

## X. *At Ease in Zion*

06-Feb-05          Amos 5:18-6:14    Keddie Chapters 8-9

*Theme:*            God proclaims an oracle of woe upon those who “are at ease in Zion” because of their vain religious practice and their indulgent lifestyle.

*Key Verses:*    Amos 5:18-20    <sup>18</sup>Woe to you who desire the day of the LORD! For what good is the day of the LORD to you? It will be darkness, and not light. <sup>19</sup>It will be as though a man fled from a lion, And a bear met him! Or as though he went into the house, Leaned his hand on the wall, And a serpent bit him! <sup>20</sup>Is not the day of the LORD darkness, and not light? Is it not very dark, with no brightness in it?

### Review

Last week we looked at Amos 5:1-17. This is the central section in the chiasm of the book. **It’s theme is the call to repentance: “the Transforming God calls us to forsake our sins, seek Him, and live; the alternative is the wailing and lamentation that comes with judgment.” Amos develops and delivers this message through a carefully constructed seven-part chiasm.**

**The first units (A-A’) describe the lamentation for a people who are separated from God,** for a people who have forgotten their calling as the Virgin Bride of Israel and are now no different than the Egyptians of the Tenth Plague. **The next units (B-B’) are the calls to repentance, to seek God and to forsake their sins.** Between the two repentance units, Israel is called to forsake both their religious sins and their societal sins. Moving inward to **the next two units (C-C’), those sins – particularly their societal sins – are enumerated.** They are guilty of spiritual alchemy; of transforming justice into the bitterness of wormwood, and discarding righteousness as they trample on the rights of the less fortunate. **Finally, the central focus (X) of this central section of Amos is on the Lord. He is the True Transforming God.** He is the God that can resurrect dead sinners back to life. He is the God who can rain fury and ruin upon the sinner who does not repent. Our God is an awesome God: The LORD is His name.

**This is the same God we serve today. And this is the same call to repentance we must hear: “Seek the LORD and live.” There is no other way to have life.**

**John 14:6** <sup>6</sup>Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”

**If we are to live, we must seek and serve the Lord – Jesus Christ.**

### Introduction

When we looked at Amos chapter 4, we saw the sins of the “cows of Bashan.” At that time, I told the ladies not to fret too much, thinking that the men were getting off the hook. As we come to the fifth section in our chiastic structure of Amos (the section parallel to chapter 4 in the overall chiastic structure of the book), we will be looking at the sins of the rich men of Israel, the husbands of the cows of Bashan. If the rich women are the “cows of Bashan,” the rich men are those “who are at ease in Zion, and trust in Mount Samaria.”

**The section of Amos before us today, 5:18-6:14, can also be considered as a seven-part chiasm, although the parallelism is not quite as tight as it was in the previous section. The first and last units (A-A’) warn of coming disaster.** They both use animal imagery to enforce their

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point. **The next units (B-B') describe what the LORD hates, despises, and abhors. The next units (C-C') threaten exile. And the central unit (X) of the chiasm is a woe-oracle against the sin of the rich men "who are at ease in Zion, and trust in Mount Samaria."** So in order from first to last, we have coming disaster, the Lord hates sin, exile, the sin of the wealthy men, exile, the Lord hates sin, and coming disaster. In other words, **the seven units of this section alternate between judgment and sin. Unlike the previous section of Amos, no hope is offered to those "who are at ease in Zion."**

- A. Coming disaster (5:18-20)
  - Woe to those who look forward to the day of Yahweh
  - Disaster depicted by unlikely events involving wild animals
  - Poisonous snake
- B. What Yahweh hates and despises (5:21-24)
  - Self-righteous religious activity, with all the noise and worship of Yahweh
  - He prefers that it cease
- C. Threat of exile (5:25-27)
  - X. CENTER: Woe-oracle against those "who are at ease in Zion" (6:1-6)
  - C'. Threat of exile (6:7)
- B'. What Yahweh hates and detests (6:8-10)
  - The pride of Jacob and his strongholds
  - Yahweh will cause these evil people to be quiet and to fear even mentioning Yahweh's name
- A'. Coming disaster (6:11-14)
  - Coming punishment upon those who proudly recall past victories
  - Disaster depicted in terms of absurd actions of domesticated animals
  - Reference to poison (wormwood)

As we did last week, we will be looking at each of these seven units of the chiasmic structure.

### Exposition

#### **A. The Day of the LORD (5:18-20)**

The first word of this section is appropriately *woe*, because that is really the theme of the whole section, climaxing in the woe-oracle at the center of the chiasm.

After the introductory *woe*, we are once again confronted with "the Day of the LORD." **This is the only reference to the Day of the LORD in Amos.** Many commentators feel this is the first recorded mention of the Day in Scripture. However, since I believe that Joel predates Amos, Joel's little book with its big emphasis on the Day of the LORD precedes Amos.

Let's briefly review what we learned about "the Day of the LORD" from our study of Joel. Remember, **the Day of the LORD is the day in which God comes, to bless and restore His people, or to judge His people or the nations.** Prior says that "*any way in which God significantly moves in our lives may properly be called the day of the LORD. The Day of the Lord is any day God steps into history to do a special work, whether of judgment or deliverance.*"

Prior talks about **three different perspectives on the Day that we should keep in mind. First there is the ordinary coming of God into our lives. This most often happens every Sabbath Day** – the Lord's Day – in which we are called to gather in a sacred assembly for worship in the

presence of God. That is a Day of the LORD. **Then there are the periodic, special times of judgment when God comes to hold sinful people and nations to account.** The Assyrian captivity of Samaria in 722 BC, the Babylonian captivity of Judah in 586 BC, and the destruction of Jerusalem in 70 AD are examples of God's judgment on His own people. The fall of pagan empires is the Day of the LORD upon the nations. **And third, that final Day of the LORD is the return of our Savior Jesus Christ. This is the ultimate coming of the Lord.** That Day will be a day of wrath and sudden destruction for those who are in rebellion against God, but will be a day of salvation, rejoicing, and eternal life for all those who are in Christ.

**The Day of the LORD is most often expressed in fearful terms, because it a fearful thing to fall into the hands of the living God.** That is exactly the picture that Amos gives us here in 5:18-20. It is "darkness ... darkness ... very dark." It is "not light ... not light ... no brightness." Boice points out that God dwells in unapproachable light (1 Tim. 6:16; cp. Ps. 104:2) and that Jesus "is the light of the world" (Jn. 8:12; 9:5). **"So when Amos says that the Day of the Lord is going to be a day of darkness (5:18), he means that God's blessing will be withdrawn and men and women will be without the Light of life."**

**The Day of the LORD is also unavoidable; it's inescapable. That is the meaning of the illustration with the lion and the bear and the serpent.** Remember that God has portrayed Himself at the start of Amos as the roaring Lion. **If you are foolish enough to flee from the Lion of Zion, you will eventually be bitten by the Serpent of death.** "You can run, but you can't hide!" Keddie comments: "The real enemy is themselves, of course. They have alienated God and must face the consequences. What do the lion, the bear, and the snake teach us? 'Unless you repent, you too will all perish' (Luke 13:5)."

**Interestingly, the Israelites seemed to look forward to the coming Day of the LORD.** "Woe to you *who desire* the day of the LORD! For what good is the day of the LORD to you?" (5:18a). Obviously they thought the Day would be a good thing, otherwise they would not have desired it. Boice comments: "They thought it would mean judgment on their enemies, blessing for Israel and, above all, vindication for themselves." **Apparently, they believed that God's favor rested upon them because of their religious observances.** We've already seen that that was not true, but Amos follows up on that subject in the next unit.

### **B. Unaccepted Religion (5:21-24)**

Amos has just told Israel that their hope in the coming Day of the LORD was misplaced, because they are going to be the recipients of judgment, not blessing. This must have come as a shock to Amos' listeners. You can hear them protest: "You can't be talking about me! I go to church. I tithe. I sing the hymns and recite the prayers. I bring my Bible to church, and I even listen to the sermon! I'm okay. You must be talking about somebody else!"

This next unit is for these protesting worshipers. **Amos has not said that the Israelites were not religious. What he is saying is that their religion is unacceptable. The Day of the LORD will come upon Israel because their worship at Bethel, Gilgal, and Beersheba is unacceptable.** It is not what God requires. That point is strongly made and reinforced in verses 21-23.

God says, "I hate, I despise ...." **God does not merely reject this worship, He is offended by it. What offends Him? Seven different aspects of their religion in three different categories are denounced: 1) Sabbath keeping – their feast days and sacred assemblies; 2) Worship – their burnt grain, and peace offerings; and 3) Praise – their singing along with their**

**musical instruments.** This is religion made in the worshiper's image, and it is not accepted by God.

Keddie makes some interesting comments here: "What offends God is the brazen way men justify themselves and take to themselves all the comfort and assurance of the covenant faithfulness of God, while setting aside the law of God. **God's interest is not in the perfunctory observance of the correct form, but in the proper attitude of heart as the motive for outward obedience.** He is offended by people who draw near to him with their lips, while their hearts are far from him (Matthew 15:8, 9). Their music and praise in worship is mere 'noise'. It may entertain them and make them feel good, but it annoys God. No doubt they invented new forms of praise to 'improve' the worship of Israel, just as they had invented golden calves and extra sacrifices as 'aids to devotion'. **The heart and soul of the problem is formalism, that is, 'having a form of godliness but denying its power' (2 Tim. 3:5) and trusting in that mere outward observance to win God's approval."**

I can think of some modern examples of the very principles described here in Amos. Under the category of Sabbath keeping, think of Saturday evening worship in order to free up Sunday morning for other pursuits; or how about my personal favorite of televising the Super Bowl and having a "worship service" during the half-time? Abuses of worship include: fireside chats instead of sermons; failure to preach the whole gospel; gathering for a social experience rather than worship of God; etc. Finally, under the heading of praise, there is the increasingly popular trend of having a praise band that serves to entertain the crowd and glorify themselves rather than lead in true worship. God is serious about the way He is to be worshiped. We need to take our worship seriously.

**In contrast to their unaccepted religion, Amos tells them what is really required in verse 24:** "But let *justice* run down like water, and *righteousness* like a mighty stream." **Here again we have the twin themes of justice and righteousness, those principles that Amos says Israel has transformed into bitter wormwood and discarded (5:7).** Keddie comments: "There is another way. In contrast with the institutionalized hypocrisy of their culture, there could be the justice and righteousness prescribed by the Lord. Away with your feasts, your offerings and your songs! **Live forth the justice and righteousness of the law of God! Live in covenant faithfulness to the pattern of holiness revealed to you in the Scriptures. This should pour like a river from the hearts of the Lord's people!** Can it be said that justice rolls like a river and righteousness in a never-failing stream in the modern church? Or in your daily life?"

### C. Exile for Idolatry (5:25-27)

Amos continues to pound home the idea of right worship in the next unit, which has the theme of "exile for idolatry." **Once upon a time Israel had offered sacrifices that were acceptable, unlike their current practice. But they have gone from an acceptable worship, following the law given them at Sinai, into the detestable practice of worshipping idols and following after the pagan gods of other cultures. As a result of their perversion of true worship and their adoption of idolatry, the LORD God of hosts will send Israel into exile,** "into captivity beyond Damascus."

Verse 26 is difficult to translate. "Sikkuth your king" could also be translated as "the shrine of your king" or "the tabernacle of Molech," Molech being the name of the Ammonite god. The other difficult word is sometimes translated as "pedestal" or as the name of a deity – "Chiun," "Kiyyun," or "Kaiwan." Hubbard points out that "the mention of an astral deity (literally, 'star

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of your god') gives us the clue that proper names are meant by the Hebrew words." Interestingly, Sikkuth is the Assyrian god of war associated with the planet Saturn, while Kaiwan was the Babylonian name for the god of Saturn. Motyer makes this sharp point: "Now, when Amos so unexpectedly lifts the lid off the total religious life of the nation, what do we find? The gods of Assyria occupied the hearts of Israel long before the armies of Assyria occupied its streets and towns."

**The martyr Stephen quotes this unit of Amos to the religious leaders of his day, illustrating Israel's consistent rejection of the truth of God which has culminated in the rejection of Jesus by the Jews.**

**Acts 7:42-43** <sup>42</sup>Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets: "Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? <sup>43</sup>You also took up the tabernacle of Moloch, And the star of your god Remphan, Images which you made to worship; And I will carry you away beyond Babylon.

Stephen quotes from the Septuagint version of Amos 5:25-27, accounting for some of the slight differences from our text. But his point is clear: exile beyond Damascus, beyond Babylon is the result of Israel's stiff-necked refusal to hear and obey the word of God and worship Him and Him alone in a proper manner.

### D. Woe (6:1-6)

Now we come to the central point of the chiasm of this section – the woe-oracle against the rich men of Israel, the husbands of the cows of Bashan. It is interesting that at this point Amos points his rhetorical cannon at both the northern and southern kingdom. Although he is primarily talking to the Israelites, the men of Judah (as represented by the term "Zion") are not given a free pass. With a start from James Boice, and the help of an on-line thesaurus, I've identified **seven types of people that Amos condemns.**

#### 1. *The Presumptuous (6:1a)*

**First, there are the presumptuous.** "Woe to you who *are at ease* in Zion, and *trust* in Samaria" (6:1a). **These men presume that their safety lies in either the Temple of Jerusalem (if you are in Judah), or in the walls and military might of Samaria (in Israel).** Neither one is a guarantee of safety. Boice points out: "The people of Samaria felt secure because of their fortifications and natural defenses, just as the people of Jerusalem felt secure because of their city's special association with the name of God. Both were foolish to think that they could trust these things while ignoring God. **The presumption of Zion and Samaria is that of trusting good works.**"

#### 2. *The Proud (6:1b-2)*

**Second, Amos pronounces woe against the proud.** "Notable persons in the chief nation, to whom the house of Israel comes!" (6:1b). Under the reign of Jeroboam II, the nation of Israel had grown strong and secure. Her boundaries were extended to their farthest points. The economy was strong and the nation was at peace. **Samaria's leading men took pride in their country's strength. Yet Amos uses the phrase "the chief nation" ironically. The rich men of Samaria may think they are notable and that Israel is the chief or "foremost" nation, but their pride was misplaced. It was placed in themselves, not in God.**

Therefore, Amos offers them an object lesson. He mentions three other cities in 6:2 to compare with Samaria: Calneh, Hamath the great, and Gath. The exact location of *Calneh* is unknown, but it was likely in north-central Syria between Aleppo and Carchemish. *Hamath* is modern-day Hama on the Orontes River in Syria, between Damascus and Aleppo. And *Gath* was one of the five Philistine cities, the only one not mentioned in the oracle against Philistia in 1:6-8. Amos tells them: “Are you better than these kingdoms? Or is their territory greater than your territory?” (6:2b). It is unclear what the exact status of these cities is at the time that Amos writes. It could be that these cities have already been conquered, and the meaning is that Samaria will also certainly not escape the same judgment. If the cities mentioned were still thriving, the point is simply that Israel’s pride is misplaced: they are no more special than any number of other places. Keddie puts it this way: **“The point is that Israel is just a big fish in a small puddle. If these little countries, which are militarily insignificant, are the reason for Israel feeling so big and powerful, then Israel must think again.”**

3. *The Procrastinator (6:3)*

These feelings of presumption and pride lead to the third category in Amos’ list: the *procrastinator*. “Woe to you who put far off the day of doom, who cause the seat of violence to come near” (6:3). Because they presume they are safe behind their walls, because of their pride in their accomplishments, they have a false sense of security. **They fail to heed the warning signs, to listen to the alarms (such as the prophet Amos), and as such, they are not ready for the day of disaster when it comes.** They procrastinate and delay, putting off such negative gloom and doom thoughts for another day, until it is too late.

4. *The Prostrate (6:4a)*

Fourth, we have the *prostrate*: “Who lie on beds of ivory, stretch out on your couches” (6:4a). **These are the lazy, the indolent, and the self-absorbed.** They are too busy sunning themselves, too busy reclining on their expensive furniture or lying down for their Swedish massages, to really care too much about what is going on around them. It’s all about me, “dahling.”

5. *The Piggish (6:4b)*

Fifth we have the *piggish*: “Eat lambs from the flock and calves from the midst of the stall” (6:4b). (See what I mean about help from the thesaurus?). **These self-absorbed people are more interested in satisfying their appetites than in dealing with their sin.**

6. *The Pleasure-Seeking (6:5)*

Sixth, we have the *pleasure-seeking*: “Who sing idly to the sound of stringed instruments, and invent for yourselves musical instruments like David” (6:5). **These are the folks who are only interested in entertainment – filling their idle lives with amusement to hide the emptiness inside.**

7. *The Pampered (6:6a)*

Finally, we have the *pampered*: “Who drink wine from bowls, and anoint yourselves with the best ointments” (6:6a). **These people are used to the finest things of life and pamper themselves with the fruits of wealth denied to others.**

8. *The Pitiless (6:6b)*

As a whole, this group of seven “P’s” – the presumptuous, the proud, the procrastinator, the prostrate, the piggish, the pleasure-seeking, and the pampered – **have one thing in common: they are pitiless:** “But are not grieved for the affliction of Joseph” (6:6b). **This group of rich Samarian men are united in their disregard for those in Israel who are suffering under oppression so that they may prosper (and their wives – the cows of Bashan).** And Amos says to them, “Woe!”

This catalogue of “P’s” describes many lost people today. There are the *presumptuous*, who presume that they are “good enough” to get into heaven based on their own merit. There are the *proud*, who are unwilling to submit their lives to anyone, especially a God who demands obedience. Then there are the *procrastinators*, the ones who say, “I’ll get right with God tomorrow. Today I want to have a little fun.” However, tomorrow never comes until it is too late. The *prostrate* are those who are so self-absorbed that they don’t have time for God or others. The *piggish* seek to fill their appetites, whether with food or power or sex rather than God. The *pleasure-seeking* constantly want to be entertained and filled with music, videos, games, or other forms of entertainment that are devoid of moral value. And the *pampered* fill their lives with things, because their lives without God are otherwise empty.

**E. Exile for Indulgence (6:7)**

The “P’s” may be nice enough folks on the surface, but “nice” is not enough. That brings us to verse 7: “Therefore they shall now go captive as the first of the captives, and those who recline at banquets shall be removed.” Notice the irony. **Israel thought themselves “notable persons in the chief nation.” Now they will be the “first” or “chief” captives.**

The parallel unit to this one in the chiasmic structure of this section was 5:25-27, which I entitled “Exile for Idolatry.” In that unit, the coming exile was explained as judgment for their religious sins against God. **This verse can be entitled “Exile for Indulgence,” because their coming punishment is due here to the self-indulgent lifestyle described in 6:1-6 that has led to the societal injustice and oppression of the poor and unfortunate in Israelite society.**

**F. Unaccepted Society (6:8-10)**

In 5:21-24, God rejected their religion because it was unacceptable. Here in the parallel passage of the chiasm, **God rejects the society of Israel because it is unacceptable.** “The Lord GOD has sworn by Himself, the LORD God of hosts says: ‘I abhor the pride of Jacob, and hate his palaces; therefore I will deliver up the city and all that is in it’” (6:8). In 5:21-24, God hated and despised their false religion. Now the Lord “abhors the pride of Jacob and hates his palaces.” **The indulgent lifestyle described in the woe-oracle at the center of the chiasm is a lifestyle that God hates. It is built on the oppression of the less fortunate.**

**The judgment of God described in verses 9 and 10 is truly horrific.** The devastation is reminiscent of the lamentation in 5:3, except that here the annihilation is complete. **Cremation of bodies is generally forbidden in the Old Testament law, except in certain cases of gross wickedness.**

**Leviticus 20:14** <sup>14</sup>If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.

**Leviticus 21:9** <sup>9</sup>The daughter of any priest, if she profanes herself by playing the harlot, she profanes her father. She shall be burned with fire.

The implication thus is that Israel is guilty of the same level of wickedness.

I believe the phrase “Hold your tongue! For we dare not mention the name of the LORD,” balances out the opening line of this unit: “The Lord GOD has sworn by Himself.” Once again we see the Lord swearing an oath with Himself as the guarantor. **In Amos 4:2, the Lord swore an oath by His holiness against the cows of Bashan. Now he swears another oath against their husbands. And because the Lord has sworn this oath, it will do no good for the survivors of the coming holocaust to call upon His name. The Lord will not come to rescue them; it is the Lord who is visiting this destruction upon them.** When the Lord is your enemy, it doesn’t really matter who your friends are – they will be of no use.

#### **G. The Command of the LORD (6:11-14)**

That brings us to the final unit of this section, the “command of the LORD” balancing out the “Day of the LORD” in 5:18-20. In 5:18-20, we had disaster depicted by unlikely events involving wild animals (lion, bear, snake). Here we have disaster depicted in terms of absurd actions of domesticated animals. In 5:18-20, woe was proclaimed upon those who looked forward to the Day of the LORD. Here, coming punishment is proclaimed upon those who proudly recall past victories.

**Verses 12 and 13 form the substance of the unit. Amos exposes the foolish pride of Israel in their own strength and security. They have rejoiced in capturing Lo Debar and Karnaim by their own strength and military prowess. And yet Amos ridicules these events. Lo Debar literally means “nothing.”** So verse 13 starts as follows: “You who rejoice over ‘nothing.’” They think they are big stuff for capturing ‘nothing.’ It’s like the *Seinfeld* TV show – a show about nothing. **Karnaim means “two horns.”** Remembering that horns are symbols of strength, they rejoice because their strength was superior to that of the “two horns.”

**Amos points out the foolishness in their thinking with the two rhetorical questions.** Of course horses cannot run on the jagged mountain rocks. Those places are reserved for mountain goats or maybe mules. And one certainly does not cultivate the rocky land with a team of oxen. They couldn’t walk there, and the ground would be useless for tilling anyway. In the same way, their exaltation over capturing two horns and nothing was in vain.

**In the center, we have another reminder of the spiritual alchemy of Israel:** “Yet you have turned justice into gall, and the fruit of righteousness into wormwood” (6:12a; cp. 5:7). Regardless of their skills in other areas, the Israelites are apparently very capable in spiritual alchemy!

**Verses 11 and 14 form an inclusio for this section. They both start out with “Behold,” and they both contain the same message: the command of the LORD goes out to destroy Israel. The boundaries described here (“from the entrance of Hamath to the Valley of the Arabah”) are those that recall the glory and extent of King Solomon’s realm (1 Ki. 8:65) as restored by Jeroboam II:**

**2 Kings 14:25** <sup>25</sup>He [Jeroboam II] restored the territory of Israel from the entrance of Hamath to the Sea of the Arabah, according to the word of the LORD God of Israel, which He had spoken through His servant Jonah the son of Amittai, the prophet who was from Gath Hopher.

**The entire land would feel the coming wrath of God. The Day of the LORD is coming. The command of the LORD has been issued.**

Conclusion

**Let's recap the chiasmic structure of 5:18-6:14. Units A-A' deal with the Day of the LORD and the Command of the LORD.** The Day of the LORD is a day of darkness and terror for those who are the enemies of God. Because of their foolish lifestyles, their pride in their own strength and the spiritual alchemy which has transformed righteousness and justice into wormwood and gall, God issues the command for destruction. The Day of the LORD will come, and the Israelites will not like it when it comes. **Next, units B-B' describe the Israelites unaccepted religion and unaccepted society.** God hates and despises their outward forms of religion that are empty of justice and righteousness. God abhors and hates the pride and material strength of Israel that is based on oppression and abuse. **Moving inward, we come to units C-C'.** **Because of their unaccepted religion they will be exiled for idolatry; because of their unaccepted society, they will be exiled for indulgence.** In the center (X), we have the woe-oracle against those **“at ease in Zion:” the presumptuous, the proud, the procrastinator, the prostrate, the piggish, the pleasure-seeking, and the pampered.** **They are all pitiless for the affliction of their fellow man that allows them the indulgent lifestyle they possess.**

**The warning for us is to make sure we are not “at ease in Zion.”** Those who are at ease in Zion may find themselves one day kicked out of the Kingdom because they have let their indulgent lifestyle and their idolatry consume them. We are not to rest on our laurels. Yes, Christ has saved us, and that all by grace. **But our calling is not to be lazy; there is still much work to be done in the Kingdom.**

Let me conclude with an exhortation by James Boice: “The day of God’s judgment on the nation of Israel is now past, but our ‘day,’ the day of the final judgment, is still pending. It too is inescapable. Still there is hope for those who will turn to Christ. If judgment is inevitable, as Amos (and the entire Bible) says it is, then the only logical thing is to flee to the place where it has already been poured out, that is, to the cross of Calvary. Only there may a guilty sinner find shelter.”

Next week: Lesson 11 – Four Visions of Judgment – Amos 7:1-9; 8:1-3 – Keddie Chapters 10-11

Close in Prayer.