

Amos 2:13 is different

King James & Revised Standard.

K.J. suggested topic "Pressing
and smother."

R.V. stalks of God pressing
Israel (or its people) down.

Concept of both makes clear that
God is neglected, and therefore
will punish the people, destroying
their city and land.

Amos, who reproached the terrible
manners of our Saviour, was a shepherd
who loved nature. He was from
Telcoia, a town about 8 miles
from Jerusalem, on a high and
rocky hill. The surrounding
terrain where he tended his
goats was poor pasture land,
and the going was tough. To
eke out a living he also
"moonlighted" by pressing
syonmore fruit for sale as
food to the poor around him.

Because of familiarity and love
with poor, he resented it when
they were cheated and unfairly
used, as happened too often.
His indignation at rich and
powerful people seems
up quite often in the book
that bear his name -

ancies of Isaiah, shepherd,
lived about 750 to 500 years
before Christ. During the
time of his prophesy, Israel
was in the third and last
of its great, historic, old
Testament times as an
independent and wealthy
nation. People worshipped
God according to the
old religious laws, but
they did it in a way
that seemed to mislead

that they could use God
for their own purposes if
they just worshipped him
properly. This was a sore
point with Amos, who
felt that people must be
do for God, and not the
other way around.

Amos thought deeply
about such problems, and
had some visions ^{visions} related
to them which convinced
him to speak out. One
vision was of locusts, another
of fire drying up even rain
and rivers, another of a plumb
line indicating the arrival of
a time for decision, another
of a basket of summer fruit
which quickly is consumed and
disappears. Through these and
because convinced of God's
intention to destroy Israel

amos' message had several
important elements. one was
the proclamation of coming
doom: "god is about to
destroy his people for their
sins." In a time of prosperity
and national strength, and
growing church attendance,
most people thought this
was silly. they thought
that god was likely to bless
them more. the message of
doom was the major one of
amos.

a minor message was that
god was the Lord of Nature.
all its mysterious forces
are in his control. for amos,
the nature he thought of
was the barren one of the
dry hills of Seboe. god
could bless or punish the

Nature.

another message of annos
is that yahuah, god, is the
Lord of history. The whole
history of Israel was guided
by yahuah. By destroying
his people soon, god would
demonstrate again that he
can and does control the
^{EVENTS} events of humanity. manhood
is not self-directing.

another annos message is
that yahuah is the god of
righteousness. It is because
of their unrighteousness that
Israel and the people among
them are to be destroyed.
In Israel, particularly, a
day-by-day denial of justice
to the poor and helpless and
a sensual indulgence overemphasizing
abundantly justify gods
decision to destroy.

For annos, their doom of
god would be final.

He made no mention of hope
and forgiveness. That was
to come from other prophets
and through Christ.

Some of the passages of
Amos are classically dramatic
or beautiful, and deserve
some of our time here.

Listen to this description:

4:13 (AV.) } about God
5:9 (AV) }

Here is some good advice:

5:14-15.

5:24

The Book of Amos ends with
some cheer, a prediction
of better days in the
future:

9:13-15

Does Amos have value
for us? I could see never

consider these old prophets,
but always discuss and
preach about the new
testament messages? when
we remember that these books
were the Bible for Jews, it
would seem that for us,
the followers, some value
might be present.

Especially because we
too live in a time of
prosperity and a nation
of power, are we in a
similar situation. also
we feel full of righteous
over our formal worship
of God; we think we
make the right motions
so he will be good to
us. We need to be warned
against such thinking,
and amor can do it.
Personal righteousness

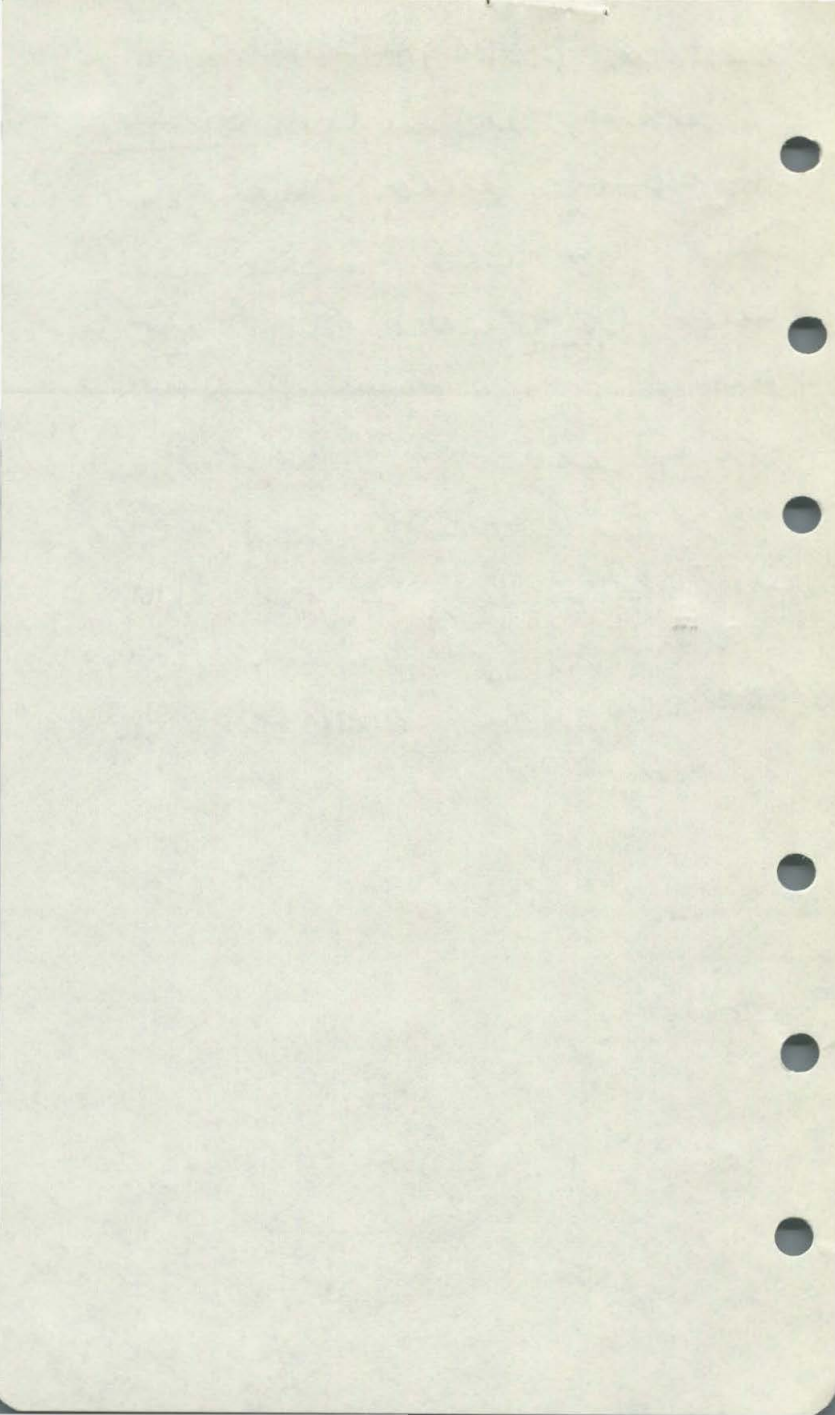
is still important, and
we need struggle to be
reminded that disasters can
and will overtake us if
we ignore negatives and
moral conduct.

Nature still surprises
surprises beyond our control,
reminding us that the
God of Nature is still in
charge. We can learn from
Nature, and enjoy it,
even control some of it, but
by and large we still
are subject to it. When
we abuse it, as our present
concern with pollution
points out we are
as lost, and can bring

our own doom, literally.

all of this in our own day
supports amor's message
that we need to face God,
and to know that God
alone is in present and
final control of mankind
of this earth and of the
universe.

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We're not so great. Nobody is.
God is great, and he alone.



Scripture Selections

Text: Amos 2:13

KJV--"Behold, I am pressed under you, as a cart is pressed that is full of sheaves."

RSV --"Behold, I will press you down in your place, as a cart full of sheaves presses down."

Description of God

4:13(RV)--"For lo, he who forms the mountains, and creates the wind, and declares to man what is his thought;

who makes the morning darkness, and treads on the heights of the earth--

the Lord, the God of hosts, is his name.

5:8(RV) -- "He who made the Pleiades and Orion, and turns deep darkness into morning,

and darkens the day into night, who calls for the waters of the sea, and pours them out upon the surface of the earth,

the Lord is his name,"

--over--

Good advice:

5:14-15 --

For lo, he who forms the
mountains, and creates the wind,
and declares to man what is his
thought;

who makes the morning darkness,
and treads on the heights of the
earth--

the Lord, the God of hosts, is
his name."

5:24 (RV)

"let justice roll down like waters,
and righteousness like an ever-
flowing ~~rich~~ stream."

Prediction of better days:

"Behold, the days are coming,
says the Lord,

"when the plowman shall overtake the
reaper

and the treader of grapes him
who sows the seed;

the mountains shall drip sweet
wine,

and all the hills shall flow with it,
I will restore the fortunes of my
people Israel,

and they shall rebuild the ruined
cities and inhabit them;

they shall plant vineyards and drink
their wine,
and they shall make gardens and eat
their fruit.

I will plant them upon their land,
and they shall never again be
plucked up

out of the land which I have given
them,"

says the Lord your God.

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says the Lord your God.

Sermons

Old Testament

Amos

2:6-16

1

Date written: Jan. 8. 1949. Revised - see attached pencil notes - Nov. 25, 1972

Text: Amos 2:13 "Behold I am pressed under you as a
cart is pressed that is full of sheaves."

Theme: Pressing God Under.

Proposition: To neglect God is a harmful and dangerous procedure.

Sources: "The Book of Life." Vol. 4, pages 9-15.
Funk & Wagnalls New Standard Bible Dictionary, p. 803.
King James Bible.

Places preached: Huntington, Ark. Jan 9, 49
Evanston (11 A.M.) & Kemmerer (7:30 P.M.), Wyo., Aug. 28, 1949
Upton, Wyo., Feb. 21, 1950.
Oakland Park, Fla. Nov. 26, 1972

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Introduction:

1. Summary of the Scripture background and story.

The prophet Amos, whose words are our Scripture and text, prophesied in a city which in form worshipped Jehovah, but in deed and attitude neglected him.

The rich and the powerful had poverty and hopelessness at their doors, yet felt absolutely no responsibility for it or to relieve it.

To this city came the shepherd Amos, with a prophetic message of warning. That message points out the doom that has fallen on the cities of Damascus, Gaza, Tyre, Edom, Ammon and Moab; and which will fall on the twin kingdoms of Palestine, Judah and Israel. He is making his prophesy in Samaria, capital of Israel.

Pointing out the ways in which Israel sins, he sums up the message of God in the words of our text: "I am pressed under you, as a cart is pressed that is full of sheaths." Then the prophecy points out the doom that shall befall Israel for its sins and neglect of God.

2. The message of the Scripture for us.

It is to apply this message to our own time, nation, community, church; to our individual selves; that we want to devote ourselves here.

Truly we are neglecting God, and to do so is both harmful and dangerous; even as when Amos prophesied to Samaria of Israel. We are pressing God under, and it is dangerous to do so.

I. Ways in which the Samaritans were pressing God under.

1. In their greed for wealth, they mistreated both the poor and the righteous. "...they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek..."

2. Turning to immorality in ~~xxxxixxf~~ pursuit of physical pleasure was another of the great sins of the Samaritans. "...~~xxx~~and a man and his father will go in unto the same maid, to profane my holy name..."

omit

2

omit

Sermons
Old Testament
Amos
2:6-16

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3. They profaned and made light of sacred things.
"...they lay themselves down upon clothes laid to
pledge by every altar, and they drink the wine of
the condemned in the house of their god. . . . ye
gave the Nazarites wine to drink; and commanded
the prophets, saying, 'prophecy not.'"

II. How we in the present day press God under.

1. There are those in the present day who
lay no claim whatsoever to belief in God, and who
publicly scorn him. For these, lying, cheating,
lack of mercy, killing; all are justifiable means
to desired ends. These openly not just press
God under; they deny Him entirely.

2. Even as the cart is present under a huge
bundle of sheaths of corn or hay, but because of
the bulk of the load is hardly noticeable and
seemingly unimportant because it is so pressed under,
so there are many who acknowledge God and His
importance; and yet who press Him under. ~~It is~~
~~from this group that come the church-goers and~~
~~converts to Christianity.~~ As members of this
group -- ~~either in the past or at the present~~ -- it
is well to study some of the ways in which we
press God under and fail to put Him first.

a. Neglect of prayer. We neglect prayer in
almost all of its aspects; and often in all:
family prayer at the table; personal prayer at
the bedside; public prayer at public worship.
In so doing, we are pressing God under as a
source of help and confession and advice.

b. We often give little time to worship;
but give top priority to social life; both
public and family. How often we can't get to
church because we were up late the night before
with the neighbors; or because we must "put on
the dog for the visiting relatives." Are we
pressing God under?

c. We often give lip service to Christian
principles and yet at the same time practice
cold-blooded and unchristian business practices.
One firm of which I know, had a product much in

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demand and capable of doing much for the souls of people. Yet, the attitude of this company was that business is business; and treat the men like dogs if they don't follow the company policy. Do whatever it takes to get the order. Is this attitude -- a common one among many church people -- one of pressing God under. In one Arkansas town a prominent Methodist family has controlling interest in an industry which manufactures beer kegs. Is this putting God under?

d. We often talk the necessity of education, but give little support to the tax programs and to the spread of information which are necessary to the improving of education. ¹⁵ Our own school district is in (sad) need of much better buildings and support. Are we willing to make the sacrifices necessary for the children of the district; or do we think they're not worth it. Are we pressing God under?

e. In our church and sunday school interpretations of Christ's teachings we have to recognize that Christ taught the equality of all men in the sight of God. But yet, are we doing all possible to make that equality a reality here on earth? If not, aren't we pressing God under?

f. Not recognizing genuine Christian service in a manner truly helpful to the servant is pressing God under. Yet, aren't we often guilty of that, if we think it will cost a bit more than usual or will inconvenience us?

g. We often fail to give the time and money which is necessary to make the church vital in our communities. In such cases we are pressing God under.

h. We are usually slow about condemning the wrong. We recognize gambling as wrong, yet condone it in the pinball machines in our community. We recognize drinking as wrong, yet profess to think it is a person's private concern. Aren't we pressing God under, in these and other ways, when we fail courageously to stand out against wrong?

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III. The threat of punishment by Amos was fulfilled

Amos' threat of punishment to Samaria was not fruitless. It is estimated by scholars that he prophesied at about 760 B.C.. About 722 B.C., 38 years later, Samaria fell to the Assyrians. The capture took place under the usual horrible, merciless conditions of Oriental warfare.

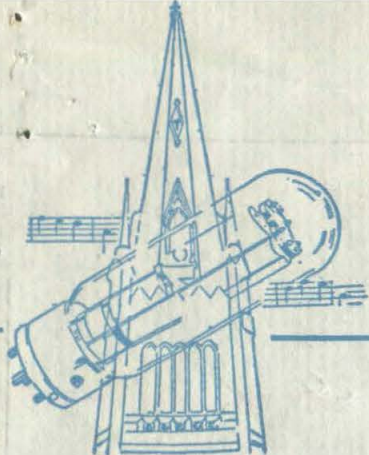
To deny that this fate overcame Samaria as a result of Amos' prophecy is to declare knowledge which we don't have. The only evidence we have are the facts that Amos prophesied; and the general conditions against which he prophesied led to the doom of Samaria. From such evidence the most reasonable conclusion is that Amos was inspired by God to forewarn the city so that it might mend its ways. It failed to heed the prophesy, we know; and we know it suffered.

IV. There is harm and danger for us today, as there was for the Samaritans, if we press God under.

1. In neglecting prayer, we lose a sense of God's presence with us. This loss takes from us a brake within against wrong, and a guide without toward the right.

2. Putting family or public society prior to worship of God gradually brings about an attitude of making worship and God wait on everything else in which we are interested.

Two brothers were brought up to know the good of church attendance and of worship. They continued their interests in the church in their early manhood, and brought their children up in the church. Then, just before the younger children reached maturity, the World War II came on, and the older ones had to go away. One of the brothers continued right on with his church attendance, and seemed to receive great joy and help from it. The other gradually dropped out, as the necessity for getting the children ready for and to S.S. ceased. When the children would come home to visit, one would either bring them to church with him, or leave them at home, and he and his wife come. The other would stay at home with the children.



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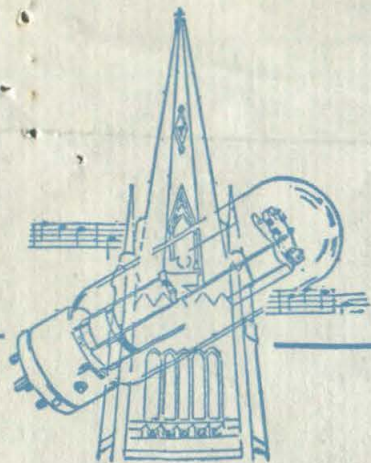
Each of the brothers lost a son in the war. The one who had stayed in the active church life, turned ever more to God for comfort. The other turned to drink, and gradually to less and less respect; to more and more poverty. Truly, neglecting public worship for him was dangerous. And it is just as dangerous -- or more so -- for all who thus press God under the other things that interest them.

3. The business organization previous mentioned which believed that business was just cold-blooded business, is now having business difficulties. Most of its top salesmen are leaving it. It is finding that its product alone is not enough to carry it. It is having to invest its reserve in other branches of business or go under. Not all retribution for such cold-blooded business comes so fast; but in some form it is just as certain to come. To thus press God under is dangerous.

4. The enforced "black belts" for the colored people throughout this country; the resentment toward Jews; and other evils around us can only lead to more strife similar to the Detroit race riot of 1940; and to more cowardice of the type displayed by the masked cowards of the Ku Klux Klan -- men who fear to show their faces in their hellish and lawless deeds.

The Biblical account of Pharaoh and his army drowning in the Red Sea for failure to give justice to the Israelites is warning to us of our foolishness in not practicing Christ's precepts of love about which we merely talk. The fate of the Nazis who would ostracize and exterminate a race is more warning. The successes of the communists -- however brutal and despicable their methods -- is due in large measure to their equal treatment of the various races and to their capitalizing on the fact. Can we longer keep enforced segregation and all the injustices that necessarily go with it? Not if we are Christian. Not without danger to our government and our lives.

5. A group of people who had been served and benefited by a ~~rather poor~~ person in their midst had the opportunity to express gratitude to that person through a gift that that person wanted very much and would have found very useful. Yet,



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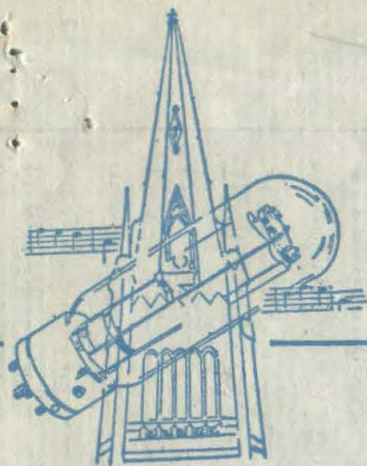
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This person had served with real Christian sacrifice the interests of the group who could give the gift, and the gift would have enabled the person to give even more similar service. It was not given because the expense was considered too much, even though the money to cover it was actually on hand.

In not placing in the hands of that person a tool that would have aided the usefulness, the group was hurting itself. In thus failing to give strong encouragement which would help ward off discouragement, they threatened the very loss of that person. Pressing the impulse of generosity and the opportunity for good under is pressing God under, and is dangerous.

6. In many other ways we fail to give God his proper place, and suffer because of it. We read the headlines and the comics, the cheap novels and magazines; but fail to take the best of our church literature, and thus lose contact with that for which we professedly stand and work. We fail to contribute liberally for missions, and thereby express ingratitude for the missionary impulse that first brought Christ to our neighborhood and to us. We fail to give personal testimonies of Christ publicly and privately, and thereby bring charges of hypocrisy on ourselves and our church. We fail to tell the unsaved of Christ, and thereby fail to minister and clothe Christ Himself.

7. Failing to oppose the wrong brings harm. We let the simple gambling machines by; and find ourselves swamped with -- and even approving -- gambling in the name of charity. We never stop to think that good can't be accomplished by wrong methods. We need to remember that India won its freedom through the leadership of a man who like Christ taught that only right can be won through use of right. We must oppose wrong at every stand, or suffer the consequence of a flood of evil. We take down the bars of sacredness of marriage, and are swamped with divorces. And so it goes; only an uncompromising stand against wrong can keep us from pressing God under.

Conclusion: To neglect God is a harmful and dangerous practice. It was for the Samaritans in



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