

Amos 4:13 Pt. 1

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[0 : 00] So, okay, we've almost finished the fourth chapter. And I kind of thought we might have a shot at it a couple weeks ago, and then it didn't quite happen.

But don't fret about that, and don't be in a hurry to get through the book. I'm not in a hurry. And I'll just remind you that I'm not trying to wear this out or drag this on.

In the first two chapters, we covered some stuff rather quickly that we could have ran some references on all the judgment of God pronounced against these heathen nations. We could have ran some references because there's plenty of them.

But we just try to just keep moving through. And the only reason we stop or we slow down is because there's material I feel like we just need to sit on for a little bit and need to get out.

And so don't be in a hurry to finish the chapter. Maybe I put more pressure on myself than you do and just feel like I don't want to get bogged down in something, and it feels good to be able to move forward a little bit.

[0 : 58] But we're not going to move too far today. So that's my way of warning you. The chapter is a pretty tough chapter where Amos calls them a bunch of kine, calls them a bunch of cows, female cows, and very sarcastic language from the beginning of the chapter.

And then God, throughout this, he shows them five things, five ways that he tried to correct his people, five things he sent at them, whether it was famine or drought or it was some mildew or diseases.

And then even when we get into the last time together, verse 10, the pestilence, where they were slain with the sword. And I showed you what I think that might be instead of what some say of just some kind of plague.

I think it was something far different than that. The final thing he said was that he overthrew some of you as God overthrew Sodom and Gomorrah. And so there's, historically speaking, the king of Syria came down and started taking some of their northeastern towns and villages and even burning them with fire.

And some of those people barely escaped with their lives. Yet in verse 11, he says, So let's pick it up in verse 12. Therefore, thus will I do unto thee, O Israel.

[2 : 13] Meaning I'm going to overthrow all of you. And you're going to be all gone and desolate. The land's going to be desolate when I'm through with you because you have not returned unto me. Therefore, thus will I do unto thee, O Israel.

And because I will do this unto thee, prepare to meet thy God, O Israel. So we ran some references showing you that the Lord's angry with the wicked. And the wicked shall be turned into hell.

And they're going to meet God. And it's not a happy day of visitation, but it's rather judgment. And it's a recompense to this people for ignoring his preachers and ignoring his punishment that he sent to them.

And so I tried this, you wouldn't return. I tried this, you wouldn't return. Again, again, again, again. Finally, we're done. And so people get a hard time to believe that God would deal with Israel or send his chosen people, the seed of Abraham, to hellfire.

And yet I showed you Jesus Christ said that's exactly what he'll do. He said they'll be cast out into outer darkness. And Christ threatened them and warned them that they'd be cast into hellfire, to unquenchable fire, where their worm dieth not and the fire's not quenched.

[3 : 20] And they just didn't believe it, didn't want to hear it. And then we finally closed, I think it was in Jeremiah chapter nine, the very end of Jeremiah chapter nine, where I was kind of exalting why studying the Old Testament is beneficial to all of us.

You get a balanced view of our God. We don't just see him as loving and merciful and compassionate, but we also see his judgment and his wrath and his anger. And we understand his person, who he truly is.

And having understood that, God said there, if you're going to glory in something, you glory that you know and that you understand me. And that I'm a God, that he says of loving kindness.

And I'm going to mix these up. Is it righteousness and judgment or judgment and righteousness? Like with the loving kindness is the judgment. That's who I am. And so if you want to glory, you glory that you know who I am.

And then he closes that chapter by saying he's going to go after his own people, Judah, and destroy them. And how's that sound? For glorying in knowing that God.

[4 : 25] He is a holy God. So we'll pick it up now in verse 13 and begin this portion of our study tonight. As he closes this chapter, as he threatens them, as he reminds them what he did, and now he's saying it's over for you.

Verse 13, For lo, he that formeth the mountains and createth the wind and declareth unto man what is his thought, that maketh the morning darkness and treadeth upon the high places of the earth, the Lord, the God of hosts, is his name.

So in this final verse of the chapter, God is stamping his name upon what he is threatening to do to his own people. And he describes himself in this verse by five actions.

They're all given in the present tense, formeth the mountains, createth the winds, declareth, and so forth. And these statements of the verse, they're not at all a summary of the person or of the power of God.

It's just a portion. Because there's several places in the word of God where the Lord gets stirred up and then he refers to himself by what he accomplishes, what he can do.

[5 : 34] And it's, I'll show you a few of them. Look at chapter five. He's revealing his superiority and his authority over all things. In chapter five, look at, I'll just peek at this a little bit here in verse four.

Thus saith the Lord unto the house of Israel, seek ye me. Verse five, but seek not Bethel. Verse six, seek the Lord and ye shall live. And then verse eight, seek him that maketh the seven stars in Orion and turneth the shadow of death into the morning and maketh the day dark with night that calleth for the waters of the seas and poureth them out upon the face of the earth.

The Lord is his name that strengtheneth the spoiled against the strong so that the spoiled shall come against the fortress. This is the Lord. He's declaring himself by his actions and his power and his authority.

Keep your place, obviously, in Amos, but come back to Isaiah chapter 42. Isaiah 42.

And I'll just run you through a few of these. It's all over these chapters of Isaiah. There's several places where God speaks in very similar fashion, declaring additional things about himself.

[6 : 53] And oftentimes, it's because he's stirred up that he has to defend himself or declare or get them to see this is who I am. This is why you worship me. 42 and verse 5.

Thus saith God, the Lord, he that created the heavens and stretched them out, he that spread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it and spirit to them that walk therein.

Before he can even say what he wants to say, he's got to, he's got to reaffirm who he is. Look at chapter 43 and verses 15 through 17.

Isaiah 43 verse 15. I am the Lord, your Holy One, the Creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea and a path and the mighty waters, which bringeth forth the chariot and horse, the army and the power.

They shall lie down together, they shall not rise, they are extinct, they're quenched as tow. Before he even gets to his statement, letting you know who he is, let's catch this one of chapter 44.

[8 : 03] This one has 10 things in this list. 10 things. Look at Isaiah 44, the end of the chapters, the last five verses, 24 through 28.

Thus saith the Lord, thy Redeemer. And number one, He that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself, that frustrateth the tokens of the liars and maketh diviners mad, that turneth wise men backwards and maketh their knowledge foolish, that confirmeth the word of his servant and performeth the counsel of his messengers, that saith to Jerusalem, thou shalt be inhabited, and to the cities of Judah ye shall be built, and I will raise up the decayed places thereof, that saith to the

deep, be dry, and I will dry up thy rivers, that saith of Cyrus, who in the world Cyrus?
Nobody knows who Cyrus is. That's a prophecy of a man that they've never heard of. He is my shepherd and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple thy foundation shall be laid.

He's not even alive yet. And yet he talks about him again in the next chapter. And this is the Lord, thus saith the Lord, and he declares some things of who he is.

I'll give you one more, chapter 45 and verse 18. Isaiah 45, 18, for thus saith the Lord that created the heavens, God himself that formed the earth and made it, he that established it, created it, not in vain, he formed it to be inhabited, I am the Lord.

[9 : 43] That's what he wanted to say the whole time. Thus saith the Lord, I am the Lord and there is none else. But he can't even get to that without declaring who he is and boasting his power.

So these statements express his sovereignty. He wants man to know him and to understand him and who he is. So come back now to Amos. You can keep your place in Isaiah.

We'll be back there shortly. Look at Amos chapter 5. We'll be in Isaiah 46 in a minute. Amos chapter 5, verse 13, for lo, he that formeth the mountains and createth the wind.

He begins with these two things, saying he forms mountains, he creates the wind. These are creative acts. These are things that nobody else can match. Nobody can imitate this kind of a thing. Others, I should say other, Satan, when he has permission, can manipulate the winds, as he did in the book of Job when he brought that against the house of his sons and daughters in the four corners and destroyed them, killed them.

[10 : 48] Satan has the ability to manipulate what God created, but he can't, to my knowledge, he can't create. God does that. The Lord does that. You see it, after he creates it, you see Satan being able to manipulate it.

You see Jesus Christ rebuking the wind and saying, peace, be still. You see God and Jonah preparing a vehement east wind and blasting Jonah with it.

But the creator, there's only one of them, and that's God alone. And he formed the mountains.

There's some scripture on that. You could, I know Psalm 90 just says that before the mountains were brought forth, wherever thou hast founded the earth, I think, he says, thou art God.

And there's a study there on the mountains that's over my head and I can't even fully understand it, but nevertheless, I'll just skip right past that. He formeth the mountains and declareth the wind, or createth the wind.

The next portion of Amos chapter 4, verse 13, he says, and declareth unto man what is his thought. Now some of the commentaries, some of them, even in my study Bible here, they make little notes and they put references to a few of the passages in the Psalms or in Daniel saying, yeah, God tells man what he's thinking.

[12 : 05] Like the Bible says in the Psalms that he says, he knoweth, or, what is that? My thoughts are far off. What's it say before that?

He knoweth my thought afar off. In Daniel, he tells, the king has these dreams and the Lord tells him, you know, through Daniel, what's on his mind, basically.

But, I think that's completely missing what the statement is. He's not telling, God's not saying that I declare man what man is thinking. Yes, he does, but the scripture said he knows the thought.

It doesn't say he declares to him what he's thinking. Jesus Christ did do that one time when they reasoned in their hearts and he said, why reason ye in your hearts? Whether it's easier to heal him or to forgive him.

What's the difference to me? But, that's not even the case here. What he's saying is that the creator declares unto man what he is thinking. This is what, this is what makes God stand out from everything else, every other God or quote unquote God known to man is that he communicates with men.

[13 : 16] He reveals his will. He's a God of revelation. He reveals his person to man. He's not a secretive God. He's not a mysterious God. And that's what sets him apart.

All the other gods that are worshipped by man can't do that. Now, come back to Isaiah and verse, chapter 46 now. And there's, again, a lot of places in this, these, like, six, seven chapters of Isaiah where the Lord's calling for these gods.

If you're really gods, then start speaking and tell the future. If you could, if you could do anything at all, then tell us what the future holds. And of course, they're dumb gods.

They cannot speak. In this case, he's rebuking them for creating gods and having to bear them or carry them to get them to move from one location to another.

In verse one, he says, Bel boweth down, like meaning underweight, and Nebo stupeth. Their idols were upon the beasts and upon the cattle.

[14 : 20] Your carriages were heavy loaded. They are a burden to the weary beast. So he's carrying this heavy image that's overlaid with gold and this massive thing that they fall down and worship.

It's very heavy and the beasts are tired and it's a heavy load for them to carry across the country. Verse two says, They stoop. They bow down together. They could not deliver the burden, but themselves are gone into captivity.

Hearken unto me, O house of Jacob and all the remnant of the house of Israel which are born by me from the belly, which are carried from the womb. Even to your old age, I am he.

Even to whose hairs will I carry you. I have made and I will bear. Even I will carry and will deliver you. To whom will you liken me and make me equal and compare me that we may be like?

They lavish gold out of the bag and weigh silver in the balance and hire a goldsmith and he maketh it a god. They fall down, yea, they worship.

[15 : 26] They bear him upon the shoulder. They carry him and set him in his place and he standeth. From his place shall he not remove. Yea, one shall cry unto him, notice, yet can he not answer nor save him out of his trouble.

that's the gods that men worship. They create them. Look earlier in chapter 44, just might as well add this one to this.

In verse 17, it talks about him cutting down a tree and then making a god out of it. Verse 17, and the residue there of he maketh a god even his graven image. He falleth down unto it and worshipeth it and prayeth unto it and saith, deliver me for thou art my God.

They have not known nor understood for he hath shut their eyes they cannot see and their hearts they cannot understand and none considereth in his heart neither is there knowledge nor understanding to say I have burned part of it in the fire.

He hath also baked bread upon the coals thereof speaking of the tree that they cut down. I have roasted flesh and eaten it and shall I make the residue thereof an abomination? Shall I fall down to the stalk of a tree?

[16 : 35] He feedeth on ashes a deceived heart hath turned him aside that he cannot deliver his soul nor say is there not a lie in my right hand? He's so deceived that he won't worship the true God that he makes his own gods.

Now getting back to this thought from Amos the true God declares unto man what is his thought. He communicates with man. He speaks because he's a God of revelation.

Look at Isaiah 55. The true God is a God of revelation and you can know him.

If you desire to know him you can know him. He declareth unto man what is his thought. Isaiah 55 and look at verse 3.

Incline your ear and come unto me. Hear and your soul shall live. Hear what? What are you listening to?

[17 : 36] You're listening to God speak. You're listening to him communicate what his thought is. If you want to know him you can come and listen. You can open your ears and your heart and you'll live.

Look at verse 6. Seek ye the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon.

For my thoughts are not your thoughts neither are your ways my ways saith the Lord for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts.

God declares unto man what is his thought. This might seem like an oversimplified statement to you but the problem that a lot of us have in a lot of ways and things in our life is the problem is forsaking our own thoughts and submitting to and receiving God's thoughts for us.

And if you could start to look at problems you've created in your life I bet you much of it could fall right into that statement as I was seeking my own will. I was seeking my own desires.

[18:56] I was chasing after something that I propped up in my heart and in my mind that is good for me and I never sought the Lord. I never bowed before him to find out what are your thoughts for me.

You know why? Because they're higher than yours. They're not even on the same level. They're so much higher you can't understand them but you can't understand this what you see and what you hear and what you feel and the communication you have with other people and what they're doing. You can understand that and that catches your eye and you desire that for yourself too and how quickly we go after what we love rather than the thoughts that God has for us.

I think that Christians even I think Christians are guilty of this on a deeper level that we'll even imagine that we're seeking him.

We'll imagine that we're praying and seeking his will but the reality is we're seeking for an outcome that's acceptable to us and if it's right if we want it if it sounds right then that's got to be God's will.

[20:03] Why? Because it's my will. It's because what I really want I want to be comfortable I want to be happy I want to have a good income and financial stability I want to be healthy and have my family great and everybody happy and if it doesn't match that how could that possibly be God's will?

Because that's not what I want and I think Christians pray outside of the will of God you heard a message that touched on it or hit it pretty hard just the other night how men can be guilty will go to God and say well Lord what should I do?

Option A option B or option C? God what should I do? I want you to answer me and God might be looking at you saying what are you even talking about? My thoughts for you are higher than A B and C but you just want one of them here's an example you know the phrase we say like we're asking if we're close to understanding we'll say am I even in the ballpark?

you know that idea so let me take that thought I'd give you kind of a goofy scenario but one I think that illustrates the point not too far down the five is Dodger Stadium I don't know if they're there right now maybe there's a game going and you could go into Dodger Stadium and say okay Lord this is the big place look at all these sections where should I sit?

where do you want me to be? in this ballpark and you could say does God God do you want me in the upper level or do you want me in the lower level? and you think on it God what do you want?

[21:37] praying about it God where should I be? and you think to yourself I mean the lower level would be so much better than the upper level I mean that just makes sense to me that that would be the right thing and so I'm going to be on the lower level I just feel like the Lord would have me be on the lower level and so you've concluded that and you've prayed about it and you just feel like that just makes sense I'll do that and so you're on the lower level Lord would you rather me be in the infield or in the outfield?

where would you have me be? and the Lord does you're just kind of thinking on it thinking on it praying about it and it's just like you know the infield would be so much better than being stuck way out there I can't imagine a scenario where God would want me way out there so it's got to be in here no good thing will he withhold from them that walk uprightly and I've got a verse of scripture and it just feels like I should be in here so should I be on the first base side or the third base side? because I need to narrow this down I mean the Lord's really helping me so far I want to be in the will of God I want to be in the seat that God has for me for my life and so you're thinking well I'll take a look at the first base side and pray about that then I'll walk over to the third base side and pray about that and then you get behind home plate and you're like man look at this view I've never gotten to see the pictures this is better than both I might just want to park right here Lord would this be what you want me to do?

God I just need you to show me the seat and you're praying and praying and after all of this the answer comes from God what are you doing in Los Angeles?

I have never guided you there and you're praying about something that is so far down here my thoughts for you are so different than your thoughts for you and I think it's it's kind of silly I know but sometimes God's thoughts are for us to suffer for a little while and you reject that right away that is not God's answer to my prayer is that I suffer sometimes his answer is I want you to be patient I want you to learn to wait on me so Lord I'll wait for a week no I mean like I want you to wait for 10 years that can't be the Lord because that's not comfortable and I don't know if I can do that I can do all things to no no no no I don't think I can wait on the Lord so that can't be his thoughts for me right how could God in his sovereign will and perfect holiness want me to experience loss in this life how could he allow me to experience loss of something close to me or someone close to me how can

that possibly be

[24 : 31] God's will for me that can't be his thoughts you know why you don't see it because they're so much higher you can't it's too it's the heavens to the earth you can't get up that high to understand the mind of God God might just want his thoughts might be to see how much you're willing to give up to know him to follow him or to please him but for us no that can't be it because that's not what we want that's not our thoughts and in this passage God says he's the God that declareth unto man what is his thought the truth is though we don't always want to know what his thought is because it doesn't match our thought how do you think Job felt when he had everything stripped from him and for all practical purposes he is dying a miserable horrific death and everything's gone and this is the end of his life just laying here in boils covered in ashes and it's all over how do you think

Job felt this is God's thoughts for me he couldn't see what was out in the future how do you think Joseph felt when he got beat up by his brothers cast down into a pit sold into slavery and taken far off down into Egypt far away from dad will I ever see my dad again will I ever be with my family again is this what God has for me it gets worse he's a slave then he's imprisoned how do you think Joseph looked at this thing where is God right now looked like or even be close to his thoughts from my life but then let's think of this because we learn from our Bibles we learn something about God how could it be God's will for my life to put me through this well could it be that God is using you as ugly as it is because he's going to do something for a whole people he's going to bring your father and your brethren and all of them down here and save them alive because you had to deal with some stuff that you didn't like yeah it didn't feel like it was your thoughts at the moment it sure was ugly you could argue with

God about it but it turns out God was working the whole time his thoughts were way up on a different plane he saw something good was going Bible school I was surrendered to God I was blank check wide open Lord what will have me to do and in my mind and my simplicity it felt like it's great things on the horizon because I surrendered to God and if I gave my heart to him and I turned my back on the world and on my flesh I obeyed him then it's got to be good things it's got to be great things magnificent days ahead because I said yes to God you know what never ever ever crossed my mind is that God might put me through something that he might squeeze me and test me and try me in a way that was going to benefit not me that

I know but benefit my children that he might put mom and dad through some things or test us in a way that he can just be oh I'm just preparing them I'm just preparing them for a future where they can bring glory to me and never and never would I think that because my thoughts are on me my thoughts are on if I surrender then God's going to bless and then he puts me through something and how is this the blessing God I told you I surrendered and what he's doing he's working something on a whole other plane so high above my thoughts for myself and he's working something that's going to do heaven prepare them I've said to several people that bringing my kids to Los Angeles where there's drug addicts on the corner and liquor stores everywhere and walking through parking lots where they're accosted by homeless people that are doped up out of their mind and it makes you uneasy took them down big mistake took them to

Venice beach during COVID had walked and just we had to get out there quick it was ugly but what struck my mind somewhere along the line was my girls are going to be tougher than they ever would have been had they grown up and stayed where they were they never would have if they got challenged to do something for God they would have been scared to death to do it and yet now they got a little bit maybe not a lot but a little makes it sound or it scary as it seems we did it as a family they can do it you never know what God might be doing what his thoughts are toward you when things aren't going the way you expect when they're not your thoughts so what do you just learn to the only thing you can do is just trust him and surrender to him and obey he declare unto man what do you know what you lead your thoughts your choices do you know what his thoughts are are they one in the same are you submitted to his thoughts for your life today what does

[30 : 46] God think about the choices that you make what does he think about how you handle your money I'm not talking about you better be investing I'm not talking about! any of that what do you spend your money on what do you do with your money that he brings into you and he gives to you do you give a tenth back to him faithfully or begrudgingly or do you fight him on everything or is it all about you first your thoughts your thoughts your thoughts what does God think about the way you act at your job what does he think about!

you and your home what are the thoughts of God toward those little lies that you tell throughout the day that you don't think anything of what is his thoughts about the things that come out of your mouth the words that you've given yourself a little green light to say that doesn't hurt anybody it's not that bad but what are his thoughts about the words that come out of your mouth the things that you watch the way you entertain yourself when you're alone what are God's thoughts about your attitude toward the government what are God's thoughts about your attitude toward his church toward a church that he has led you to be part of what are his thoughts about faithfulness what are his thoughts about righteousness do you know have you even considered what are his thoughts what are his thoughts about the truth what does God think about the truth about what's right he delights in it it stirs!

him does it stir you or is it your thoughts so far down here he has declared his thoughts to man he's declared them that's the God he is he declare unto man what is his thought and yet when we study it out it turns out that our thoughts his thoughts there's such a gap and so it's our job to surrender our thoughts and to call on him to reveal his to us give us understanding in his will for our life and you're not going to get it until you honestly come to him openly and desire it because as long as you're saying so God A B or C just tell me which one that's not it you don't tell God he has to pick one of the three he doesn't have to even talk to you that's the difference between the way we act and the God of the Bible and the way he wants to be so he declareth unto man what is his thought I need to finish this chapter in the verse we're back in verse 13 again we are not going to finish! good night it says that maketh the morning darkness he maketh the morning darkness when you look back on Egypt do you remember one of the plagues was darkness which may be felt do you remember that was a judgment on Egypt but if we look back even further like all the way back to the beginning our Bible we read that he placed darkness upon the face of the deep and that was a judgment darkness if we look forward to the second coming of Christ that's called a day of darkness where the sun and the moon withdraw their light look at chapter five this is all judgment look at Isaiah I'm sorry Amos five verse 18 woe unto you that desire the day of the

Lord to what end is it for you the day of the Lord is darkness and not light as if a man did flee from a lion and a bear met him or went into a house and leaned his hand on the wall and a serpent bit him shall not the day of the Lord be darkness and not light even very dark and no brightness in it it is not a day to be desirous of is what he's saying and woe unto you that desire that day to come he's come and execute some wrath so it's judgment it's much judgment one more here while we're close in Amos for time's sake look at chapter 8 and verses 8 and 9 Amos chapter 8 verses 8 and 9 shall not the land tremble for this and everyone mourn that dwelleth therein it shall rise up holy as a flood it shall be cast out and drowned as by the flood of Egypt and it shall come to pass in that day saith the Lord that I will cause the sun to go down at noon and I will darken the earth in the clear day and [35 : 27] I will turn your feasts in the morning all your songs into lamentation it's going to be bad so when God says he's a God that maketh the morning darkness this is a reference to to judgment when you're not expecting it when it's all good and bright and wonderful and then boom here comes the judgment and when it comes he says woe unto you that are desiring it it's not going to be light it's not going to be brightness for you it's not going to be bad it's going to be bad now a bunch of the prophets Joel Zephaniah these guys among others a lot of these prophets describe the second coming of Christ the day of the Lord as a day of darkness of gloominess of thick darkness the picture that we see in the Old Testament when the Lord descends upon Mount Sinai and Moses calls the people to come out and meet the Lord and on top of that mount it's a tempest the earth quaked the mountains quaked and it was darkness and the whole mountain was on a smoke and don't don't take my scientific word for it

I don't know a whole lot about what this is but I know that when there's a low pressure system coming through a region and when that sun gets out and warms it up when there's moisture in the air that just gets things off it gets them going the water molecules get so excited for lack of a better term that it's just chaos it's eruptions they form thick big massive thunderheads and down comes heavy rainfall you hardly see that here it's such a dry climate with high pressure almost all the time and the low pressures just come off the sea but this stuff happens in the land where there is no water anywhere it's just the water is in the air it's the humidity coming through and when that sun stirs up that atmosphere the atmosphere can't contain it it's just so volatile that it just explodes with heavy powerful lightning and thunderstorms and hail some of that just took place I think in the Midwest so when the

Lord comes into this atmosphere and when the holiness of God touches down on earth this is where I say don't take my word as science I just reading the Bible and I'm trying to put two together I don't think the earth or the atmosphere can contain itself I don't think it can handle there's too much instability when God shows up it just starts burning on a smoke and it describes that a fire devouring before him because his holiness his feet touch down and a flame goes forth out of his mouth and if you could see a bright clear day!

It's a beautiful day and here comes this black rumbling darkness rolling towards you with violence and vengeance it's the day of the Lord and that darkness is going to overtake the land and it's going to be a terrible thing to be in that path so this is what he says he says that he maketh the morning darkness and so we have to stop there we still got two more and we'll pick this up Lord will next Wednesday night right here finish chapter four and begin chapter five a lamentation against Israel so I'm enjoying this study I hope you are too there's a lot in there but I won't say anything more about it let's just close in prayer and be dismissed Father thank you thank you for the study of the word of

God and while it's not all positive things it sometimes tests us and pushes us beyond our comfort Lord thank you though that it's true that it points us to trusting you and to exercising faith which we're supposed to be doing in this life so Lord challenge us where you want to help us to submit and obey give us the courage that us back and knock us down give us grace that we might be children of light in this world thank you again for the holy words of God and for teaching us things from this old book things that have been in here for so many ages and overlooked by many thank you Lord that it's a treasure so much to pull out and thank you for speaking to our hearts and so bless us as we go bless those that couldn't be with us tonight and be with them I pray especially for Mrs.

[40 : 08] Linda West that you'll just get her back to herself get her to some strength and help her be here this weekend if you would we pray in Jesus name Amen Amen Alright you're dismissed that Yes.

Yes. Yes.

Yes. Yes.