

LESSON 47

Amos; Obadiah

OVERVIEW:

Amos was the first of a series of prophets whose words were put into writing. He prophesied in the Northern Kingdom in the mid eighth century BC. Before his call as prophet, he was among the herdmen of Tekoa. Tekoa was about 6 miles southeast of Bethlehem and 12 miles from Jerusalem.

Amos 1:1 Heb for a sheepbreeder. Suggests he may have supervised other shepherds. A herdman of goats and sheep. A wool grower in Judah – he may have traveled to the Northern Kingdom and Damascus. Worked with sycamore figs (Amos 7:14) would have taken him into the lowland of Judah. These trees won't grow at high altitudes.

Because of Amos' background with agriculture, his writings include many images he was familiar with.

The book of Amos is in two sections: First the curses on Israel and her neighbors, second Amos' visions are documented.

SCRIPTURES:

AMOS CHAPTER 1

Amos shows the Lord's judgments upon Syria, the Philistines, Tyre, Edom, and Ammon.

1 THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of ^aUzziah king of Judah, and in the days of ^bJeroboam the son of Joash king of Israel, two years before the ^cearthquake. (The earthquake mentioned was so severe that it was used to date historical events. The only earthquake explicitly mentioned in the Old Testament. It was mentioned 2 and a half centuries later in Zechariah 14:5 - And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the ^aearthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the ^bsaints with thee.)

2 And he said, The LORD will ^aroar from Zion (Jerusalem), and utter his voice from Jerusalem; and the ^bhabitations (or pastures) of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD; For three transgressions of Damascus, (Gilead was part of the land on the east side of the River Jordan inherited by the tribes of Gad, Reuben, and Manasseh (see Deuteronomy 3:10–13). When the Syrians conquered it under Hazael (2 Kings 10:32–33), they evidently treated their captives with barbaric cruelty, crushing them under iron threshing sleds. (A similar incident is recorded in 2 Samuel 12:31.) and for four, I will not turn away *the punishment* thereof; because they have ^athreshed Gilead with threshing instruments of iron: (The expression “for three transgressions . . . and for four” indicates that the sins alluded to have been exceedingly abundant. The same style is used in Proverbs 6:16, “these six things . . . yea, seven,” and in Matthew 18:21–22, “seventy times seven,” referring to an infinite number. A modern English equivalent would be the expression “a hundred and one times.” The implication of the idiom is that three transgressions are too many, and you have even exceeded that. Or as C. F. Keil and F. Delitzsch explained: “The expression, therefore, denotes not a small but a large number of crimes, or ‘ungodliness in its worst form.’” (*Commentary on the Old Testament*, 10:1:242.) Institute Manual, 90)

4 But I will send a fire into the house of ^aHazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of **Gaza**, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom: (This passage seems to refer to the time when the Philistines raided Judah under the reign of Joram (see 2 Chronicles 21:16–17). They sold all their captives to the archenemy of Israel, the Edomites.)

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from ^aAshdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the ^bPhilistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD; For three transgressions of **^aTyrus**, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the ^bbrotherly covenant: (Like Gaza, Phoenicia also sold Israelite captives although it may be that Phoenicia bought the captives from other enemies of Israel such as Syria and then sold them to Edom, since there is no record of Tyre capturing Israelites directly.)

10 But I will send a fire on the wall of ^aTyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of **^aEdom**, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: (The Edomites were the descendants of Esau, whose name was also Edom (see Genesis 25:30). Thus, they were closely related peoples (“brothers”) to Israel, but showed only bitter hatred and hostility. The Edomites were some of Israel’s most determined enemies.)

12 But I will send a fire upon ^aTeman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of **the children of Ammon**, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: (The incident mentioned here is not recorded in the Old Testament, but the Ammonites were a fierce desert people who often conquered parts of Israel. To kill pregnant women shows a particularly brutal nature.)

14 But I will kindle a fire in the wall of ^aRabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER 2

The Lord will pour out judgments upon Moab, Judah, and Israel for their unrighteousness.

1 THUS saith the LORD; For three transgressions of **^aMoab**, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime: (Keil and Delitzsch noted: “The burning of the bones of the king of Edom is not burning while he was still alive, but the burning of the corpse into lime, *i.e.* so completely that the bones turned into powder like lime. . . . No record has been preserved of this event in the historical books of the Old Testament; but it was no doubt connected with the war referred to in 2 Kings iii., which Joram of Israel and Jehoshaphat of Judah waged against the Moabites in company with the king of Edom; so that the Jewish tradition found in Jerome, viz. that after this war the Moabites dug up the bones of the king of Edom from the grave, and heaped insults upon them by burning them to ashes, is apparently not without foundation.” (Commentary, 10:1:250.))

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have ^adespised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they ^asold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to ^aprofane my holy name: (Panting “after the dust of the earth upon the head of the poor” (v. 7) refers to the people being general oppressors of the poor, showing them neither justice nor mercy. The idea is that the people longed to see the poor in such a state of misery that they threw dust on their heads (a sign of mourning).)

8 And 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.

9 ¶ Yet ^adestroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I ^abrought you up from the land of Egypt, and led you ^bforty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for ^aNazarites. *Is it not even thus, O ye children of Israel?* saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not. (Verses 11 and 12 refer to the Nazarites, who were instituted by the Lord to show the spiritual nature of His religion (see Numbers 6:2–21). Amos condemned Israel for polluting the Nazarites by giving them wine to drink. He also chastized them for commanding the prophets not to prophecy. Apparently, Israel would have liked to set these servants of the Lord aside so that they could live every man according to his own way and feel comfortable in doing so.)

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the ^aflight shall perish from the ^bswift, and the strong shall not strengthen his force, neither shall the mighty ^cdeliver himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself*: neither shall he that rideth the horse ^adeliver himself.

16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER 3

The Lord revealeth his secrets unto his servants the prophets—Because of Israel's rejection of prophets, and espousal of evil, the nation is overwhelmed by an adversary.

1 HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I ^abrought up from the land of Egypt, saying,

2 You ^aonly have I ^bknown of all the families of the earth: therefore I will ^cpunish you for all your iniquities. (Israel has a special relationship with the Lord which includes cursings for disobedience.)

3 Can two walk together, except they be ^aagreed? (The need for unity. The two kingdoms should be one.)

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no ^agin (ie bait, or lure) *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be ^aevil in a city, and the LORD hath not ^bdone (known) it?

SCRIPTURE MASTERY: 7 Surely the Lord GOD will do nothing, ^abut (until) he ^brevealeth his (the) ^csecret unto his servants the ^dprophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but ^aprophesy? (These verses show cause and effect relationships. The last few verses are saying that the people had been warned of impending destruction and He would not have had to do so if they didn't deserve it.)

9 ¶ Publish in the palaces at ^aAshdod, (the capital of the Philistines – meaning Gentiles.) and in the palaces in the land of Egypt (also meaning Gentiles), and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up ^aviolence and robbery in their palaces. (Summons Assyria and Egypt to witness the evils of Israel. **Those nations were evil, but Israel was worse.**)

11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. (No matter where they turn, will be an enemy.)

12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; (Only a remnant will remain and it will be with great difficulty. But it will be recognizable as being a sheep.) so shall the children of Israel be taken out that dwell in Samaria in the corner (the corner was the most honored place) of a bed, and in Damascus *in* a couch. (The couch in the corner was the most honored place among peoples of the east.)

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of ^aBeth-el: (This is criticizing the high priest at Bethel. Amos 7:10 the priest responded.) and the horns of the altar shall be cut off, and ^bfall to the ground.

15 And I will smite the ^awinter house with the summer house; and the houses of ^bivory shall perish, and the great houses shall have an end, saith the LORD. (**None will escape the destruction.** This sack of the Northern Kingdom occurred under Tiglath-pileser king of Assyria.)

CHAPTER 4

The Lord withholds rain, sends famine and pestilence, and destroys gardens and vineyards as judgments upon his people, yet they do not return unto the Lord.

1 HEAR this word, ye ^akine (ie cows) of Bashan, that *are* in the mountain of ^bSamaria, which oppress the ^cpoor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD hath sworn by his ^aholiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks. (Captivity and scattering of Israel.)

3 And ye shall go out at the ^abreaches (or broken places), every cow *at that which is* before her; and ye shall cast *them* into the palace, saith the LORD.

4 ¶ Come to Beth-el, and transgress; at ^aGilgal multiply transgression; and bring your sacrifices every morning, *and* your ^btithes after three ^cyears (Heb days):

5 And offer a sacrifice of ^athanksgiving with ^bleaven, and proclaim *and* publish the ^cfree offerings: for ~~this liketh you~~ (thus ye do), O ye children of Israel, saith the Lord GOD.

6 ¶ **And (Therefore)** I also have given you ^acleanness of teeth in all your cities, and want of bread in all your places: yet have ye not ^breturned unto me, saith the LORD. (They will not repent.)

7 And also I have withholden the ^arain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD. (They will not repent.)

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence after the manner of Egypt: your ^ayoung men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD. (They will not repent.)

11 I have overthrown *some* of you, as God ^aoverthrew ^bSodom and Gomorrah, and ye were as a ^cfirebrand plucked out of the ^dburning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel. (They will die in their sins.)

13 For, lo, he that ^aformeth the mountains, and createth the wind, and declareth unto man what *is* his ^bthought, that maketh the ^cmorning ^ddarkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

CHAPTER 5

Israel exhorted to seek the Lord and do good that they may live—Their sacrifices to false gods are abhorrent.

1 HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave ~~a~~ hundred, and that which went forth *by* ~~a~~ hundred shall leave ten, to the house of Israel. (Israel scattered.)

4 ¶ For thus saith the LORD unto the house of Israel, ^aSeek ye me, and ye shall live: (Repent)

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and ^aBeth-el shall come to nought.

6 ^aSeek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh ^athe seven ^bstars (ie the Pleiades) (or Seven Sisters star cluster) and Orion, and turneth the shadow of death into the ^cmorning, and maketh the day ^ddark with night: that calleth for the ^ewaters of the sea, and poureth them out upon the face of the earth: ^fThe LORD (Heb Jehovah) *is* his name: (Jesus is mighty to save.)

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the ^agate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have ^abuilt houses of hewn stone, but ye shall not ^bdwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a ^abribe, and they ^bturn aside the ^cpoor in the gate *from their right*.

13 Therefore the ^aprudent shall keep ^bsilence in that time; for it *is* an evil time.

14 Seek ^agood, and not ^bevil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and ^alove the good, and establish judgment in the gate: *it may be that the LORD God of hosts will be gracious unto the remnant of ^bJoseph*.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that ^adesire the ^bday of the LORD! to what end *is* it for you? the day of the LORD *is* ^cdarkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your ^afeast days, and I will not ^bsmell in your ^csolemn assemblies. (ie I will not take heed of your sacrifices)

22 Though ye ^aoffer me burnt offerings and your meat offerings, I will not ^baccept *them*: neither will I regard the peace ^cofferings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let ^ajudgment run down as waters, and ^brighteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your ^aMoloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

CHAPTER 6

Woe to them that are at ease in Zion—Israel shall be plagued with desolation.

1 WOE to them *that are* at ^aease in Zion, and trust in the mountain of ^bSamaria, *which are* named chief of the nations, to whom the house of Israel came! (Do not think that all is well in Zion.)

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that put ^afar away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, *and* invent to themselves ^ainstruments of ^bmusick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 ¶ Therefore now shall they go ^acaptive with the first that go captive, and the ^bbanquet (or revelry) of them that stretched themselves shall be removed. (Israel taken captive.)

8 The Lord GOD hath ^asworn by himself, saith the LORD the God of hosts, I abhor the ^bexcellency (Heb pride) of Jacob, and hate his palaces: *therefore will I deliver up the city with all that is therein.*

9 And it shall come to pass, if there remain ten ^amen (or people) in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall (that) say unto him that *is* by the sides of the house, *Is there yet any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plow *there* with oxen? for ye have turned ^ajudgment into gall, and the fruit of righteousness into hemlock:

13 Ye which ^arejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

CHAPTER 7

Amos relates how he was called of God to be a prophet—He prophesies the captivity of Israel.

(Chapters 7-9 have 5 visions. 1-4 show the judgments of the Lord upon Israel. Number 5 deals with the overthrow of their apostate religion and the restoration of fallen Israel. The first three visions in verses 1-9 have Amos as a Moses or intercessor on behalf of Israel. He pleads their case and the Lord relents the first two times.)

(#1 Grass) 1 THUS hath the Lord GOD ~~shewed~~ (showed) (vision) unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's (Jehovah) mowings (the second growth is the latter-days. Mowing = judgments. Latter growth = prosperity).

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he *is* small.

3 ~~*The LORD ^brepented for this: It shall not be, saith the LORD.~~ (And the Lord said, concerning Jacob, Jacob shall repent for this, therefore I will not utterly destroy him, saith the Lord.)

(#2 Fire) 4 ¶ Thus hath the Lord GOD ~~shewed~~ (showed) (vision) unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and ~~did eat up a part.~~ (Israel's wars – some captured)

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 ~~*The LORD ^brepented for this: This also shall not be,~~ (And the Lord said, concerning Jacob, Jacob shall repent of his wickedness; therefore I will not utterly destroy him,) saith the Lord GOD.

(# 3 – Master builder) 7 ¶ Thus he ~~shewed~~ (showed) (vision) me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand. (A common military intelligence technique to determine the necessary sizes of siege engines, ladders, scaling ropes, etc. Also, **all wickedness will be sought out, measured or judged, and destroyed.**)

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again ^apass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the ^ahouse of Jeroboam with the sword. (Amos did not plead for Israel this time. In the first two instances no one of Israel would be spared. In the third one, a remnant will be spared.)

10 ¶ Then Amaziah the priest of Beth-el sent to ^aJeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou ^aseer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's ^achapel, (or sanctuary) and it *is* the king's court.

(The calling of Amos as a prophet) 14 ¶ Then answered Amos, and said to Amaziah, I *was* no ^aprophet, neither *was* I a prophet's son; but I *was* an **herdman**, and a **gatherer of sycomore fruit:** (I was not a professional prophet, but one called of God.)

15 And the LORD took me as I followed the flock, and the ^aLORD said unto me, ^bGo, ^cprophesy unto

my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophecy not against Israel, and drop not *thy word* against the house of Isaac. (Amaziah said not to prophecy against Israel, so now Amos prophecies against Amaziah.)

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and ^aIsrael shall surely go into captivity forth of his land. (He again states that Israel will go into exile against Amaziah's orders..)

CHAPTER 8

Amos prophesies the downfall of Israel—There will be a famine of hearing the word of the Lord.

(#4 Summer Fruit) 1 THUS hath the Lord GOD shewed (showed) (vision) unto me: and behold a basket of summer fruit. (Ripening of Israel. Summer fruit must be eaten when picked or it will spoil.)

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto (with) me, The ^aend is come upon my people of Israel; I will not again ^bpass by them any more. (Israel will be harvested and consumed by her enemies.)

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the ^asabbath, that we may set forth wheat, making the ^bephah small (Bible Dictionary: The usual measure for dry substances; sometimes translated “measure.” It probably contained about 8 gallons.), and the shekel great, and falsifying the ^cbalances by deceit?

6 That we may ^abuy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the ^aexcellency of Jacob, Surely I will never ^bforget any of their works.

8 Shall not the land tremble for this, and every one ^amourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall ^bbe cast out and drowned, (Heb overflow and recede like the river of Egypt) as *by* the flood of Egypt.

(Punishment of the wicked at the Second Coming) 9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the ^asun to go down at noon, (Destruction occurs during prosperity when the sun is high. The sun will be darkened and refuse to give her light which will be a sign for the wicked of the latter days that their sun is about to set at noon.) and I will ^bdarken the ^cearth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into ^alamentation; and I will bring up sackcloth upon all loins, and ^bbaldness upon every head; and I will make it as the mourning of an ^conly son, and the end thereof as a bitter day. (Israel will be destroyed because of her wickedness.)

(Apostasy) 11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a ^afamine of bread, nor a ^bthirst for water, but of hearing the ^cwords of the LORD: (The hardness of their hearts reached such a state that from 400BC until the ministry of John the Baptist, there were no prophets in Israel. This also has reference to the apostasy following the death of the Apostles after Christ's death. President Kimball said: “After centuries of spiritual darkness...we solemnly announce to all the world that the spiritual famine is ended, the spiritual drought is spent, the word of the Lord in its purity and totalness is available to all men. One need not wander from sea to sea nor from the north to the east, seeking the true gospel as Amos predicted, for the everlasting truth is available.” CR, April 1964, p 93-94)

12 And they shall wander from sea to sea, and from the north even to the east, they shall ^arun to and fro to seek the word of the LORD, and shall not find *it*. (Because of the captivity, they will not be able to

find the word of the Lord.)

13 In that day shall the fair virgins and young men faint for thirst.

14 They that ^aswear by the sin of Samaria, and say, Thy god, O ^bDan, (furthest place north in Israel) liveth; and, The manner of Beer-sheba (furthest place south in Israel) liveth; even they shall fall, and never rise up again. (Those who swear false oaths.)

CHAPTER 9

Israel shall be sifted among all nations—In the last days, they will be gathered again into their own land, and it shall become productive.

(#5 – Second Coming) 1 I SAW (vision – this vision deals with the sifting of the wicked from Israel and its subsequent restoration) the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will ^aslay the last of them with the sword: he that ^bfleeth of them shall not flee away, and he that escapeth of them shall not be delivered. (At the Second Coming none shall escape the judgments of the Lord.)

2 Though they dig into ^ahell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they ^ahide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for ^aevil, and not for good. (Those who seem to avoid punishment in this life will be punished. No one will be able to hide from the Lord at that day.)

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall ^amelt, and all that dwell therein shall ^bmourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt (the Nile river overflowing).

6 *It is* he that buildeth his ^astories in the heaven, and hath founded his troop in the earth; he that calleth for the ^bwaters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the ^aeyes of the Lord GOD *are* upon the (a) sinful kingdom, and I will ^bdestroy it from off the face of the earth; saying that I will not utterly ^cdestroy the house of Jacob, saith the LORD. (Amos seemed to be pointing out in response to an assertion of spiritual superiority on the part of Israel that Jehovah is God of all peoples from “beyond Damascus” to the land of Cush, and he warned Israel in unmistakably plain language that “the eyes of the Lord God are upon the sinful kingdom.” Those who have the greater light will also have the greater condemnation.)

9 For, lo, I will command, and I will ^asift the house of ^bIsrael among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain ^cfall upon the earth. (Not one righteous person will be left behind. By preserving a righteous remnant, the Lord creates a group of people who are humble and spiritual.)

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor ^aprevent (Heb confront) us.

11 ¶ In that day (meaning in the last days) will I raise up the ^atabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: (The Temple in Jerusalem will be built in its proper place. Who will build the Temple in Jerusalem? Zechariah 6:12-15 says - And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man ^awhose name *is* The ^bBRANCH; (The Savior) and he shall grow up out of his place, and he shall build the temple of the LORD: 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the

counsel of peace shall be between them both. 14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. 15 **And they that are far off shall come and ^abuild in the temple of the LORD**, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently ^bobey the voice of the LORD your God. **“They that are far off are the Jews who have been scattered afar. By what power and under whose authorization shall the work be done? There is only one place under the whole heavens where the keys of temple building are found. There is only one people who know how to build temples and what to do in them when they are completed. That people is the Latter-day Saints. The Temple in Jerusalem will not be built by the Jews who have assembled there for political purposes as at present. It will not be built by a people who know nothing whatever about the sealing ordinances and their application to the living and the dead. It will not be built by those who know nothing about Christ and his laws and the mysteries reserved for the saints. But it will be built by Jews who have come unto Christ, who once again are in the true fold of the ancient Shepherd, and who have learned anew about temples because they know that Elijah did come, not to sit in a vacant chair at some Jewish feast of the Passover, but to the Kirtland Temple on April 3, 1836 to Joseph Smith and Oliver Cowdery. The temple in Jerusalem will be built by the Church of Jesus Christ of Latter-day Saints. “They that are far off” they that come from an American Zion, they who have a temple in Salt Lake City will come to Jerusalem to build there another holy house in the Jerusalem portion of “the mountains of the Lord’s house.” D&C 133:13 – Bruce R. McConkie, Millennial Messiah, p. 279-280)**

12 That they may ^apossess the remnant of ^bEdom, and of all the ^cheathen, which are called by my name, saith the LORD that doeth this. (All righteous people who take upon themselves the name of the Lord, be he Israelite or Gentile, will be brought into the kingdom.)

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that ^asoweth seed; and the mountains shall drop sweet wine, and all the hills shall ^bmelt.

14 And I will bring again the ^acaptivity of my people of ^bIsrael, and they shall ^cbuild the ^dwaste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. (Israel will return to her ancestral lands as promised in the Abrahamic covenant. The earlier curses will be reversed.)

15 And I will ^aplant them upon their ^bland, and they shall ^cno more be pulled up out of their land which I have given them, saith the LORD thy God. (The righteous remnant will return to be restored to fulfill the promises made to Abraham.)

Obadiah

OVERVIEW:

(Obadiah, which means “servant (or worshipper) of Jehovah, was a seer who was privileged to see in vision the salvation of Israel and other important events of the latter days. His book is the shortest of those of the prophets and, indeed, of all the books of the Old Testament. Nothing more is known about him than what is in the book. A man named Obadiah protected the Lord’s prophets during Ahab’s reign (see 1 Kings 18), but it is not likely he was the author of this book. The book of Obadiah is included with Jeremiah’s writings because he prophesied of the destruction of Edom in ways similar to Jeremiah. Institute Manual, 258)

SCRIPTURES:

OBADIAH CHAPTER 1

Obadiah prophesies the downfall of Edom—Saviors shall stand upon mount Zion.

1 THE vision of Obadiah. Thus saith the Lord GOD concerning ^aEdom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. (Edom is another name for Esau, Jacob's brother. The Greek form of the word *Edom* is *Idumea*. Those who settled in Edom were close kin to the residents of Judah. Sidney B. Sperry said: "The history of the relations between Israel and Edom is from the beginning fraught with envy and hate. In Gen. 36:1 we have the following statement: 'Now these are the generations of Esau—the same is Edom.' This recalls to us the struggle for supremacy from birth, or even before, of Esau and his younger brother Jacob (Israel). . . . Esau sold his birthright to his brother for a mess of pottage and finally the holy patriarchal inheritance also. Esau, it will be recalled, married among the Canaanites, which fact was a great trial to his parents." (*The Voice of Israel's Prophets*, pp. 318–19.) Because of their wickedness and lasting hatred for Israel, Edom, like Babylon, became a symbol of the world (see D&C 1:36). InSTITUTE Manual, 258)

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The ^apride of thine ^bheart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground? (The world famous ruins of Petra, in modern Jordan, are remarkable. A whole city was carved out of rock cliffs. It could be entered only through a narrow gorge. From the high cliffs, the Edomites could protect themselves from invading enemies with great success. Petra, or Mount Seir, was in the land of Edom, and many scholars think it was the capital of Idumea. Though many of the ruins now visible at Petra date from a later period, they still give dramatic impact to Obadiah's words. InSTITUTE Manul, 258-59)

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If ^athieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 Shall I not in ^athat day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men*, O ^aTeman, shall be dismayed, to the end that every one of the mount of Esau may be ^bcut off by slaughter.

10 ¶ For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. (These verses summarize the reasons for Edom's mighty fall: the violence shown against their brother Jacob, and their rejoicing at the destruction of the children of Judah in "the day of distress" (v. 12). J. R. Dummelow believed that Edom's destruction was partly due to their assisting Nebuchadnezzar during his siege and capture of Jerusalem (see *A Commentary on the Holy Bible*, p. 574). InSTITUTE Manual, 259)

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as ^aone of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have ^arejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the ^aday of the LORD *is* near upon all the ^bheathen: as thou hast ^cdone, it shall be done unto thee: thy ^dreward shall return upon thine own head.

16 For as ye have ^adrunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. (These verses have both a temporal and a spiritual meaning for Latter-day Saints. If Esau (Edom) represents the worldly wicked, these verses may be seen as referring to that day when Israel will be completely restored and evil eliminated. Mount Zion, a symbol for deliverance and holiness (see v. 17), will be the inheritance of the “house of Jacob,” whereas the “house of Esau” will be stubble, fit only to be burned. The “house of Jacob shall be a fire, and the house of Joseph a flame . . . and they shall kindle in them [Esau], and devour them; and there shall not be any remaining of the house of Esau” (v. 18). Eventually, “saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s” (v. 21). Institute Manual, 259)

17 ¶ But upon mount ^aZion shall be ^bdeliverance, and there shall be holiness; and the house of Jacob shall ^cpossess their possessions. (Zion shall be redeemed in the last days.)

18 And the house of Jacob shall be a ^afire, and the house of Joseph a flame, and the house of ^bEsau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*. (Esau will be destroyed at the second coming.)

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the ^aPhilistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead. (Israel to be restored to their inheritances.)

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.

21 And ^asaviours shall come up on ^bmount Zion to ^cjudge the mount of Esau; and the ^dkingdom shall be the LORD’s.