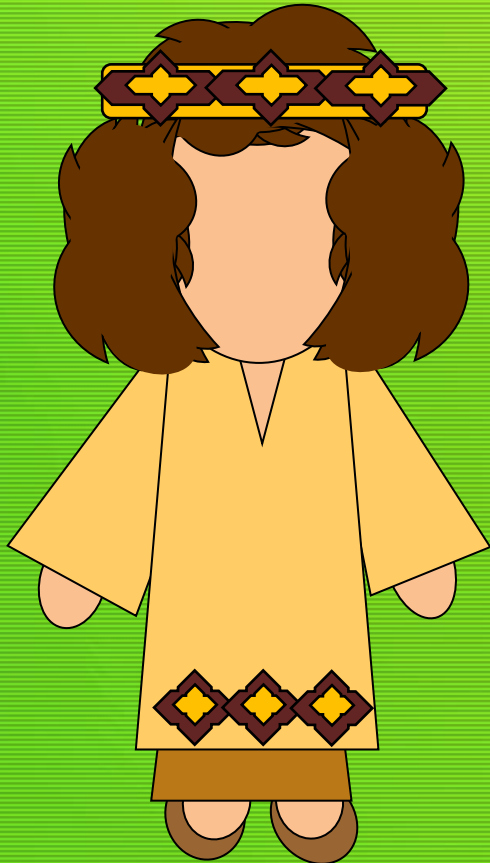


# Behold the Days Come


## Amos



“Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:”  
Amos 8:11



# What Happened?



Have you ever  
tried to warn  
someone who  
did not heed  
your warning?

Has someone  
ever tried to  
warn you, but  
you did not heed  
the warning?

# What Happened?

# Amos

He was a shepherd from Tekoa, a small village in the hill country of Judah, six miles south of Bethlehem, but his ministry was in the Northern Kingdom of Israel

His name means “bearer” or “burden”

He prophesied during the reign of Uzziah, king of Judah and Jeroboam II, king of Israel

His ministry is estimated about 750 BC, so he may have preached about the same time as Isaiah and Hosea

Either Amos or scribes of Amos wrote the book of Amos

He warned the people of impending destruction and spiritual famine if they would not repent

He promised that the Lord would bring about a restoration of His work and gather the faithful together in the light and truth



# Called to Preach



Amos was called by the Lord to preach to the Northern Kingdom of Israel and warn the people of the consequences of their sins.



# Roar From Zion

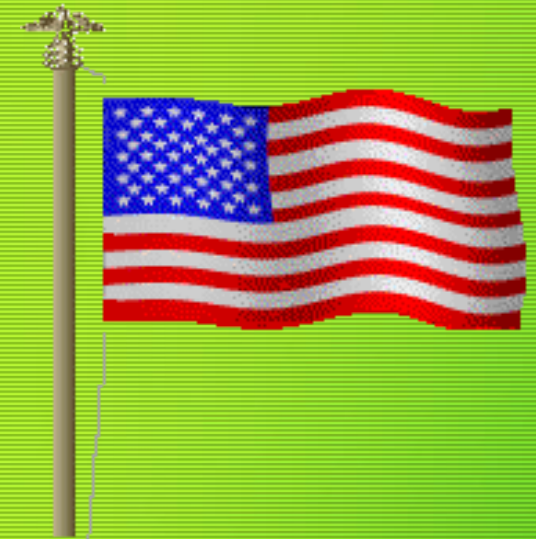
The mouth of a *herdsman* who was familiar with the roaring of lions, the bellowing of bulls, and the lowing of kine [cattle].

The roaring of the lion in the forest is one of the most terrific sounds in nature; when near, it strikes terror into the heart of both man and beast.”

(3)



The term *Zion* sometimes refers to Jerusalem, where there is a hill by that name, but that is not always the case: See Notes\*



# Judgments

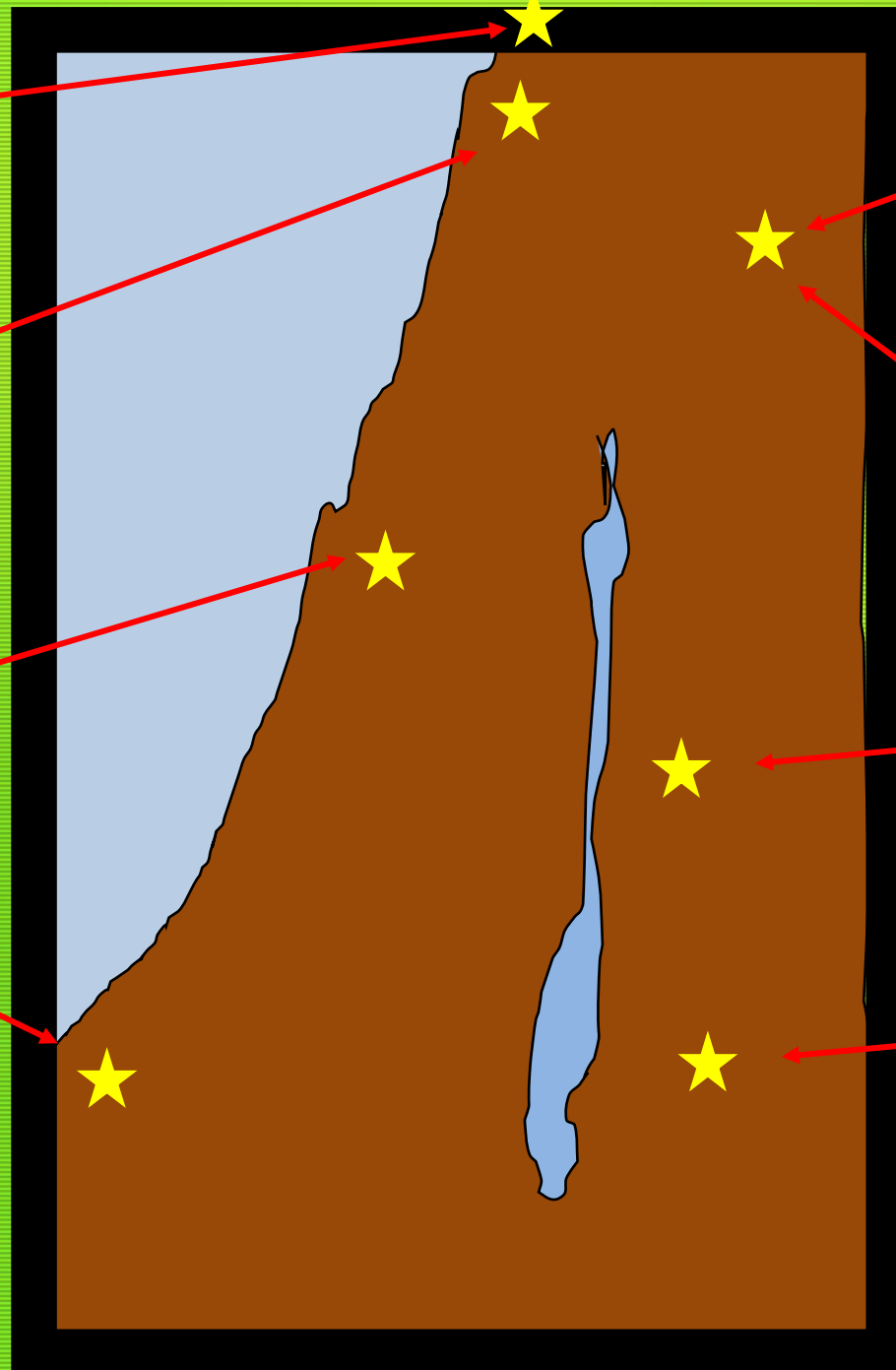
Tyre or Tyrus = fire on the wall

Hazael was a court official and later a King of Syria = fire into the house of Hazael

Aven also in Syria, abbreviation of "Bethaven"

Carmel (an ancient Israelite town in Judea)= shall wither

Gaza called also Azzah. (Ashtod) Stronghold on Mediterranean Sea. It was the southernmost of the five great Philistine cities = devour the palaces



Damascus = instruments of iron

Kir A wall or fortress, a place to which Tiglath-pileser carried the Syrians captive after he had taken the city of Damascus

Rabbah (Ammonite City) = battle and whirlwing

Edom, Teman (Edomite Clan) = fire

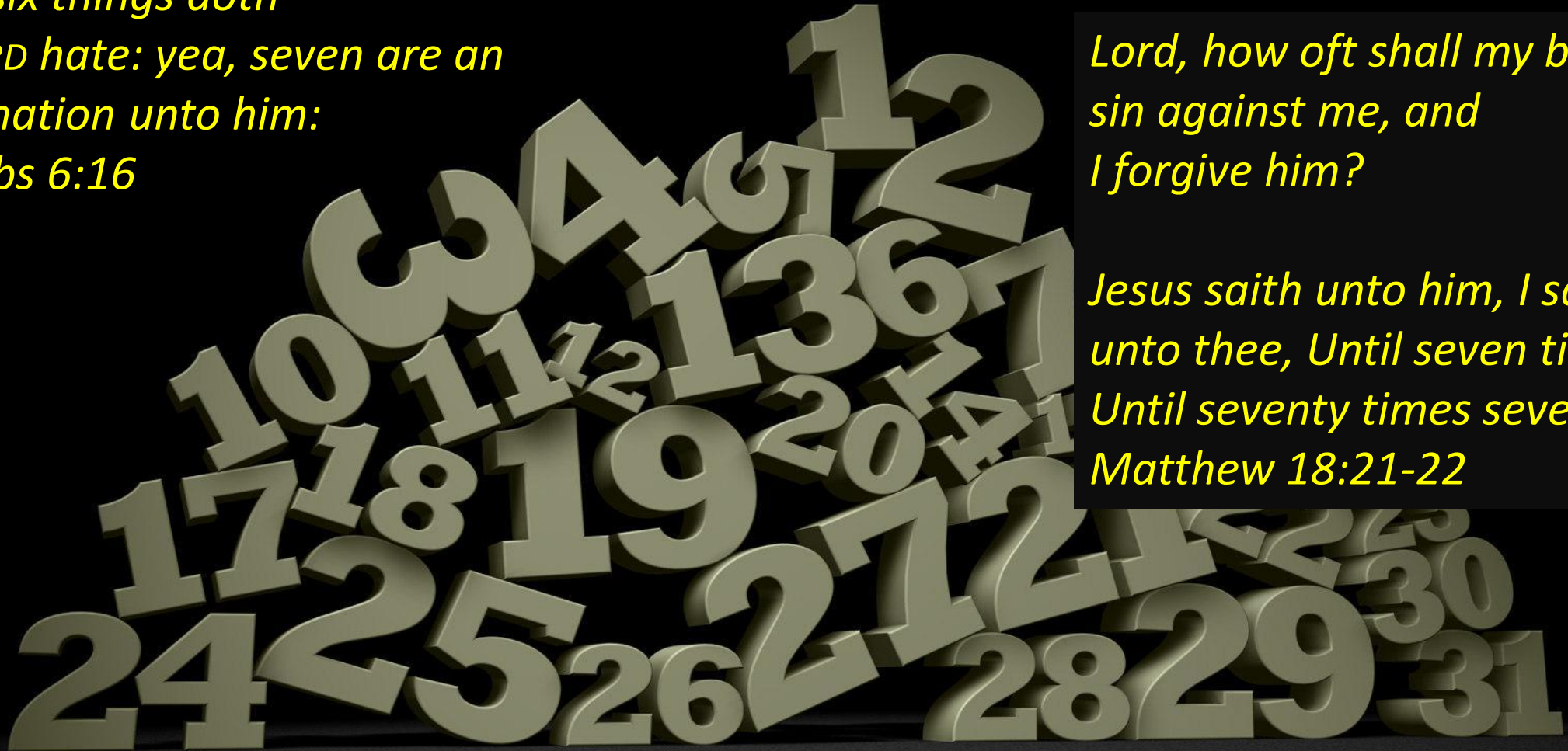
# For Three Transgressions...and For Four

The sins alluded to have been exceedingly abundant.

*These six things doth  
the LORD hate: yea, seven are an  
abomination unto him:  
Proverbs 6:16*

*Lord, how oft shall my brother  
sin against me, and  
I forgive him?*

*Jesus saith unto him, I say not  
unto thee, Until seven times: but,  
Until seventy times seven.  
Matthew 18:21-22*



The number refers to an infinite number

# The Punishments

The reasons for the punishment of Judah and Israel differ from those for the punishment of the gentile nations.

No acts are mentioned except for the forsaking of the Lord and turning to wickedness. Israel had been given the law of God. Therefore, more was expected of them.



“after the dust of the earth upon the head of the poor” 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).



# Polluting The Members

Nazarites, who were instituted by the Lord to show the spiritual nature of His religion.

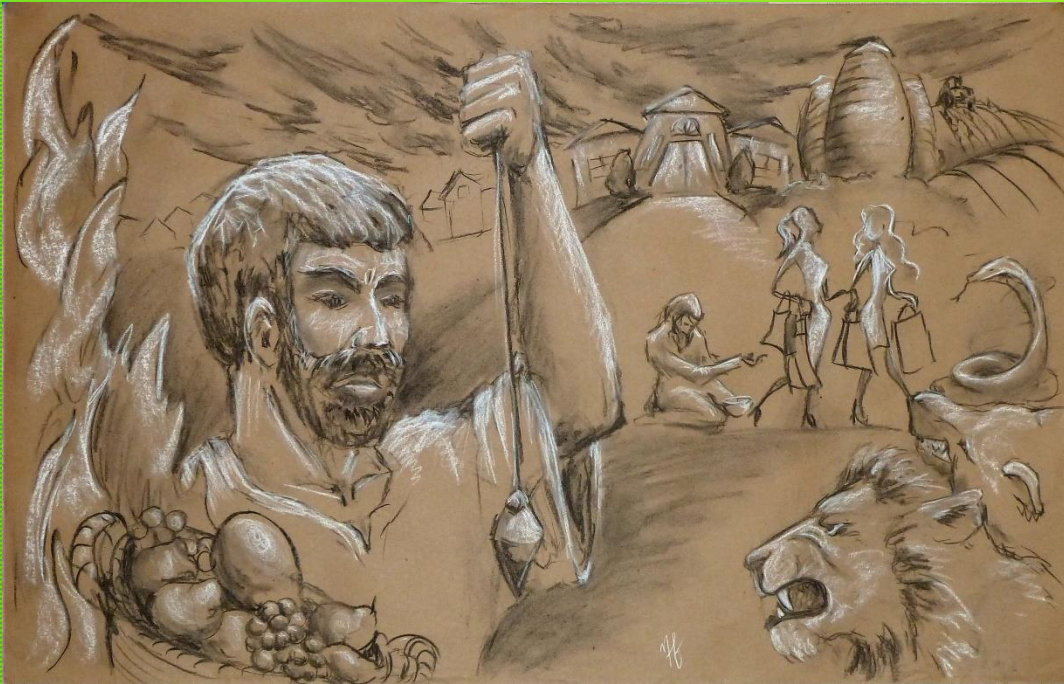
Amos condemned Israel for polluting the Nazarites by giving them wine to drink.



There are some Church members today that encourage fellow members to break their covenants

# Prophecy Not

They (Israelites) told the prophets to stop warning them about the consequences of sin and the coming destructions of Israel and Judah.

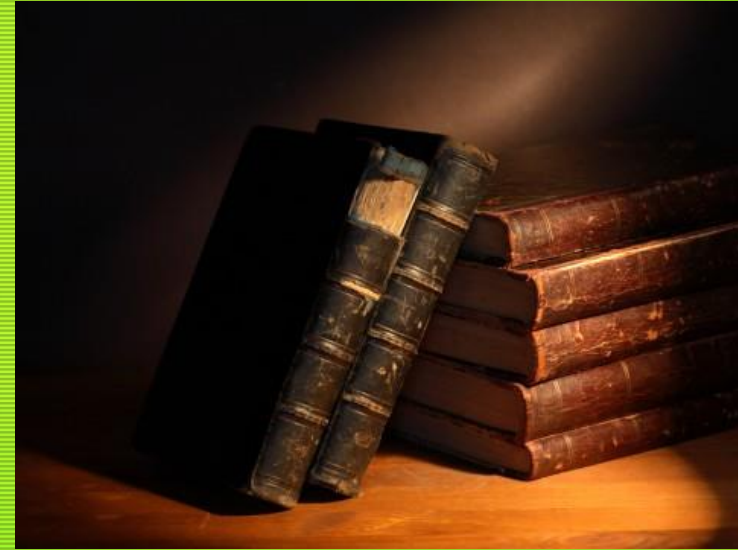


Amos later personally experienced this rejection when Amaziah, a wicked priest of King Jeroboam, told Amos to return to Judah and stop prophesying to the people of Israel that they would be destroyed.

# Prophecy—a Direct Revelation

God has knowledge of all His children and their doings and justly warns and threatens with His judgments.

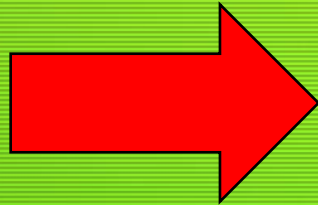
The fact that the prophets prophesy correctly is an indication that they are in communion with God and that they do indeed walk together.



“There are many scriptures which assure us that God is as interested in us today as he has been in all his children from the beginning, and thus we believe in continuous revelation from God through his prophets to guide us in these latter days. The Prophet Amos said, ‘Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.’” (4)

# Doctrinal Mastery

*Amos 3:7*

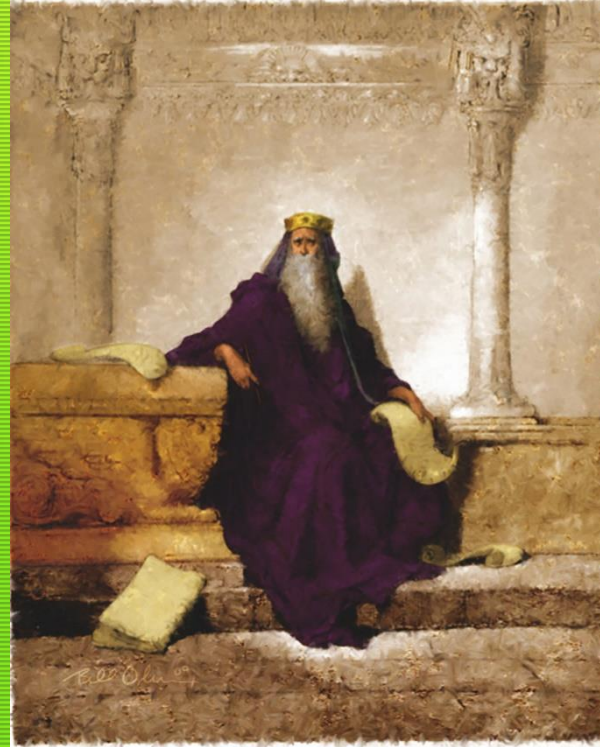


Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

# No Escape

It is like a shepherd who can recover no more of a sheep carried away by a lion than two of its legs or a piece of its ear, just enough to prove that they belonged to his sheep.

This prophecy saw fulfillment when Sargon took Samaria, part of the Northern Kingdom, captive about B.C. 721.



In the East the corner is the most honorable place, and a couch in the corner of a room is the place of greatest distinction.

These words were used to mean that even in the cities which were in the most honorable part of the land, whether Samaria in Israel, or Damascus in Syria, none would escape the judgments.



In that day the Lord would remove His power from among Israel, as symbolized by the cutting off of the horns of the altar. (5)

# Bethel

The official religious capital of the Northern Kingdom.



photographed by Daniel B. Shepp. 1894

The prophet was saying that not only the poor habitations of the villages and the country would be smitten but also those of the nobility, those who had summer and winter homes adorned with ivory vessels and carvings.



Bethel was a border city described in the Hebrew Bible as being located between Benjamin and Ephraim and also a location named by Jacob. Wikipedia

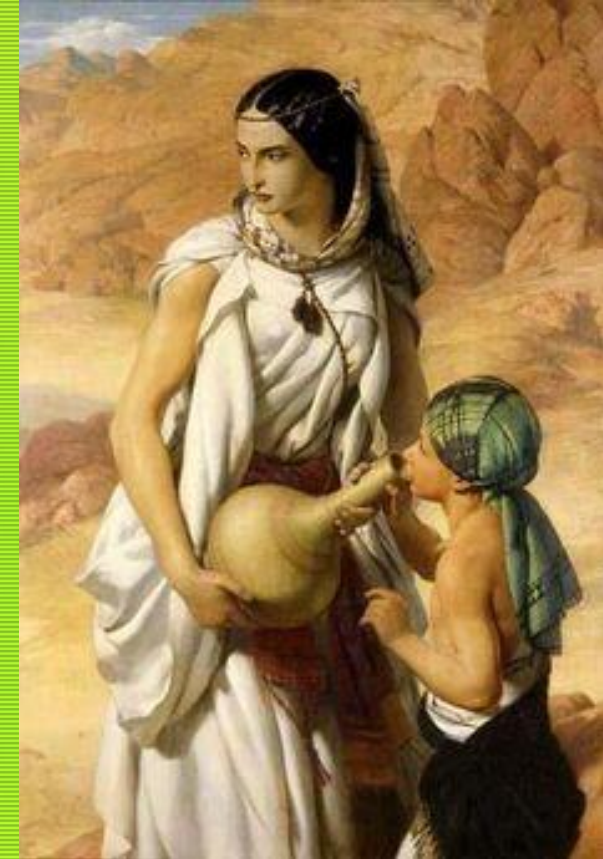
# Israelite Women

The quality of life in any community is largely what its women make it

If women are cruel and covetous, their children will likely be the same.

Amos compared the women of Samaria with the cows (kine) which fed upon the rich pastures east of the Sea of Galilee, caring for little but eating and drinking.

Their sin consisted of urging their husbands to bring them food bought with money squeezed from the poor. Thus, in the same way that fish are caught with hooks and pulled from the pond, these women and their children would become ensnared by Israel's enemies and violently torn from their affluence and debauchery. (6)



# Outward Religion

Outward sacrifice without inward change is a mockery

Bethel and Gilgal = “Israel was meticulous in its performance of the outward requirements of its religion, but the inner and less tangible requirements of love, mercy, justice and humility either were not understood or were disregarded.



Cleanness of teeth = hunger

Withholden the rain = drought

Blasting and mildew = locust on the crops

Pestilence = insect pests, like those of the plagues of Egypt  
pestilence

Death by the sword = enemies attack and prevail over them



# He That Formed the Earth

The Lord formed the earth, he created the wind; He knows the inmost thoughts of the heart, He is the Creator of darkness and light, he steps from mountain to mountain, and has all things under his feet.

He has done all that He can.



# “Seek The Lord And Ye Shall Live”

In their sinful state, Amos could do nothing but warn the nation of Israel.

*And he hath said that: Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence.*

*2 Nephi 1:20*



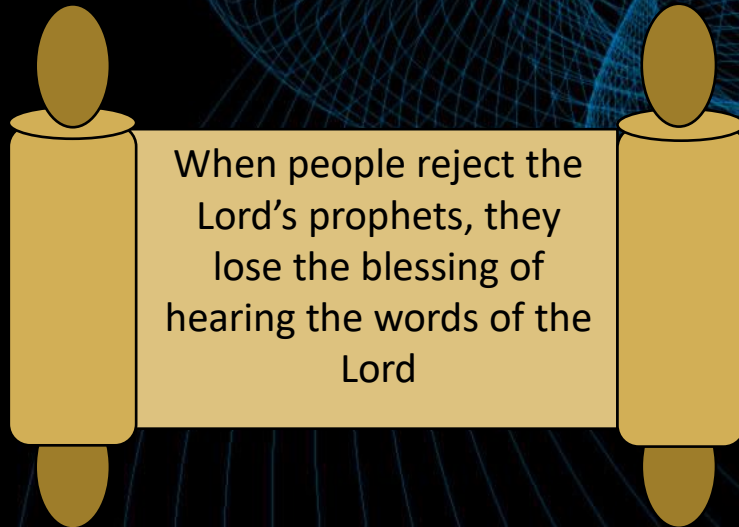
*Yea, and as often as my people repent will I forgive them their trespasses against me.*

*Mosiah 26:30*

# The Famine

Without revelation through a prophet, they would experience a spiritual famine

Amos predicted a famine of the word of the Lord, which famine certainly occurred during the period of apostasy in Israel and Judah. The hardness of their hearts reached such a state that from 400 B.C. until the ministry of John the Baptist, which began in A.D. 30, as far as we know there were no prophets in Israel.



When people reject the Lord's prophets, they lose the blessing of hearing the words of the Lord

But Amos's prophecy was also fulfilled at a later time. After Christ reestablished His Church on earth, it too eventually fell into apostasy.

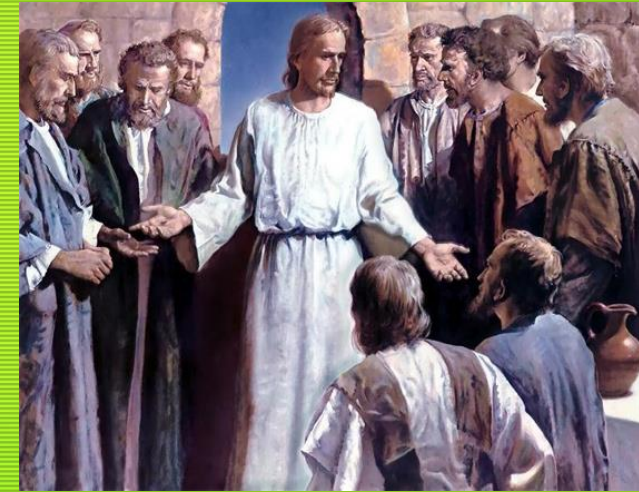
Again revelation ceased, and there was a great famine of the word of God, this famine lasting for well over a thousand years.

# Amos Saw the Great Apostasy and Restoration

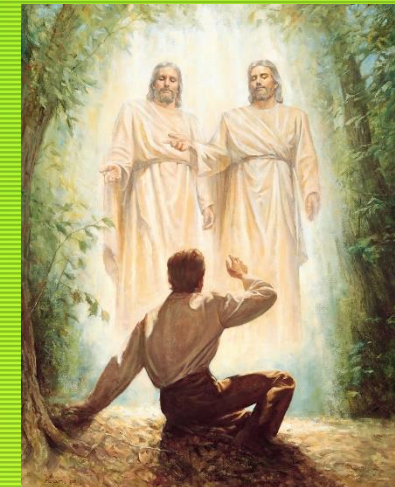
The Great Apostasy occurred after the Savior established His church. After the deaths of the Savior and His Apostles, men corrupted the principles of the gospel and made unauthorized changes in Church organization and priesthood ordinances. ...



Saint Hanania Church, one of the most ancient churches in Damascus, was built in 1815 A.D



During the Great Apostasy, people were without divine direction from living prophets. Many churches were established, but they did not have priesthood power to lead people to the true knowledge of god the Father and Jesus Christ.



This apostasy lasted until Heavenly Father and His Beloved Son appeared to Joseph Smith in 1820 and initiated the restoration of the fullness of the gospel.”

Sources:

Suggested Song: True to the Faith

Video: We Need Living Prophets (2:45)  
God Reveals His Secrets (5:36)



1. Old Testament Institute Manual *Amos: The Lord Reveals His Secrets to His Servants the Prophets* Chapter 8
2. *Who's Who in the Old Testament* by Ed J. Pinegar and Richard J. Allen pp. 16-17
3. Adam Clarke, *The Holy Bible ... with a Commentary and Critical Notes*, 4:672.)
4. President N. Eldon Tanner (In Conference Report, Apr. 1975, p. 52.)
5. (*Old Testament Student Manual: Genesis–2 Samuel* [religion 301, 2003], pp. 166–67 for an explanation of the horns as a symbol of power).
6. See Keil and Delitzsch, *Commentary*, 10:1:266–68.
7. Sidney B. Sperry *The Voices of Israel's Prophets* p. 311
8. True to the Faith; A Gospel Reference [2004], 13

## \* Reference to Zion in Amos 1:2

Joel 3:16-17	Isaiah 2:2-3	Isaiah 40:9	Isaiah 64:10
<p>The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD <i>will be</i> the hope of his people, and the strength of the children of Israel.</p> <p>So shall ye know that I <i>am</i> the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.</p>	<p>And it shall come to pass in the last days, <i>that</i> the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.</p> <p>And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.</p> <p><b>Latter-day Reference</b></p>	<p>O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift <i>it</i> up, be not afraid; say unto the cities of Judah, Behold your God!</p>	<p>Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.</p>

This Zion will be located on the American continent  
Article of Faith 10

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

Amos 1-2	Amos 3-4	Amos 5-6	Amos 7-9
<p>Amos prophesies that the Lord would pour out judgments upon Syria, the Philistines, Tyre, Edom, the people of Ammon, and Moab because of their wickedness. Amos also preaches that Judah and Israel will be punished for embracing wickedness and rejecting the Lord.</p>	<p>Amos describes the various efforts of the Lord to save His people, including sending prophets to warn them, withholding rain, and allowing pestilence and war to trouble them. However, the people did not humble themselves and return to the Lord.</p>	<p>Amos teaches that if the people repent and sincerely seek the Lord, they can avoid destruction. In particular, he declares that the Lord does not accept the people's offerings at the temple because the people's hearts are focused on false gods. Amos prophesies that their casual approach to worshipping the Lord will lead them to destruction.</p>	<p>After prophesying of the doom and consequences Israel will face for rejecting the Lord, Amos delivers a message of hope promising that the Lord will gather His people together and restore them to their land.</p>

## Amos Chapter 1 and 2

Nation	Reason Mentioned	Scripture	Significance
Damascus (Syria)	They “threshed Gilead with threshing instruments of iron”	Amos 1:3 Deut. 3:10-13 2 Kings 10:32-33 2 Samuel 12:31	Gilead was part of the land on the east side of the River Jordan inherited by the tribes of Gad, Reuben, and Manasseh. When the Syrians conquered it under Hazael, they evidently treated their captives with barbaric cruelty, crushing them under iron threshing sleds. (A similar incident is recorded in 2 Samuel
Gaza (Philistines)	They carried away “the whole captivity” to Edom	Amos 1:6 2 Chronicles 21:16-17	This passage seems to refer to the time when the Philistines raided Judah under the reign of Joram. They sold all their captives to the archenemy of Israel, the Edomites.
Tyrus or Tyre (Phoenicia)	They delivered up the Israelite captives to Edom	Amos 1:9	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.
Edom (Idumea)	Pursued his “brother” with the sword and kept his great wrath	Amos 1:11 Genesis 25:30	The Edomites were the descendants of Esau, whose name was also Edo. 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.
Ammon (Ammonites; Rabbah was the capital of Ammon)	They “ripped up the women with child of Gilead”.	Amos 1:13	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.
Moab (Moabites)	The king of Moab burned the bones of the king of Edom.	Amos 2:1 2 Kings 3	“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>i.e.</i> 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 3., 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.” (Keil and Delitzsch <i>Commentary</i> ,10:1:250.)



**Ashdod Amos 3:9-11:**

“Ashdod, one of the Philistian capitals, is mentioned by way of example, as a chief city of the uncircumcised, who were regarded by Israel as godless heathen; and Egypt is mentioned along with it, as the nation whose unrighteousness and ungodliness had once been experienced by Israel to satiety [fulness]. If therefore such heathen as these are called to behold the unrighteous and dissolute conduct to be seen in the places, it must have been great indeed.”  
(Keil and Delitzsch, *Commentary*, 10:1:262–63.)

**Bethel Amos 3:14:**

Bethel is mentioned several times in Genesis. It is first mentioned in Genesis 12 and 13, as a place near where Abram stayed and built an altar on his way to Egypt and on his return. It is said to be close to Hai (Ai) and just to the west of it. More famously it is mentioned again in Genesis 28,<sup>1</sup>when Jacob, fleeing from the wrath of his brother Esau, falls asleep on a stone and dreams of a ladder stretching between Heaven and Earth and thronged with angels; God stands at the top of the ladder, and promises Jacob the land of Canaan; when Jacob awakes he anoints the stone (baetylus) with oil and names the place Bethel. Another account, from Genesis 35 repeats the covenant with God and the naming of the place (as El-Bethel), and makes this the site of Jacob's own change of name to Israel. Both versions state that the original name of the place was Luz, a Canaanite name. wikipedia

**Famine, Amos 8:11-12:**

“Many centuries passed and that day came when a blanket of disbelief covered this earth, not a blanket of cotton or wool, but a blanket of apostasy, and a hunger and a thirst by many which was not satisfied.

“It was the Lord our God who came to the earth and manifested himself and brought truth again to the earth with prophecy, revelations, authority, priesthood, organization and all of the benefits of mankind. It was the Lord our God who did all this for us.” President Spencer W. Kimball (In Conference Report, Temple View New Zealand Area Conference 1976, p. 4.)

**Restoration:**

“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 needs 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.”  
Spencer W. Kimball (In Conference Report, Apr. 1964, pp. 93–94.)

## Amos Chapter 7 and 8

Scripture	Phrase	Meaning
Amos 7:1-3	<i>A swarm of locusts</i>	The king, who has had the early grass mown, is Jehovah; and the mowing of the grass denotes the judgments which Jehovah has already executed upon Israel. The growing of the second crop is a figurative representation of the prosperity which flourished again after those judgments; in actual fact, therefore, it denotes the time when the dawn had risen again for Israel (ch. iv. 13).” (Keil and Delitzsch, <i>Commentary</i> , 10:1:306–7.)
Amos 7:4-6	<i>Devouring fire</i>	The fire that devoured the great deep (presumably the ocean) is symbolic of the partially destructive wars that Israel was later involved in. Like the fire which “did eat up a part” of the great deep, Israel’s land was partly despoiled and many of its people led away.
Amos 7:7-9	<i>The master builder with the plumbline</i>	A plumbline is used to obtain exactness and accuracy in construction work. Here it seems to symbolize that God’s strict justice will prevail in judging Israel for her evil ways. All wickedness will be sought out, measured (judged), and destroyed.
Amos 8:1-9)	<i>The basket of summer fruit</i>	The harvest of summer fruit symbolized the ripening of Israel. Just as summer fruit must be eaten when picked or it will spoil, Israel was ripe for picking and spoiling by enemies.
Amos 8:9-14	<i>The sun going down at noon</i>	A man’s sun can be said to set at noon if he is taken by death during the prime of his life. A nation’s sun figuratively sets at noon when the country is destroyed in the midst of prosperity. But Amos’ dual prophecy is also a reminder that before the Second Coming of the Lord, the sun will be darkened and refuse to give her light. Indeed, it will be a sign for the wicked of the latter days that their sun is about to set at noon. (See Keil and Delitzsch, <i>Commentary</i> , 10:1:317.)
Amos 9:1-6	<i>The smitten sanctuary</i>	From His dwelling place, the Lord will smite the wicked. There is none to escape, hide where they may. Only the Second Coming of the Lord fulfills such a description, for when the Lord comes in His glory, the rewards of justice will be met. No mountain is high enough, no sea so deep that the unrepentant sinner can hide from the judgments of a just God.