

Title: The Words and Woes

Text: Amos 3:1-6:14

Date: July 19, 2026

Good morning again. For your great blessing and joy, I would ask that you would turn your Bibles to the book of Amos. The book of Amos 3. Amos 3. Amos 3 we'll read 3:1-15. We'll cover through chapter 6 today. We'll read just the first chapter here. Amos 3 where the Lord carrying along Amos by the Holy Spirit writes these words:

He says, "Hear this word that the Lord has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt: You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Do two walk together, unless they have agreed to meet? Does a lion roar in the forest, when he has no prey? Does a young lion cry out from his den, if he has taken nothing? Does a bird fall in a snare on the earth, when there is no trap for it? Does a snare spring up from the ground, when it has taken nothing? Is a trumpet blown in a city, and the people are not afraid? Does disaster come to a city, unless the Lord has done it?"

For the Lord God does nothing without revealing his secret to his servants the prophets. The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy? Proclaim to the strongholds in Ashdod and to the strongholds in the land of Egypt, and say, assemble yourselves on the mountains of Samaria, and see the great tumults within her, and the oppressed in her midst. They do not know how to do right, declares the Lord, those who store up violence and robbery in their strongholds.

Therefore thus says the Lord God: An adversary shall surround the land and bring down your defenses from you, and your stronghold shall be plundered. Thus says the Lord: As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who dwell in Samaria be rescued, with the corner of a couch and only a part of a bed. Hear, and testify against the house of Jacob, declares the Lord God, the God of hosts, that on the day I punish Israel for his transgressions, I will punish the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground. I will strike the winter house along with the summer house, and the houses of ivory shall perish, and the great houses shall come to an end, declares the Lord."

This is God's holy inspired inerrant word. Let's pray together as we begin.

Holy father we continue the prayer that we have already begun. Speak O Lord as we come to you to receive the food of your holy word. Speak O Lord and fulfill in us all the purposes for your glory. Speak O Lord until your church is built and the earth is filled with your glory.

We pray this in Jesus' name, amen.

Here are the two most important questions two of the most important questions you can ask and answer in your life. What is true life and what are the means to attaining it? What is true life and what are the means to attaining it? Fortunately, Jesus does not leave us wanting for answers. He says in John 17:3, *"this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."* We have a life problem because we have a knowledge problem, and we need to have true life which is according to Jesus knowing God. But we don't know him as our God in our fallen estate. I'm going to make matters worse. We twist that which God gives us to know him into sin. The answer is to identify God's gracious means to us to know him and to use them rather for sinful opportunities rather to use them to behold the fullness of who he is for us and to know him. Which is what the Lord tells us is the answer in this text in Amos 3-6. It is to seek the Lord and live. Seek the Lord and live. This comes directly from the text itself as our main ideas do in chapter 5:4, chapter 5:6, verse 14 & 15 where the Lord pleads seek the Lord and live.

And last week we saw how Amos continues the program of the book of the 12 by showing how the judge declares his judgment through his voice and through the words of Amos listing the sins of the nations and of Israel. And he continues in this declaration of judgment by focusing the rest of the time of the book of Amos on the northern ten tribes of Israel. And he continues declaring his judgment on the people of Israel in this section through three words and two woes which is the namesake of the sermon. Three words of judgment in chapter 3:1, chapter 4:1, chapter 5:1, and two woes of judgment in chapter 5:18 and 6:1. And through these words and woes the Lord shows for us what it looks like to squander what he has provided to seek him and live. But how even in the midst of judgment he is still revealing himself so that people might still seek him and live. Seeking the Lord who gives eternal life according to this text involves avoiding that which Israel did with the privileges the Lord gave them. And then even in the midst of this declaration of judgment to seek the Lord involving seeing how his glory shines even in judgment.

So, his words and woes work together to tell us to beware the character of Israel and to behold the character of God. Beware the character of Israel, behold the character of God. The Lord starts this section bewaring of the character of Israel with the first three words of judgment where he tells Israel that he is judging them for their sin because of their special privilege status as his people. Look at chapter 3:1 & 2. He says that hey you guys are the *"family that I brought about at the land of Egypt."* Verse 2, *"You only have I known for of all the families of the earth; therefore I will punish you for all your iniquities."* Striking connection, he makes there. The logical relationship between God's distinct knowledge and election of Israel and the punishment for their sins. You see Israel is unique among the nations. They're the unique covenant people under the old covenant.

They have uniquely received the prophets, the priests, and the kings. They have uniquely received God's specific electing call. They have uniquely received the land and all of its blessings. They uniquely know the Lord but with that great status comes stricter judgment. The Lord has given much to Israel and therefore he requires much more of them. And this is not altogether different from what we see in the New Testament when Jesus says in Luke 12:48, *"to whom much was given, much is required."* And he says again in James 3:1, *"Not many of us should be teachers,"* but why, *"because teachers of God's word are held to a stricter judgment from God."* With great power comes great responsibility.

It's one thing for the nations to sin against God according to their limited general revelation of God. But it's entirely different for Israel to have all the direct revelation from God they have and to still sin against him. They had immense privilege. They had immense blessings and because they threw it all away God says they have immense judgment. Instead of utilizing their privileges and blessings given them by God to glorify God and grow into a more intimate reconciled relationship with him they instead twisted it into various sins. And specifically, God tells us that Israel has twisted three immense privileges into three immense sins that makes them liable for judgment. First, they twisted God's patience into opportunities for sin, they twisted God's worship into false religion, and they twisted God's blessings into prideful greed. And we see this all throughout chapters 3-6 in various ways but we're going to look at the two most compact representations of these in chapters 5 & 6 in the two woes.

So first the Israelites twisted God's patience into opportunities for sin. And we look at this in the first woe in chapter 5:18 where he says, *"Woe to you who desire the day of the Lord! Why would you have the day of the Lord? Is it not darkness and not light, as if a man fled from a lion, and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him."* See the people of Israel are desiring the day of the Lord to come apparently and they are running from some other bad circumstance towards the day of the Lord. They are as the Lord describes in the analogy, the people are like a man who runs from a lion or who tries to find support on a wall. But the question is what are they running from? What is Israel running from to go to the day of the Lord? What bad circumstances are they in?

Well, we see described as the chapter earlier in chapter 4:6-12 the present circumstance of the people. And it is the various kinds of miniature judgments that the Lord has brought against Israel throughout their time in Israel. And this is what the Lord said he would do, these little miniature judgments in Deuteronomy 28 and Leviticus 26 in the blessings and the curses. Now if you're new to this idea of covenant blessings and curses, in Deuteronomy 28 the Lord describes all that he has given Israel that he has blessed them with. He says, you know I've given you the land, I've given you all these things and if you continue to follow my word and do my law you will live. You have all these great blessings, and I will continue to be your God and you will be my people and everything will be great. But then immediately after that he says, but if you disobey these curses, these judgments will fall upon you. And if you do this then it will continue to fall upon you. And if you don't return and you do this then it will continue to fall upon you and more and more and more until eventually it leads to exile where God says I'm done with you, and I am no longer your God you're no longer my people.

And see the giving of the curses then is an act of God's grace and his patience. He could say you're done after one you're out. You didn't follow my word you're done. But he doesn't. He says, here is a judgment that's miniature in size, and it's meant to get you to return to me but if you don't return, I'm going to give you another and then another and then another and then another. And I'm going to give you the opportunity to return to return to return. I'm going to be patient with you. Yet the people never do. And we see this kind of curses being brought upon the people of Israel in chapter 4:6-12. And you notice that they never return.

Let's read there, he says in chapter 4:6, *"I gave you cleanness of teeth in all your cities."* No, Daniel that doesn't mean good dental work. That means you'd had no food. You had nothing to clean your teeth because you didn't have any food to dirty them. Okay so *"I gave you cleanness of teeth.... lack of bread in all your places, yet you did not return to me. I also withheld the rain from you when there were yet three months to the harvest; I would send rain in on one city, and send no rain on another; one field would have rain, and the field on which it did not rain would wither."* And then he says at the end of verse 8, *"yet you did not return to me. I struck you with blight and mildew; your many gardens and your vineyards.... yet you did not return to me. I sent among you a pestilence after the manner of Egypt."* So, you even had Egypt like plagues, yet you still did not return to me. You were like Egypt in that your hearts just remained hardened. *"I overthrew some of you, as when God overthrew Sodom and Gomorrah."* Ouch! Israel's like Sodom and Gomorrah now and yet they still did not return.

And he says in verse 12, *"Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!"* So, going back to 5:18 why did they desire the day of the Lord? Because they're running from something else. They're running from God's present judgment on them, but God's rhetorical question makes much more sense here. He's saying why would you go to the day of the Lord whenever you're still under the present judgment I'm giving you? What do you think you're going to find in the day of the Lord that's going to be any better than what you're experiencing now? As we learned from Joel, in the book of Joel as we just learned the day of the Lord is a day of simultaneous salvation for God's people and judgment for his enemies. But he's saying Israel you're not on the side of my people, you're on the side of the enemies, you're under judgment still. So, as you flee from a lion you're going to meet a bear. He's going to tear you to shreds. Or as you lean against the wall that is the support of the day of the Lord that you think is going to support you actually a venomous serpent is going to come and bite you, he says in verse 19.

Through it all even in anticipating and presuming that the day of the Lord is a good day for them, Israel just continues to presume upon the patience and kindness of God. They think that just because God has been so patient with them not to wipe them off the map that they will be favorable in the end. And that's wrong. They twisted God's patience and decided to just use it for more opportunity to sin. They presumed upon God's kindness instead of going to repentance. First, we have seen that they have twisted God's patience and opportunities for sin. And second, they twist God's worship into false religion.

We see this in chapter 5:21-27. He says, *"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream. Did you bring to me sacrifices and offerings during the forty years in the wilderness, O house of Israel? You shall take up Sikkuth your king, and Kiyun your star-god -your images that you made for yourselves, and I will send you into exile beyond Damascus, says the Lord, whose name is the God of hosts."*

And this section is really similar to chapter 4:4 & 5 where God sarcastically beckons the people to come to Bethel and Gilgal their places of false worship and to transgress. To burn their burnt offerings every morning, to tithe every day it will do nothing for them. You see the people of Israel are not merely idolatrous as we see in verse 26 of chapter 5 that they have these star gods and these images that they make for themselves, but they have completely been fake in their faithfulness to the Lord. You see in Exodus and Leviticus we see laid out for us the exact way that God says this is how you worship me. This is how reconciled people remain in reconciliation with me. This is how you can grow an intimate relationship with me through these sacrifices and these people in this place at that time. And the people say I don't want any of that.

I'm going to draw near to a different god through different sacrifices. I'm going to instead of going to Jerusalem, I'm going to go to Bethel or Gilgal. Instead of worshipping God and God alone I'm going to worship Sikkuth and Kiyyun. But what's worse is that they still tried to do the sacrifices in the temple. But they just treated God as some kind of other God on the shelf. As some kind of lucky charm or rabbit's foot to give them the things they wanted. They were pleasing God with their lips, surely burn offerings, and grain offerings of things that God commanded. But they were empty of meaning because their hearts were far from God. They twisted the genuine worship of God that is characterized by justice and righteousness. Making it into an empty display of false religion characterized by unfaithfulness and disobedience.

Third the people twist God's blessings into prideful greed. We read this in 6:1-7. Once again multiple places. Some references are up there for you to see all the other places he addresses this. But he says, *"Woe to those who were at ease in Zion, and to those who feel secure on the mountain of Samaria, the notable men of the first of the nations, to whom the house of Israel comes! Pass over to Calneh, and see, and from there go to Hamath the great; then go down to Gath of the Philistines. Are you better than these kingdoms? Or is their territory greater than your territory, O you who put far away the day of disaster and bring near the seat of violence? Woe to those who lie on beds of ivory and stretch themselves out on their couches, and eat lambs from the flock and calves from the midst of the stall, who sing idle songs to the sound of the harp and like David invent for themselves instruments of music, who drink wine in bowls and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph! Therefore they shall now be the first of those who go into exile."* The Lord is saying I have given you so many blessings and you can just think about and see from your knowledge of biblical history how many things God gave them physically, the land.

As Deuteronomy 6 describes for us, the land is a place with great and good cities that you did not build, houses full of all good things that you did not fill, cisterns that you did not dig, vineyards and olive trees that you did not plant, and they ate, and they were full. They were rich. They were richer than rich. They have all the things that they could ever need, and they didn't have to raise a finger to get it. God did it all. And Instead of using that as an opportunity to give thanks to the Lord as an opportunity to draw closer to him to serve others and to love others as well, they use these blessings rather to crush the needy, to puff themselves up, to sit on beds of ivory and be at ease in Zion and not have a care in the world about the ruin that's happening in Joseph as in Israel. And more than that they become prideful.

Look at verse 8 where he says, *"I abhor the pride of Jacob and hate his strongholds."* Or if you flip the page to verse 13 of chapter 6 where he says, *"you who rejoice in nothing, who say, 'Have we not by our own strength captured Karnaïm for ourselves?'"* They're so prideful as to even think that you know what we have all this great stuff we did it ourselves. We did it ourselves. Instead of using God's blessings for his glory. They twisted God's physical blessings into being self-made, rich, prideful, and selfish. The nation took all of its privileges they were given as God's people and twisted them into sin.

Our situation in the 21st century is that the Bible is available in so many places. Our situation in the 21st century is that many of us grew up and the Bible has been the only thing we ever knew. Many of us have been in church most of our lives. Many of us never had to experience life in an unchristian home. Many of us do not know what it's like to have excessive secular influence in our homes and our schools in our lives in general. And that is all a beautiful gift of God's grace. That the Bible is available in like 14 different translations in our language let alone one. That it is available on our phones so we can listen to it in the car. That so many of us have grown up and just know nothing else but the Lord. How beautiful that is. What a privilege that is, yes. But what a thing to be able to waste if we take it for granted.

We cannot presume upon those privileges as if they are the things that save us. Lean upon them like a wall. And think that they are the things that are going to assure us of our salvation. My friends do not waste what you've been given. You've been given much, much from the Lord but your faith in Jesus Christ is paramount. All those things were given to you not so you could just hold them in your hands and be happy and be insulated from the outside world. They are there for you as gifts of God's grace to know him and to know him more. Don't waste them. Steward God's blessings. Sure, God's physical blessings as well. Friends you have spiritual blessings in Christ if you've been set free in him, if you have believed in the Lord Jesus for the forgiveness of your sins. And you have this freedom that you're not going to be judged anymore. You have been given as God says in 2 Peter all that you need for life and godliness. You have been given immense spiritual blessings. You have the spirit of God dwelling within you.

The word of God with you. Use it for others. Use it to build up other believers this week. Don't squander it. Who can you encourage this week with those things? Who can you pray for this week? Who can you disciple this year? Who can you evangelize in your life? And what about the physical blessings you've been given? Whether money, material, time, physical ability, and strength. Don't be like the Israelites who hoard it for themselves and use it for only them. Who use it as a way to puff themselves up in pride but steward them well for the glory of God. Not using the freedom we have in Christ as opportunities for the flesh. Is there someone moving to a new house, a new apartment? Go lift the couch. Is there someone who is struggling to buy groceries this week after unexpected expenses? Pitch in and buy some groceries. Is there someone who is discouraged with their walk with Christ because of sin or suffering? Well, take an hour out of your day to talk with them, to encourage them, and to pray with them. Use what the Lord has given you. Not for prideful greed but as means to know God and to love his people.

Also beware of false religion. The Israelites treated God as some kind of lucky charm. They treated the temple and the worship service as some kind of meaningless ritual that just got you stuff. Right. Friends, the preached word of God, communion, baptism, the fellowship of the Saints, God's ordained means of

sustaining grace are all packed with meaning and all important for your Christian life and your knowledge of him. They are not mere rituals what we do here on Sunday morning. They are not. They are not things we do merely because God said so. They are glorious gifts from God that he uses in our lives to draw us closer to him. So, beware if you're here on Sunday morning but your life on Monday through Saturday looks no different because of what happens here on Sunday. Beware if you do not prioritize and love the people of God. Beware if your affections for the Lord are not growing. Beware if you always see church as a chore. Beware if the only time you commune with God are within these walls. Beware external mindless, heartless, false religion. It's damning to souls as we see with Israel.

If that is you this morning repent and believe in the Lord Jesus and come to know the God who is our God. And know the unfathomable joy of his salvation that calls you not to be mindless and unmoved but to sell the whole field for the pearl of great price. Come to know that God today. Let's beware of Israel's character and not twist the blessings of God that he has given us into various sins. The primary issue as we just learned with that is that they don't use them for their intended means which is to know God and God alone. But God's greatest blessing or privilege that he has granted us is not merely our physical blessings, but it is knowing him and his character.

So, if we're going to seek the Lord and live, we must not only avoid Israel's character flaws but positively put on beholding the character of the Lord. We must not only beware the character of Israel but behold the character of God. And what is amazing is that even in the midst of judgment, even in the midst of speaking these judgment oracles on Israel, that God is making his glory known clearly for us and our benefit. To see and to know even through this judgment the wonderful character of God. And so, let's do that now. Let's look and behold the character of God. Let's seek the Lord and live. And we see God show us at least three glorious characteristics. That he is a gracious revealer, a powerful creator, and a wonderful redeemer. God's a gracious revealer, a powerful creator, and a wonderful redeemer.

We see that God's a gracious revealer in 3:3-8 and even in 4:13. So, in chapter 3 what we read this morning, he says, *"Do two walk together, unless they have agreed to meet? Does a lion roar in the forest, when he has no prey?"* And he asked these questions, these rhetorical questions, that are meant to be obviously answered no. No two don't walk together unless they have agreed to meet. That'd be kind of weird. No, a young lion doesn't cry from his den unless he has taken something. No, a bird doesn't fall in a snare if there's no trap there. And so, it's supposed to be these obvious answers of no. And this is all meant to set up his statement he gives in verses 7 & 8. He says in verse 7 & 8, *"For the Lord God does nothing without revealing his secret to his servants the prophets. The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy?"* So, he's saying it's obvious in other words to put it in the language of the questions. Does the Lord God do anything at all if he has not first revealed it through a prophet? Answer no says Amos.

The Lord God does nothing without revealing his secrets and his mysteries to his servants the prophets. The Lord's voice is powerful, and it has effect. He roars and people fear. He speaks and people prophesy. And Amos just takes this as obvious. This is obviously true. The God who dwells in unapproachable light, that who's incomprehensible, is gracious enough to know and to let people know what he's doing. He

doesn't have to do that. He has no compulsion. No necessity to let us know. Have a heads up of what's going on. Even in the case of Israel he still does. Where he is letting them know in this context that he is going to judge them, but he didn't have to. But he's doing it as a warning to them to respond and return one last time.

Friends, the same is true for all of God's word. God has given us the 66 canonical books not by necessity, not by compulsion, but God in his grace has given us his word because he wants us to know what he's doing. So, heed his word. The reality and danger of sin is not new. The coming judgment is not a surprise. He has told us what to do. To do justice, to love mercy, to walk humbly with our God but not only that he has told us the way of salvation, he's given us the heads up about that as well. And he's also told us how he does it.

Look with me at chapter 4:13. Chapter 4:13 where in the second line he says, and he, that is God, *"declares to man what is his thought."* It aligns just with what we read here. God declares to man what is his thought. His thoughts he lets him know. But that's only one way to read the Hebrew letters of this text. The other way to read that would be this, and actually the Greek translation of the Old Testament the Septuagint translates it this way, and he declares to man his Christ. Very interesting. He declares to man his Christ. That's the Greek translation of the Old Testament on this verse because it's another way that you can read the same letters in Hebrew. He declares to man his Christ, his Messiah. God reveals the secrets and the mysteries of his will.

We know this in Scripture through his prophets but preeminently and ultimately in who? In Christ. He declares to man his Christ. This is exactly what Paul says in Colossians 1:27, *"to the two saints God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory."* Or again he says in Colossians 2:2, *"being knit together in love, to reach all the riches of the full assurance of understanding and knowledge of God's mystery, who is Christ, in whom are hidden all the treasures of wisdom and knowledge."* God is a gracious revealer. He has been since the beginning. But most ultimately, he has revealed himself and the person in the work of his eternal son Jesus the Christ.

If you want to know all the mysteries of God, if you want to know all the fullness of God look no further than Jesus Christ who is God made flesh. If you want to know salvation from the coming judgment and fullness of life everlasting, then look to Christ. God has graciously revealed how that works and what he's doing through him. And what he has done through him. So, look to Christ today. Believe in Christ today and know God. As we said in John 17:3, *"this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."* God is a gracious revealer but he's also a powerful creator. We read this in 4:12 & 13. Where after he tells them that they're going to meet their maker. Basically, prepare to meet your maker O Israel, for meet your God. Why is that a fearful thing? He means it to be a fearful thing. Why is it a fearful thing for a sinner condemned to go before God? Well because the God who pours out judgment on you is not some peewee God. He's the God who's the Lord of hosts. That's his name.

And look at his description in chapter 13, *"Behold, he who forms the mountains and creates the wind, and declares to man his Messiah, who makes the morning darkness, and treads on the heights of the earth - the*

Lord, the God of hosts, is his name!" So, God is not some puny God rather that he is the creator God. He is the God who created all things, he formed the mountains, he created the wind, he makes morning, darkness, he treads in victory on the heights of the earth. Do you do that man? If this God is a God who is so powerful that he created and sustains all things how powerful do you think he will be in decreating all things in judgment? What a fearful thing Amos is telling us; to fall into the hands of a living God.

We see this destructive decimation happen in chapter 3, chapter 4, chapter 5, chapter 6, everywhere. God said he's going to decimate them. He's going to destroy them. He says this in chapter 5:8 & 9. Look at chapter 5:8 & 9 with me where he connects his creative power to his destruction. He said, *"He who made the Pleiades and Orion, and turns deep darkness into morning and darkens the day into night, who calls the waters of the sea and pours them out on the surface of the earth, the Lord is his name; who makes destruction flash forth against the strong, so that destruction comes upon the fortress."* What a fearful thing to fall into the hands of this powerful creator. And if you are here today and you think you got a snowball chance in South Town against this guy, you're wrong. You're wrong. He is a powerful creator, and he brings therefore powerful judgment.

You're not going to be able to make it on your own account but thankfully God is not just a powerful creator and judge he is also a wonderful redeemer. He's a wonderful redeemer. We see this in chapter 5:4-15. The Lord pleads to the people of Israel, our main idea today. In verse 4, *"Seek me and live; do not seek Bethel, and do not enter into Gilgal or cross over to Beersheba."* As he says in verse 6, *"Seek the Lord and live, lest he break out like fire in the house of Joseph, and devour it, with none to quench it for Bethel."* Or as he says again in verse 14, *"Seek good, and not evil, that you may live; and so the Lord, the God of hosts, will be with you, as you have said. Hate evil, and love good, and establish justice in the gate; it may be that the Lord, the God of hosts, will be gracious to the remnant of Joseph."* Even in the midst of judgment although he would decimate the Israelites in exile, although he would do all of this, he says I'm letting you know what I'm doing and there's going to be a remnant left for myself that will seek the Lord and live. He extends the offer of salvation once again in the last hour. *"Seek the Lord and live."* Be a part of the remnant of my people. God still retains his promise to be with his people who are truly his. God still comes through on his word that he will be gracious to his own who seek him. God still gives everlasting life to those who believe in him.

Friends in all the nations of the world just as the judgment of the nations is exactly identical to the judgment of Israel so with the salvation of the nations be exactly identical to the salvation of Israel. There's a faithful remnant in the world. Those do not choose the broad path that lead to death but the few who choose the narrow path that leads to life with the Lord. And so *"Seek the Lord and live."* How? Through that Messiah that he has made known. He extends even now the offer through the words of his son, *"repent and believe the gospel, for the kingdom of heaven is at hand."* Seek the Lord and find everlasting life. Don't be a part of the wide road that leads to death but by faith and faith alone be a part of the remnant that seeks the Lord and lives.

Friends we have seen that we have been given like Israel analogous to Israel immense privileges and blessings from the Lord that he has intended for us to use as means of knowing, loving, and serving him

with our lives. Don't be like Israel. Beware their disobedience as Hebrews 3 & 4 tells us that where squandering those means of glorifying him and deepening our relationship with him for sinful purposes. But rather let's seek the Lord through them and live. Let's seek the Lord through the preached word and live. Let's seek the Lord through communion and live. Let's seek the Lord through fellowship with the Saints and live. Let's love others through the physical blessings God has given us and show them Christ that they might live. Let's learn from bad examples and behold the character of God our gracious revealer, our powerful creator, and our wonderful, wonderful redeemer.

Let's pray together as we close.

Father, we thank you once again that you are a gracious revealer. And that you have made yourself known as the God who is light through the light of your son Jesus. Through your Messiah, we thank you that you declare to man, sinful man, rebellious man, your Messiah. Father, we thank you for Jesus who fulfilled all the law and the prophets. Who is our temple. Who is our high priest. Who is our King of Kings. Who is our Lord. And we thank you for the salvation you've offered in him. Father, we thank you for the many blessings you have given us, and we ask that both spiritual and physical blessings would be means for us to thank you, to praise you, and to glorify you each and every day as we live and breathe. And Lord let the anthem of each of our hearts be a desire as the psalmist says one thing that we seek after to gaze upon the beauty of the Lord and to inquire in his temple. Grant that to us even now as we depart. Transform us through your word. Implanted in our souls by your spirit to be conformed into the image of your son. To the praise of you, our Father.

In Jesus' name, amen.

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