



Amos, Obadiah

Come, Follow Me

Amos

Preaches in Israel 760-750 B.C.

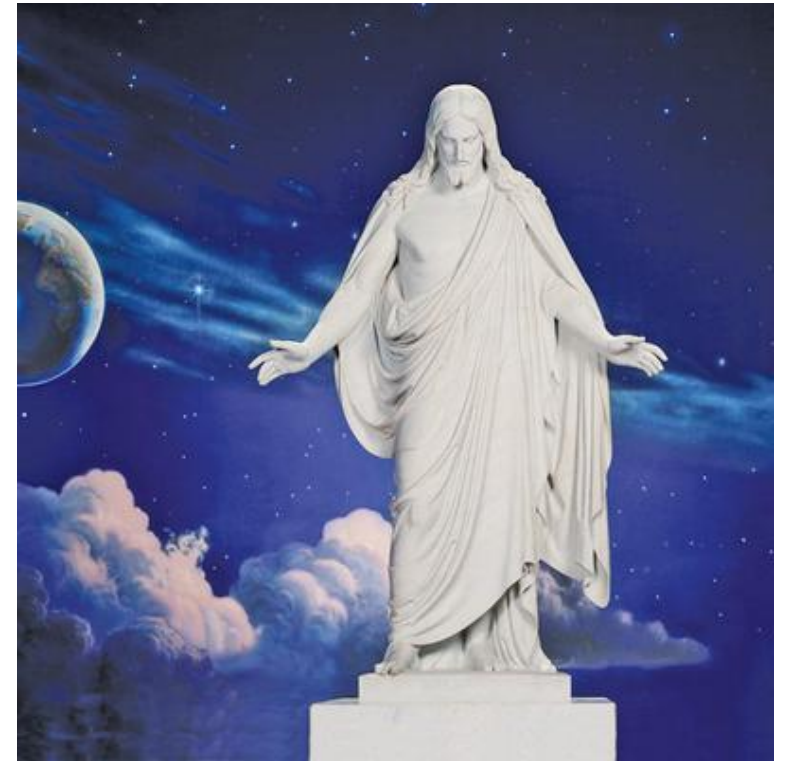
During the reign of Jeroboam II, who ruled from 786-746 B.C.

Amos stresses political and social ills of Israel and the nations.

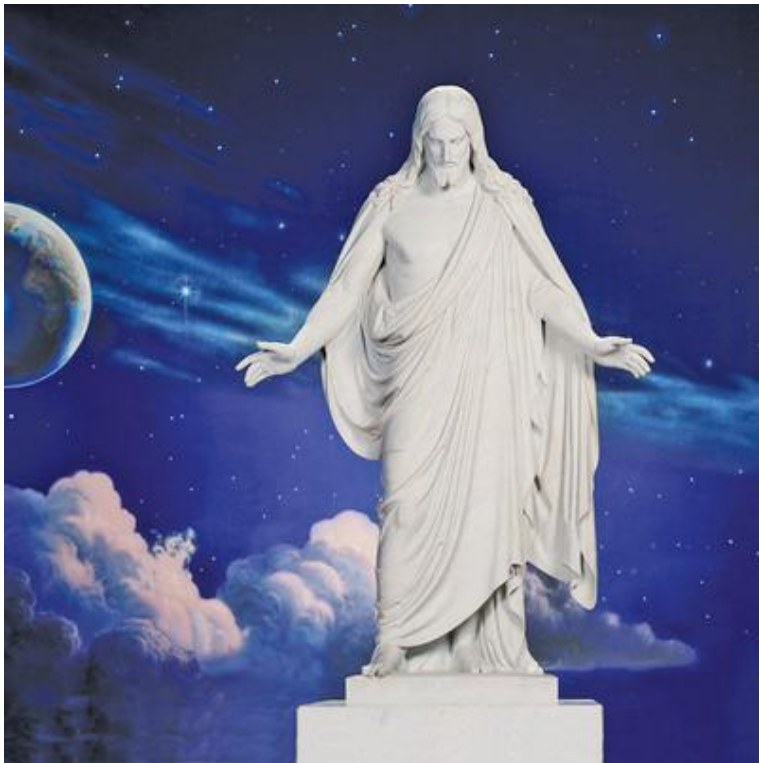
The Cosmic Covenant

Amos saw a cause-and-effect relationship in operation: catastrophe in nature was a direct result of catastrophe in society. He saw evidence of an ethically or morally destroyed society: luxurious living, music-making, reveling while some in society were suffering (Amos 5:23; 6:4-7); prostitution committed in holy sanctuaries (Amos 2:7); shallow, hypocritical festivities and ritual performances (Amos 5:21-22); anticipating the conclusion of holy days so that deceitful business practices and falsifying balances could be resumed (Amos 8:5-6); the wealthy enjoying winter houses and summer "cabins," ivory-decorated houses, cut-stone houses, and palaces, while the poor lived in hovels (Amos 3:15; 5:11; 6:8, 11).

D. Kelly Ogden, "The Book of Amos," *Studies in Scripture, Vol. 4: 1 Kings to Malachi*, Deseret Book, 2004.



The Cosmic Covenant



As a result, Amos saw evidence of a destroyed ecosystem and therefore a physically destroyed society: rains were withheld, causing famine (Amos 4:6-8); blight and mildew consumed crops (Amos 4:9); earthquakes devastated pasture lands, garden lands, and cities (Amos 1:2; 4:11); locusts devoured the grains (Amos 7:1-2); and drought devoured the land generally (Amos 7:4-5).



Warnings of Captivity

Prophecy approximately a generation before the destruction of the kingdom of Israel, Amos's mission was to warn Israel of its present disastrous state and forewarn it of impending captivity. He pointedly delivered the latter message with such curt exclamations as "I will take you into exile beyond Damascus" (Amos 5:27); "they shall now be the first of those to go into exile" (Amos 6:7); "Israel must go into exile away from his land" (Amos 7:11); and "Israel shall surely go into exile away from its land" (Amos 7:17).

D. Kelly Ogden, "The Book of Amos," *Studies in Scripture, Vol. 4: 1 Kings to Malachi*, Deseret Book, 2004.

Amos warns about 3 aspects of the fullness of iniquity

Harm against the most vulnerable:

"Thus saith the Lord...I will not turn away the punishment thereof; because **they sold the righteous for silver, and the poor for a pair of shoes**" (Amos 2.6. See also Amos 5.12 "they turn aside the poor." Amos 8.5-6 also teach this idea. Amos 5.26 reference Moloch (מֹלֶךְ), a god that children were sacrificed to.)



Amos warns about 3 aspects of the fullness of iniquity



The refusal to listen to God and his prophet:

(See Amos 2.10-13). Amaziah, the priest of Bethel tell Amos to leave Israel and go back home to Judah.

Amaziah says, "O thou seer, go, flee thee away into the land of Judah!" (Amos 7.10-12).

Amos warns about 3 aspects of the fullness of iniquity

Refusing to listen when the Lord continually warns us (Amos 4).

When God runs out of methods of correcting us, we are ripe for destruction.



Amos 3.7 The Secret/Council

Stephen Smoot explains that these examples of the Divine Council are just the beginning of seeing how God works in this setting. He explains:

“Besides hinting at the divine council in technical grammatical constructions, there are also fairly explicit narrative depictions of prophets enwrapped in heavenly visions and receiving the *sôd*. The biblical precedence for this phenomenon is readily discernable in a passage beloved by Latter-day Saints: “Surely the Lord God will do nothing, but he revealeth his secret [טִּיֹּס; *sôd*] unto his servants the prophets” (Amos 3:7). More than merely a “secret” as implied by the King James Version’s rendering, the *sôd* in this passage ***is not just confidential instruction delivered by God but also the manifestation of God’s heavenly court.*** Stephen Smoot, *The Divine Council in the Hebrew Bible and the Book of Mormon*, [*Interpreter: A Journal of Latter-day Saint Faith and Scholarship*](#) 27 (2017), p. 165.

[*Latter-day Saint Faith and Scholarship*](#) 27 (2017), p. 165.

Divine Council Scriptures

- Psalm 111.1 – “Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.” =
הַלְלוּ יְהוָה אֹדָה יְהוָה בְּכָל־לֵבב **בְּסֹד** יְשָׁרִים וְעֵדָה (Praise Yah! I will praise Yahweh with all heart **in the sod/council** of the Upright Ones and in the Assembly).
- Jeremiah 23.18, 22 – “For who has stood in the counsel of the Lord” =
כִּי מִי עָמַד **בְּסֹד** יְהוָה (For who has stood **in the sod/council** of Yahweh).
- Revelation 4 – John sees God’s throne in heaven, around which he sees “twenty four elders sitting, clothed in white raiment” (Rev. 4.4).
- Abraham 3.22-28 – The “noble and great ones” were “organized” and in the presence of God, one “stood” and said, “We will go down... we will make an earth”

Divine Council Scriptures

- 1 Nephi 1.8-13 – God is on his throne, “surrounded by numberless concourses of angels” ... also twelve others, and “One descending out of the midst... with “luster above that of the sun at noon-day”
- Psalm 89.5-7 – (Verse 5) “The congregation of the Saints” = קהל קדשים (congregation/assembly of the Holy Ones). (Verse 7) “The assembly of Saints” = סוד קדושים (Sod/Council of the Holy Ones).

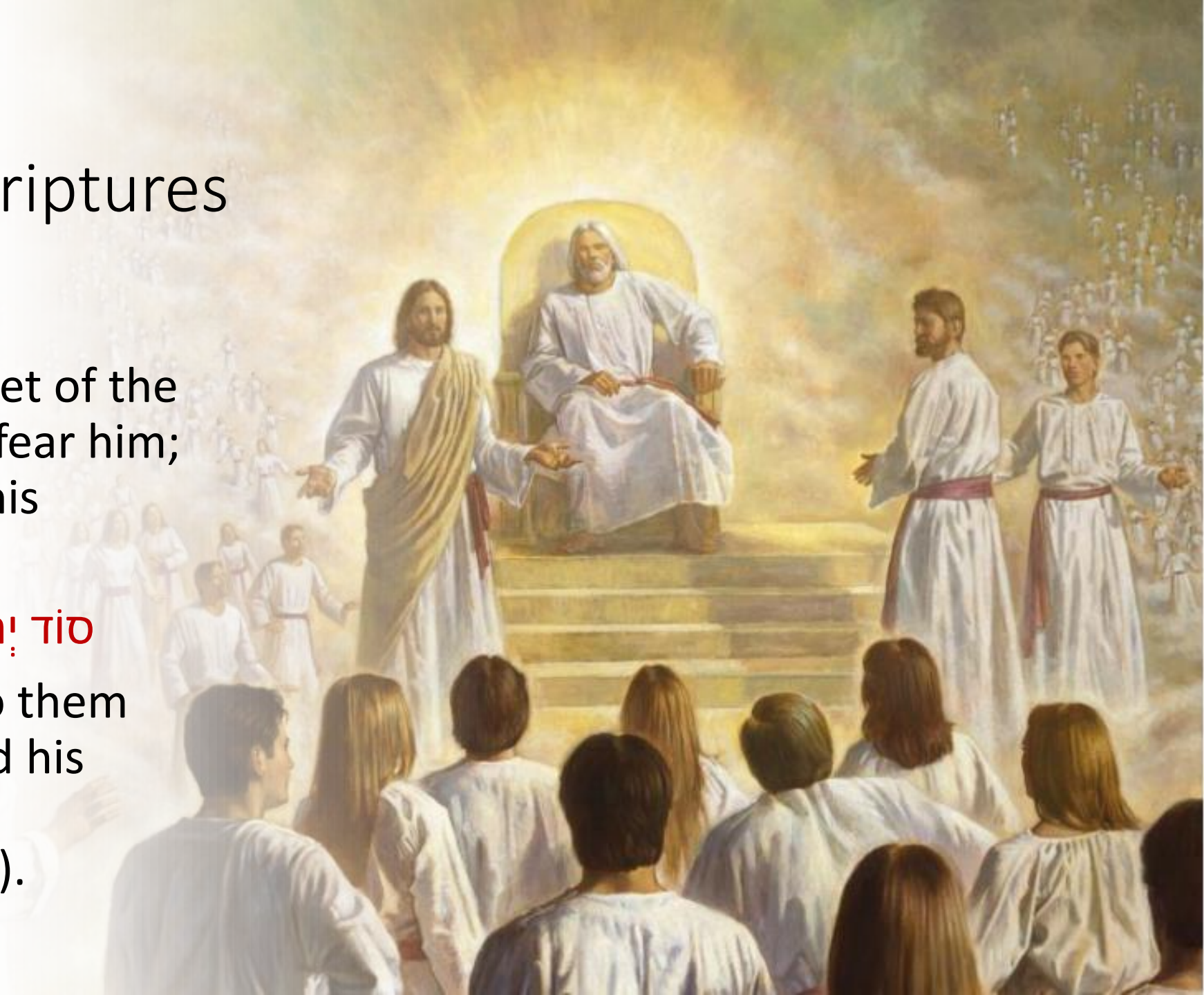


Divine Council Scriptures

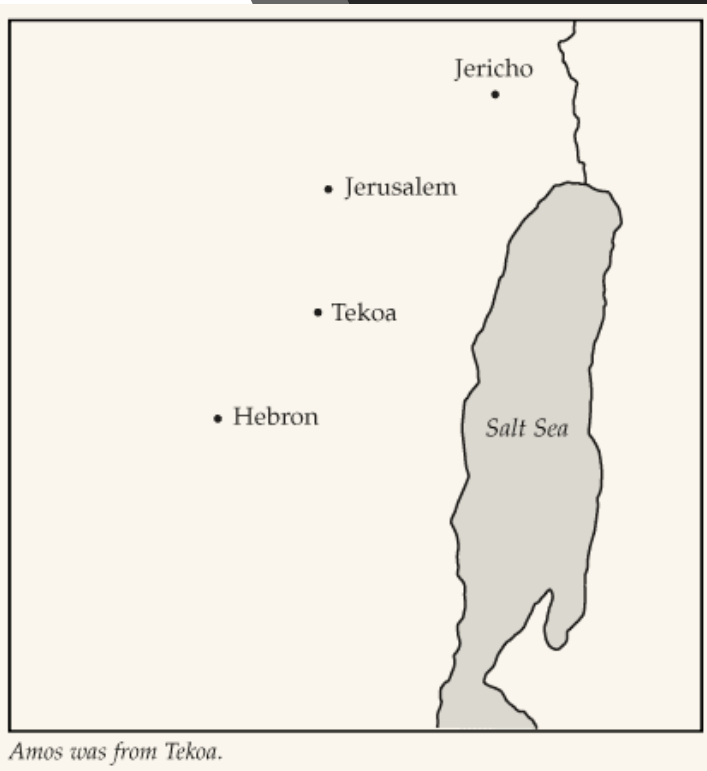
Psalm 25.14 – “The secret of the LORD is with them that fear him; and he will shew them his covenant” =

סֹד יְהוָה לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם

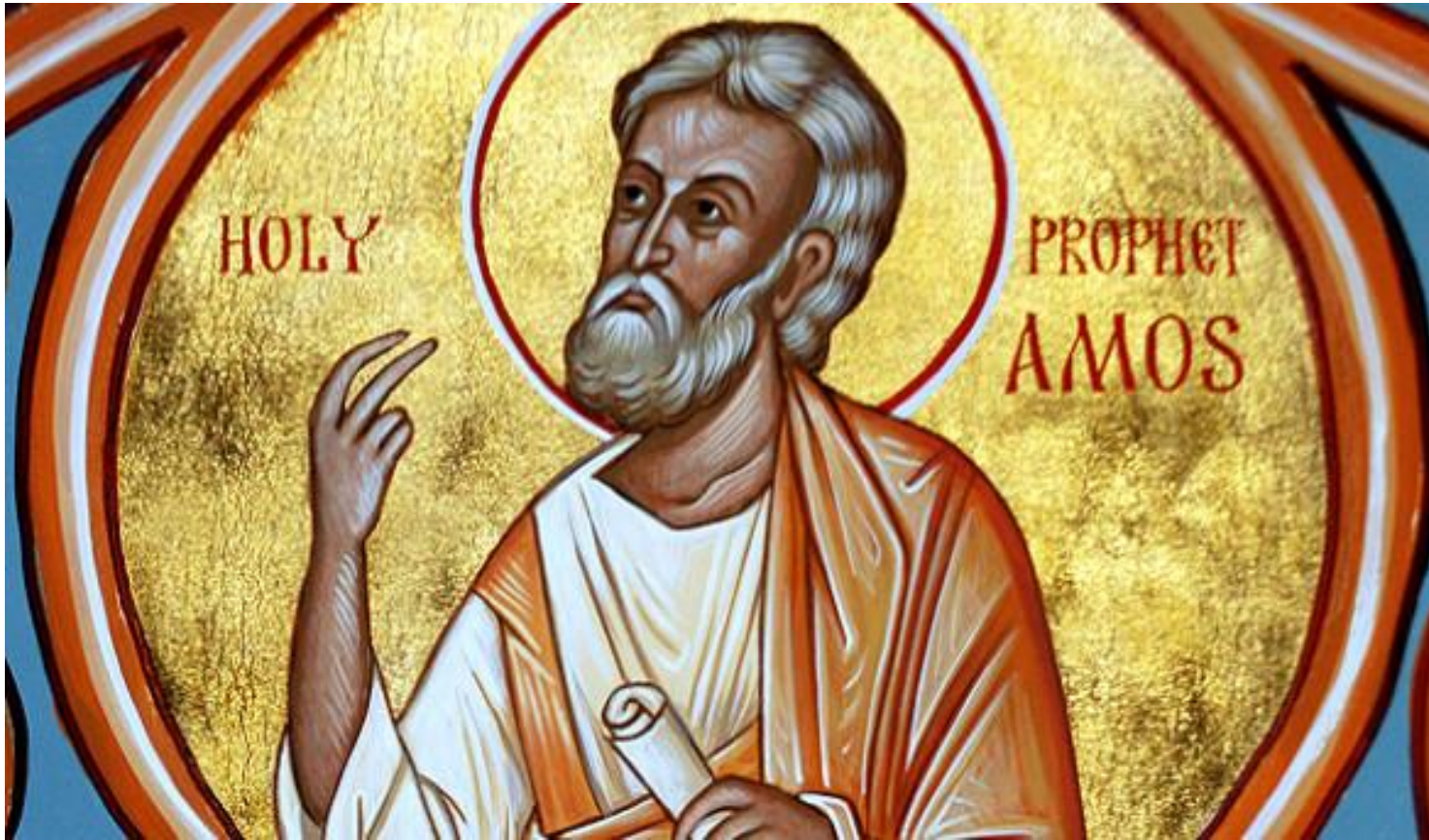
(**The sod of Yahweh** is to them that revere/fear him and his covenant **he will show/instruct/tell them**).



Who was Amos? עָמוֹס – “Amowc”



The Hebrew name *Amos* means “bearer” or “burden” and refers to the weighty warning that the Lord commissioned Amos to carry to the kingdom of Israel. **Amos was a shepherd from a city called Tekoa**, now a hilltop of ancient ruins about six miles south of Bethlehem, away from the normal trade routes. Although small and obscure, Tekoa was strategic enough that Rehoboam fortified it as a southern city of defense for Jerusalem (see 2 Chronicles 11.6). Amos was an alert observer of people and nations, and scholars agree that he was far from being an untutored rustic, even though he described himself as a simple herdsman (see Amos 1.1; 7.14–15).



Since the contemporaneous reigns of Judah's Uzziah and Israel's Jeroboam II are specifically mentioned in the scripture, the ministry of Amos has been estimated to have been about B.C. 750. If so, he may have been contemporary with Isaiah and Hosea.

Amos probably lived during
Isaiah's time period

“For Three Transgressions ... and for Four” – Amos 1:3,6,11

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.)

Amos' prophecy against the nations

Syria – Amos 1:3-5

Philistia – Amos 1:6-8 – Amos hates the Philistine slave trade!

Tyre – Amos 1:9-10

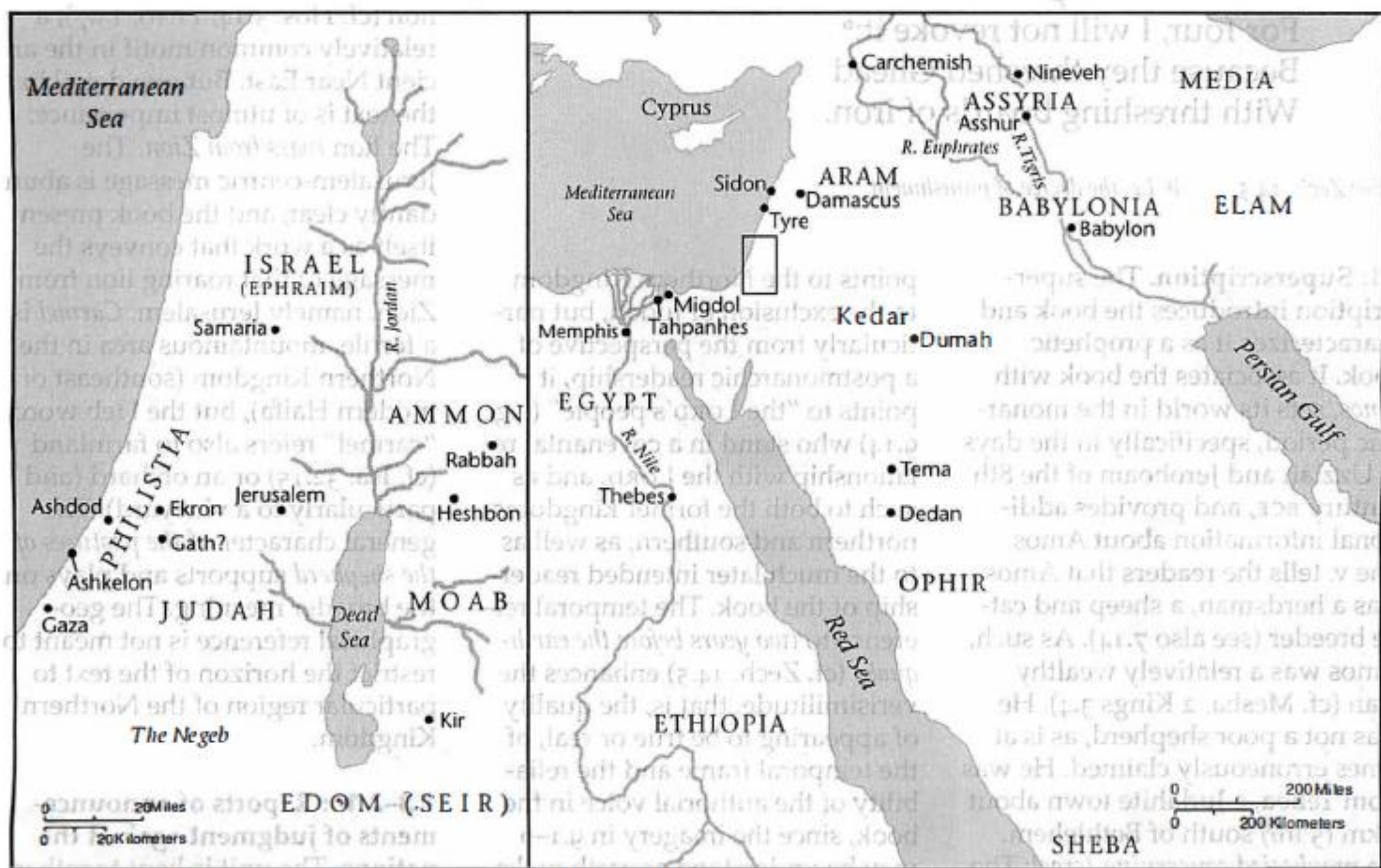
Edom – Amos 1:11-12

Ammon – Amos 1:13-15

Moab – Amos 2:1-3

Judah – Amos 2:4-5

Israel – Amos 2:6-16



Places mentioned in the oracles against the nations



Psalm 82 offers a fascinating description of the “council of God”:

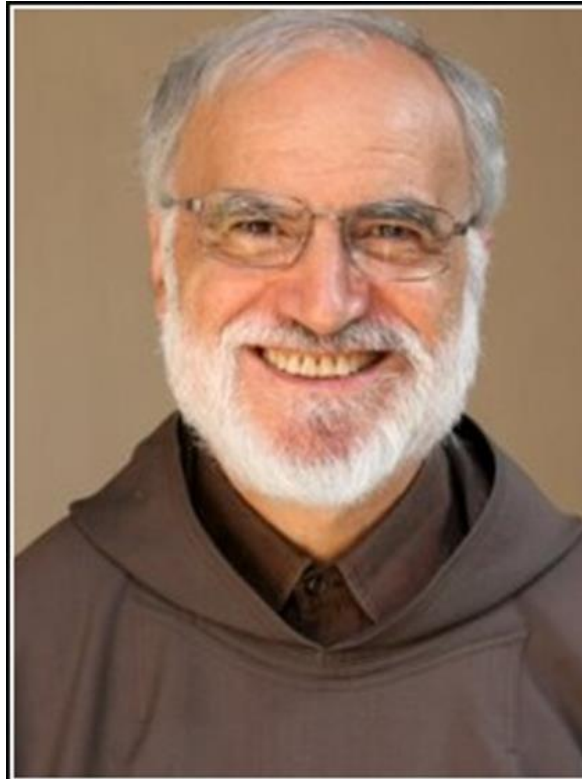
1 God (אלהים *ělohím*) has taken his place in the council (עדת *’ădat*) of God (אל *’el*); in the midst of the gods (אלהים *ělohím*) he holds judgment. . . . 6 I [God] said, “You [of the divine council/ *’ădat*] are gods (אלהים *ělohím*), sons of the Most High (בני עליון *benê ’elyôn*), all of you.”

In this meeting of the “council of God,” God calls the members of his *sôd* “gods” and “sons of the Highest.”

Amos 3:7—a passage often quoted by LDS—describes YHWH’s *sôd* as follows: “For the Lord YHWH doesn’t do anything (דבר *dābār*)⁶ without revealing his *sôd* to his servants the prophets.” Amos provides here a summary principle paralleling the explicit examples of Michaiah, Isaiah and Jeremiah given above. God reveals the *sôd* (secret plan) of his *sôd* (divine council) to his prophets.

Psalm 25:14 adds an interesting covenantal aspect to the *sôd*. “The *sôd* of YHWH is for those who honor him; he reveals his covenant (*berît*) to them.” In this verse knowledge of the *sôd* of YHWH is directly linked with the revelation of his covenant.

Amos 5



The biggest sin against the poor and the hungry is perhaps indifference, making believe we do not see, passing by on the other side of the street.

— *Raniero Cantalamessa* —

AZ QUOTES

Amos' morality

See Amos 5.4, 6, 11, 14-15.

Seek the Lord

- Seek the Lord, and ye shall live (Amos 5.6).
- Treading upon the poor... ye have houses build of hewn stone (Amos 5.11).
- They take the bribe and turn aside the poor (Amos 5.12).
- Establish judgment in the gate (Amos 5.15).
- Let judgment run down as waters, and righteousness as a mighty stream (Amos 5.24). Dr. Martin Luther King quoted Amos 5.24 in his "I have a dream" speech.

Obadiah – Who was he?

THE MINOR PROPHETS

THE BOOK OF OBADIAH

GOD'S MESSAGE TO EDOM



Obadiah 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.

Obadiah
gives a
prophecy
against
Edom

1. Introducing Obadiah

Book of the Twelve = “minor”
prophets >

Hosea

Joel

Amos

Obadiah

Jonah

Micah

Nahum

Habakkuk

Zephaniah

Haggai

Zechariah

Malachi

The book was
probably
written around
586 B.C.

“Obadiah”

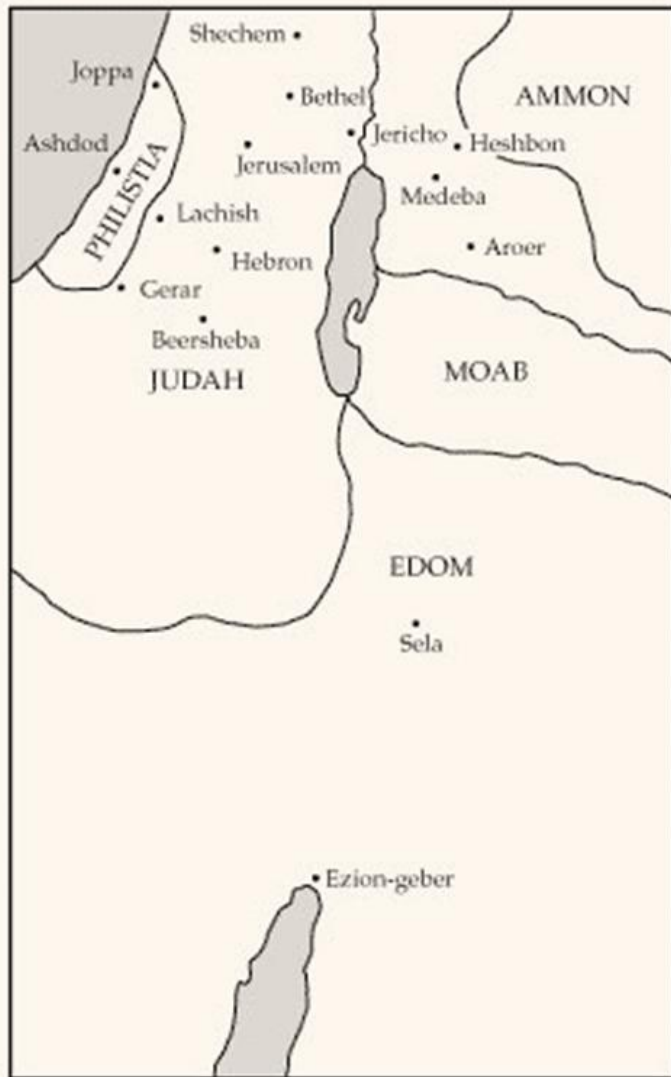
עבְדֵיָהּ

'obadyah > “servant of YHWH”

YHWH < *y-h-w-h* > Yahweh > the LORD > Jehovah

Obadiah verses 11–13 suggest 586 BC

- “the day that the strangers carried away captive his [Judah’s] forces, and foreigners entered into his gates”
- “the day of his [Judah’s] destruction”
- “the day of their [Judah’s] calamity”



Edom was the land of Esau.

But how are they to become saviors on Mount Zion?

By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances... in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection... and **herein is the chain that binds the hearts of the fathers to the children**, and the children to the fathers, which fulfills the mission of Elijah.

(Teachings of the Prophet Joseph Smith, [Deseret Book, 1968], p. 330.) (In Conference Report, Oct. 1972, pp. 47–48.)