

Old Testament PowerPoint presentation

Amos

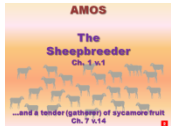
Suggested Bible Reading: Amos chapter 7

Slide1



- (Black background) ‡ credits will move up the page. ‡ to open →

Slide 2



– Amos was a ‡ sheep breeder - ch.1: 1. ‡ He was also a gatherer of sycamore fruit – ch. 7: 14. Note: Sycamore trees mentioned here were probably like wild figs. In the UK sycamore trees do not have fruit. ‡ to open →

Slide 3



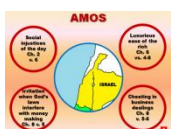
– Some background information. ‡ Amos was unknown – ch. 1: 1. born in Tekoa – a village 12 miles south of Jerusalem, relatively unknown. Prophesied from 810-773BC. ‡ Amos – the unknown prophet – ch. 7: 14-15. ‡ Amos was unwanted – ch. 7: 12. His message was rejected. It annoyed the priests of Israel to be addressed by a man from Judah. ‡ Amos was contemporary with Hosea (Israel) and Isaiah and Joel (Judah). ‡ He prophesied during the reigns of King Uzziah (Judah) and King Jereboam (Israel). ‡ He prophesied against Israel; he was born in Judah. ‡ to open →

Slide 4



– Judgement on the nations. ‡ Map unfolds. Judgement on ‡ the nations round about – ch. 1: 3 to 2: 3. ‡ - Tyre, Syria, Ammon, Philistia, Moab, Edom. Judgement on ‡ the southern kingdom of Judah, because of disobedience to God's word – ch. 2: 4-5. Judgement on ‡ the northern kingdom of Israel, because of the unreality of their religious life – ch. 2: 6 onwards. Note: the phrase – ...for three transgressions and four...” may be taken as meaning that not that some of their deeds were enough to justify judgement, but that all of their deeds, was **more** than sufficient justification. ‡ to open →

Slide 5



– Judgement was ‡ to come on Israel, because ‡ of the social injustices of the day – ch. 2: 6. and ‡ the luxurious ease of the rich, and ‡ irritation when God's laws interfere with money making – ch.8: 5, and ‡ cheating in business dealings –

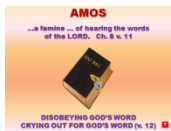
ch.8: 5-6. Note: transgression = disobeying of transgressing of God's laws. ‡ to open
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Slide 6



– God's coming judgement. Israel had 2 main sanctuaries – Bethel and Gilgal. (The Temple, however, was in Jerusalem.) Worship had become a sham (ch.5), but God was calling them from this to Himself – ‡ "... you have not returned.." – ch.4: 6-11. God would therefore have to intervene unless repentance showed itself. This is foreshadowed in illustrations - ‡ the plumb line – departure from the upright, ‡ a basket of summer fruits – no further harvest, ‡ destruction of worship at the altar, ‡ the locust devouring vegetation, and ‡ the consuming fire. ‡ Amos intercedes twice and God replies – "...it shall not be...", regarding certain judgements. ‡ to open →

Slide 7



– There is to be a famine of the words of God. Ch.8: 11-12. ‡ In their disobedience, Israel will search for the word of God and not find it. The days of ‡ the closed/locked word of God are evident in our time. Compare with the time of the Judges in 1 Samuel 3:1 – "...there was no widespread revelation ..." (AV) ‡ to open
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Slide 8



– Nevertheless, ‡ the promise of God still holds out a final radiant hope of restoration down through the years. ‡ Ch.9: 11-15. ‡ to open →

Slide 9



– God's cry to ‡ the people of Israel is also applicable to us today. Sin has to be dealt with. This points ‡ us to the cross where sin has been dealt with through the death of our Saviour. There is a promise of acceptance – an answered search ‡ Jeremiah 29: 13, and there is a gracious invitation. ‡ Revelation 22: 17.

‡ → End of slide show (black screen)