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Sus

Amos 9:11

If someone told a group of Christians that the church began as a sheepfold but turned out to be a zoo, they would all crack up in laughter, condemning themselves, as if their church was head of the zoo, and His Body was a zoo filled with all sorts of animals other than sheep. In a zoo you will find snakes of all kinds, and every kind of beast, and reptile, and unclean birds, but you would never find a sheep, because (John 10:27-29) what would they be doing in a zoo?

Christianity is a zoo and always has been. There is no place for sheep in a zoo. Sheep need a shepherd, John 10:14-16. In verse 27, *the sheep that are My own hear and listen to My voice, and I know them, and they follow Me.*

God's ultimate purpose for the present time, in order for His intentions to be completed, is as John 11:52 says, and this is the prophetic fulfillment of Isa 49:6, the purpose of uniting into one Body the children of God who have been scattered far and wide. Isa 49:8 cannot be fulfilled by any other means or ways, as Amos 9:11 fulfills verse 12. Then verse 14-15 is fulfilled in the next age, which is Isa 49:8; Amos 9:11-12 is Isa 49:6. Acts 15:15-17 — In that day I will raise it up. The first century church tried (Acts 26:7), but failed as (Eph 1:18) their eyes were never enlightened to see it and be motivated to love and good deeds by it.

Acts 15:15-18 — *I will return*, as it has been known from age-past times. Amos 9:11 does not apply in this age. Jer 12:15 is speaking about the next age, not the church age. Amos 9:11 says *in that day*. Acts 15:16 says *after these things*. Amos 9:11 says *in that day I will raise up the booth of David*.

James, in Acts 15:16, says *after these things*. Amos 9:11 says *in that day*. James was quoting Amos 9:11. He said *as it is written*, but he was referring to the *church*. Maybe he was referring to Mt 21:43, or he may have thought that (Acts 1:6) they were in the Kingdom age already, since he misquoted Amos 9:11; and they had no concept of verse 12 of Amos 9, since the *church* had not yet fallen and become Christianity (Edom). In the restoration there would be a remnant of Edom and of all the nations. The first edah considered the nations and how to deal with them (Acts 15) according to the Law and Moses, which Mal 4:4 says to remember before the great final day of Yahweh. There would be no divisions, demarcation between Jew and the nations, as Paul should have known, or later was revealed to him in Eph 2:15, concerning the commonwealth of Israel or the twelve tribes. Acts 26:7 was the fulfillment of Isa 49:6 in the first century, but it did not last, since it was not in the days of those ten kings — Dan 7:24; 2:44.

So the times were not ripe — even Obad 15, the times were not ripe then, or Rev 5:9,10, the times were not ripe then. Rev 5:9 speaks of the very last days of this century, since Matt 24:34 — all these were not fulfilled then. They were expecting Messiah's return in their lifetime, 1 Thes 4:16-18. The nations in Obad 15, as Isa 24:5-6, had not accumulated guilt, or destroyed the earth. Rev 7:5 was a future fulfillment of Isa 49:6, which fulfills Isa 49:8, when Amos 9:14-15 speaks of. As we said, Amos 9:11-12 is Isa 49:6, and Amos 9:14-15 is Isa 49:8.

But why James misquoted Amos 9:11 in Acts 15:16, I do not know, unless all translations are wrong. He may have had the right version, which is obsolete today, or at least you can't find it in the local Bible book stores. James said *after these days I will return and rebuild the tent of David which is fallen*. So James expected His return, for he told them that He would return. But still, Amos 9:11 says *on that day* or *in that day*. It must mean that when Messiah returns He will rebuild or restore David's fallen house, and James took it to mean what he said. But He did not return, and Acts 15:17 cannot be fulfilled if it takes His personal return for Isa 49:6. So I would say that they were still mixed up, as they were in Acts 1:6.

But Amos 9:11 says *in that day*, so Rev 18:4 — the remnant of Edom and the nations must come into the twelve tribes of Israel. They must come out of her and the nations, as Peter on the day of Pentecost called them out of this perverted age and world, but it will require an even greater manifestation of the Holy Spirit's power and glory, Rev 18:1,4. So, in that day of the restoration of all things (Mark 9:11), Acts 3:21, which is Amos 9:14-15, will come, which fulfills Gen 15:18 finally. Abraham has never lost faith to see, Heb 12:1.

The fulfillment of the promise in Amos 9:15 is *never will I uproot them anymore from off their own soil which I have given them*, says Yahweh your God. Amos 9:14 is the next age, the promise which must come about until Gen 15:18-21 is completed as an everlasting possession (1 Chr 16:16-18). Gen 17:7-10 — Circumcision is the sign we wear today to remind God and ourselves of His promise, that it will be fulfilled by men who are blameless as Abraham, who do what Abraham did (Gen 18:19; 17:1,2). God can't multiply them as His people without the land He promised Abraham. Verse 8 is the sign of this covenant God made with Abraham.

Gen 18:17-19 never was fulfilled, but any hope of it being fulfilled always faded in the next generation. The covenant requires that as Dt 29:29 says. Hardly does it fulfill God's purposes for one person or one generation to obey Him without making such an impression on the offspring that the hope and promise will not fade away by the overpowering persuasion of the flesh, from whence the enemy comes in through James 1:14, and brings death, verse 15.

For Abraham to command his sons after him requires Pr 22:6. What happened, even to David's sons? *A man after my own heart ... Abraham, my intimate friend*. Who wrote the proverbs except David's son, after he was old and departed from it also?

The pleasure of sin far outweighed its consequences for both old and new Israel, Rev 3:4. The only way to stain one's garment is by the pleasure of sin — seeking one's own desire, instead of why they were entrusted with the Holy Spirit. Acts 2:42 is what the community in the first century was devoted to — not a ritual, but a way of life of having life and peace (Rom 8:6; Mal 2:4-7). Verse 8 says, *but you have departed out of THE WAY* (Gen 18:19; Acts 22:4; 9:2), the way of Yahweh (Acts 24:22; 19:9,23; 18:26), as the first community was called *The Way*. As a result, as Rev 18:23; 19:2,3, she caused the whole world to stumble (Rev 3:1-5). Rev 3:4 — Those who had a reputation of being alive (1 John 1:6) caused many to stumble.

The Way was known by the first Edah to be the representation of Abraham's seed (Gal 3:29) who would keep the way of Yahweh, in order for Yahweh to keep His covenant promise to Abraham (Gen 15:18; 18:19). Mt 21:43 — The nation forsook *The Way*. The second generation did not produce its fruit, and was left to another people, uprooted (Amos 9:14,15; Dan 2:44).

Gen 18:19 — *The Way* was as Yahshua Himself said. He was *The Way, the Truth, and the Life*. *The Way* — Gen 18:19 (1870).

Ha Deh'rek means a course of life, a mode of action, through, toward, as Gen 18:19 says, that Yahweh can keep His promise to Abraham in Gen 15:17,18; Jer 34:18,19 NIV; 1 Chr 16:16-18.
HA DEH'REK