parts of the earth. That's the story of Acts, so after Jesus ascends to heaven where He sits down at the right hand of the father, the Davidic throne is empty, Christ is seated on the Father's throne.

And then the Day of Pentecost arrives, this is the sixth point for those of you taking notes, the re-offer of the kingdom in Acts by Peter and Paul. Peter begins to re-offer the kingdom to the nation Israel. Acts 2:38, Repent and be baptized, this is a call for Israel's national repentance, nothing new here. John the Baptist and Jesus both said to the nation, repent. It's the call for national repentance. If they repent what will come? The King will come and with Him the kingdom and the Davidic dynasty will be established in the earth. Acts 3:19-21 Peter gives the message again, repent and return so the times of refreshing can come and Jesus will return whom heaven has received until the restoration of all things. The restoration of what? The Davidic dynasty. The kingdom of God in the earth. The restoration of the nation Israel to the times of David and Solomon when they were a united nation. Alright, so the Book of Acts you have the re-offer of the kingdom to the nation Israel. Peter and Paul are the main characters, they both offer the kingdom, they both do extraordinary miracles to authenticate their message is from God, but gradually in the Book of Acts the offer fades out and consequently the miracles fade out until the fateful year comes, AD70 and the nation Israel is sent into exile.

Now, the seventh and final stage, the kingdom of God is not on earth now, the Church is not the kingdom. The kingdom is contingent on Israel's national repentance. If they repent the king will return. What did Jesus say? "You will not see me until you say [Israel] Blessed is He who comes in the name of the Lord." Now the nation Israel is not saying this right now, individual Israelites are coming to the Lord, there's no question about that. There has always been a remnant of believing Israel, every generation of Israel there has always been a believing remnant. So it's very inaccurate to say that suddenly just now in history Israeli's are starting to respond to God's salvation. It may be true that there are many Jews coming to Jesus now, not a problem, but it's not true to act as if there has not always been a believing

remnant, as Rom 11:3-5 says, even in the days of Elijah when Elijah thought he was the only believer the Lord said in 1 Kings 19 Elijah you're mistaken, I have 7,000 who have not bowed the knee to Baal. And so Paul says in Rom 11:5, even now there is a remnant according to the gracious election of God. Paul calls them in Gal 6:16, "the Israel of God." They're part of the Church, that's not another name for the Church, that's a name for the believing remnant of Jews in the Church. They are ethnic Israel and they are spiritual Israel. There has always been and will always be a remnant of believing Israelites. That's not what we're talking about; we're talking about when an entire generation of Israel repents then the kingdom will come. Now, the event which triggers that generation of Israel to repent is the future Tribulation. The key event is **the Tribulation**, the key players are **Elijah, the two witnesses and the 144,000**. Again, you'll see high frequency of miracles, Elijah and the two witnesses are the key, their ministry results in the 144,000 and during this time the gospel of the kingdom will be proclaimed in all the earth. That's not happening now, that's going to happen in the future Tribulation (Matt 24:14; Rev 14:6ff). This offer of the kingdom will be accepted by the nation Israel, she will repent and who will come? The King will come. The kingdom is contingent upon this and the promises that come with this kingdom cannot and do not happen until then. When they repent their King will come. The times of the Gentiles will be over. The times of the Jews will re-ensue. The Davidic dynasty will be re-established on the earth. The nation Israel will be restored from captivity, and God will pour out His Spirit on the nation Israel in fulfillment of the new covenant. Her young men will dream dreams, her young women will see visions, this is all Joel 2, and this is all in the kingdom. But that is not happening now, the word of God declares that will not happen until the King returns and is in the midst of Israel. I do not know what happened to this lady; I do not comment on experience, I have more confidence in interpreting the word of God than I do in interpreting second-hand experience. And I do know that the word of God has this to say. If you claim to have visions you are claiming prophetic authority. You're claiming to be a prophet and that is a very dangerous thing to do for two reasons. One, you're claiming to be the mouthpiece of God. If a person is a prophet, they're seeing genuine visions; you have to do what they say. That carries absolute and universal authority. That's why there are two tests for a prophet in the OT. Deut 13, the test of orthodoxy: if they say anything contrary to the Torah I don't care if they can move the moon, you don't listen to them. And second, Deut 18, the test of miracles. If a person

claims to be a prophet they must show miraculous signs to authenticate themselves. No prophet is without the signs of a prophet. So orthodox doctrine and authenticating miracles. Always. That's the word of God. Second, it is dangerous because if there are prophets floating around today that is a revelatory gift and Scripture must be written. And I don't see anybody writing Rev 23. So the claims today to get prophetic revelation are not true. I can say that absolutely because 1 Cor 13:8-13 says that prophecy will be done away in the Church age and Malachi indicates they will not re-open until Elijah returns. So the last prophet to walk the face of the earth, who himself saw visions was the apostle John who wrote the Revelation. The next prophet to come after him will be Elijah. In the intervening years between John the Apostle and Elijah faith, hope and love remain. But the charismatic theology we heard last week is claiming that the kingdom is here now and with it all the accompanying miraculous visions and so forth. That is what they must claim to justify their experiences. All charismatic theology adheres to a kingdom now theology. But that won't fly because of one simple problem. Has the nation of Israel repented? Obviously no. Now, everyone has experience, but experience does not validate truth. Your experience, my experience is there but it does not verify truth. The word of God verifies or nullifies our experience. Something can happen, all kinds of things can happen; I thought I saw angels once in a vision, I was wrong. The issue is not the experiences. The issue is what does the word of God say? Either the experience of man is ultimate or the word of God is ultimate. One or the other will always dominate. Man or God. We are not sufficient to interpret our own experiences. Only the word of God can do that. And if we don't follow the word of God we are deceived.

Now, to conclude our introduction on the kingdom and show you how the visions of Jews do not begin until the return of Christ, until He is on the Davidic throne ruling from Jerusalem, until He pours out His Spirit on them in fulfillment of the new covenant, turn to Joel chapter 1. Joel is concerned; the theme of the book is the Day of the Lord. I've taught you the whole book in depth; you can get the CD's for in-depth analysis. Now, there have been past days of the Lord, a day of the Lord being when God intervenes in a catastrophic way to judge and these have happened in the past on local scale to serve as a foreview of the future day of the Lord which is global in scale. Our term we use as an equivalent is the Tribulation. The judgment period of the day of the Lord = the future Tribulation. Joel in chapter 1 with the locust

plague, down until v 14 talks about a past day of the Lord. These four swarms of locusts that destroyed Israel's agriculture were just a foretaste of the great future day of the Lord. In verse 15, the shift occurs to the future day of the Lord, "Alas, for the day! The day of the Lord is near, And it will come as destruction from the Almighty!" Then the aftermath of the day is described in the rest of the verses of that chapter. Come to chapter 2, verse 1, the day is described. "Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming; Surely it is near, <sup>2</sup>A day of darkness and gloom, A day of clouds and thick darkness. As the dawn is spread over the mountains, So there is a great and mighty people; There has never been *anything* like it, Nor will there be again after it To the years of many generations." Note that, "There has never been anything like it, Nor will there be again after it." Unparalleled destruction. An absolutely unique period in human history, never before experienced, never again to be experienced. It's the future Tribulation. For parallels see Jer 30:5-7 and Matt 24:21. Three texts proclaim a period of unparalleled destruction and since there can only be one period of unparalleled destruction then they must all refer to the same period. And the things I'm sharing with you are not my opinions, my spin on these texts, I have spent 10 yrs attending most of the pre-Trib meetings in Dallas where the largest gathering of prophetic scholars gather year after year to hash out the details of prophecy. I'm personal friends with the director of that organization Dr Thomas Ice and if you hadn't called me to be your pastor he was pushing for me to come be his pastor-teacher in Dallas, TX. And when he found out you were pursuing me he stopped. So these are the time proven interpretations of men like Dr Walvoord, Dr Ryrie, Dr Ice, Dr Whitcomb, Dr Fruchtenbaum, who is a Messianic Jew by the way, Dr Showers who works for Friends of Israel, so I'm not making this up, they would all agree with what I'm saying here. This period of unparalleled destruction is coming upon the nation Israel to purge them to repentance. So watch. The day is described in vv 2-11. It's terrible. And verse 11 closes, The day of the LORD is indeed great and very awesome, And who can endure it? A sobering question. The judgment is so awesome the question has to be raised, who can survive it? The answer is given in verse 12? He who repents. He who returns to the Lord God. V 13, Now return to the Lord God. All of this is a call for Israel's national repentance in the end of days, v 16, Gather the people, gather the congregation, gather the elders, gather the infants, the whole nation is summoned to repentance. V 18, "Then the Lord will be zealous for His land,

And will have pity on His people.” So what will the Lord do for them, V 20, “But I will remove the northern *army* far from you,” now if He’s doing that for them it’s because they’ve repented because He said I’m not going to return until you do. So they have repented and the Lord is rescuing them. Notice the word *army* in italics, which means it’s not in the original, that’s a noun in the Hebrew text, it says “I will remove the northerner from you,” who’s that? That’s the antichrist coming against Israel to destroy her. He’s in the land with his armies. But what will happen, “I will drive it into a parched and desolate land, And its vanguard into the eastern sea, And its rear guard into the western sea. And its stench will arise and its foul smell will come up, For it has done great things.” Great terrible things, and the Lord Jesus Christ will destroy them utterly. Now, verse 21, “Do not fear, rejoice and be glad,” why? Because they’ve been rescued by the Messiah. Verse 23, important verse, “So rejoice, O sons of Zion, And be glad in the LORD your God; For He has given you the early rain for *your* vindication.” Notice in the margin you may have a note on the phrase “the early rain for your vindication.” That’s the *moreh ha tzedeq* and your margin probably shows it can be translated how? The teacher of righteousness. The Lord has given you the “Teacher of Righteousness.” Who’s that? The Messiah. He’s returned and with him what do you see comes, what’s listed in the following verses? Agricultural blessing, tremendous blessing, fantastic blessing in the land and with it, economic prosperity, military security. Verse 27, “Thus you will know that I am in the midst of Israel,” that’s the Messiah on the earth among Israel, He’s with them, the kingdom of God has come, and you will also know “that I am the LORD your God, And there is no other; And My people will never be put to shame.” They’re in their eternally restored position. Then v 28, another key verse, “It will come about *after* this,” notice that word *after*, underline it, bold it, whatever you can, that’s a key word, “after this,” after the Messiah is in the midst of Israel ruling on David’s throne, “after this...I will pour out My Spirit on all mankind;” literally all Jewish flesh, “And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. <sup>29</sup>“Even on the male and female servants I will pour out My Spirit in those days.” When will this happen? Is this going on now, or in the Millennial kingdom when Christ rules personally and bodily in the midst of Israel? In the Millennium. When the kingdom of God is on earth then the biblical visions, the true visions will begin and not until then. It is very clear. 1 Cor 13:8-9 charts the end of them, Joel 2 charts the re-start of them. They are in fulfillment of the new covenant, they are conditioned on

national repentance of Israel and that is far from happening today, most of Israel are secular atheists. So I hope that clears what the word of God is teaching about the kingdom and the associated things like the new covenant, the pouring out of the Spirit and the visions. All that is the same thing Ezek 36 and Zech 12 were talking about. Not now, but when Messiah returns.

Now we can really bring into focus Amos 9:11-15. So let's turn there and read. Maybe this will all make sense to you now. If you thought Amos was totally a prophet of doom you're mistaken because here's the glimmer of hope, her restored kingdom.

Verse 11, "In that day I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; <sup>12</sup>That they may possess the remnant of Edom And all the nations who are called by My name," Declares the LORD who does this. <sup>13</sup>"Behold, days are coming," declares the LORD, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will be dissolved. <sup>14</sup>"Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live *in them*; They will also plant vineyards and drink their wine, And make gardens and eat their fruit. <sup>15</sup>"I will also plant them on their land, And they will not again be rooted out from their land Which I have given them," Says the LORD your God.

Now, observe before we get into it, the number of times it says God is the author of this work. V 11, **I will raise up...I will wall up, I will raise up...I will rebuild it...I will raise it's ruins...I will rebuild it as in the days of old,** v 14, **I will restore the captivity...v 15, I will plant them on their land...the land I gave them.** Who is sovereign over history? Who is doing this? The God of history is doing this. This is the God of grace. This is the God of the Covenant. Which covenant is in view? Is this the Abrahamic or the Mosaic? It's the Abrahamic. Notice the **I will** language, it's all indicative mood, I will do this and I will do that. Now the Abrahamic Covenant has three branches: the land, the seed and the worldwide blessing. There are three amplified covenants that fall out of the Abrahamic. Does anyone know what they are? The Land Covenant (Deut 28-30), the Davidic Covenant (2 Sam 7) and the New Covenant (Jer 31). And do we see all three aspects fulfilled here? Yes. Verse 11, the raising up of the fallen booth of David. What

covenant? The Davidic Covenant fulfilled. V 12, the nations under Israel. What covenant fulfilled? The New Covenant, worldwide blessing. Through Israel comes worldwide blessing. Verse 15, what covenant fulfilled? I will plant them in their land. The Land Covenant fulfilled. So the Abrahamic Covenant and its three major aspects all fulfilled at the same time.

So let's do the details, verse 11, **In that day...** what day? The day he just got through talking about, the day described in v 9 when the Lord says "I will shake the house of Israel among all nations As *grain* is shaken in a sieve," that's a description of the future day of the Lord or the Tribulation. During the Tribulation all the nations will come under the sieve judgment of God to separate out the believers from the unbelievers, the righteous from the wicked. A time which is absolutely horrible, a time which will give birth to the kingdom of God in history. In that day, he says at the close of v 9, "not a kernel will fall to the ground," that is, the believing remnant of Israel will be rescued and brought into that kingdom, but, v 10, "All the sinners of My people will die by the sword." So there's a separation at work in the Tribulation to separate the believing remnant of Israel out from the unbelievers. Therefore, we can say this from vv 9-10. The Tribulation has two basic purposes: 1) to punish the nations and 2) to purge the nation Israel to repentance.<sup>i</sup>

In that day **I will raise up the fallen booth of David.**<sup>ii</sup> The **booth** was like a makeshift tent, they would put up a simple frame and spread branches over it so they would have a place of shelter under it. David's dynasty was a protective shelter over all the people of Israel but it had "fallen" with the division of the kingdom into northern and southern tribes (1 Kgs 12). The booth had been broken in two.<sup>iii</sup> Now the Lord is going to repair it. To do that He will take the northern and southern kingdom and put them back into one kingdom under the Davidic King, Jesus the Messiah.

**And He will wall up its breaches** - that is the animosities. There still exist animosities between these groups and therefore when the Messiah returns He will repair those **breaches**.

**I will also raise up its ruins** is parallel to raising up the fallen booth of David. It has been in ruins since the Division of the Kingdom When the King returns He will raise it up (Ezek 37:15-28; Jer 30:3-10; Hos 3:4-5)

**And rebuild it as in the days of old;** significant is the phrase **days of old** for it refers to the days of David and Solomon when the twelve tribes were united under the house of David. A time when the kingdom had its greatest prosperity, the Golden Era of Solomon, a tremendous biblical culture was built, tremendous wealth, tremendous literature, tremendous trade, tremendous biology, tremendous botany. The men of that era were renaissance men, they were studying every area of life and producing tremendous things and the world came to see it, they were shocked, they were amazed, the best is yet to come under the Messiah. The greater than Solomon will have arrived and His kingdom will far surpass that of David or Solomon. So verse 11 teaches the re-establishment of the Davidic Dynasty in the King Messiah, Jesus Christ in His kingdom.

Verse 12, teaches that in the Messiah's Kingdom Israel will be the chief of the nations. She will be the head of the nations and not the tail. Verse 12, **That they [Israel] may possess the remnant of Edom And all the nations who are called by My name," Declares the LORD who does this.** So when the Messiah returns and solidifies His kingdom Israel will possess all the nations, including even the remnant of Edom who was the implacable enemy of the Israelites. It is notable that the expression **called by My name** comes from the marriage between a man and a woman, she would be called by his name, meaning she was under his protection. So for a nation to bear the Lord's name means they are under His protection.<sup>iv</sup> And therefore Israel's blessings would extend to the remnants of these nations.<sup>v</sup> Fulfillment of the worldwide blessing aspect of the Abrahamic Covenant. Note in passing that there will be a remnant from most if not all of the nations, it is not Jews only that enter the kingdom but Gentiles also, but of all the nations that enter the Jewish nation will be at the head.

<sup>13</sup>**"Behold, days are coming," declares the LORD,** and here comes the blessing, watch, when the Messiah returns then the tremendous agricultural and economic blessing follow, **Behold days are coming...When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will be dissolved.**<sup>vi</sup> <sup>14</sup>**"Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live in them; They will also plant vineyards and drink their wine, And make**

**gardens and eat their fruit.** Now, hold your place here and turn to the background for this blessing, Lev 26. We've talked a lot about the cursings in this book; finally we come to the blessings. Why do they get blessed? For obedience, if you obey I will bless you. How are they going to obey? They never did it before. What's different so they do it now? A new heart. The nation repented, they're a believing nation and God has fulfilled the new covenant of Jer 31:31-34. He's poured out His Spirit upon them. That, by the way, is something more than you and I have by the indwelling of the Spirit. It's the writing of the word of God on their heart so no man will teach another for they will all know Him from the least to the greatest. Excuse me, but we don't have that. And so, Lev 26, verse 3, here's the blessing, 'If you walk in My statutes and keep My commandments so as to carry them out, <sup>4</sup>then I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit.' Agricultural blessing, and look how much, verse 5 'Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time.' In other words, here's the harvesters out trying to harvest the crops and here come the sowers right on their heels, "Hey guys, you think you could move it along here, we've got to sow this seed." "Yeah, well we're trying to harvest the crop." Is that the conditions today in the land of Israel? Hardly. The south is a barren desert. The war for the waters of the lake of Galilee go on and on with Syria. There's no abundance like this. Think what you have to have to get year round sowing and harvesting like this? You've got to have a perfect climate. You've got to have a continual supply of water. You've got to have sun. The abundance is unimaginable. Kind of reminds you of the Garden of Eden doesn't it. That's the point, Ezek 36 says that point of fact, that when the kingdom of God comes on earth the land of Israel will be like the Garden of Eden. What else, end of verse 5, "You will thus eat your food to the full and live securely in your land." Same thing described in Amos, not only will you sow and harvest the food but you'll also get to eat it to the full. So it must be a time of peace, no war against Israel, peace in Israel, you'll live securely in your land, the Promised Land. And that's verse 6. Come on down to verse 9, 'So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you.' <sup>10</sup>'You will eat the old supply and clear out the old because of the new.' Look at the abundance, and think of the economic implications of this. No debt, number one food exporter, a perfect economy. 'Moreover,' verse 11, "I will make My dwelling among you, and My soul will not reject you. <sup>12</sup>I will also walk among you and be your God, and

you shall be My people.” Is the Messiah on earth with them? Yes, He is. This is all the blessing when the Messiah returns. God’s kingdom on earth always brings conditions back toward the Garden of Eden, God’s original kingdom. Let’s go back to Amos.

Finally, Amos 9:15, **“I will also plant them on their land, And they will not again be rooted out from their land Which I have given them,” Says the LORD your God.** God will plant them on their land. Fulfillment of the first aspect of the Abrahamic Covenant, the Land Promise (Gen 12:7; 13; 17:7-8). Once they are rooted on their land they will never be rooted out from it. It will be a permanent possession which the Lord has given them. It is His land to give and He will give it to them. Now, don’t you mean the land is heaven? No, I mean the earth. Land is not a metaphor for heaven. The land is the land promised to the believing remnant of Abraham, Isaac and Jacob. It is their possession forever. Now, the debate over this text is just this point. Is the kingdom of God literal and on earth or is it allegorical and in heaven. The literal earthly kingdom is called Premillennialism by which we mean that Jesus Christ will return *before* the millennium, before the kingdom. The other view is A-millennial and this view has Jesus Christ returning *after* the millennium, after the kingdom, a kingdom they say is in heaven or the hearts of the believers in the present age.

Now, the early church fathers held unquestionably to Premillennialism, they believed Christ would return before the earthly kingdom. But then when you come to the times of Origen and especially Augustine in the 4<sup>th</sup> century Amillennialism arose. What happened was you had Augustine and he was originally a Premillennialist. Augustine who originally believed in a future kingdom on earth for Israel, as did almost all the early church fathers. Now Augustine in his later years began to be influenced by neo-Platonism. Neo-Platonism said reality was a dualism of good and evil and that all material was evil and all immaterial was good. And so Augustine said, look, the way you guys talk about the kingdom it’s a time of all this material carnal lust, the joys of eating and drinking. And so he said, that can’t be right; therefore he began to allegorize these passages like Amos 9:11-15 and say, it’s just descriptive of spiritual, heavenly truths with no relationship to material realm. Now, this is what happens when you don’t take every thought captive to Christ and you are taken in by vain philosophy. He mixed his Greek philosophy with the Bible and came up with a new system of thought, a

system that to his mind could not reconcile an earthly material kingdom to spirituality, and so he just re-interpreted the Bible to fit his system. Bad idea. Very unfortunate because that view of the kingdom dominated the church for over a thousand years and persists in our own day. Now, the biblical view does not see the material as being evil. When God created Adam's body was it evil? It was material but it was not evil. It was very good, so the Bible doesn't agree with Greek philosophy at all. We can conceive of a material-immaterial reality that is very good, that's the way God originally created it. We have no problem there.

Now, I want to quote extensively from Dr Alva McClain on this point - sort of a funny story. Dr McClain has written the classic work on the kingdom called *The Greatness of the Kingdom*. He lectured for years at Winona Lake, Grace Theological Seminary with John Whitcomb and others.

During a church banquet a group of preachers were discussing the nature of the Kingdom of God. One expressed his adherence to the premillennial view of a literal kingdom to be established on earth among men. To this a rather belligerent two-hundred-pound preacher snorted, "Ridiculous! Such an idea is nothing but materialism." When asked to state his own view, he replied, "The Kingdom is a *spiritual* matter. The Kingdom of God has *already* been established, and is *within you*. Don't you gentlemen know that the Kingdom is not eating and drinking, but righteousness and peace and joy in the Holy Ghost?" And then the speaker reached hungrily across the table and speared another enormous piece of fried chicken! Nobody tried to answer him. As a matter of fact, no answer was necessary; he had answered his own argument...If the Kingdom of God can exist now on earth in a two-hundred-pound preacher full of fried chicken, without any reprehensible materialistic connotations, perhaps it could also exist in the same way among men on earth who will at times be eating and drinking under more perfect conditions in a future millennial kingdom." (Alva McClain *The Greatness of the Kingdom*, 519-520).

When the OT speaks of material blessings in the kingdom on earth, we're not saying it's a carnal kingdom, spiritual principles will be in force in a way they never have been in any prior age of history and that is what will introduce material blessing and prosperity. The material blessing grows out of the

spiritual. Or As McClain said, “a spiritual kingdom...*can manifest itself and produce tangible effects in a physical world...in the world of sense experience.*”

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<sup>i</sup> You will note that the Tribulation we are speaking of has no reference to the Church, that’s a distinct program in the plan of God for which He has other purposes. And Daniel confirms the same idea the seventieth week of Daniel is for Daniel’s people, the Jews and Daniel’s holy city, the city of Jerusalem, it does not have reference to the Church. God will supernaturally remove the Church before this seventieth week of Daniel begins. As one scholar said, if you think the Church is going to go into the Tribulation then you don’t understand the Tribulation, you don’t understand the Church’s relationship to Christ, which is described in Eph 5 as that of a husband and his wife. What loving husband puts his wife through the Tribulation. It’s absurd that Christ would do that. Besides it says He delivers us from the wrath to come and He does so by removal from the earth. But the big picture

<sup>ii</sup> On the basis of this verse the Talmudic rabbis called Messiah *Bar Naphli* (“the son of the fallen”). But He will arise (*Mal. 4:2*).

<sup>iii</sup> Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (1:1451). Wheaton, IL: Victor Books.

<sup>iv</sup> Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (1:1451). Wheaton, IL: Victor Books.

<sup>v</sup> Tom Constable. (2003; 2003). *Tom Constable's Expository Notes on the Bible* (Am 9:12). Galaxie Software.

<sup>vi</sup> The mountains dripping with sweet wine and the hills being dissolved describe the abundance of produce to the extent it washes away the soil.

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