

INTRODUCTION TO 30TH BIBLEBOOK

AMOS (before 750 B.C.)(2nd)

A. The writer, recipients and date of the book of Amos	1
B. The division of the book of Amos	1
C. The main messages of the book of Amos	2
D. Israel in the books of the prophets	4

A. THE WRITER, RECIPIENTS AND DATE OF THE BOOK OF AMOS.

Amos is the third of the twelve Minor Prophets. The name 'Amos' is associated with the verb '>amas' which means 'to carry a load'. His name is mentioned six times in chapter 7 and 8. Although he was a shepherd or sheep breeder living in Tekoa, south of Jerusalem between Jerusalem and Hebron (the southern kingdom of Judah), God called him to be a prophet in the northern kingdom of Israel. He was a missionary, proclaiming God's Word to another country and culture. This was not an easy task, because Amos lived and prophesied in the main religious centre of the northern kingdom of Israel, called Bethel.

Although Bethel was the very place where God had appeared to Jacob, the ancestor of Israel¹, the first king of the northern kingdom of Israel (Jeroboam)(930-910 B.C.) had established the worship of god under the image of a calf at Bethel in order to prevent his people from going to the southern kingdom of Judah to worship God in the temple at Jerusalem. Thus the northern kingdom of Israel worshipped an idol, had an idolatrous altar, an idolatrous temple, an idolatrous priesthood and idolatrous sacrifices! Right in the heart of this idolatrous religious centre, Amos prophesied God's Word! The false high priest of Bethel even accused Amos of conspiracy in order to get rid of Amos, but Amos boldly prophesied the final destruction of both the king and this false priest.

Amos prophesied during the time of king Jeroboam II of Israel (782-743 B.C.) and of king Uzziah of Judah (768-750 B.C.) during the height and power of both kingdoms. He prophesied **before 750 B.C.** Amos' ministry seems to have lasted a short time. It began two years before the earthquake when Uzziah was king of Judah and Jeroboam was king of Israel (1:1). The land was at peace, because the people were complacent in Zion and felt secure in Samaria (6:1). Although Amos predicted the exile 'beyond Damascus', that is, to Assyria (5:27; 6:7; 7:11), nowhere is there any mention of the Assyrian threat (Tiglat-Pileser)(745-727 B.C.). Amos mainly announced judgement and called for repentance

Like the prophet Hosea, the prophet Amos occasionally directed his message to the southern kingdom of Judah (2:4-5; 6:1-2; 9:11). Amos reminds one of 'the man of God who came from Judah' who prophesied that king Josiah (638-608 B.C.) would sacrifice the false priests of the high places on the altar of Bethel, burn human bones on the altar (thus desecrating it) and that the altar would split apart and the ashes would be poured out (Read 1 Kings 13:1-34). Hosea was a younger contemporary of Amos and his prophesies date a little later (754-714 B.C.) than those of Amos (before 750 B.C.).

As many missionaries, Amos faced fierce opposition from the religious leaders in the land. When he preached that king Jeroboam II would die by the sword and Israel would surely go into exile away from their native land, Amaziah, the high priest of Bethel, sent a message to the king accusing Amos of 'raising a conspiracy' (7:10-11). He said to Amos, "Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there. Don't prophesy anymore at Bethel, because this is the king's sanctuary and the temple of the (northern) kingdom" (7:12-13). Amos answered Amaziah, "I was neither a prophet (like those in the traditional prophet schools)² nor a prophet's son, but I was *under the shepherds*" (of Tekoa), that is, a sheep breeder, "and also I took care of sycamore-fig trees", a farmer. "But the LORD took me from tending the flock and said to me, Go, prophesy to my people Israel" (7:14-15).

B. THE DIVISION OF THE BOOK OF AMOS.

The book of Amos may be given the title, "**Judgement and restoration of Israel.**"

It has four parts:

1. Amos 1:1 to 2:16. Judgement is at hand for the nations that have committed cruel deeds.
2. Amos 3:1 to 6:14. Therefore, judgement is at hand for the highly favoured nation of Israel.
 - Amos 3 relates the verdict: Israel's privilege and responsibility (3:2-3). Only a remnant will be saved (3:11-12).
 - Amos 4 relates the justice of the verdict: In spite of God's present judgements, Israel has not returned to God (4:6-12).
 - Amos 5 relates the call to repentance: Israel must seek the Lord, seek what is good and maintain justice in the courts (5:14-15).
 - Amos 6 relates the adversities coming on the impenitent: People who are complacent and feel secure will go into exile first (6:1,7).
3. Amos 7:1 to 9:10. Five visions of threatening judgement.
4. Amos 9:11-15. Promises of restoration.

¹ Genesis 28

² Cf. 1 Samuel 10:10-11

C. THE MAIN MESSAGES OF THE BOOK OF AMOS.

1. Amos prophesied God's judgement on the nations, including Israel.

The main thrust of his prophesies was that *God deals with the nations of the world according to a strictly ethical standard, namely, he punishes them for their transgressions*. The key word in the first two chapters is “for three sins of a nation, even for four”.

- He condemned the cruelty of *Damascus*, threshing Gilead with sledges having teeth (1:3).
- He condemned the heartlessness of *Gaza*, who sold whole communities in slavery to Edom (1:6).
- He condemned the treachery of *Tyre*, who broke their treaty of brotherhood (1:9).
- He condemned the raging unchecked anger of *Edom*, who pursued his brother with the sword (1:11).
- He condemned the vicious cruelty of *Ammon*, who ripped open pregnant women in order to extend his borders (1:13).
- He condemned *Moab* for burning Edom (2:1).
- He condemned *Judah* for rejecting God's law and decrees, worshipping false gods (2:4).
- He condemned *Israel* for her social injustice and denying justice for the poor (2:7)

Amos gained his audience by first condemning the surrounding nations and proclaiming the coming adversity that God would bring upon them. He began with the nations furthest away from Israel and came closer and closer until he condemned the nation of Israel and proclaimed the coming judgement of Israel, which God would soon bring upon them.

In Amos 4:2 he says, “The time will surely come when you will be taken away with hooks, the last of you with fishhooks.” *He predicted that Israel would be sent into exile beyond Damascus*. About 22 years after the reign of Jeroboam II, this prophecy was literally fulfilled and the northern kingdom of Israel was deported to Assyria (721 B.C.).

2. Amos prophesied against social injustice.

*Amos preached in the Old Testament what James preached in the New Testament. They preached that faith in God without social justice is an empty faith*³. The faith of God's people must be proved by doing what is right and good and hating what is evil. Faith must be proved by maintaining social justice and justice in the courts.

He preached against the rich people who sold a person for a pair of sandals and their oppression of the poor and needy (2:6), against sexual immorality and prostitution, using the same girl (2:7) and against the misuse of alcohol, drinking wine in the house of their god (2:8). He preached against the women, who were heartless and crushed the poor and needy (4:1). He preached against the powerful leaders of the country, who filled their houses and palaces with what they plundered from the poor people and looted in their wars (3:10; 5:11).

And *he preached against the judges in the country, who hated people who told the truth in court (5:10), who deprived the righteous of justice by taking bribes from the wicked, and who deprived the poor of justice because they could not pay bribes (5:12). He openly accused the judges of the country that they had “turned justice into poison and righteousness into bitterness” (6:12).*

3. Amos prophesied judgment on highly favoured Israel.

The LORD had “chosen Israel out of all the families on earth”. Therefore he will also punish Israel for all her sins (3:2).

The enemy will “overrun the land” (3:11). Only a remnant of believers will be saved. It will be like “saving two legbones and a piece of ear from the lion's mouth” (3:12). The LORD will punish Israel for her sins and destroy the altars of Bethel (3:14). In spite of the LORD's present judgements: hunger, thirst, agricultural blight and mildew, plagues and war, Israel did not return to the LORD. *Israel is like “a burning stick snatched from the fire”, yet they have not returned to the LORD. Therefore the Lord says, “Prepare to meet your God” (4:12)!*

The prophet Amos predicts, “Fallen is Virgin Israel, never to rise again” (5:2). Until today, Israel as the theocracy, as the people of God, as ruled by the royal house of David has not risen!⁴

Because the people of Israel are complacent, feel secure, feast, lounge on their couches, improvise on musical instruments, drink wine, use finest lotions and do not grieve over the ruin of Joseph, they will be among the first to go into exile (6:1-7).

3. Amos prophesied repentance - a chance to get right with God.

In Amos 4:6-12 God says that he had sent his present judgements on the nations and Israel in order that they would return to God. *God's judgements are not simply intended to punish people. They are to motivate them to return to God!*

- God calls people, “Seek the LORD and live” (5:6)! Instead of seeking the stupid idols of Bethel, people should seek the living God (5:4-15). If they do, they will live and have eternal life.
- “Seek good, not evil, that you may live... Hate evil, maintain justice in the courts... Perhaps the LORD will have mercy on ... the remnant of Joseph (5:14-15).”

³ James 2:17,22,24

⁴ The modern state of Israel (1948) is NOT a theocracy, NOT the people of God and NOT ruled by the royal house of David (i.e. the Messiah).

- Stop religious ceremonies and start practicing justice instead. The LORD says, “I hate, I despise your religious feasts; I cannot stand your (religious) assemblies. Even though you bring me burnt offerings ... I will not accept them... I will not listen to the noise of your songs and the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream (5:21-24).”

4. Amos prophesied five visions with threatening judgement (7:1-9, 8:1-3, 9:1-6).

- A swarm of locusts (7:1-3) that stripped the land clean. This was averted after intercession by Amos.
- Fire (7:4-6) that dried up the great water mass (underground) and caused drought. This also was averted after intercession by Amos.
- The plumb line (7:7-9) that measured whether a wall was straight, that is, whether the nation of Israel was what God intended it to be. The picture is of men measuring which decrepit houses will be pulled down.
- The basket of ripe fruit (8:1-3) which the LORD will not spare any longer.
- The LORD standing by the altar (9:1-6) shaking the foundations of the (pillars of the) temple at Bethel. “*Not one will escape*” (9:1).

5. Amos prophesied God’s view of Israel, its religious leaders, its business people and its citizens (7:10-17; 8:8-14; 9:7-10)

- The ruin of the false high priest of Bethel (7:10-17). Because he falsely accused Amos of raising a conspiracy, “your wife will become a prostitute, your sons and daughters will fall by the sword, your land will be measured and divided up and ... Israel will certainly go into exile” (7:11).
- The judgement of the corn profiteers (8:8-14). They sell corn at exorbitant prices, they skimp the measures, cheat with dishonest scales and sell even the sweepings with the wheat. An earthquake will cause the whole land to rise like the Nile and then sink like the river of Egypt and the LORD will send a famine through the land. “Men will stagger from sea to sea ... searching for the word of the LORD, but *they will not find it*” (8:12).
- Natural Israel is as the other nations (9:7-10). The LORD says about the sinful kingdom of Israel, “*Are not you Israelites the same to me as the Cushites (the despised Ethiopians) and (uncircumcised) Philistines and Arameans?* Compare what Isaiah says about Judah, “Hear the word of the LORD, you ruler of Sodom, listen to the law of our God, you people of Gomorrah⁵.” Listen to what Paul says about Israel, “*There is no difference between Jew and Gentile* – the same Lord is Lord of all and richly blesses all who call on him⁶.”

6. Amos prophesied Israel’s restoration during the Messianic Age (9:11-12).

Amos prophesied that God would certainly have mercy on *the remnant* of Israel, that is, on *those who repent and turn to God* (9:11-12). Later, the prophet Isaiah prophesied, “Unless the LORD Almighty had left us *some survivors*, we would have become like Sodom and Gomorrah⁷. “Though your people, O Israel, be like the sand by the sea, *only a remnant will return (to the Mighty God= Jesus Christ)*. ... Overwhelming and righteous destruction has been decreed upon the whole land⁸. The apostle Paul taught, “At the present time there is a remnant⁹ chosen by grace¹⁰.”

The LORD says, “In that day¹¹ I will restore David’s fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be, so that they may possess the remnant of Edom and all the nations that bear my name.”

This is quoted by Simon Peter in the New Testament in Acts 15:15-18. “Simon had described to us how *God at first showed his concern by taking from the Gentiles a people for himself. The words of the prophets are in agreement with this*, as it is written: “After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, that *the remnant of men* may seek the LORD, and all *the Gentiles who bear my name*, says the LORD who does these things that have been known for ages.” ‘David’s tent’ is the same as ‘the remnant’, the chosen believers in the Messiah, Jesus Christ, from every nation in the world.

The Messianic Kingdom will encompass the chosen and believing remnant in all the nations of the world and in every generation. In the end of history all these remnants in the generations added up together will constitute ‘the fulness¹² of Israel¹³, and ‘the fulness of the Gentile nations’¹⁴.

⁵ Isaiah 1:10

⁶ Romans 10:12

⁷ Isaiah 1:9; Romans 9:29

⁸ Isaiah 10:22-23; Romans 9:27-28

⁹ of Jews and a remnant of Gentiles

¹⁰ Romans 11:5

¹¹ The Messianic Age or New Testament period.

¹² the full number of elect believers or saved believers

¹³ Romans 11:12,26

¹⁴ Romans 11:25

7. Amos prophesied Israel's return from exile (9:13-15).

"I will bring back my exiled people Israel ... I will plant Israel in their own land, never again to be uprooted from the land I have given them." After the second coming of Christ, not only the land of Israel, but the whole world or new earth will be the inheritance of believers¹⁵.

D. ISRAEL IN THE BOOKS OF THE PROPHETS

The Biblical point of view is:
'Israel' is the community that serves the God
who reveals himself in the Bible and in Jesus Christ.

Both the Old Testament prophets, Jesus and the New Testament apostles regarded their own people, the natural or national nation of Israel, primarily NOT as a national identity, but as a spiritual identity!

a. The *natural* nation of Israel in the Old Testament is regarded as God's theocratic and covenant people.

During the Old Testament period the national or natural people of Israel was *the theocratic kingdom of God*. In order to realise his plan of salvation for believers in the whole world¹⁶, *God reigned as King over Israel through prophets, priests, judges and kings*¹⁷.

*In the Old Testament theocracy believers were mixed with unbelievers*¹⁸, *just as they are mixed in the Kingdom of God in the New Testament*¹⁹.

During the Old Testament period the national or natural people of Israel were also the people with whom God had made a covenant. *But Israel would only remain 'the holy covenant people of God' if they fulfilled the prerequisite of faith and obedience*²⁰. Then God would bless Israel²¹. But if Israel would become disobedient to God and his covenant, then God would curse and destroy Israel²²!

Alas, the Israelites became "unbelievers and disobedient"²³. Israel "did not remain faithful to God's covenant"²⁴. The consequence was that the unbelievers within national Israel were no longer God's theocratic people or God's holy covenant people. They became "not my people"²⁵! God warned the Israelites time and again through his Spirit and his prophets. But they did not listen. Therefore God handed them over in the hands of other nations²⁶. *Israel became "an example and warning"* for believers in the New Testament not to set their hearts on evil things²⁷!

Nevertheless, the chosen believers within the national people of Israel (the remnant²⁸) continued to belong to God's covenant and theocracy until the first coming of Jesus Christ, when it continued in the Kingdom of God with Jesus Christ as the King. With the first coming of Jesus Christ, the Old Testament covenant was superseded and replaced by the new covenant²⁹. The new covenant is founded on the better Mediator, Jesus Christ and the better promises:

- his law will be written in the hearts of believers instead of only in a Book³⁰
- believers will know and relate to God personally instead of only knowing him by hearsay³¹
- God will forgive all their sins and never bring them into remembrance again³².

b. The *spiritual* nation of Israel is God's saved people during the Old and New Testament periods.

For the Old Testament prophets '*Israel*' is the following:

- The true Israel is the community of people who serve the LORD (Hebrew: *JaHWeH*) as God³³.
- The true Israel was "the 7000 whose knees have not bowed down to Baal"³⁴ or to the gods of other religions³⁵.

¹⁵ Romans 4:13, 2 Peter 3:13

¹⁶ John 4:22; Romans 9:4-5; 15:8-9

¹⁷ Read Deuteronomy 17:14-18:22

¹⁸ 1 Kings 19:18; Isaiah 1:9; cf. Romans 11:4

¹⁹ Matthew 13:24-30,36-43

²⁰ Exodus 19:3-6; Deuteronomy 7:6-8a; Deuteronomy 26:18; Hebrews 4:2,6

²¹ Deuteronomy 28:1-2

²² Read Deuteronomy 27:15 - 28:68

²³ Hebrews 4:2,6

²⁴ Hebrews 8:9

²⁵ Hosea 1:9

²⁶ Nehemiah 9:7-38

²⁷ 1 Corinthians 10:1-11, especially verse 6 and 11

²⁸ Isaiah 1:9; Romans 9:27,29; Romans 11:4-5

²⁹ Hebrews 8:6-13

³⁰ 2 Corinthians 3:3

³¹ John 6:45

³² Hebrews 10:17-18

³³ Exodus 3:14-15; Exodus 20:1-3

³⁴ 1 Kings 19:18; Romans 11:4

³⁵ Exodus 20:3

- The true Israel was “*the survivors, the remnant of the natural or national nation of Israel, those whom God allowed to remain*”³⁶! This ‘remnant’ of Israel would one day be larger, but then only in a spiritual sense, by adding the believers from among the Gentile nations during the New Testament period³⁷ to them.
- The true Israel is the community of people in every nation of the world who believe in the death and resurrection of Jesus Christ, who have crucified the sinful world and who follow the rule of being a new creation³⁸.

*The Old Testament prophets had ‘a veil’ that covered their eyes*³⁹. They could not see what God had revealed to the New Testament apostles and prophets. They could only see ‘God’s people’ in terms of God’s Old Testament people, Israel. They could not distinguish between ‘the national rebirth’ of the people of Israel when they returned from exile⁴⁰ and ‘the spiritual rebirth’ of the people when they (and uncountable believers from the Gentile nations) turned to the LORD⁴¹. Due to this veil over their eyes, the spiritual rebirth of Israel without the national rebirth of Israel was unthinkable during the Old Testament period!

*This remained ‘the mystery of Christ’ which was not made known to men in other generations. It was made known to his holy apostles and the New Testament prophets by the Spirit of Christ*⁴². Through the gospel the (believing) Gentiles:

- are heirs together with Israel
- are members together (with Jewish believers) of one Body (the Church)
- are sharers together (with Old Testament believers) in the promise in Christ Jesus⁴³

The mystery is “that through the gospel:

- the Gentiles are heirs together with Israel
- members together of one body (the Church)
- sharers together in the promise in Christ Jesus⁴⁴.

See also the explanation of the prophecy in Amos 9-11-12 in Acts 15:7-18. *What the prophet Amos prophesied about Israel is applied by the apostles Peter and Paul to the believers from the Jews and the Gentiles! The words of the prophets are in agreement with this*

God regards ‘his people’ during the Old Testament period to be those who repent of their sins (literally: ‘turn away from their rebellion’)⁴⁵ and *believe in and obey* God and his Messiah⁴⁶!

Only those Jews belonged to this ‘Israel’ in a spiritual sense. “Not all who are descended from Israel are Israel⁴⁷.” They form *the beginning of God’s people in the sense of ‘God’s saved people’*. Like Abraham⁴⁸ during the Old Testament period they were justified (saved) by faith in the Messiah who still had to come at the appointed time in the future.

But also the Gentiles who believed in God and his Messiah during the Old Testament period belonged to God’s (saved) people. Think of Adam and Eve, Abel and Seth, Enoch⁴⁹ and Noah⁵⁰, Abraham en Sarah, Isaac and Rebecca⁵¹, the aliens who lived in Israel⁵², Rahab the Canaanite⁵³, Ruth the Moabite⁵⁴ and the aliens who bound themselves to the LORD during the exile. The prophet Isaiah said, “The LORD says, ‘My house will be called a house of prayer *for all nations*. I will gather still *others (aliens*⁵⁵ *and proselytes*⁵⁶ *from the Gentiles)* besides those already gathered.”⁵⁷

³⁶ Isaiah 1:9; Isaiah 10:20-22; Hosea 1:10; Joel 2:32; Micah 2:12; see Romans 9:27,29; Romans 11:5

³⁷ Hosea 2:1-3; Micah 2:12-13; see John 10:16

³⁸ Galatians 6:13-16

³⁹ 2 Corinthians 3:14-16

⁴⁰ Ezekiel 37

⁴¹ Ezekiel 36:25-28,36-38

⁴² Ephesians 3:2-6

⁴³ 2 Corinthians 1:20

⁴⁴ Ephesians 3:1-6

⁴⁵ Isaiah 59:20-21

⁴⁶ Read Psalm 2; Hebrews 4:2,6

⁴⁷ Romans 9:6

⁴⁸ Genesis 15:6

⁴⁹ Genesis 5:22

⁵⁰ Genesis 6:9

⁵¹ Read Hebrews 11:4-20,39-40

⁵² Numbers 15:14-16

⁵³ Joshua 2:1,11; 6:25

⁵⁴ Ruth 1:16; Matthew 1:5

⁵⁵ Alien. Hebrew: ben-ha-nekar. Greek: allogenés. For example: a Samaritan, Luke 17:16,18.

⁵⁶ Acts 2:11

⁵⁷ Isaiah 56:3-8

c. During the New Testament period, Israel is continued and enlarged to include the believers from all the Gentile nations.

The above mentioned *spiritual Israel* (the chosen believers within the natural people of Israel during the Old Testament period) were continued on a higher plane (in which the Old Testament 'shadows' were fulfilled in the New Testament 'realities') and enlarged to include the believers from all the Gentiles nations during the New Testament period!

Think of the 11 disciples of Jesus Christ⁵⁸, the 120 disciples⁵⁹, the 3000 believers during Pentecost⁶⁰, the 5000 believers in the early Christian Church⁶¹, the many churches that were planted in Judea, Galilee en Samaria⁶² and the great number of Jewish believers in Jesus Christ who were dispersed to many countries during the persecution⁶³. The Gentiles who later believed in Jesus Christ were added to these Jewish believers⁶⁴.

Gods 'history of salvation during the Old Testament is continued in God's history of salvation during the New Testament'⁶⁵.

That is why the many different names for the people of God in the Old Testament are also used for God's people in the New Testament!

According to the New Testament apostles all people belonging to natural Israel do not necessarily belong to spiritual Israel⁶⁶! There were many Israelites who practised the Jewish religion with their hearts far from the LORD⁶⁷. There were also Israelites who practiced idolatry, injustice, rejected the Messiah and hardened themselves against the God who revealed himself in the Bible. To them God says, "You are not my people and I am not your God"⁶⁸. Like all other unbelievers they are excluded from God's people.⁶⁹

Since the death and resurrection of Jesus Christ there is no longer any difference between Jew and Gentile, between believers from among the natural people of Israel and believers from among the Gentile nations⁷⁰. There is also no other way in which Jews will be saved.

The word of Jesus to the Jew Nicodemus says: "You should not be surprised at my saying, 'You must be born again.'⁷¹ Jesus said to his twelve disciples: "I am the Way ... No one comes to the Father except through me."⁷² And the apostle Peter said to the leaders and elders of the Jewish nation, "Salvation is found in no one else, for there is no other Name under heaven given to men by which we must be saved."⁷³ While the majority of the natural people of Israel will be lost, the remnant from every generation of the natural people of Israel will be saved, and "in this way" God will fulfil his promises to the true Israel and the true Israel will be saved⁷⁴.

⁵⁸ John 6:68-69

⁵⁹ Acts 1:15

⁶⁰ Acts 2:41

⁶¹ Acts 4:4

⁶² Acts 9:31

⁶³ Acts 11:19; James 1:1

⁶⁴ Acts 11:26; Acts 13:46-48

⁶⁵ Matthew 8:11-12; Matthew 10:5-6,23,40; Matthew 15:24; Matthew 28:19; Acts 2:41-42; Acts 9:31; Acts 10:45; Acts 11:15; Acts 13:46; Acts 21:19-20; Romans 1:16; Romans 10:12; Romans 15:7-12; Galatians 2:8; Galatians 3:28; Galatians 6:14-16; Colossians 3:11

⁶⁶ Romans 2:28-29; Romans 9:6

⁶⁷ Read Isaiah 1:2-20; Isaiah 29:13

⁶⁸ Read Hosea 1:9

⁶⁹ Read Isaiah 65:1-7,11-17; see Romans 10:16-21.

Read Matthew 3:1-12; Matthew 7:21-24; Matthew 8:11-12; Matthew 9:10-13; Matthew 13:36-43; Matthew 21:33-44; Matthew 25:10-12 and Matthew 25:31-46)

⁷⁰ Romans 10:12-13

⁷¹ John 3:3-8

⁷² John 14:6

⁷³ Acts 4:8-12

⁷⁴ Romans 9-11