

Amos: The Lion Has Roared, Who Will Not Fear?

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Session 8 (Amos 9:7–15)

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Abstract

In this final session on the Book of Amos, Dr. Robert Chisholm examines Amos 9:7–10 ("Shaken in a Sieve") and Amos 9:11–15 ("A Happy Ending"). He demonstrates how God's universal sovereignty holds all nations, including Israel, accountable to His covenant demands, utilizing judgment as a purifying sieve rather than a tool of total destruction. Chisholm defends the authenticity of the book's hopeful conclusion, showing how divine judgment serves as the necessary prelude to spiritual transformation, the restoration of the Davidic kingdom, and miraculous agricultural abundance.

Outline

I. Introduction and Context of Amos 9:7–10

A. Overview of Session 8

1. Title: Session 8 – Amos 9:7–10 ("Shaken in a Sieve") and Amos 9:11–15 ("A Happy Ending")
2. Central Theme: "Blood and iron come up lavender and roses"

B. Refuting Israel's Assumption of Immunity

1. Israel's belief in special covenant insulation from judgment
2. Comparison to Jeremiah's later critique of Jerusalem's false security
3. God's universal sovereignty over all nations
 - a. Comparison of Israelites to Cushites (Ethiopia)
 - b. Divine providential movement of Philistines (from Caphtor) and Arameans (from Kir)

II. Divine Judgment as a Purifying Sieve (Amos 9:8–10)

A. The Principle of the Remnant

1. Emphatic Hebrew construction: Destruction of the sinful kingdom without total annihilation of Jacob
2. The Old Testament theme of the righteous remnant (e.g., Noah, Habakkuk, Psalm 37)

B. The Imagery of the Sieve

1. Shaking Israel among the nations in exile like grain in a sieve
2. Separation of grain from chaff: Preservation of the righteous and judgment of sinners

3. The judgment on sinners who falsely claimed disaster would not overtake them

III. Summary of Judgment Principles (Amos 8:4–9:10)

- A. Bitter, appropriate, inescapable, and discriminating nature of divine judgment

IV. Defense and Exposition of the "Happy Ending" (Amos 9:11–15)

- A. Refuting Scholarly Skepticism (Julius Wellhausen)

1. Rejection of claims that Amos could not have authored the salvation conclusion
2. Canonical pattern of judgment leading to salvation across prophetic literature (Isaiah, Hosea, Micah)
3. Theological connection: Judgment as the avenue and purifying catalyst for salvation

- B. Foundational Biblical Antecedents

1. Deuteronomic foundation (Deuteronomy 30:1–10)
 - a. Human responsibility and repentance in exile
 - b. Divine sovereignty in circumcising hearts and reversing fortunes
2. Allusions to the Abrahamic and Davidic covenants

- C. Detailed Exposition of Amos 9:11–15

1. Restoration of David's Fallen Shelter (Amos 9:11–12)
 - a. Rebuilding the ruins and reviving the Davidic dynasty
 - b. Possessing the remnant of Edom and all nations bearing God's name (God's global ownership)
 - c. Messianic fulfillment in Christ's future kingdom
2. Salvation Portrayal and Hyperbolic Agricultural Abundance (Amos 9:13–15)
 - a. Overlapping agricultural cycles: Reapers overtaken by plowmen, treading of grapes during planting
 - b. Abundant new wine cascading down mountains
 - c. Return from exile, rebuilding ruined cities, and permanent planting in the promised land