



**BETHEL**  
PRESBYTERIAN

# **MINISTRY OF THE WORD**

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## **A Survey of the Book of Amos, Part 1**

Amos 3:8, "The lion has roared; who will not fear? The Lord GOD has spoken; who can but prophesy?"<sup>1</sup>

You don't have to be a Christian for any length of time to know that there are serious struggles facing the church today. There is

- The church growth movement.
- The continuing battle surrounding the charismatic gifts: tongues, miracles, and prophecy.
- The worship wars.
- The issue of the role of women in the church.
- Doctrinal threats from post-modernism, the emerging church, the new perspectives on Paul, etc.
- And much, much more.

In fact, an accurate description of the church in America is that it is wayward, adrift and rudderless. God has been very specific as to His will for the body of Christ, how it should...

- Worship.
- Function.
- Care for one another.
- Serve in a dead and dying world.

However, this has not stopped many from experimenting today. If one spends any amount of time visiting churches, you will see a smorgasbord of options designed to attract the consumer:

- The show.
- The music.
- The inspirational messages.
- All kinds of therapy groups, spiritual groups, and study groups offered to explore your inner person.

Have you ever wondered what God's commentary is on all of this?

You need not wonder. Over 2,800 years ago God sent His servants the prophets who addressed many if not all of the issues facing the church today. Amos wrote the book of Amos to a church in love with religion. The book was written around 765 B.C. when the northern Kingdom of Israel was in the midst of a revival! In spite of its shaky beginning, at this time the nation turned back to the worship of Yahweh!

Last time we saw that much of what Israel was doing at this time was a religious show. They had turned back to the religion of Yahweh, but they had not turned back to the Lord! As such, God sent Amos to preach a sermon; the prophecy before us, which was given both to call the people of God to repentance and warn God's people of the consequences that awaited them if they did not repent.

Now as we consider this prophecy, we must NOT take what is written here personally at least not at first. This is NOT God's message to the individual today, BUT God's message to the church as a whole which at the time was one and the same as the nation. That doesn't mean that there aren't individual applications to be drawn from this, yet we must understand again that this is God's message to the body as a whole in a wayward church!

We pick up the message with the glorious context.

### **The "Glorious" Context**

Amos 1:1-2, "The words of Amos, who was among the shepherders from Tekoa, which he envisioned in visions concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake. And he said, 'The Lord

roars from Zion, and from Jerusalem He utters His voice; and the shepherds' pasture grounds mourn, and the summit of Carmel dries up."

After the traditional contextualizing of his sermon to the regencies of both Uzziah and Jeroboam II, Amos began with a rousing message of judgment! Verse 2 introduces us to the theme of this first section.

Amos 1:2a, "...the Lord roars from Zion, and from Jerusalem He utters His voice..."

In the Hebrew, this verse was written with a hymn-like cadence such that it read as a song. Amos wanted his message here to be on the minds and hearts of ALL Israel. As such, he wrote it in such a way that God's people could sing it and be reminded of it everywhere they went.

What was the focus? The roaring of God (v. 2)! The word for "roar" in the Hebrew is used of the roar of a lion who in its pride proclaims its dominance and territory (cf. Amos 3:4, 8; Judges 14:5; Psalm 104:2). As such it was used in the Bible of the non-believer who in his arrogance "roars" in rebellion and defiance against God and His people. For example Asaph wrote this:

Psalm 74:4, "Thine adversaries have roared in the midst of Thy meeting place; they have set up their own standards for signs."

God's people constantly were threatened by the "roar" of the nations which surrounded them. Yet in an epic turn-around it is God who in this verse is the one who "roars." Do you see it? The non-Christian roars in rebellion and arrogance, but the message of Amos is that this will all be quieted when the King of kings and Lord of lords is roused and gives His reply. Yet unlike the pagan, His is not an empty threat.

Amos 1:2b, "...the shepherds' pasture grounds mourn, and the summit of Carmel dries up"

This is a message of judgment directed against a generic "pasture ground" and "the summit of Carmel." By the end of chapter 2 we know that the "pasture grounds" is Israel.<sup>2</sup> Yet at this point, Amos has purposely left it vague. We'll see why in a moment.

Recall that the summit of Carmel refers to the mountain of Carmel where Elijah challenged the prophets of Baal and the Asherim (1 Kings 18; 19:1-2). Carmel had always been associated with pagan practices and influence. As such, this was a clear and unmistakable reference to any and all gentile nations.

So against what is God here roaring? God is roaring against the nations and His people! Yet again, the latter statement would have been missed at this point for Amos clearly was drawing Israel in and setting them up. Commenting on a later verse in this prophecy, D. J. Wiseman observed

Hence, the entrapment technique with which Amos began the book- calling the roll of the enemy nations and giving the impression that their judgment somehow meant Israel's relief- continues here. (David A. Hubbard, 1989, p. 148)

Amos is setting Israel up for a message which he would reveal in chapter 2. Until then, he proclaimed God's judgment against the foreign powers that surrounded Israel, an announcement of judgment which would have pleased the people of God in Israel.

Amos 1:3a, "Thus says the Lord, 'For three transgressions of Damascus and for four I will not revoke its punishment...'"

In this section Amos utilizes a common judgment motif used in his day in which four transgressions would be named in ascending order, the last of which being the most serious. Thus we conclude that the sin associated with each people group in these verses was in fact the fourth and most serious of their offenses. Truly, Damascus stands guilty before God and so will be judged! And so it was with...

Amos 1:6a, "Thus says the Lord, 'For three transgressions of Gaza and for four I will not revoke its punishment...'"

Amos 1:9a, "Thus says the Lord, 'For three transgressions of Tyre and for four I will not revoke its punishment...'"

Amos 1:11a, "Thus says the Lord, 'For three transgressions of Edom and for four I will not revoke its punishment...'"

Amos 1:13a, "Thus says the Lord, 'For three transgressions of the sons of Ammon and for four I will not revoke its punishment...'"

Amos 2:1a, "Thus says the Lord, 'For three transgressions of Moab and for four I will not revoke its punishment...'"

Amos 2:4a, "Thus says the Lord, 'For three transgressions of Judah and for four I will not revoke its punishment...'"

At a time of revival as was Israel at the writing of this prophecy, such a message not only would have been wonderful to hear, but it would have validated all that had been occurring in Israel over the past two decades.

1. The large sums of money given twice a week in the name of God.
2. The overflowing congregations.
3. The worship centers which had given themselves over to the exclusive worship of Yahweh: Bethel, Gilgal, and Beersheba!
4. The mourning over the evil practices of the day.
5. The dynamic services of worship which included jam sessions of praise unto God.
6. Even the mocking of the "religious fanatics"- the Nazirites and Prophets- would have been validated.

Truly God must be pleased with His people and His church! *Never before had so much been done by so few in so little a time. It was a great day to be an Israelite!* In fact, the arrogance of Israel is graphically depicted in Amos 5.

Amos 5:18-19, "Alas, you who are longing for the day of the Lord, for what purpose *will* the day of the Lord *be* to you? It *will be* darkness and not light; as when a man flees from a lion, and a bear meets him, or goes home, leans his hand against the wall, and a snake bites him"

Two things stand out. First, the people of God in Israel at this time were longing for God to rouse Himself and take action against the evil nations that surrounded them. That is why Amos 1-2:5 would have been a wonderful message to the ears of God's people. *After all the "roaring" of the arrogant, finally God is going to roar in return!* Once again Wiseman wrote concerning the prophets:

Judgment speeches against the foreign nations... were often considered salvation speeches to Israel. The defeat of enemies that frequently harassed God's people was 'good tidings' (Na. 1:14). Part of the misinterpretation of the 'day of the Lord' (5:18-20) was to hold that it marked the downfall of the nations and the exaltation of Israel as a chosen people. (David A. Hubbard, 1989, p. 129)

The opening chapter of this prophecy would have made many an Israelite smile with relief, *"Finally God is going to crush our sinful enemies!"* But the people of Israel were deceived for not only had they been, but they continued to be guilty of the very abuses of the nations for which they longed for God's judgment. That is typical of us as Christians (cf. Romans 2:17-24)!

Hearing the message of judgment pronounced at the opening of this prophecy would have been like

- Almost getting eaten by a lion and yet escaping; a metaphor of the first 200 years of Israel when the nation dove head-long into paganism, yet here they had turned from that course seemingly just in time!
- Or coming home from a long day of work and leaning against the wall of the house for rest.

Both situations would have brought a sense of "Whew! I almost didn't make it through the day. How grateful I am now that I am safe!" That would have been the thought of many on account of the revival, *"Truly we had a rough start as a nation, but not now. Look at the glorious service of God's people. God certainly must be pleased!"* Yet little did they know that a bear was in their path and would soon gobble them up OR a poisonous snake was on the wall and would soon bite them! What was the bear or poisonous snake that awaited God's people?

## **The Shocking Decree**

Amos 2:6a: "Thus says the Lord, 'For three transgressions of Israel and for four I will not revoke its punishment...'"

This would have floored the people of God. Judgment awaited Israel as well?! That meant that all

their attempts at placating God; their religious fervor and zeal, were useless! Though they thought God was impressed with their devotion, sacrifice, and worship, they were greatly mistaken. In fact, consider the intensity of the judgment that awaited them.

Amos 2:14-16, "Flight will perish from the swift, and the stalwart will not strengthen his power, nor the mighty man save his life. He who grasps the bow will not stand *his ground*, the swift of foot will not escape, nor will he who rides the horse save his life. Even the bravest among the warriors will flee naked in that day,' declares the Lord."

So severe and overwhelming would be the judgment that the strongest warrior, the fastest runner, the bravest of all soldiers would be overwhelmed. They'd run around like fools, as ones stripped of their clothing!

So what was the problem? What more could God want from a people who at that moment were doing so much in the name of God?

God's people here are indicted on two levels. First they are indicted because of Israel's disregard for the covenant. Here the judgment pattern we saw in Amos 1:3 – 2:5 is repeated. But this time all four of Israel's offenses are spelled out.

Amos 2:6b-8, "[Their First Sin] Because they sell the righteous for money and the needy for a pair of sandals. [Their second sin] These who pant after the *very* dust of the earth on the head of the helpless also turn aside the way of the humble; [Sin number 3] and a man and his father resort to the same girl in order to profane My holy name. [Their 4th and most egregious sin] And on garments taken as pledges they stretch out beside every altar, and in the house of their God they drink the wine of those who have been fined."

The focus of this passage is on the disregard that God's people held for the poor, weak, and hurting among them. Rather than blessing the man or woman of God, in arrogance they sold them into slavery. When it came to the unjustly oppressed, they sided with the criminal. When it came to the weak, impressionable daughter-in-law, many an Israelite male took advantage of them. As to the poor, the powerful took financial advantage of them. The common denominator in all of this was the abuse of power, status, or privilege.

When we take our talents, wealth, positions, maturity, and spiritual privilege and use it to serve ourselves, we have just attacked one of the most elementary principles of Kingdom living. Remember that

- The talents you possess.
- The wealth you enjoy.
- The maturity you have gained.

All of it has been bestowed upon you that you might minister to the body of Christ! (cf. 1 Peter 4:10; 1 Corinthians 12:7) That is why when we neglect the body we hold God in contempt! It was at this point that Israel fell into great sin!

And yet, it was even worse than this. Notice that God's people often times did this in the very places which had been set aside for the worship and service of God.

Amos 2:8, "And on garments taken as pledges they stretch out beside every altar, and in the house of their God they drink the wine of those who have been fined."

It is one thing to live in unrepentant sin during the week, come to the worship of God, not confess your sin, but act like everything is O.K. because of your religious devotion. That's pretty bad! But to come to church and transform the worship of God into a vehicle to please yourself, that reflects a level of rebellion which most certainly will be addressed by God! And this leads us to the second reason God was going to judge Israel; because of Israel's disregard for God.

Amos 2:9-10, "Yet it was I who destroyed the Amorite before them, though his height *was* like the height of cedars and he *was* strong as the oaks; I even destroyed his fruit above and his root below. And it was I who brought you up from the land of Egypt, and I led you in the wilderness forty years that you might take possession of the land of the Amorite"

With this God recounts the glorious acts of redemption He had done on behalf of His people. Truly, it is not as though Israel was as the blind and ignorant Gentile who didn't know his right hand from his left. They themselves were the redeemed! They had been...

- Weak and God took pity.
- Blind and God led them by the hand.
- Helpless and God bore them on eagle's wings.
- Sinful and God forgave them.
- Hungry and God gave them food.
- Tired and God gave them rest.
- Without land and God gave them an inheritance.

You'd think that the love of God would have moved them such that they'd live in gratitude, ever mindful of all that God had done for them and so sensitive to the things of the Lord. But instead they shamefully rejected God.

Amos 2:11-12, "'Then I raised up some of your sons to be prophets and some of your young men to be Nazirites. Is this not so, O sons of Israel?' declares the Lord. But you made the Nazirites drink wine, and you commanded the prophets saying, 'You shall not prophesy!'"

There is irony in the expression, "commanded the prophets." Any and all genuine prophets spoke upon the command of God. That Israel here "commended them to stop" implies that Israel set itself up as a sovereign entity separate from God. How is that for arrogance?

Herein we behold Israel's second transgression. Though God had blessed them such that they ought to have loved the Lord, Israel exalted themselves over God and so set the terms, conditions,

and boundaries of their relationship with Him. How empty therefore was their religious zeal for herein we see the real issue. Israel's "devotion to God" at this time was NOT out of love for the Lord, but a love for

- The show.
- The ritual.
- The excitement.
- Themselves!

God's people fell into the trap of using God and His people unto their own ends!<sup>3</sup> And so they would be severely judged! With that we are brought to the sobering certainty.

### The Sobering Certainty

By way of note, this is the first of three judgment speeches which God pronounces against His people in Amos 3:1-5:17. As this is the first speech, it is the most general of the three and so served to prepare Israel for the other two. We were going to look only at the first speech which we pick up in...

Amos 3:3-8, "Do two men walk together unless they have made an appointment? Does a lion roar in the forest when he has no prey? Does a young lion growl from his den unless he has captured *something*? Does a bird fall into a trap on the ground when there is no bait in it? Does a trap spring up from the earth when it captures nothing at all? If a trumpet is blown in a city will not the people tremble? If a calamity occurs in a city has not the Lord done it? Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets. A lion has roared! Who will not fear? The Lord God has spoken! Who can but prophesy?"

At first glance this section seems to hang out there with no real purpose; smack between the judgments of Amos 1-2 and Amos 3-5. Yet it has an important place in this prophecy. Notice, through the use of rhetorical questions, God announced two things here:

1. The certainty of God's judgment if the church didn't repent.
2. The obligation of the prophet to announce the judgment.

Consider the questions God asked at this time, each "effect" draws our gaze to the issue of "cause."

- Do two people form a partnership and so walk together for no purpose?
- Do lions roar because they like to hear the sound of their voice?
- Do birds just fly into a trap for no reason? Are they not lured there by food?
- Do hunting traps spontaneously close for no reason?
- If an alarm was sounded, would we not tremble?

Indeed, to all of these we conclude that there is purpose and order which drives all things in creation. Because this is true, ought we not to conclude that such is the case when it comes to the



One who created all things? If He gave a prophecy to His people promising them that He would remove their lampstand, ought we to think that He is joking? Ought we not to take Him seriously? Yet amazingly God's people at the time didn't. Rather they:

- Criticized the preacher...
- Made fun of his speech, dress, or manner.

This is amazing! Amos as well as many prophets had indeed come to Israel and had spoken harsh words. Yet rather than repent, Israel irrationally discounted their messages and warnings, *"There's another prophet denouncing this great and glorious revival! What? Did they all drink from the same canteen of negativity? Why are so many of the prophets opposing us? It is so mysterious!"*

There are no prophets today, so we don't expect multiple voices to sound a warning cry against the corrupt religious practices of the modern church. Yet that is NOT to say that God has not spoken. He has. He has spoken in His word. This is our prophetic witness. And just as Israel stood guilty before God for their abuse, epitomized by their misuse of God's worship; they used it as a means to their own selfish ends. So today the church stands just as guilty!

So what did God do at the time? He disciplined His church, first subtly and then dramatically with the exile!

As to the "subtle discipline" which was going on at the writing of Amos, notice that God allowed Israel to pursue their sinful heart's desire, unopposed. The "revival" and all its abuses raged for a good 20 to 30 years before God sent a prophet to denounce it. Sadly, Israel both then and in Christ's day (cf. Romans 2:4) interpreted God's silence as approval. Tragically they were wrong. Remember the principle we have seen in Proverbs. Speaking of the rebellious Christian, God said this:

Proverbs 5:22, "His own iniquities will capture the wicked, and he will be held with the cords of his sin."

Family of God in a state of sin and misery, we ought to view any prolonged era of "peace, safety, and prosperity" with great suspicion and so humble ourselves and seek the Lord. Yet today that is not the mantra. Rather it can be heard from all quarters, "But God is blessing it! Look at the numbers... the crowds... the money!" Israel said those exact words only to be devastated later!

1. Allowing the righteous to be persecuted

Truly, God's people at the time of Amos mocked the genuine servant of the Lord who spoke out against their sin (cf. Amos 2:12; 5:12). This is another form of judgment! When truth is assaulted and God's genuine servants attacked, the church is in rebellion not revival!

2. Withholding the true preaching of the word of the Lord, Amos 8:11-12.

As a judgment to a people who would not endure sound doctrine, God removed from His pulpits

faithful preachers. As a result, God's people were left by and large with the false preacher who did not feed God's people "on knowledge and understanding" (Jeremiah 3:15), but "in persuasive words of wisdom" (cf. 1 Corinthians 2:4).

Now brothers and sisters, look around. All of these things are happening today before our very eyes! As that is the case, ought we not to expect the rest of God's word given in this prophecy to come to pass? Truly, God's plan for the organized church in the last day is not good news. As in Amos' day, the "whore of Babylon" is going to be cast down, discipline, and ultimately rejected (Revelation 17). And yet we must not view God as an ogre who is upset by the apostasy of His people and so has spent many years planning the demise of the church. Indeed, consider with me one final point.

## The Glorious Cause

Amos 3:1-2, "Hear this word which the Lord has spoken against you, sons of Israel, against the entire family which He brought up from the land of Egypt, You only have I chosen among all the families of the earth; therefore, I will punish you for all your iniquities."

- Why is it that God deigned to punish His people in the Old Testament?
- Why did He allow them to go into exile?
- Why did He remove His lampstand- a picture of His blessing?

It is not because He lost His cool and so deigned to get even. Rather, it was because He had set His love upon His people such that He was jealous for their love, devotion, and worship (cf. Hebrews 12:7-8). As such, He would not allow them the life of sin for which they labored!

Amos 3:2, ""You only have I chosen among all the families of the earth; therefore, I will punish you for all your iniquities"

## God's Will For Our Fellowship

This passage tells us two things about God's plan and purpose for us as individuals and as a congregation. First His will for our fellowship.

"You only have I chosen" [literally, "known"]: **יָדָעַ** (*yādaʿ*); the word in the Hebrew is a covenant expression denoting a deep and abiding relationship in which God deigns to relate to His people as a husband to a wife. It is the word used in Genesis 4:1 where we read, "And Adam knew his wife and she conceived..." As such, it speaks of an intimate, love relationship.

Everything God is doing in your life is because He loves you and so wills your best. Bank on that! All that He is doing He is doing as a husband who loves, protects, and nourishes us that we might be all that God has called us to be! That is the grand thread of sanctification that links everything that has happened and will happen to you in your life. Now as a Kinsman Redeemer, what is God's will for us?

Secondly, this passage tells us about God's will for our maturation.

"Therefore, I will punish you for all your iniquities" דָּקַדְּ (pāqad); the word for "punish" here is rather broad. In fact the Theological Wordbook said of this word:

There is probably no other Hebrew verb that has caused translators as much trouble as *pqd*. (R. Laird Harris, 1980, pp. 791, Vol 2)

So what does it mean? Its root meaning denotes the idea of "attending to with care" and is translated by the LXX with ἐπισκέπτω (*episkeptō*) which is the word used in the New Testament to denote the pastoral care of a shepherd. Christ said that He was:

Matthew 25:36a, "...naked, and you clothed Me; I was sick, and you visited Me..."

You drew to the bedside of a sick person and wiped their brow, comforted them, and spoke a word of encouragement! Remember what pure and undefiled religion is?

James 1:27a, "...visit[ing] orphans and widows in their distress..."

This is not just saying "Hi" to them, but addressing their real needs! In fact the verbal form was used by Peter when he exhorted elders to:

1 Peter 5:2, "Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*."

Do you get the idea here? Why did God deign to punish the nation of Israel on account of its transgressions? Because God as a shepherd loves His people and so wills for them to be mature men and women of faith. That is what was behind the punishment referenced in Amos! And that most certainly is why God is going to punish His church in the last day!

So how ought godly people to respond to a wayward church? How would God have had the "godly"- tormented by the sin of Israel- to respond in Amos' day? We must individually take courage.

John 16:33. "These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

This would involve many things, but certainly nothing less than keeping our faith solely fixed upon Christ and not bringing into question the goodness of God. Rather we must boast in the person and work of Christ. He is our all in all! We must cultivate a responsive heart.

### **Cultivate a Responsive Heart**

After discussing the discipline of the Lord, the Hebrew writer concluded with this exhortation:

Hebrews 12:12-13, “Therefore, strengthen the hands that are weak and the knees that are feeble, and make straight paths for your feet, so that *the limb* which is lame may not be put out of joint, but rather be healed.”

With this we must indeed watch over our heart with all diligence (Proverbs 4:23). We must ask ourselves, “Are we in love with the religion of God or the Lord Himself?” “Are we endeavoring to be a people who trust the Lord, and so rely upon His grace in and through all things?” “Have we lost our vigilance?” “Are we endeavoring to strengthen the hands that are weak?” “Do we understand our weaknesses? And so are we protecting ourselves from those people or situations which might tempt us to sin?”

### Be Shrewd as a Serpent and Innocent as a Dove

We must also be shrewd as a serpent and yet as innocent as a dove, (Matthew 10:16). The church landscape in our world looks a lot like that in which Amos lived and gave this prophecy. Let us guard ourselves and our children from the “Baalism” which has crept into the church. We ought not to gather for entertainment, but to worship the Lord.

The church is not here for you, but you for the body, and the body for God. Let us therefore not be consumers, but ones who live to bless and encourage the body. Let us not go to God because of what He gives us, but because He is altogether lovely and so worthy of such love, adoration, and devotion!

As a church body we need to speak the truth in love, (Ephesians 4:15). Though we might be tormented as the genuine servant of God in Amos’ day, we must not be silent. We must willingly stand for the truth regardless of the cost.

We must look to ourselves, lest we also are tempted, (Galatians 6:1-2).

### End Note(s)

<sup>1</sup> *The Holy Bible : English standard version*. 2001 (Am 3:8). Wheaton: Standard Bible Society.

<sup>2</sup> Note also that “Zion” and “Jerusalem” are used here as the active agents of rebuke against the northern shrines of Israel. The implication is that these shrines were an offense God.

<sup>3</sup> Such was the condition of the people of God who received the word of the Lord at this time. While religiously they would have received an “A+” on account of their zeal, service, sacrifice, and apparent devotion, nevertheless when it came to (1) the body of Christ- they neglected it, took advantage of it, and used it for their own personal gain, or (2) the Lord- in spite of His redeeming grace, they exalted themselves over the Lord and made Him nothing more than a catalyst for their fun, excitement, pleasure, and joy.

Now are any of you as confused as I am? Are we talking about here Israel or the church today? Truly if there is any time in America where the church has ceased being a family, and yet has become a product or a big business it is today. If there is any time that we as a body have neglected the weak, hurting, and vulnerable amongst us, it is today. If there is any time that people gather to get their worship in and then scatter as fast as they can never stopping to

invest in another person in the body, it is today. If there is any time that God's word has been rejected in place of motivational speeches, sound bites, comic routines, hobby horses, or entertainment, it is today. If there is any time that God's people have used God and His worship unto their own purpose and end, it is today!

I hope you see that the message of Amos isn't an irrelevant sermon preached to a people now over 2,700 years ago. It is a timeless exhortation/warning given to the church in every generation. In fact, one commentator noting the general reference to "Israel" in v. 6 wrote, "Though the sequence of speeches focuses attention on the Northern Kingdom, called by Amos more precisely *the house of Israel*..., the unmodified term *Israel* can be a reminder that the whole people of God is accountable to his law and liable to his judgment." (David A. Hubbard, 1989, p. 141)

That is why I have become such a fan of the Prophets. We need not guess as to God's commentary on the state of religion in the 21<sup>st</sup> Century. God's commentary here is timeless, and certainly is intended as a wake-up call for our generation!

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## VISIT US WHEN IN Broomfield, COLORADO

Feel free to visit Bethel Presbyterian Church when in Broomfield, Colorado. Bethel Presbyterian Church meets at Broomfield High School, Eagle (10<sup>th</sup> Street) and Main, Broomfield, Colorado. The telephone number of the church is 303-469-6912. The worship services are at 9:30 a.m. and 6:00 p.m. each Sunday. Bethel Presbyterian Church is a member of the Orthodox Presbyterian Church.

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## About the Preacher

Greg Thurston preached this sermon on January 23, 2011. Greg is the preacher at Bethel Presbyterian Church.