AMOS 2.1-3, GOD'S JUDGMENT AGAINST MOAB: THE PROPHET'S METHOD, MESSAGE, AND THEOLOGY

The brief pronouncement by the prophet Amos in the eighth century BCE that defined God's displeasure of and judgment for the Moabites, Israel's nearby kinfolk, gives students of the Old Testament an instructive sample of this prophet's way of communicating the word of the Lord to his fellow Israelites.[1] Amos, an agriculturalist from an insignificant village in Judah, ventures to the northern kingdom of Israel to prophesy against the prevailing hypocrisies and social injustices of the day.[2] In carrying out his mission, Amos does not neglect to highlight the Lord's "roaring" (1.2) against the surrounding nations (1.3–2.3). The righteous Lord, the ruler of all peoples, will punish wickedness and will requite the evil deeds of all peoples generally as well as for his covenant people. In this manner, the herdsman from the South shows to the Israelites that the Lord, the judge of all the nations, shows no favoritism or partiality.[3] As Sovereign of all nations, he will judge fairly, he will judge thoroughly, and he will judge decisively.

The whole of the prophecy revolves around the holiness and the justice of the Lord. Although used infrequently by Amos, God's attributes of *qodesh* (holiness, 2.7; 4.2) and *tsedaqah* (righteousness, 5.7, 24; 6.12) "jump out" at the reader as guiding or ruling themes.[4] They highlight the rightness of God's judgments and the eschatological, or final, mercy of the Lord, especially for his people Israel. These pronouncements herald from the "roaring" Lord himself through his servant, the prophet Amos:

> The Lord God has sworn by his holiness . . . (4.2).
> For lo, the one who forms the mountains,
> creates the wind,
> reveals his thoughts to mortals,
> makes the morning darkness,
> and treads on the heights of the earth--
> the Lord, the God of hosts, is his name! (4.13).
> Seek the Lord and live . . . (5.6).

> Let justice roll down like waters,
> and righteousness like an ever-flowing stream (5.24).
> The Lord God has sworn by himself
> (says the Lord, the God of hosts) . . . (6.8).
> The end has come upon my people Israel;
> I will never again pass them by (8.2).
> The Lord has sworn by the pride of Jacob;
> surely I will never forget any of their deeds (8.7).
> The Lord, God of hosts,
> he who touches the earth and it melts,
> and all who live in it mourn . . .
> the Lord is his name (9.5, 6).
> The time is surely coming, says the Lord, . . .
> I will restore the fortunes of my people Israel, . . .
> I will plant them upon their land,
> and they shall never again be plucked up
> out of the land that I have given them,
> says the Lord your God (9.13, 14, 15).[5]

In his *The Distinctive Ideas of the Old Testament*, Norman H. Snaith begins his study with sections on the holiness of God and the righteousness of God. He remarks, "The chief and proper Hebrew word for 'holiness' is *qodesh*. This is the most intimately divine word of all. It has to do, as we shall see, with the very Nature of Deity; no word more so, nor indeed any other as much."[6] Snaith appropriately points out the nuanced use of "has sworn" (*nishba'*) by Amos (4.2; 6.8; cf. 8.7). He states:

> When the prophet says in Amos iv.2 that Jehovah 'hath sworn by his holiness', he means that Jehovah has sworn by His Deity, by Himself as God, and the meaning is therefore exactly the same as in Amos vi.8, where Amos says that 'the Lord God hath sworn by Himself'. As A. B. Davidson says, 'the word "holy", when combined with the word "God", is a mere otiose epithet', and whilst the word may be used by the heathen exclusively of gods in general, 'in Israel the epithet is transferred to Jehovah'.[7]

But God's holiness and righteousness, that calls for judgment of the nations and Israel, do not preclude future restoration. As Robert B. Chisholm states:

> The book of Amos exhibits a macrostructure of sorts. Following the heading and introductory portrayal of the Lord as judge (1:1-2), a series of judgment oracles appears (1:3–2:16). . . . The final section of the book contains a judgment speech (8:4-14), another vision (simply introduced with "I saw") to which a judgment speech is attached (9:1-10),

> and a portrait of a time beyond the coming judgment when God would restore the prestige and prosperity of his covenant people (9:11-15).[8]

The concluding emphasis by Amos on the work of the Lord to "raise up the booth of David that is fallen" and to "restore the fortunes of my people Israel" (9.11, 14) is an important feature of this macrostructure.[9] It underscores the holiness of God in his judgments, and it highlights the rightness of God in his mercy. The conclusion of the matter is not condemnatory judgment and punishment. God's purging of evil according to his holiness brings about a profound, radical transformation. It brings upon his created cosmos an incredibly fruitful, even spontaneous (i.e., "the mountains shall drip sweet wine, and all the hills shall flow with it," 9.13), dispensation of repairing, of raising up, and of rebuilding.[10] The end of the matter is that the "day of the Lord" for retribution and condemnation (2.16; 5.18; cf. Joel 1.15; 2.2; Jeremiah 30.7) will become the "day of the Lord" for restoration and salvation (9.11, 13).[11]

Author and Date. Amos[12] was a herdsman and a dresser of sycamore-fig trees (7.14) from Tekoa.[13] He prophesied against the northern kingdom of Israel sometime between 765 and 750 BCE,[14] during the reigns of Uzziah, king of Judah, and Jeroboam II, king of Israel.[15] Amos pinpoints the time of his oracle as "two years before the earthquake" (1.1). That this earthquake was a notable catastrophe is indicated by Zechariah's reference to it (14.5) some four hundred years later. Josephus connects this earthquake with Uzziah's corruption of the altar of incense (see 2 Chronicles 26.16ff.; *Antiquities* 9.10.4), but this connection is questionable.[16] The specific date is uncertain and not of any major consequence to the overall thrust of the prophet's message. Andrew E. Hill and John H. Walton, though, suggest an additional explanation:

> The reference to the earthquake in the book's title verse may be better understood as "*during* the two years before the earthquake" (NRSV margin, our emphasis). If this reading is correct, it means Amos probably wrote down the messages within two years after his brief prophetic ministry in Bethel.

> The earthquake may have been the event prompting Amos to publish his experience, since the citation in the book's introductory verse indicates that the prophet viewed the natural disaster as a partial fulfillment of his prophecy to Israel and as confirmation of his divine commission (9:1).[17]

God chose Amos, from a humble and lowly agricultural occupation, for this task of announcing judgment against his people. The Lord often has used those of "lesser" status, in the world's estimate, to accomplish a particular objective.[18] Hill and Walton observe that the prophet's

> disclaimer to be part of the "religious establishment" emphasized his detachment from formal institutions such as the royal court and the temple (7:14-15). Given his platform as an "independent layman" and "blue-collar" worker, Amos had freedom to proclaim God's message unencumbered by vested interests or public opinion. God's willingness to use people without formal academic and religious training highlights the truth that he shows no partiality–a timely reminder in an age of professionalism like ours.[19]

And, as far as we know, this prophetic utterance by Amos against the northern kingdom of Israel was the only prophetic mission he was called to perform. As Tremper Longman states, "It appears that God called him to give this particular prophecy and no more."[20] And Otto Eissfeldt notes, "Nothing definite can be said concerning the duration of Amos' activity, but from the book we get the impression that it was only short. After the fulfillment of the task laid upon him by Yahweh, he may have returned to his normal profession."[21]

Hill and Walton also pinpoint the beginning of "classical prophecy" in Israel with Amos.

> The prophetic books of the Bible are all collections of the oracles of classical prophets. Classical prophecy began in the eighth century during the reign of Jeroboam II in the northern kingdom of Israel. Amos and Hosea were the earliest examples in the north, while Micah and Isaiah were the first known classical prophets in the southern kingdom of Judah. Though many of the classical prophets continued to address the king and had specific messages for the king, most of their oracles addressed the people. Just as the preclassical prophets announced God's agenda for the king, the classical prophets announced God's agenda for the people. Consequently they became social-spiritual commentators to a degree the preclassical prophets never did.[22]

Unlike prophets of other nations, these "social-spiritual commentators" delivered to God's people "a compelling ethical-religious message" that called for Israel to hear and to heed the word of the Lord. Compare the comments of H. A. Brongers who notes:

> Classical prophecy in Israel, by which I mean the prophecy of the so-called writing prophets and which I regard as beginning with Amos, covers little more than a few centuries. Not only is it the most developed in the ancient East, it also has a unique character. It displays only a limited number of formal similarities with prophecies in the surrounding nations. A major difference between Israelite and non-Israelite prophecy is that the former manifests a compelling ethical-religious message that demands being heard and taken seriously. Sometimes this message is directed to the government (i.e., the king and the princes), at other times to all the people. Both audiences are expected to be guided in all their actions by the divine law. Another difference is that prophecy in Israel has a universal character. It is addressed not only to the country and people of Israel but also to Israel's neighbors.[23]

Historical Setting. Although the precise date or time for Amos' utterance cannot be known for sure, what is certain is the resurgent prosperity of Israel under Joash and Jeroboam II.[24] Pressure by Assyria on Damascus (2 Kings 13.5) at the end of the ninth century BCE gave Joash the opportunity to throw off the Aramean yoke (2 Kings 13.25). Decisive battles near Aphek (2 Kings 13.17) and near Karnaim and Lo-debar (Amos 6.13)[25] yielded Damascus and the Transjordan to his control. With the power of Aram-Damascus broken, "the borders of the Israelite kingdom were extended northward and eastward until they included almost the same territory as under David."[26] Jeroboam "restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah" (2 Kings 14.25; cf. Solomon's northern boundary, 1 Kings 8.65). Jeroboam also "recovered for Israel Damascus and Hamath, which had belonged to Judah" (2 Kings 14.28).[27]

Leon Wood lists three contributing factors to this resurgence of Israelite power: (1) the weakening of Damascus by the attack of Adad-nirari III; (2) the capable leadership of Joash and Jeroboam II, especially in the latter's successful encounters with Judah (see 2 Kings 14.1-14; 2

Chronicles 25.5-24); and (3) the weakening of Assyria by the menace of the Urartu people.[28] Add to these factors the internal weakness of Egypt plus the resurgence of Judah in the south (hence, a buffer for Israel), and the result is "a prosperity such as no living Israelite could remember."[29] Israelites in the mid-eighth century BCE "found themselves better off than they had ever been before. It was, superficially at least, a time of great optimism, and of great confidence in the promises of God for the future."[30]

Trade and commerce flourished, materialism steadily increased, and morality and religious devotion waned.[31] Social injustice–such as bribing of judges, oppression of the poor, excessive indulgence of the rich–and idolatrous worship increased. Robert H. Pfeiffer highlights these problems the herdsman-turned-prophet faced. He writes:

> For the most part, the moral offenses denounced by Amos violate the common standards of decency recognized in all civilized nations, ancient or modern: dishonesty (8:5, 6b), inexorable ruthlessness (2:6-7a, 8; 4:1; 5:11; 8:4, 6a) in the accumulation of wealth, and venality in the courts of law (2:6-7a; 5:7, 12; 6:12). The herdsman of Tekoa was also shocked at the spectacle of extravagance, luxurious living, and ostentatious elegance in the expensive palaces of Israel's opulent cities (3:12, 15; 4:1; 5:11; 6:4-6). And he inveighed against this self-indulgence and debauchery, even when no one seemed to suffer directly thereby, because they revealed the callousness of the rich for the privations of the needy (cf. 6:6): "I abhor the pride of Jacob and detest his palaces" (6:8).[32]

To "this scene of degenerate political, moral, and religious behavior" Amos was called to preach.[33]

Homiletic Method. Given the correlation between material prosperity and God's blessing in Israelite thought (e.g., Deuteronomy 28), Amos had the difficult task of condemning the "good fortunes" of Israel. Certainly, the upper classes enjoyed prosperity, but it was at the expense of the poor and even fellow Israelites. They had rejected the ethical conduct of Torah necessary for receiving God's blessing (see Deuteronomy 27.15ff.). And their self-imposed security would not

last. God would bring judgment upon them, just as he would judge other nations.[34] S. R. Driver aptly comments:

> It is clear that [Amos] recognized an authoritative Divine teaching or *Torah*, by which, however, like Hosea, he appears to have understood primarily the *moral* precepts of Jehovah (compare 5.21-27, where he rebukes the people with neglecting the *moral* demands of God, and trusting to sacrifice to indemnify them). The broad moral standard by which he judges Israel is particularly noticeable. It is not a standard peculiar to Israel, it is the common moral standard recognised as binding by it and by other nations alike. Jehovah is God of the whole earth, of other nations not less than of Israel (9:7), and will only be Israel's God in so far as the same morality is practised in its midst.[35]

To rouse Israel out of spiritual complacency and lethargy, Amos needed "shock treatment." As such, he prefaces his prophecy against Israel with six oracles against the surrounding nations plus an oracle against Judah. The Hebrew text, *'asher chazah 'al yisra'el* ("he saw this concerning Israel," 1.1), implies that Amos directed his oracle primarily to Israel.[36] But this does not mean that his judgment of the nations is just a homiletical device used merely to get Israel's attention. God controls the destiny of all nations. As surely as the Lord judges the heathen, so will he judge his own people. The structure of the oracles is as follows:

Oracle against Damascus (Syria)	1.3-5
Oracle against Gaza (Philistia)	1.6-8
Oracle against Tyre (Phoenicia)	1.9-10
Oracle against Edom	1.11-12
Oracle against Ammon	1.13-15
Oracle against Moab	2.1-3
Oracle against Judah	2.4-5
Oracle against Israel	2.6ff.

This order of nations seems to be original with Amos; it appears nowhere else in other prophetic denunciations of the nations.[37] Note, however, that the last three nations (i.e., Edom, Ammon, and Moab) are blood relatives of Israel, while the first three (i.e., Syria, Philistia, and Phoenicia) are not. Abraham J. Heschel remarks, "The nations chosen for this comparison were not distinguished for might and prestige . . . but rather, nations which were despised and disliked."[38]

In this manner, Amos ingeniously brings God's judgment closer to Israel step by step. As Herbert F. Stevenson observes:

> Seven short, staccato oracles precede, and lead up to, his main message–one of judgment upon Israel. . . . The seven prepare the way for the culminating message. They gained for Amos a ready, even an eager hearing. . . . It was good psychology to begin with Syria, the Philistines, the Phoenicians, Edom, Ammon, and Moab. . . . Amos gained the ear of Israel by condemning their adversaries. There is the added implication that, if God thus judged peoples who had not the benefit of his covenant grace, how could Israel, so greatly privileged, expect to escape the penalty of their sins?[39]

And Victor H. Matthews and James C. Moyer point out:

> When a foreigner comes and speaks in a condemning manner, both the message and the messenger are often dismissed by the audience. Thus Amos wisely begins with a rhetorical strategy that is designed to draw a crowd, not drive the people away. After all, he wants them to hear what he has to say. He cleverly announces the coming of divine judgment on each of Israel's enemy neighbors. . . . After each recitation it can be expected that the growing crowd would have cheered and urged Amos to continue–at least until he reached his intended climax, the condemnation of Israel.[40]

The encounter between Amaziah, the high priest of Bethel, and Amos (7.10ff.) highlights this rejection of his message by the people of Israel and the appropriateness of Amos using the "rhetorical strategy" that he chose.[41] Amaziah challenged the right of the herdsman from Judah to prophesy "at Bethel . . . the king's sanctuary . . . a temple of the kingdom" and sent word to the king that "the land is not able to bear all his words" (7.10, 13). Amos reminds the priest that he had no "establishment" credentials. "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees," Amos admits (7.14). In this way, Amos affirms the call of the Lord for him to leave off his agricultural pursuits and go prophesy against Israel (7.15).[42] And, thereby, Amos "reasserts the position that prophets are free agents, working directly for Yahweh and not requiring any certification other than the truth of their message."[43]

Exegesis of Passage. According to Hill and Walton, "The oracles against the nations set the tone for the book in that all emphasize destruction and exile. The series of prophetic words

and visions targeted Israel specifically as the object of God's wrath, advanced the theme of judgment from threat to reality, and reinforced the certainty of the nation's imminent and inescapable doom."[44] Each of the prophet's seven oracles against nations follows a basic five-fold pattern.[45]

1. Opening declaration of divine authority–"Thus says the Lord."
2. Pronouncement of the divine verdict–"For three transgressions of [name] and for four, I will not revoke the punishment."
3. Specification of offense–"Because they [have done thus and so]."
4. Announcement of divine punishment–"I will send a fire on [name], and it will devour the strongholds of [name]."
5. Concluding declaration of divine authority–"Says the Lord" [omitted in the oracles against Tyre, Edom, and Judah in 1.10, 12; 2.5).

And this is the pattern used by Amos for God's judgment against Moab (2.1-3; below in English translation, from the Hebrew text on the left and from the Septuagint Greek[46] on the right).

Thus says the Lord:
For three transgressions of Moab,
and for four, I will not revoke
the punishment;
because he burned to lime
the bones of the king of Edom.
So I will send a fire on Moab,
and it shall devour the
strongholds of Kerioth,
and Moab shall die amid uproar,
amid shouting and the sound
of the trumpet;
I will cut off the ruler from its
midst,
and will kill all its officials
with him,
says the Lord.

This is what the Lord says:
For three impious acts of Moab,
and for four, I will not turn away
from him,
because they burned to lime
the bones of the king of Idumea,
And I will send forth a fire against Moab,
and it shall devour the
foundations of its cities,
and Moab shall die in debility,
with shouting and with the sound
of a trumpet.
And I will utterly destroy a judge
from it
and kill all its rulers
with him,
says the Lord.

Moab (*Mo'ab*; LXX, *Moab*) was the son of Lot by his oldest daughter (Genesis 19.37). Both the descendants of Lot's son and the land they occupied were known as Moab. Here the descendants are meant.[47] The "land of Moab" (see Deuteronomy 1.5; 29.1; 32.49; 34.5, 6; Judges 11.15, 18; Jeremiah 48.24, 33) was located east of the Dead Sea on the plateau north of

Wadi Zered and south of the territory between Heshbon and Medeba. The height of the plateau is about 3,000 feet above sea level, thus some 4,200 feet above the Dead Sea.[48] The area is cut in half geographically by Wadi Arnon, and because the border between Moab and Gilead lacked any natural division, this northern zone of Moab constantly was disputed by Moab and Israel.[49]

Israelite connections with Moab are numerous. Moab refused Israel passage along "the King's highway" (Judges 11.16-18); and despite their unfriendliness, Moses was prohibited from attacking Moab (Deuteronomy 2.8-9; but cf. Deuteronomy 23.3; Nehemiah 13.1). Balak, king of Moab, commissioned the prophet Balaam to curse Israel (Numbers 22.1ff.; Joshua 24.9). Israel, prior to entering Canaan, camped in the "plains of Moab" (Numbers 222.1; 26.3, 63; 31.12; 33.48, 49, 50; 35.1; 36.13). Here, Moabite and Midianite women seduced the Israelites to idolatry (Numbers 25; cf. Hosea 9.10). It was also here that Moses died and was buried (Deuteronomy 34.1, 8). Eglon, king of Moab, oppressed Israel in the days of the judges (Judges 3.12ff.; cf. 1 Samuel 12.9). Elimelech's family migrated to Moab, and Naomi returned many years later with Ruth the Moabitess who married Boaz and became an ancestor of David and the Messiah (Ruth 4.18-22; cf. Matthew 1.5). Saul fought the Moabites (1 Samuel 14.47), and David sheltered his parents in Moab while he himself was a fugitive (1 Samuel 22.3-4). Later, David fought Moab (2 Samuel 8.2, 12). Mesha, king of Moab, rebelled against Israel (2 Kings 3.4ff.; cf. the Moabite Stone). Jehoram (2 Kings 1.1; 3.4ff.), Jehoshaphat (2 Chronicles 20), and Jehoiakim (2 Kings 24.2) all had to deal with the Moabites (see also 2 Kings 13.20-21; Jeremiah 40.11-12). And just like Amos, several of the prophets foretell divine judgment on Moab (Isaiah 15, 16; Jeremiah 9.25-26; 25.15ff.; 48; Ezekiel 25.8-11; Zephaniah 2.8-11).[50]

Amos begins his oracle against Moab with "the Lord said thus" (*koh 'amar Yahweh*; cf. the introductory formula of 3.1; 4.1; 5.1). This is to be viewed as an extension of Yahweh's

"roaring" from his exalted and dignified enthronement (e.g., in Zion, 1.2; cf. Psalm 2.6; 48.1-3; 99.1-5). The king's word must be heard![51]

God's kingly and righteous wrath is evoked by the numerous transgressions of Moab (*'al sheloshah . . . we'al 'arba'ah*; cf. Proverb 6.16; 30.15, 18, 21, 29; Job 5.19; 33.1; Amos 4.8; Jeremiah 36.23). This idiomatic expression signifies the fulness or repetition of the crimes of Moab and the other nations (e.g., Moffatt's translation, "for crime upon crime"; the NEB, "for crime after crime"). Because of the brevity of the indictments of Amos, one would assume that many more crimes had been committed by each of the nations mentioned, and each nation and its leaders would be called to account by the Lord for its crimes. Also, based on the charges listed in the seven truncated oracles and the lengthy one against Israel, an important distinction between international or natural law and God's holy law should be understood. Longman writes, "The oracles charge various nations with sin–specifically, the Gentile nations (Damascus, Gaza, Edom, Ammon, and Moab) with war crimes. . . . While the accusations against the Gentiles are likely based on either international law or natural law, Judah and Israel have broken God's holy law."[52] And Heschel adds:

> The nations were not, like Israel, condemned for internal transgressions, but for international crimes, although there was no law in existence governing international relations. Amos, however, presupposes the conception of a law which was not embodied in a contract, since all contracts derive their validity from it. Here a conception of law was expressed which was binding for all men, though it was not formally proclaimed; and there was a Lawgiver capable of enforcing it and coercing transgressors.[53]

The Hebrew word *psh'* indicates "rebellion" or "transgression" and highlights evil deeds caused by the revolt of one nation against another nation.[54] The various specified offenses–excessive oppression (1.3), excessive slave trading (1.6), disregard for brotherhood in slave commerce (1.9), relentless animosity (1.11), violence to innocent women and children (1.13), and disrespect to the corpse of a king (2.1)–show both the inhumane consequences of

violent national conflicts and wars as well as God's concern for peace and justice among all peoples.[55] Hans Schwarz notes that *pesha*, in general usage,

> in its verbal form can be translated as "to break with," as well as "to lay hands upon," or "to misappropriate, or desecrate." Used as a substantive it indicates an "offense" or "crime" and all phenomena that point to a concrete form of offense, such as property theft, embezzlement, misappropriation, rebellion, heinous acts, or misdeeds. . . . In Amos 1:3–2:8 this term is used to denote an entire series of offences to which God will put a stop and bring to justice.
>
> A crime or offense, as denoted by *pesha*, does not have to do with some trivial offence but with a legal violation that is especially outrageous or provocative. "Pesha is therefore an outrageous, unclean, activity of both small and great measure of destructiveness to the community which can take on a great causticity in the legal realm, in the realm of international law, and particularly in relationship to JHWH as the God who molds Israel as his people." The one who commits an offense not only rebels against Yahweh but also breaks away from him, takes away that which belongs to Yahweh, and in turn plunders and desecrates it.[56]

In other words, a revolt of one nation against another, like Moab's action against Edom (see below), is a revolt against God, and God deals with it by "punishing" or "visiting" the rebellion or the transgression "according to" it (see 3.14, *upaqadti 'al*). Because of each nation's sin, Yahweh will not "turn back" or "relent" (*'ashibennu*, Hiphil imperfect, third person, masculine, singular). The NEB translates, "I will grant them no reprieve"; the NRSV, "I will not revoke the punishment"; the NIV, "I will not turn back my wrath." The unstated object (i.e., "word," "punishment," "wrath,") is not at all certain (cf. Numbers 23.20; Isaiah 14.27). But the Lord's decision to deal with Moab's rebellion, and that of the other nations, is certain and cannot be avoided.[57]

Moab sinned precisely "because they burnt the bones of the king of Edom to ash" (NEB). Literally, "he (e.g., the nation, as in 1.11) burned." The specific king and the specific events referred to by Amos are unknown, but see 2 Kings 3.4-27 for the campaign of Jehoram, Jehoshaphat, and the king of Edom against Mesha, king of Moab.[58] The close proximity of the Edomites[59] immediately to the south of Moab[60] more than likely led to frequent interaction of the

two peoples. Note that Moab's crime is unrelated to either Judah or Israel.[61] This highlights the verity of Yahweh's sovereign and independent rule over all the nations.

The Hebrew word for "burn" (*srph*) is used commonly of sacrifices and of capital punishment.[62] The "burning" of bodies in funeral rites is rare (but see 1 Samuel 31.12 and note that the bones are buried, verse 13; cf. the burning of spices in funeral rites, 2 Chronicles 16.14; 21.19; Jeremiah 34.5). Here, the burning includes the bones–an excessive act of outrage by the Moabites–to lime or ash (cf. Deuteronomy 27.2, 4; Isaiah 33.12). Whether the treacherous act was committed before or after the body was buried is not stated. Chisholm notes:

> The Moabites were guilty of desecrating an Edomite royal tomb. . . . Modern readers may not fully appreciate the implications of such an action, which would have been viewed in ancient Palestine as an extreme measure expressing intense hostility (see 2 Kings 23:15-16). Receiving a proper burial was considered very important in this culture, and tombs were protected by curses inscribed on them. This atrocity epitomized the Moabites' hatred and cruelty.[63]

As punishment, God would "send fire upon Moab" (NEB). This phrase occurs in all seven oracles (cf. Hosea 8.14), with slight variation in 1.14 (*wehitstsatti 'esh*; NEB and NIV, "I will set fire"; NRSV, "I will kindle a fire"; cf. Jeremiah 17.27; 21.14). While "fire" could be viewed in the sense of a fiery adversary or the fiery wrath of God himself (see Deuteronomy 32.22; Psalm 18.8; 97.3; Lamentations 4.11), it probably is better to take it to mean the literal fire of siege and war (but see the metaphorical use of *r'v*, "famine," in 8.11). Richard S. Cripps notes that Sellin, Gressmann, and Welch favor "fire" as an illusion to "Jehovah's fire." But Cripps himself sees "fire" as a symbol for war. He argues, "In i.14 'with shouting in the day of battle' immediately follows, and seems to explain, 'the fire' which Jehovah will kindle. . . . Throughout the book Amos presumes that Jehovah, in his war of retribution, uses human agency (cf. 2.2 and 5.6)."[64]

This fire "shall devour the strongholds of Kerioth." Literally, "she (i.e., the fire) will eat"; therefore, "devour, consume, destroy."[65] The word *'armenot* (cf. 1.4, 7, 10, 12, 14; 2.5; 3.9, 10, 11; 6.8), a term not found in scripture before the royal period,[66] is used: (1) of the fortified stronghold or citadel of a king's house (1 Kings 16.18; 2 Kings 15.25; cf. Proverb 18.19); but (2), in a more general sense, of the prominent buildings of a city, especially those subject to attack and plunder.[67] The latter seems to be the preferable meaning in 3.10 (e.g., the *bet hahoreph* and the *battim rabbim* of the wealthy, verse 15), as also here.[68] For *'armenot*, the Septuagint translates *themelia* ("foundations") in chapters one and two, but *chorais* ("fields" or "estates") in 3.9, 10, 11 and 6.8.

"Kerioth" (only here, which the Septuagint translates "its cities," *ton poleon autes*, and Jeremiah 48.24; cf. Joshua 15.25 for a Judean town in the Negev) was a city in the tableland of Moab. Whether or not Kerioth is to be identified with Ar, the capital of Moab (see Isaiah 15.1), or with the Kerioth of the Moabite Stone is uncertain. Another possibility is Kir-hareseth mentioned in 2 Kings 3.25. Cripps, maybe due to the ambiguity of the exact location, remarks, "Kerioth is a city representing the whole state of Moab."[69] The judgment of the Lord, in an important sense, falls on the entire people of Moab. As Harry Sidebottom points out in his discussion of war and society, "It is well known that the way in which a society makes war [on other societies] is a projection of that society itself."[70] But this does not mean necessarily that the whole nation falls under the penalty of any collective or corporate guilt. An important difference in consequences, national versus personal, should be inferred based on other scriptures relating to God's judgment of individuals versus peoples or nations.[71]

The end result of God's judgment is that "Moab shall die" (cf. Ezekiel 18.31; Hosea 13.1), not a peaceful death, rather a violent one, "amid uproar, amid shouting and the sound of

the trumpet." The Hebrew word *sha'on* (the Septuagint translates *adunamia*, "weakness") indicates the "crash" or "uproar" of battle (see Hosea 10.14; or of "warriors," see Isaiah 13.14; Jeremiah 48.45; cf. Isaiah 66.6). This noise of battle will include the familiar war-shouts and trumpet-blasts. On *teru'ah* ("war"), see Job 39.25; Joshua 6.5, 20; Jeremiah 4.19; 20.16; Amos 1.14; Zephaniah 1.16. For *qol shophar* (literally "voice of a horn") in connection with war, that is, trumpet-blowing by the attacking force, see Joshua 6.5, 20 (cf. Exodus 19.16, 19; 20.18).[72] Paul seems to borrow from this, or similar passages, when he speaks of the eschatological return of Jesus (i.e., "the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God," 1 Thessalonians 4.16, NIV).[73]

This connection between war and death and God's judgment brings to the forefront the issue of violence and God's character, his rightness or righteousness.[74] The Bible, especially the Old Testament, does not shy away from the matter of violence in reference to retributive justice or punishment.[75] A hierarchy of values does not place life itself, apart from other values and ethical considerations, as the highest good for human beings. In the Old Testament, and in Amos, other themes override the modern conception of life itself as the *summum bonum*. To truly live, and to experience life as the Lord intends, one must "seek the Lord" and "seek good and not evil" (Amos 5.4, 6, 14).[76] And such diligent, passionate pursuit of Yahweh is not without content (i.e., covenant stipulations or values). Furthermore, when looking at violence and the God of the Bible, one must consider the reality, or verisimilitude, of life in a fallen, sinful world. It is a world out of kilter where war and death and destruction seem to rule ruthlessly.[77] The Almighty has allowed this, for a time unspecified, and humans must yield to the Creator's lead on this overarching and providential matter.[78] It is a matter too vast and complex for humans, a matter deserving of and meriting the handiwork of the Lord God.

But concerning Moab, God's avenging and wrath-executing invader would slay both its "ruler" (or "judge," *shophet*)[79] and its "officials" (or "princes," *sareha*, those who acted on behalf of the king, see Numbers 22.8, 13, 14, 15; Isaiah 34.12; Hosea 3.4; cf. 1.15). On the use of the Hiphil of *krt* ("cut off") for destruction of the wicked, see Deuteronomy 19.1; Joshua 23.4; Isaiah 48.9; Jeremiah 44.11; Ezekiel 25.16; 30.15; Zephaniah 3.6; Malachi 2.12. On *hrg* ("slay" or "kill"), see Amos 4.10; 9.1, 4. The "Prince of princes" (*sar sarim* in Daniel 8.25; cf. "prince of the host" in verse 11) and the "Judge of all the earth" (*hashophet kal ha'arets* in Genesis 18.25; cf. Isaiah 33.22) will bring to naught the haughtiness of Moab's mighty leaders.[80] While the nation as a whole, in one sense, will suffer the Lord's judgment, Moab's rulers, for their lead role in the crimes committed, will have to bear the full impact of the catastrophe to come.

The denunciation of Moab ends as it begins with the seal of divine authority–"says the Lord" (or, "the Lord has spoken"; cf. 3.8b).

Theological Implications. The late John Bright, Cyrus H. McCormick Chair of Hebrew and Old Testament Interpretation at Union Theological Seminary (Union Presbyterian Seminary) in Richmond, Virginia, underscores the importance of moving from exegesis of a biblical text to its theological implications.[81] Of the prophecy of Amos he writes:

> The message of Amos–what he said, the abuses he attacked–is, in general, plain enough. The most cursory exegetical study–indeed, even a single attentive reading of the book without benefit of Hebrew or critical commentary–will give one a reasonably clear idea of *what* Amos said. It is clear that he assailed those unscrupulous members of the wealthier classes of his day who gouged the poor, the venal judges who connived in their dastardly schemes, and the elaborate cultus by which these villainous creatures sought to "square it all" with God, and so on. It is also clear that he pronounced God's judgment upon the nation because of its crimes. Very good! But what considerations–religious, ethical, or personal–moved Amos to speak in this way? Was he a revolutionary, filled with a burning hatred of the privileged classes, who desired the overthrow of the existing order? Was he a reformer, inspired by lofty ideals of justice and brotherhood, whose aim was a program of social action? Was he a spiritual pioneer who had arrived at the insight that Yahweh is a God who desires justice rather than ritual, and who sought through his preaching to impart this insight to his contemporaries? Caricatures? But Amos has been

> understood in all these ways. We cannot pause to expound the theology that motivated Amos. But it is clear that until we understand it, until we understand that his preaching was rooted in the ancient traditions of his people, in the recollection of Yahweh's grace toward them in the past (e.g. Amos 2:9-10) and his election of them (e.g. Amos 3:1-2), we shall never succeed in understanding Amos' message at all. An exegesis that stops short of the theology of the text is an incomplete exegesis.[82]

Whether a revolutionary, a reformer, or a spiritual pioneer, Amos, a herder of sheep and a farmer of sycamore-fig trees, announces God's judgment against Israel, Moab, and other peoples. But Amos is not a prophet by trade. He is not a "professional prophet." So by sending his message of judgment to Israel through an agriculturalist (i.e., not a courtier, not from high ancestry, not a trained orator), the Lord shows that he values and makes use of what is "low and despised" in the viewpoint of the world (cf. 1 Corinthians 1.26ff.). Too, by taking Amos away from his agricultural work and by sending Amos to the king and people of Israel for a short time, the Lord shows that he values and makes use of a prophetic calling that is limited (i.e., in its duration). And, by mediating his word against the nations through Amos with oracles that are brief and concise, God shows that he values and makes use of prophetic judgments that are truncated (i.e., in their scope), sharp, and to the point.

Further, the Lord commissions Amos to utter words that are direct and harsh. The Lord of all approves of, even commands, the use of condemnatory speech through his servant, the prophet Amos. In comments about "The Righteousness of God and The Righteousness of Man" in Amos, James M. Ward affirms, "Amos' oracles are negative and critical. Their explicit subject is the unrighteousness of men. However, one implicit purpose of his speaking was to call men to obedience to God, and the nature of this obedience may be inferred from what is denounced."[83] This is the reality of the character of our Lord–his holiness, his rightness. And the proper response of the servant of the Lord is to be faithful to that message, to deliver it appropriately but forcefully, and to accentuate the content of the message with "the Lord says"![84]

It is not for the servant of the Lord to make excuses for, or to apologize for, the judgments that Yahweh himself roars from Zion. But the Lord's servant accentuates the whole of the matter of the Lord's work in judgment. The faithful prophet does not neglect the complete utterance that issues forth from Yahweh's throne (cf. Acts 20.27). The Sovereign of all peoples, and especially of his covenant people, does not let Amos' pronouncement of condemnatory judgment end without hope and a vision for future days ahead (see 9.11-15).[85] The Lord is indeed holy and righteous. He most certainly will judge evil and wickedness among the nations. But just as certainly he will bring about restoration and renewal.

Finally, God is Lord over all the nations. As Sovereign and King of all, he controls and moves history toward a specific goal or purpose.[86] Concerning the affairs of nations and their interactions, God will judge the wicked, and he will vindicate the oppressed.[87] Because of the Lord's judgment of his creation by flood, the repopulation of the earth through the seed of Noah, and the dispersal of the nations due to pride and sin (see Genesis, chapters 10 and 11), the Almighty in his holiness and wisdom has allowed the various peoples of the earth to interact freely. This opens up the possibility that such interactions may be hostile and vindictive. In other words, as Jesus acknowledged, there will be "wars and rumors of war" and "nation will rise against nation, and kingdom against kingdom" (Matthew 24.6, 7; Mark 13.7, 8; Luke 21.10). These interactions do not go unnoticed by the Lord. And he will call to account the unjustified acts of aggressors and assailants, whether by individuals, groups, or entire nations. Furthermore, the Lord's judgment of the wicked, according to the prophecy of Amos, involves confusion, fire, death, and finally the overthrow or reversal of their power. And the Lord will be holy and right in all that he does.

END NOTES

1. Communicating the Old Testament to fellow Americans may be a more difficult, and even risky, task, as suggested by Brent A. Strawn, Professor of Old Testament at the Candler School of Theology, Emory University. In his recently published work, *The Old Testament Is Dying: A Diagnosis and Recommended Treatment*, Theological Explorations for the Church Catholic, lectures coordinator, Andy Johnson (Grand Rapids, MI: Baker, 2017), Strawn uses cultural-linguistic analysis along with data from the U.S. Religious Knowledge Survey to decry the demise of Old Testament language and its worldview and even to suggest that the Old Testament (i.e., its language and culture) may already be dead. For his three "signs of morbidity," he calls up and counters the treatment of the Old Testament by "The New Atheists" (i.e., Richard Dawkins, Christopher Hitchens, Sam Harris, Daniel Dennett), "Marcionites Old and New" (i.e., Marcion himself, Adolph von Harnack), and proponents of the "New Plastic Gospel: The 'Happiologists'" (i.e., Joel Osteen, Bruce Wilkinson, Creflo Dollar, Laurie Beth Jones). But perhaps Strawn misses the very point he is trying to make. Rather than indications of a perishing Old Testament, his three "signs" prove that knowledge and use of the Old Testament, in some limited fashion, is very much alive and active. The difference being, however, that Strawn happens to disagree with how they interpret the Old Testament or parts thereof. The problem is not total lack of knowledge about and the language of the Hebrew Bible. The problem is more one of hermeneutics, that is, how to interpret the Old Testament in view of post-Enlightenment ideology or whether the Old Testament has any inherent, binding value for those who live in America today. This is not a new problem, though, and has perplexed believers, old covenant and new, for many centuries now. Compare the better emphasis by Franklyn L. Jost, Chapter 5, "The Problem of Preaching the Old Testament," *The Old Testament in the Life of God's People: Essays in Honor of Elmer A. Martens*, edited by Jon Isaak (Winona Lake, IN: Eisenbrauns, 2009), 87. He begins his essay, "Preaching the Old Testament presents a problem to Christians. The problem is interpretation. It is a canonical question: what is the relationship of the Old Testament to the New Testament?" See too the excellent overview of issues in John Goldingay, *Do We Need the New Testament? Letting the Old Testament Speak for Itself* (Downers Grove, IL: InterVarsity, 2015).

2. See Victor H. Matthews and James C. Moyer, *The Old Testament: Text and Context* (2nd edition; Peabody, MA: Hendrickson, 2005), 151-154. The authors note that of the "classical prophets" only Jonah and Amos go to "another country" to complete their work, excepting Elisha whose time in Syria was not a major part of his mission and Ezekiel who lived in Mesopotamia at the time of his call. They note that the status of Amos "as an outsider set the tone for his message and attitude. He is an angry prophet, condemning the people of Israel for their social injustices and their unorthodox worship practices. He shows little compassion and appears relieved that he can deliver his message and then return home." See also the treatment of Amos by Abraham J. Heschel, *The Prophets: An Introduction*, Two Volumes In One (reprint edition; Peabody, MA: Hendrickson, 1962), Volume 1, 27ff.; and Chapter 6, "Amos of Tekoa, Prophet of Doom," in Thomas L. Leclerc, *Introduction to the Prophets: Their Stories, Sayings and Scrolls* (New York, NY: Paulist, 2007).

For studies of the book of Amos as a literary work, see Karl Moeller, *Reading Amos as a Book* (Cambridge, UK: Grove, 2014); Joyce Rilett Wood, *Amos in Song and Book Culture*,

Journal for the Study of the Old Testament Supplement Series 337, edited by David J. A. Clines and Philip R. Davies (London, UK: Sheffield Academic, 2002).

For commentaries on Amos, consult Francis I. Andersen and David Noel Freedman, *Amos: A New Translation with Introduction and Commentary*, The Anchor Bible, general editors, William Foxwell Albright and David Noel Freedman (New York, NY: Doubleday, 1989); Bruce C. Birch, *Hosea, Joel, and Amos*, Westminster Bible Companion, series editors, Patrick D. Miller and David L. Bartlett (Louisville, KY Westminster John Knox, 1997); Richard S. Cripps, *A Critical and Exegetical Commentary on the Book of Amos* (2nd edition; London, UK: S. P. C. K., 1955); S. R. Driver, *The Books of Joel and Amos*, The Cambridge Bible for Schools and Colleges, general editor, F. S. Marsh (Cambridge, UK: Cambridge, 1934); Ernest Arthur Edghill, *The Book of Amos*, edited by G. A. Cooke, Westminster Commentaries, edited by Walter Locke (2nd edition; London, UK: Methuen, 1926); Duane A. Garrett, *Amos: A Handbook on the Hebrew Text*, Baylor Handbook on the Hebrew Bible, general editor, W. Dennis Tucker, Jr. (Waco, TX: Baylor, 2008); W. Edward Glenny, *Amos: A Commentary based on Amos in Codex Vaticanus*, Septuagint Commentary Series, edited by Stanley E. Porter, Richard S. Hess, and John Jarick (Leiden, Netherlands: Brill, 2013); Erling Hammershaimb, *The Book of Amos: A Commentary*, translated by John Sturdy (Oxford, UK: Basil Blackwell, 1970); John H. Hayes, *Amos, The Eighth-Century Prophet: His Times and His Preaching* (Nashville, TN: Abingdon, 1988); Joerg Jeremias, *The Book of Amos: A Commentary*, translated by Douglas W. Scott, The Old Testament Library, editorial board, James L. Mays, Carol A. Newsom, and David C. Petersen (Louisville, KY: Westminster John Knox, 1998); Philip J. King, *Amos, Hosea, Micah: An Archaeological Commentary* (Philadelphia, PA: Westminster, 1988); James Luther Mays, *Amos: A Commentary*, The Old Testament Library, general editors, G. Ernest Wright, John Bright, James Barr, and Peter Ackroyd (Philadelphia, PA: Westminster, 1969); "Amos," in James D. Nogalski, *The Book of the Twelve, Hosea–Jonah*, Smyth & Helwys Bible Commentary, edited by R. Scott Nash, et al. (Macon, GA: Smyth & Helwys, 2011), 259ff.; Shalom M. Paul, *Amos: A Commentary on the Book of Amos*, Hermeneia, A Critical and Historical Commentary on the Bible, edited by Frank Moore Cross (Minneapolis, MN: Augsburg Fortress, 1991); J. Alberto Soggin, *The Prophet Amos: A Translation and Commentary*, translated by John Bowden (London, UK: SCM, 1987); Hans Walter Wolff, *Joel and Amos: A Commentary on the Books of the Prophets Joel and Amos*, translated by Waldemar Janzen, S. Dean McBride, Jr., and Charles A. Muenchow, edited by S. Dean McBride, Jr., Hermenia, A Critical and Historical Commentary on the Bible, edited by Frank Moore Cross, et al. (Philadelphia, PA: Fortress, 1977).

For specialty studies, consult Hans M. Barstad, *The Religious Polemics of Amos*, Supplements to Vetus Testamentum, Volume 34, edited by J. A. Emerton, et al. (Leiden, Netherlands: Brill, 1984); Tchavdar S. Hadjiev, *The Composition and Redaction of the Book of Amos*, Beihefte zur Zeitschrift fuer die alttestamentliche Wissenschaft, Band 393, edited by John Barton, Reinhard G. Kratz, Choon-Leong Seow, and Markus Witte (Berlin, Germany: Walter de Gruyter, 2009); Karl Moeller, *A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos*, Journal for the Study of the Old Testament Supplement Series 372, editors David J. A. Clines and Philip R. Davies (London, UK: Sheffield Academic, 2003); Stanley N. Rosenbaum, *Amos of Israel: A New Interpretation* (Macon, GA: Mercer, 1990); "Commentary on the Prophet Amos," *St. Cyril of Alexandria: Commentary on the Twelve Prophets*, Volume 2, translated by Robert C. Hill, The Fathers of the Church, A New Translation, edited by Thomas P. Halton, et al. (Washington, DC: Catholic University of America, 2008), 3ff.; "Commentary on the Prophet Amos," *Theodore of Mopsuestia: Commentary on the Twelve Prophets*, translated by Robert C.

Hill, The Fathers of the Church, A New Translation, edited by Thomas P. Halton, et al. (Washington, DC: Catholic University of America, 2004), 126ff.; and James R. Linville, *Amos and the Cosmic Imagination*, Society for Old Testament Study Monographs, series editor, Margarent Baker (Burlington, VT: Ashgate, 2008).

For bibliographies on the book of Amos, see M. Daniel Carroll R., *Amos–The Prophet and His Oracles: Research on the Book of Amos* (Louisville, KY: Westminster John Knox, 2002).

3. Compare Deuteronomy 10.17; 2 Chronicles 19.7; Job 34.19; Acts 10.34; Romans 2.11; Galatians 2.6; Ephesians 6.9; Colossians 3.25; and 1 Peter 1.17.

4. The Hebrew word *tsedaqah* is not used in reference to the Lord's character by Amos, but it easily can be argued, on the basis of the corpus of prophetic literature in Israel, that the justice and the righteousness of God emanate from his holiness. See George B. Stevens, "The Righteousness of God," *The Biblical World*, Vol. 25, No. 4 (April 1905), 274-282; cf. James Hardy Ropes, "'Righteousness' and 'The Righteousness of God' in the Old Testament and in St. Paul," *Journal of Biblical Literature*, Vol. 22, No. 2 (1903), 213ff. For an overview of "The Hebrew Idea of Holiness," see John P. Peters, *The Biblical World*, Vol. 14, No. 5 (November 1899), 344-355. See too the very interesting discussion by Israel Efros, "Holiness and Glory in the Bible: An Approach to the History of Jewish Thought," *The Jewish Quarterly Review*, Vol. 41, No. 4 (April 1951), 363-377; and the dated but useful work of H. G. Mitchell, "The Idea of God in Amos," *Journal of the Society of Biblical Literature and Exegesis*, Vol. 7, No. 2 (December 1887), 33-42.

Nogalski, *The Book of the Twelve, Hosea–Jonah*, 263, writes, "Clearly, the book of Amos presents a portrait of an angry God for whom judgment has become the operative paradigm. However, in order to understand that portrait, one must first understand its presuppositions. Specifically, it tacitly assumes that God expects justice and righteousness to form the basis of human behavior in the world–an expectation Amos accuses Israel of violating. Periodically, Amos explicitly communicates these expectations via commands or accusations. However, most of the material in Amos *presumes* these accusations and focuses instead upon the imminence of judgment."

For the Old Testament on justice and righteousness generally, see H. G. M. Williamson, *He Has Shown You What is Good: Old Testament Justice Then and Now*, The Trinity Lectures, Singapore, 2011 (Cambridge, UK: Lutterworth, 2012). And, for multivalent readings of Amos' use of justice and righteousness, see Chapter 4, "In and Out of the Lawcourts: Multivalent Readings in Amos," in Susan E. Gillingham, *The Image, the Depths and the Surface: Multivalent Approaches to Biblical Study*, Journal for the Study of the Old Testament Supplement Series 354, editors, David J. A. Clines and Philip R. Davies (London, UK: Sheffield Academic, 2002), 79ff.

5. Unless noted otherwise, English scripture translations are taken from Wayne E. Meeks, general editor, *The HarperCollins Study Bible: New Revised Standard Version* (New York, NY: HarperCollins, 1993).

On the three hymns in the book of Amos (4.13; 5.8-9; 9.5-6), see Cullen I. K. Story, "Amos: Prophet of Praise," *Vetus Testamentum*, Vol. 30, Fasc. 1 (January 1980), 67-80; cf. Stefan Paas, "Seeing and Singing: Visions and Hymns in the Book of Amos," *Vetus Testamentum*, Vol. 52, Fasc, 2 (April 2002), 253-274; and John D. W. Watts, "An Old Hymn Preserved in the Book of

Amos," *Journal of Near Eastern Studies*, Vol. 15, No. 1 (January 1956), 33-39. Compare "Chapter 7: The Doxologies" in Hadjiev, *The Composition and Redaction of the Book of Amos*, 124ff.; and the extensive work of James L. Crenshaw, *Hymnic Affirmation of Divine Justice: The Doxologies of Amos and Related Texts in the Old Testament*, Society of Biblical Literature Dissertation Series, Number 24, edited by Howard C. Kee and Douglas A. Knight (Missoula, MT: Scholars, 1975).

6. Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (London, UK: Epworth, 1944), 21.

7. Ibid., 43.

8. Robert B. Chisholm, Jr., *Handbook on the Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Minor Prophets* (Grand Rapids, MI: Baker, 2002), 377. But see Karl Moeller, "'Hear This Word against You'" A Fresh Look at the Arrangement and the Rhetorical Strategy of the Book of Amos," *Vetus Testamentum*, Vol. 50, Fasc. 4 (October 2000), 500, who writes, "On a general level, scholars agree that the book of Amos consists of three major sections, i.e. the oracles against the nations in Am. i-ii, the so-called 'words' (Am. iii-vi) and the visions (Am. vii-ix). However, there is no agreement concerning the underlying *principles* for the arrangement of the book." See as well Moeller's remarks in his *A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos*, 89-103; and Robert Gordis, "The Composition and Structure of Amos," *The Harvard Theological Review*, Vol. 33, No. 4 (October 1940), 239-251.

9. For critical comments about "the booth of David," see Greg Goswell, "David in the Prophecy of Amos," *Vetus Testamentum*, Vol. 61, Fasc. 2 (2011), 250ff. And note the comments of Michael B. Shepherd, *The Twelve Prophets in the New Testament*, Studies in Biblical Literature 140, general editor, Hemchand Gossai (New York, NY: Peter Lang, 2011), 12, "The language of Hosea 3:5 emerges again in the striking and unexpected conclusion to Amos: 'In that day I will raise up the fallen booth of David . . . in order that they may possess the remnant of Edom and all the nations on whom my name is called . . .' (Amos 9:11-12). Once again a book largely devoted to the demise of the northern kingdom features a statement on the restoration of the Davidic monarchy. This time, however, the text indicates that the purpose for this restoration is the possession of the remnant of Edom and all the nations that belong to the Lord. That is, Edom in some way stands as a representative here for all the Gentiles to be included in God's kingdom. . . . It is little wonder than that Amos 9:11-12 becomes the key text in James' speech at the Jerusalem Council in Acts 15."

10. See the compelling discussion by Hilary Marlow, "The Other Prophet! The Voice of Earth in the Book of Amos," *Exploring Ecological Hermeneutics*, edited by Norman C. Habel and Peter Trudinger, Society of Biblical Literature Symposium Series, Number 46, series editor, Victor H. Matthews (Atlanta, GA: Society of Biblical Literature, 2008), 75-84. Compare Antti Laato, "Yahweh Sabaoth and His Land in the Book of Amos," *Enigmas and Images: Studies in Honor of Tryggve N. D. Mettinger*, edited by Goeran Eidevall and Blazenka Scheuer (Winona Lake, IN: Eisenbrauns, 2011), 115-129.

11. Note, though, the negative emphasis given "the remnant" in Amos by B. J. Oosterhoff, "The Books of the Old Testament: The Prophets," *The World of the Old Testament, Bible Handbook,*

Volume II, general editor, A. S. Van der Woude, translated by Sierd Woudstra (Grand Rapids, MI: Eerdmans, 1989), 253, "Unlike the message of other prophets, that of Amos concerning the remnant is not a proclamation of blessing but a demonstration of the effectiveness of the judgment. God demands righteousness from his people. Only then will he bless them (5:24). Yet there is perspective for the decimated (v. 3) people. The book concludes with a prophecy about the restoration of the Davidic royal house and the dawning of the time of salvation that will be characterized by abundant fruitfulness (9:11-15)." Compare the comments by Snaith, "The 'Chesed' of God in Amos," *Distinctive Ideas of the Old Testament*, 115-117, who argues, "[For Ephraim-Israel] there remains only the slenderest hope. . . . Amos, therefore, except for a few instances, is sure of the complete doom of Israel. He has little to say of that love which will not let Israel go. Her doom is writ." *The New King James Study Bible, Second Edition, Full-Color Edition*, general editor, Earl D. Radmacher (Nashville, TN: Thomas Nelson, 2014), 1417, however, sums it up more positively, "The promised restoration will be a total reversal of the punishment that God was bringing upon Israel." Compare the comments on Amos 2.16, 5.18, and 9.11 in *New International Version: Spirit of the Reformation Study Bible*, general editor, Richard L. Pratt, Jr. (Grand Rapids, MI: Zondervan, 2003), 1441, 1447, 1454.

For the debate over the idea of hope for restoration of Israel in Amos, see Bernhard A. Asen, "No, Yes and Perhaps in Amos and the Yahwist," *Vetus Testamentum*, Vol. 43, Fasc. 4 (October 1993), 433-441; Paul R. Noble, "Amos' Absolute 'No'," *Vetus Testamentum*, Vol. 47, Fasc. 3 (July 1997), 329-340; and Gerhard F. Hasel, Chapter 11, "Amos' Future Hope and Eschatology," *Understanding the Book of Amos: Basic Issues in Current Interpretations* (Grand Rapids, MI: Baker, 1991), 105ff.

See as well John D. W. Watts, "Amos's Eschatology," *Vision and Prophecy in Amos: Expanded Anniversary Edition* (Macon, GA: Mercer, 1997), 91-108; and for general overviews of Old Testament passages and eschatological hope: Chapter 6, "The Coming of God in Judgment and Salvation," in J. Richard Middleton, *A New Heaven and a New Earth: Reclaiming Biblical Eschatology* (Grand Rapids, MI: Baker, 2014), 108-128; Chapter 1, "The Eschatological Outlook of the Old Testament," in Anthony A. Hoekema, *The Bible and the Future* (paperback edition; Grand Rapids, MI: Eerdmans, 1994), 3-12; and Chapter 2, "The Old Testament Promise," in George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (revised edition; Grand Rapids, MI: Eerdmans, 1974), 45ff.

12. *'Amos* (LXX, *Amos*), not to be confused with the father of Isaiah, *'Amotz* (Isa. 1.1).

13. On Tekoa, see 2 Samuel 14.4, 9; 23.26; 1 Chronicles 11.28; 27.9; Nehemiah 3.5, 27. Tekoa "was a city in the highlands of Judah, identified with Khirbet Taqu'a ca. six miles south of Bethlehem, ten miles south of Jerusalem. The ruins of the last occupation lie scattered on top of the hill which forms a small plateau of ca. four or five acres. Its height of ca. 2,800 feet is above that of Bethlehem and the Herodium to the north. It is surrounded by an area under cultivation; there are a couple of springs in the vicinity." V. R. Gold, "Tekoa," *The Interpreter's Dictionary of the Bible*, edited by G. A. Buttrick, et al., Vol. 4 (Nashville, TN: Abingdon, 1962), 527.

For details about "Amos and the 'Sycomore Fig'," see T. J. Wright, *Vetus Testamentum*, Vol. 26, Fasc. 3 (July 1976), 362-368.

14. S. M. Lehrman, "Amos," *The Twelve Prophets, Soncino Books of the Bible*, edited by A. Cohen (London, UK: Soncino, 1948), 81. See R. K. Harrison, *Introduction to the Old Testament*

(Grand Rapids, MI: Eerdmans, 1969), 884-885, for various dates of Amos' prophecy. Harrison himself suggests 750 BCE. For arguments about a late date for Amos, see Edward Day and Walter H. Chapin, "Is the Book of Amos Post-Exilic?" *The American Journal of Semitic Languages and Literatures*, Vol. 18, No. 2 (January 1902), 65-93.

15. According to Edwin R. Thiele, *A Chronology of the Hebrew Kings* (Grand Rapids, MI: Zondervan, 1977), 75, Jeroboam II reigned from 793-753 BCE, and Uzziah reigned from 792-740 BCE (these dates include co-regency years). But see the discussion of "Historical and Chronological Notes on the Kingdoms of Israel and Judah in the 8th Century BCE," Nadav Na'aman, *Ancient Israel's History and Historiography: The First Temple Period*, Collected Essays, Volume 3 (Winona Lake, IN: Eisenbrauns, 2006), 236ff.

16. Mays, *Amos: A Commentary*, 20, mentions that excavations at Hazor revealed a possible earthquake about 760 BCE.

17. Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (3rd edition; Grand Rapids, MI: Zondervan, 2009), 607. See too Katharine J. Dell, Chapter 1, "Amos and the Earthquake: Judgment As Natural Disaster," in *Aspects of Amos: Exegesis and Interpretation*, edited by Anselm C. Hagedorn and Andrew Mein, Library of Hebrew Bible / Old Testament Studies 536, editors, Claudia V. Camp and Andrew Mein (London, UK: T & T Clark, 2011), 1ff. For a good summary of earthquakes in Palestine, see Chapter 2, "In the Holy Land: Earthquakes and the Hand of God," in Jelle Zeilinga de Boer and Donald Theodore Sanders, *Earthquakes in Human History: The Far-Reaching Effects of Seismic Disruptions* (Princeton, NJ: Princeton, 2005), 22-44.

18. But see Otto Eissfeldt, *The Old Testament: An Introduction, The History of the Formation of the Old Testament*, translated by Peter R. Ackroyd (New York, NY: Harper and Row, 1965), 396-397, who suggests, on the premise that Tekoa's elevation is too high for the growing of sycamore fig trees, that "Amos may have owned land either in the hill country which runs down to the Mediterranean, or in the valley of the Dead Sea, which may both well have stood in close economic relationship to Tekoa, since the pasture-land of the place extended in those directions. He may have grown the trees there, unless he was in fact a shepherd working in the service of others and also practised the craft of cultivating sycamore figs from place to place." Similarly, Robert H. Pfeiffer, *Introduction to the Old Testament* (London, UK: A. and C. Black, 1952), 577, notes, "During part of the year, Amos seems to have gone to the Shephelah, in the western part of Judah, where sycamores grew (1 Kings 10:27), to work there as a ripener (by incision) of sycamore fruits (7:14)."

More emphatic, however, on the point of the less well-to-do status of Amos are the biographical comments in "The Book of Amos," *New King James Version Study Bible*, 1402: "Amos also describes himself as a 'tender of sycamore fruit' (7:14). The sycamore fig tree bears thousands of figs very much like the common fig, but smaller and not as good. Before this fruit could ripen properly, a small hole had to be pierced in the bottom of its skin. This piercing was done by hand and was a tedious and time-consuming task. Why was Amos obliged to tend the sycamore? Western Judah, the oasis of Jericho, and lower Galilee were the regions where sycamore figs grew most abundantly. The shepherds needed to bring their flocks to one of these regions in late summer, after the desert pastures had dried up. Since this was the time for

piercing the sycamore fruit, landowners would exchange grazing rights for labor. A shepherd could watch his flock while sitting on the broad limbs of the sycamore, piercing its fruit. Thus Amos was not a wealthy man. Wealthy sheepbreeders hired shepherds to tend their flocks. Amos followed his flock himself (7:15), and when that meant piercing sycamore fruit, he pierced sycamore fruit." But this interpretation probably reads too much into the comments of Amos about his livelihood. The prophet himself simply does not give us enough information to make any judgment about his personal status among herders or his ownership of land. Other assumptions might lead us to think that he had others to tend to his flocks and his figs while he took time to go to Bethel and prophesy there.

See also the brief but insightful piece by Terry Giles, "A Note on the Vocation of Amos in 7:14," *Journal of Biblical Literature*, Vol. 111, No. 4 (Winter 1992), 690-692; and comments about Amos' occupation in Arvid S. Kapelrud, *Central Ideas in Amos* (Oslo, Norway: W. Nygaard, 1956), 13-16.

19. Hill and Walton, *A Survey of the Old Testament*, 606. Compare Tremper Longman III, *Introducing the Old Testament: A Short Guide to Its History and Message* (Grand Rapids, MI: Zondervan, 2012), 154-155.

20. Longman, *Introducing the Old Testament*, 155.

21. Eissfeldt, *The Old Testament: An Introduction*, 397. Pfeiffer, *Introduction to the Old Testament*, 577, states, "It is thus clear that the prophetic mission of Amos was brief, and that the oracles preserved in his book were uttered in the course of a few months." *The New King James Version Study Bible*, 1403, believes that "Amos went to Bethel from Tekoa, delivered his prophetic oracles, and returned home. He probably stayed in Bethel only a few days."

22. Hill and Walton, *A Survey of the Old Testament*, 505. Compare Chapter 7, "The Book of Amos," in Victor H. Matthews, *The Hebrew Prophets and Their Social World: An Introduction* (Grand Rapids, MI: Baker, 2012), 79ff.; Bruce Vawter, *Amos, Hosea, Micah with An Introduction to Classical Prophecy*, Old Testament Message: A Biblical-Theological Commentary, Volume 7, editors, Carroll Stuhlmueller and Martin McNamara (Wilmington, DE: Michael Glazier, 1981), 9ff.

23. H. A. Brongers, "The Literature of the Old Testament," *The World of the Old Testament, Bible Handbook, Volume II*, general editor, A. S. Van der Woude, translated by Sierd Woudstra (Grand Rapids, MI: Eerdmans, 1989), 150. Compare Chapter 12, "Prophetic Literature," in Philip R. Davies and John Rogerson, *The Old Testament World* (2nd edition; Louisville, KY: Westminster John Knox, 2005), 166ff. And for dated but helpful overviews, note Edward L. Curtis, "Some Features of Old Testament Prophecy Illustrated by the Book of Amos," *The Old Testament Student*, Vol. 6, No. 5 (January 1887), 136-139; and William Rainey Harper, "Constructive Studies in the Prophetic Element in the Old Testament. VIII. The Prophetic Message of Amos," *The Biblical World*, Vol. 24, No. 6 (December 1904), 448-461. See too the following works on Hebrew prophecy: Claus Westermann, *Basic Forms of Prophetic Speech*, translated by Hugh Clayton White (Louisville, KY: Westminster John Knox, 1991); Joseph Jensen, *Ethical Dimensions of the Prophets* (Collegeville, MN: Liturgical, 2006); Carol J. Dempsen, *The Prophets: A Liberation-Critical Reading*, A Liberation-Critical Reading of the

Old Testament, series editor, Alice L. Laffey (Minneapolis, MN: Fortress, 2000); Jack R. Lundbom, *The Hebrew Prophets: An Introduction* (Minneapolis, MN: Fortress, 2010); and Donald E. Gowan, *Theology of the Prophetic Books: The Death and Resurrection of Israel* (Louisville, KY: Westminster John Knox, 1998).

24. See F. F. Bruce, *Israel and the Nations: The History of Israel from the Exodus to the Fall of the Second Temple* (revised edition; Downers Grove, IL: InterVarsity, 1997), 47-49.

25. See Yohanan Aharoni and Michael Avi-Yonah, "The Conquests of Joash and Jeroboam II," *The Macmillan Bible Atlas* (revised edition; New York, NY: Macmillan, 1977), 89.

26. Yohanan Aharoni, *The Land of the Bible: A Historical Geography*, translated by A. F. Rainey (revised edition; Philadelphia, PA: Westminster, 1979), 344.

27. See "Israel and Judah in the Days of Jeroboam II and Uzziah" in Aharoni and Avi-Yonah, *Macmillan Bible Atlas*, 91. Compare "Peace and Prosperity under Jeroboam II," based on the extrabiblical Samaria ostraca as well as the biblical evidence, in James Pritchard and Nick Page, editors, *HarperCollins Atlas of Bible History* (New York, NY: HarperCollins, 2008), 104-105.

28. Leon Wood, *A Survey of Israel's History* (Grand Rapids, MI: Zondervan, 1970), 326; cf. John Bright, *A History of Israel* (3rd edition; Philadelphia, PA: Westminster, 1981), 255-257.

29. Bright, *A History of Israel*, 259.

30. Ibid.

31. Bright, *A History of Israel*, 259, observes, "The splendid buildings and costly ivory inlays of Phoenician or Damascene origin unearthed at Samaria show that Amos did not exaggerate the luxury that Israel's upper classes enjoyed." Compare Jonathan M. Golden, *Ancient Canaan and Israel: An Introduction* (Oxford, UK: Oxford, 2004), 133.

32. Pfeiffer, *Introduction to the Old Testament*, 581-582.

33. Harrison, *Introduction to the Old Testament*, 886. Compare Hill and Walton, *A Survey of the Old Testament*, 612-614, on the major theme of social justice in Amos. They aptly conclude that his "teaching provides a useful Old Testament illustration embracing the concepts of both social service and social action, the essential components of a genuine Christian social concern." See too Chapter 11, "Justice," Heschel, *The Prophets: An Introduction*, Volume 1, 195ff.; "Amos' Charges against the People" in Snaith, *Distinctive Ideas of the Old Testament*, 54-55; Theodore Gerald Soares, "Social Sins and National Doom: An Exposition of Amos 5:18–6:14," *The Biblical World*, Vol. 31, No. 1 (January 1908), 62-67; "Weightier Matters of the Law" in Chapter 14, "How Jesus Invites Us to Hear the Bible," Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids, MI: Eerdmans, 2016), 209-211; and the overview by Christine Hayes, "The Prophetic Response to the Events of History: Amos as Paradigm," *Introduction to the Bible*, The Open Yale Course Series (New Haven, CT: Yale, 2012), 248ff.

In his section about "Amos, a Prophet of God's Righteous Demands," D. S. Metz, Chapter XI, "The Northern Kingdom and Its Prophets," *Exploring the Old Testament*, editor, W. T. Purkiser (Kansas City, KS: Beacon Hill, 1955), 295-296, remarks, "In spite of his humble origin Amos was a keen observer of men and possessed a remarkable insight into the secrets of international politics. Deeply religious, he burned with righteous indignation at the immorality, injustice, and insincerity which he found in the cities of Israel. In his blunt, direct, and courageous manner he championed the cause of the poor, who were being mercilessly oppressed by the rich and the ruling classes."

34. For comments about "Israel and the various Eastern notions of the State," see Roland de Vaux, *Ancient Israel: Volume 1, Social Institutions* (New York, NY: McGraw-Hill, 1965), 91-92. Compare the work of Max E. Polley on the prophet himself and his political ideas, *Amos and the Davidic Empire: A Socio-Historical Approach* (Oxford, UK: Oxford, 1989).

Noting the rise and advance of "the Assyrian steamroller" in the Near East and the fall of Samaria in 722 BCE, Denis Baly, *Geographical Companion to the Bible* (New York, NY: McGraw-Hill, 1963), 110, remarks, "The dominant fact at this time, and for the rest of the Old Testament period, until the entry of Rome on the scene in 63 B.C., is the disproportion between the tininess of the kingdom of Judah and the terrifying immensity of the successive empires. It first becomes apparent with the haunting question of Amos, 'O Lord God, cease, I beseech thee! How can Jacob stand? He is so small!' (Amos 7:5)." For an insightful discussion of Amos 7.5, see Chapter 10, "Amos: The Logic of Intercessory Prayer (Amos 7)," Michael Widmer, *Standing in the Breach: An Old Testament Theology and Spirituality of Intercessory Prayer*, Siphrut 13, Literature and Theology of the Hebrew Scriptures, editors, Stephan B. Chapman, Tremper Longman III, and Nathan MacDonald (Winona Lake, IN: Eisenbrauns, 2015), 477-505.

35. S. R. Driver, *An Introduction to the Literature of the Old Testament* (New York, NY: Meridian, 1956), 316-317. See too the study by Daniel I. Block, *The Gods of the Nations: A Study in Ancient Near Eastern National Theology* (2nd edition; Eugene, OR: Wipf & Stock, 2013).

36. But see the discussion in W. S. McCullough, "Some Suggestions about Amos," *Journal of Biblical Literature*, Vol. 72, No. 4 (December 1953), 247-254.

37. Compare Isaiah 13–23; Jeremiah 46–51; Ezekiel 25–32; Zephaniah 2. Mays, *Amos: A Commentary*, 26-27, notes three differences between Amos and these later prophecies in form, intention, and content. For a full discussion, consult John Barton, *Amos's Oracles against the Nations: A Study of Amos 1.3–2.5* (Cambridge, UK: Cambridge, 1980); and see Andrew E. Steinmann, "The Order of Amos's Oracles against the Nations: 1:3–2:16," *Journal of Biblical Literature*, Vol. 111, No. 4 (Winter 1992), 683-689; Duane L. Christensen, "The Prosodic Structure of Amos 1-2," *The Harvard Theological Review*, Vol. 67, No. 4 (October 1974), 427-436; William Rainey Harper, "The Utterances of Amos Arranged Strophically. I. Judgments upon the Nations, 1:3–2:5," *The Biblical World*, Vol. 12, No. 2 (August 1898), 86-89; Shalom M. Paul, "Amos 1:3–2:3, A Concatenous Literary Pattern," *Divrei Shalom: Collected Studies of Shalom M. Paul on the Bible and the Ancient Near East 1967-2005*, Culture and History of the Ancient Near East, Volume 23, edited by Bruce Halpern, et al. (Leiden, Netherlands: Brill, 2005), 353-362; Anthony R. Ceresko, "Janus Parallelism in Amos's 'Oracles against the

Nations' (Amos 1:3–2:16)," *Journal of Biblical Literature*, Vol. 113, No. 3 (Autumn 1994), 485-490; Jack R. Lundbom, "The Lion Has Roared: Rhetorical Structure in Amos 1:2–3:8," *Milk and Honey: Essays on Ancient Israel and the Bible in Appreciation of the Judaic Studies Program at the University of California, San Diego*, edited by Sarah Malena and David Miano (Winona Lake, IN: Eisenbrauns, 2007), 65ff.; and the section on "Amos and Jeremiah: Prophets to the Nations," in Edgar W. Conrad, *Reading the Latter Prophets: Toward a New Canonical Criticism*, Journal for the Study of the Old Testament Supplement Series 376, editors, David J. A. Clines and Philip R. Davies (London, UK: T & T Clark, 2003), 92-101.

For a more general overview, see Chapter 6, "The Usage of Oracles against Foreign Nations in Ancient Israel," and Chapter 7, "Amos's Oracles against the Nations," in John H. Hayes, *Interpreting Ancient Israelite History, Prophecy, and Law*, edited by Brad E. Kelle (Eugene, OR: Cascade, 2013). For the redaction history perspective, see "Chapter 2: The Redaction of the OAN (Amos chs 1-2)" in Hadjiev, *The Composition and Redaction of the Book of Amos*, 41-59.

Mueller, *A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos*, 154, notes, "When compared to the other Old Testament prophetic books, Amos stands out because of its unique introduction consisting of a series of oracles against foreign nations. Not surprisingly, therefore, scholars have devoted much thought to the reasons for this peculiarity. Although some find these still elusive, there is now widespread agreement that the answer has to be sought along rhetorical lines. Amos 1.3–2.16, whatever its textual history, needs to be read as a whole, its rhetorical impact depending heavily on such a reading strategy."

38. Heschel, *The Prophets: An Introduction*, Volume 1, 33. See too Crawford H. Toy, "The Judgment of Foreign Peoples in Amos i.3–ii.3," *Journal of Biblical Literature*, Vol. 25, No. 1 (1906), 25-28.

39. Herbert F. Stevenson, *Three Prophetic Voices* (Old Tappan, NJ: Revell, 1971), 55; cf. Samuel J Schultz, *The Old Testament Speaks* (New York, NY: Harper & Row, 1970), 382-383.

40. Matthews and Moyer, *The Old Testament: Text and Context*, 151.

41. For "The Rhetoric of Amos" generally, see Marc Zvi Brettler, *How to Read the Bible* (Philadelphia, PA: Jewish Publication Society, 2005), 152-153.

42. See too John D. W. Watts, "What Kind of Prophet Was Amos?" *Vision and Prophecy in Amos*, 29-58.

43. Matthews and Moyer, *The Old Testament: Text and Context*, 154. Brongers, "The Literature of the Old Testament," *World of the Old Testament*, 154, takes the encounter between Amos and Amaziah as an indication of the prophet's detachment from the profession. "Amaziah saw Amos only as a man who dabbled in religion, one of many who were then trying to make a living by proclaiming supposedly divine revelations to a gullible people. Amos repudiated this charge indignantly. He had nothing to do with these professional prophets. As a farmer and grower of sycamore-fig trees, Amos was a man of some means and did not have to make a living from giving spiritual messages, as Amaziah thought he did. Yahweh, however, had called him away from the sheep and had said to him, 'Go, prophesy to my people Israel' (v. 15)." But see the discussion in Georges Farr, "The Language of Amos, Popular or Cultic?" *Vetus Testamentum*, Vol. 16, Fasc. 3 (July 1966), 312-324. And compare Ziony Zevit, "A Misunderstanding at

Bethel, Amos VII 12-17," *Vetus Testamentum*, Vol. 25, Fasc. 4 (October 1975), 783-790; Y. Hoffmann, "Did Amos Regard Himself as a Nabi'?" *Vetus Testamentum*, Vol. 27, Fasc. 2 (April 1977), 209-212; and J. Blake Couey, "Amos vii 10-17 and Royal Attitudes toward Prophecy in the Ancient Near East," *Vetus Testamentum*, Vol. 58, Fasc. 3 (2008), 300-314. See as well, Francisco O. Garcia-Treto, "A Reader-Response Approach to Prophetic Conflict: The Case of Amos 7.10-17," *The New Literary Criticism and the Hebrew Bible*, edited by J. Cheryl Exum and David J. A. Clines, Journal for the Study of the Old Testament Supplement Series 143, editors, David J. A. Clines and Philip R. Davies (Sheffield, UK: JSOT, 1993), 114-124; and Meindert Dijkstra, "'I am neither a prophet nor a prophet's pupil,' Amos 7:9-17 as the Presentation of a Prophet like Moses," in *The Elusive Prophet: The Prophet as a Historical Person, Literary Character and Anonymous Artist*, edited by Johannes C. De Moor (Leiden, Netherlands: Brill, 2001), 105-128.

For a critical study of the varying attitudes of the Hebrew prophets concerning sacrifice, see Goeran Eidevall, *Sacrificial Rhetoric in the Prophetic Literature of the Hebrew Bible* (Lewiston, NY: Edwin Mellen, 2012); and for comparison of the book of Amos with the archaeological finds in Stratum II at Tel Dan, see Chapter 5, "Eighth-Century B.C.E. Textual Stratum: The Book of Amos," Andrew R. Davis, *Tel Dan in Its Northern Cultic Context*, Society of Biblical Literature, Archaeology and Biblical Studies, Number 20, editor, Tammi J. Schneider (Atlanta, GA: Society of Biblical Literature, 2013), 147ff.

44. Hill and Walton, *A Survey of the Old Testament*, 610.

45. See Mays, *Amos: A Commentary*, 23. On "Sevenfold Structures in the Book of Amos," see James Limburg, *Journal of Biblical Literature*, Vol. 106, No. 2 (June 1987), 217-222.

46. From Albert Pietersma and Benjamin G. Wright, editors, *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title* (New York, NY: Oxford, 2007), 790. For a good overview of "The Vocabulary of Septuagint Amos," see James A. Arieti, *Journal of Biblical Literature*, Vol. 93, No. 3 (September 1974), 338-347. For comparative analysis of the Septuagint of Amos with the Hebrew text, see W. Edward Glenny, *Finding Meaning in the Text: Translation Technique and Theology in the Septuagint of Amos*, Supplements to Vetus Testamentum 126, edited by H. M. Barstad, et al. (Leiden, Netherlands: Brill, 2009).

47. For a concise description of the people of Moab, see Davies and Rogerson, *The Old Testament World*, 46-47; Nelson Glueck, "The Civilization of the Moabites," *American Journal of Archaeology*, Vol. 38, No. 2 (April–June 1934), 212-218; Gerald L. Mattingly, "Moabites," *Peoples of the Old Testament World*, edited by Alfred J. Hoerth, Gerald L. Mattingly, and Edwin M. Yamauchi (Grand Rapids, MI: Baker, 1994), 317ff. For extended discussions, see J. R. Bartlett, Chapter 10, "The Moabites and Edomites," *Peoples of Old Testament Times*, edited by D. J. Wiseman (Oxford, UK: Clarendon, 1973), 229-258; and A. H. Van Zyl, *The Moabites*, Pretoria Oriental Series, Volume 3, edited by A. Van Selms (Leiden, Netherlands: Brill, 1960).

48. For an overview of "The Tableland of Moab, the Land of the Shepherd," see Denis Baly, *The Geography of the Bible* (revised edition; New York, NY: Harper & Row, 1974), 229-233; cf. J.

Maxwell Miller, "The Israelite Journey through (Around) Moab and Moabite Toponymy," *Journal of Biblical Literature*, Vol. 108, No. 4 (Winter 1989), 577-595.

49. Aharoni, *The Land of the Bible*, 39. See too Chapter Three, "Contested Histories of Northern Moab," in Thomas D. Petter, *The Land between the Two Rivers: Early Israelite Identities in Central Transjordan* (Winona Lake, IN: Eisenbrauns, 2014), 35-55.

50. For a concise overview of Moab, see J. R. Kautz, III, "Moab," *The International Standard Bible Encyclopedia*, edited by Geoffrey W. Bromiley, et al., Vol. 3 (revised edition; Grand Rapids, MI: Eerdmans, 1986), 389-396. See too W. A. Sumner, "Israel's Encounters with Edom, Moab, Ammon, Sihon, and Og According to the Deuteronomist," *Vetus Testamentum*, Vol. 18, Fasc. 2 (April 1968), 216-228; and J. A. Emerton, "The Value of the Moabite Stone as an Historical Source," *Vetus Testamentum*, Vol. 52, Fasc. 4 (October 2002), 483-492.

51. See Cripps, *Critical and Exegetical Commentary on the Book of Amos*, 78ff., for an interesting treatment of this phrase.

52. Longman, *Introducing the Old Testament*, 153. But for the idea of covenant violations by the nations, see Michael Fishbane, "The Treaty Background of Amos 1:11 and Related Matters," *Journal of Biblical Literature*, Vol. 89, No. 3 (September 1970), 313-318. Compare too Walter Brueggemann, "Amos IV 4-13 and Israel's Covenant Worship," *Vetus Testamentum*, Vol. 15, Fasc. 1 (January 1965), 1-15; Marjorie O'Rourke Boyle, "The Covenant Lawsuit of the Prophet Amos: III 1 - IV 13," *Vetus Testamentum*, Vol. 21, Fasc. 3 (July 1971), 338-362; and see the discussion about "Ethnicity and Identity in Amos" in Kenton L. Sparks, *Ethnicity and Identity in Ancient Israel: Prolegomena to the Study of Ethnic Sentiments and Their Expression in the Hebrew Bible* (Winona Lake, IN: Eisenbrauns, 1998), 168-193. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*, 225ff., has an informative section on "Comparing Israel's Laws with Those of Her Neighbors," in which he charts and compares law from the Pentateuch with other ancient Near Eastern laws. His contrasts worthy of note include the Ten Commandments (i.e., no exact parallel in other laws) and the matter of social rank (i.e., no use of such in Israel's law with the exception of the division between free and enslaved persons).

For a general overview of "Law and Order in Old Testament Times," consult D. J. Wiseman, *Vox Evangelica*, Vol. 8 (1973): 5-21. Interestingly, Dr. Wiseman begins his survey with a strong statement of the relevance of the Old Testament for today: "A restatement of the relevance of the Old Testament is much needed in Biblical studies today. That it is the unique and primary source for any understanding of the history and religion of the ancient Hebrews is obvious, but all too often it is forgotten that in the long and inspired process of selection of the events recorded, some events, narratives and phrases may provide particular examples of teaching which may well have a special message for us today. One of the distinctive characteristics of God's ancient people was the way in which they sought to apply His Law to every aspect of life both communal and individual. In the light of the continuing and current interest in 'law and order'–that is the body of rules whether formally enacted or customary which a community recognises as binding on its members, and the ordering, management or regulation according to those rules–it would seem profitable to see what Scripture says about this, since it is in effect the subject of the whole Old Testament."

53. Heschel, *The Prophets: An Introduction*, Volume 1, 32. See as well the section on "Law and Justice" in de Vaux, *Ancient Israel, Volume 1, Social Institutions*, 143-163.

54. Francis Brown, S. R. Driver, and Charles A. Briggs, editors, *A Hebrew and English Lexicon of the Old Testament* (reprint; Oxford, UK: Clarendon, 1975), 833. Note here Snaith, *Distinctive Ideas of the Old Testament*, 62, who comments, "The charge against Moab is obscure, but it seems to have involved the double crime of desecration of the dead, and of the desecration of the sacred body of a king. It is noteworthy that the crime was not against Judah or Israel, as were the rest, but against Edom, a people who were rarely anything other than deadly enemies of Israel-Judah. Apart from the Moab charge, all the charges are with reference to the normal customs of Semitic warfare, crimes which also have been perpetrated by invading armies with ignoble persistency throughout the centuries. They involve the infringement of those humanitarian principles which are the foundation of any ordered society. Such infringements are called 'rebellions'."

55. For a good overview, consult Nili Wazana, "'War Crimes' in Amos's Oracles against the Nations (Amos 1:3–2:3)," *Literature as Politics, Politics as Literature: Essays on the Ancient Near East in Honor of Peter Machinist*, edited by David S. Vanderhooft and Abraham Winitzer (Winona Lake, IN: Eisenbrauns, 2013), 479-502. For a defense of these violations of the nations in Amos, chapters 1 and 2, as covenant violations, see George Snyder, "Law and Covenant in Amos," *Restoration Quarterly*, Vol. 25 (Fall 1982), 160-161.

56. Hans Schwarz, *Evil: A Historical and Theological Perspective*, translated by Mark W. Worthing (Lima, OH: Academic Renewal, 2001), 48; and quoting Horst Seebass, "Paescha," *Theologisches Woerterbuch zum Alten Testament*, edited by G. Johannes Botterweck and Helmer Ringgren, Vol. 6 (Stuttgart, GE: Kohlhammer, 1973), 801.

57. See the excellent overview by Daniel C. Trimmer, Chapter 4, "The Nations in Amos," *The Non-Israelite Nations in the Book of the Twelve: Thematic Coherence and the Diachronic-Synchronic Relationship in the Minor Prophets*, Biblical Interpretation Series, Volume 135, editors, Paul Anderson and Yvonne Sherwood (Leiden, Netherlands: Brill, 2015), 45-64.

58. See John R. Bartlett, "The 'United' Campaign Against Moab in 2 Kings 3:4-27," *Midian, Moab and Edom: The History and Archaeology of Late Bronze and Iron Age Jordan and North-West Arabia*, edited by John F. A. Sawyer and David J. A. Clines, Journal for the Study of the Old Testament Supplement Series 24, editors, David J. A. Clines, Philip R. Davies, and David M. Gunn (Sheffield, UK: JSOT, 1983), 135-146; and the section on "Invasion of Moab (2 Kings 3)" in Deborah O'Daniel Cantrell, *The Horsemen of Israel: Horses and Chariotry in Monarchic Israel (Ninth-Eighth Centuries B.C.E.)* (Winona Lake, IN: Eisenbrauns, 2011), 135ff. Hayes, *Amos: The Eighth-Century Prophet*, 100, indicates, "When the Moabites burned the bones of the Edomite king cannot be determined but presumably it was an occurrence known to Amos's audience."

59. For a brief treatment of the history of Edom, see Burton MacDonald, "Edom," *The International Standard Bible Encyclopedia*, Vol. 2 (1982), 19-20. See too Thomas E. Levy, "Ethnic Identity in Biblical Edom, Israel, and Midian: Some Insights from Mortuary Contexts in the Lowlands of Edom," *Exploring the 'Longue Duree': Essays in Honor of Lawrence E. Stager*,

edited by J. David Schloen (Winona Lake, IN: Eisenbrauns, 2009), 251-261. For the people of Edom, see Kenneth G. Hoglund, "Edomites," *Peoples of the Old Testament World*, edited by Hoerth, Mattingly, and Yamauchi, 335ff. For an overview of Edom in prophetic literature, see Elie Assis, "Why Edom? On the Hostility Towards Jacob's Brother in Prophetic Sources," *Vetus Testamentum*, Vol. 56, Fasc. 1 (January 2006), 1-20. And more generally, on the conflict between Edom and Israel, consult Bert Dicou, *Edom, Israel's Brother and Antagonist: The Role of Edom in Biblical Prophecy and Story*, Journal for the Study of the Old Testament Supplement Series 169, editors, David J. A. Clines and Philip R. Davies (Sheffield, UK: JSOT, 1994).

60. See Aharoni, *The Land of the Bible*, 40-41, for the geographical description.

61. Hayes, *Amos: The Eighth-Century Prophet*, 98, says, "Moab is not condemned for anti-Israelite activity but for desecration of an Edomite monarch's remains. . . . The reference to bones would indicate the desecration of a tomb rather than a corpse."

62. See Genesis 38.24; Leviticus 10.6; 20.14; 21.9; Joshua 7.15, 25; 2 Samuel 23.7; cf. Judges 14.15; 15.6; and Isaiah 47.14.

63. Chisholm, *Handbook on the Prophets*, 384. Garrett, *Amos: A Handbook on the Hebrew Text*, 48-49, notes, "Some suggest that burning bones to lime is simply disregard for human dignity, but of itself this offense seems rather paltry compared to the crimes attributed to the other nations. Others suggest that this is a religious act and that burning bones was meant to prevent the deceased from attaining resurrection. There is, however, no evidence from Iron Age Levantine states of a widespread belief that the bones had to be preserved in order to insure a resurrection (indeed, we have no reason to believe that people in either Moab or Edom believed in a resurrection at all). Reverence for the bones of the dead is not a feature of Iron Age burial sites in the Levant. It is best to follow the *Targum Jonathan* on Amos in its assertion that the body was burned to lime in order to make plaster for the walls of a room. That, after all, is what lime was used for. We may suggest specifically that the lime was used to whitewash the throne room of the king of Moab. Such a practice would be analogous to the Assyrian practice of decorating the walls of their palace rooms with scenes depicting their victories over their enemies and even of displaying proudly Assyrian atrocities against their enemies. . . . Moab's burning of bones to lime could be regarded as similar–gruesome celebration of their own violence on the walls of their palace. It thus implied that they had become inhuman in their viciousness."

64. Cripps, *Critical and Exegetical Commentary on the Book of Amos*, 120. For a general overview including a discussion of war in Israel, see de Vaux's section on "Military Institutions," *Ancient Israel, Volume 1, Social Institutions*, 213-267.

65. Compare Deuteronomy 9.3; Judges 9.15; 1 Kings 18.38; 2 Kings 1.10, 13, 14; 2 Chronicles 7.1; Isaiah 5.24; 30.27, 30; 33.14; Amos 5.6; 7.4; and Nahum 3.13. See Brown, Driver, Briggs, editors, *A Hebrew and English Lexicon of the Old Testament*, 37. Asen, "No, Yes and Perhaps in Amos and the Yahwist," *Vetus Testamentum*, 441, notes, "Destruction by fire is one of Amos' recurring themes, cf. e.g., 1.4, 7, 10, 12, 14; 2.2, 5; 5.6, 7.4." Paul, *Amos: A Commentary on the Book of Amos*, 73, states, "The destruction of Moab by fire is a paradigmatic example of a 'Spiegelstrafe' – as they committed the crime of 'burning', so will the Lord retaliate by 'sending fire' into their country."

66. Brown, Driver, Briggs, editors, *A Hebrew and English Lexicon of the Old Testament*, 74.

67. Compare Deuteronomy 9.3; Judges 9.15; 1 Kings 18.38; 2 Kings 1.10, 13, 14; 2 Chronicles 7.1; Isaiah 5.24; 30.27, 30; 33.14; Amos 5.6; 7.4; and Nahum 3.13.

68. Compare Cripps, *Critical and Exegetical Commentary on the Book of Amos*, 159. See as well Paul, "Amos 3:15–Winter and Summer Mansions," *Divrei Shalom: Collected Studies of Shalom M. Paul*, 77-80.

69. Cripps, *Critical and Exegetical Commentary on the Book of Amos*, 137. Hayes, *Amos: The Eighth-Century Prophet*, 100, says, "The Moabite city of Kerioth is generally identified today with the modern site of *el-Qereiyat* primarily on the basis of the similarity of the names. The Mesha inscription implies the existence of an important sanctuary in Kerioth dedicated to Chemosh, the national god of the Moabites (see Numbers 21:19; 1 Kings 11:7)." For other possible locations, see the brief article by William Sanford LaSor, "Kerioth," *The International Standard Bible Encyclopedia*, Vol. 3 (1986), 9.

70. Harry Sidebottom, *Ancient Warfare: A Very Short Introduction* (Oxford, UK: Oxford, 2004), 35.

71. The classic biblical example would be Rahab, the prostitute of Jericho, and her household who were spared from the *cherem* on the town (Joshua 2.1, 3; 6.17, 23, 25; cf. Matthew 1.5; Hebrews 11.31; James 2.25). On her covenant with the Israelites, see K. M. Campbell, "Rahab's Covenant: A Short Note on Joshua II 9-21," *Vetus Testamentum*, Vol. 22, Fasc. 2 (April 1972), 243-244.

72. Note too Judges 3.27; 7.20; Hosea 5.8; Amos 3.6; Zephaniah 1.16; and Zechariah 9.14. The Septuagint reads *meta krauges kai meta phones salpiggos*, "with shouting and with the sound of a trumpet" (cf. 2 Samuel 6.15).

73. The Greek reads *ho kurios en keleusmati en phone archaggelou kai en salpiggi theou katabesetai ap' ouranou*. For *krauge*, cf. Matthew 25.6; on *salpigx*, see Matthew 24.31; 1 Corinthians 15.52. The word *keleusma* is used only here in the New Testament and means a "'loud directive', as signal, like that issued by a boatswain to rowers or a trumpeter in battle, **commanding call/cry**," so Frederick William Danker, *The Concise Greek-English Lexicon of the New Testament* (Chicago, IL: University of Chicago, 2009), 198.

74. For a summary, see John J. Collins, "The Zeal of Phinehas: The Bible and the Legitimation of Violence," *Journal of Biblical Literature*, Vol. 122, No. 1 (Spring 2003), 3-21; cf. Arvid S. Kapelrud, "God as Destroyer in the Preaching of Amos and in the Ancient Near East," *Journal of Biblical Literature*, Vol. 71, No. 1 (March 1952), 33-38; and Mary Mills, "Divine Violence in the Book of Amos," *The Aesthetics of Violence in the Prophets*, edited by Julia M. O'Brien and Chris Franke (London, UK: T & T Clark, 2010), 153ff.

Also, for general arguments, see Jack Nelson-Pallmeyer, *Is Religion Killing Us? Violence in the Bible and the Quran* (Harrisburg, PA: Trinity, 2003); and, specifically for the Old Testament, Eric A. Seibert, *The Violence of Scripture: Overcoming the Old Testament's Troubling Legacy* (Minneapolis, MN: Fortress, 2012). Compare the essays, especially the introduction by D.

Andrew Kille, "The Bible and the Psychology of Violence," in *A Cry Instead of Justice: The Bible and Cultures of Violence in Psychological Perspective*, edited by Dereck Daschke and Andrew Kille, Library of Hebrew Bible / Old Testament Studies 499, editors, Claudia V. Camp and Andrew Mein (London, UK: T & T Clark, 2010), 1ff. Lars Svendsen, "Politics and Violence," *A Philosophy of Evil*, translated by Kerri A. Pierce (Champaign, IL: Dalkey Archive, 2010), 214-215, quips, "Violence is never out of the question in any political regime. . . . Violence is normal. The essential question in the political arena is not between violence and nonviolence, but between legitimate and illegitimate violence."

75. For "retributive justice" as a response to evil in the Old Testament, see J. Christiaan Beker, *Suffering and Hope: the Biblical Vision and the Human Predicament* (Philadelphia, PA: Fortress, 1987), 31ff. See too, from the pacifist perspective the issues of Old Testament interpretation (e.g., holy war, positive evaluation of kingship and statehood, hope for a new David, imprecatory psalms) in John Howard Yoder, *Christian Attitudes to War, Peace, and Revolution*, edited by Theodore J. Koontz and Andy Alexis-Baker (Grand Rapids, MI: Brazos, 2009), 321ff.

For a brief statement of the "Just War Tradition," see Chapter 10, "War and Morality," in Scott B. Rae, *Introducing Christian Ethics: A Short Guide to Making Moral Choices* (Grand Rapids, MI: Zondervan, 2016), 132ff. For a more technical and thorough discussion, consult Jeff McMahan, *Killing In War*, Uehiro Series in Practical Ethics, general editor, Julian Savulescu (Oxford, UK: Clarendon, 2009). On Israel and war in the Bible, see Robert M. Good, "The Just War in Ancient Israel," *Journal of Biblical Literature*, Vol. 104, No. 3 (September 1985), 385-400. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*, 232-233, includes "holy war" in the Old Testament as one of God's "Concessions to Human Sinfulness," and sums up, "But was this ever God's ideal? Scripture explicitly declares that God does not desire the death of even the wicked (Ezekiel 18.23, 32). Jesus reveals an ideal higher than that in Joshua. He calls us to love our enemies (Matthew 5:43-44), and he proved it by how he loved us when we were his enemies (Romans 5:8-10; cf. Luke 23:34)."

76. For a good overview of the need for human response to receive God's blessing, see O. R. Sellers, "Seeking God in the Old Testament," *Journal of Bible and Religion*, Vol. 21, No. 4 (October 1953), 234-237.

77. Jonathan Glover, *Humanity: A Moral History of the Twentieth Century* (2nd edition; New Haven, CT: Yale, 2012), punctuates this brutality of humans against each other with what he labels "man-made catastrophes" of the last century–"two world wars, the Nazi genocide, the killing of millions under Joseph Stalin and Mao Tse Tung, Hiroshima and others." He notes the cycles of violence, chides "the illusion of collective responsibility," and looks for psychological rationales to explain–"what in our psychology causes our history of cruelty and violence"–and, perhaps, to break through humanity's negative patterns and the "power of cognitive illusions' (Preface to the Second Edition). But Glover has nothing of fallenness or sinfulness as an explanation. Of course, he is not writing theology.

Better, though, is John G. Stoessinger's conclusion to his book, *Why Nations Go to War* (5th edition; New York, NY: St. Martin's, 1990), 205ff. He writes, "We must find courage to confront the abyss. I deeply believe war is a sickness, though it may be humankind's 'sickness unto death.' . . . I know that the analogy between sickness and war is open to criticism. It has been fashionable to assert that war is not an illness, but, like aggression, an ineradicable part of

human nature. I challenge this assumption. Whereas aggression may be inherent, war is learned behavior, and as such can be unlearned and ultimately selected out entirely. . . . [At the end of the twentieth century] our sense of logic no longer finds it acceptable to consider throwing a human being into a fire an atrocity, while condoning the military operation of throwing fire on many human beings. We can no longer understand how one individual who kills another is punished as a murderer, while another who murders thousands anonymously from the sky can be acclaimed as a patriot or hero. This new dawn has risen out of dreadful suffering, but it *has* arisen. . . . It is this new, slow dawning of compassion and of global consciousness that is our greatest hope. From this new spirit stirring deep within us we shall forge the weapons against war. For we have built *both* cathedrals and concentration camps. Though we have descended to unprecedented depths in the modern age, we have also soared to greater heights than ever before. We are not burdened with original sin alone; we also have the gift of original innocence."

78. See the very helpful comments about "The End of Evil" in Schwarz, *Evil: A Historical and Theological Perspective*, 209-211.

79. Cripps, *Critical and Exegetical Commentary on the Book of Amos*, 159.

80. For Moab's demise at the time of the rise of Assyrian power in the mid-eighth century BCE, see E. D. Grohman, "Moab," *The Interpreter's Dictionary of the Bible*, Vol. 3, 417. Hayes, *Amos: The Eighth-Century Prophet*, 100-101, highlights, "The reference to the judge of Moab could indicate that, at the time, Moab was ruled over by another state under whose supervision the *shopet* exercised authority. If this were the case, then one should think of Damascus and Rezin as the foreign overlords. After Mesha, no king of Moab is mentioned by name in the Old Testament. In 734, Salamanu of Moab paid tribute to Tiglath-pileser after the latter had moved into Syria-Palestine in force. The status of Moab in the middle of the eighth century is unknown, but Rezin was clearly active in Transjordan at the time or shortly thereafter (see 2 Kings 15:37; 16:6)."

81. See, for example, "The Five Main Points of Amos and of Classical Prophecy" in Brettler, *How to Read the Bible*, 154-157. He highlights: (1) "the God of Israel is also a universal deity"; (2) "Israel and Judah are accountable to this deity–God is not good to them unconditionally, but rather rewards them only for following the covenant"; (3) "this covenant involves both interpersonal (ethical) and religious (ritual) obligations–not one or the other"; (4) "'The Day of the Lord,' a day of punishment, will arrive in the future"; and (5) "even when Israel is punished, it will not be destroyed; there will be a remnant." Compare Chapter 7, "God of Righteousness, The Prophetic Protest of Amos," in James Chukwuma Okoye, *Israel and the Nations: A Mission Theology of the Old Testament*, American Society of Missiology Series, No. 39 (Maryknoll, NY: Orbis, 2006), 67ff.

82. John Bright, *The Authority of the Old Testament* (Nashville, TN: Abingdon, 1967), 171. For a good example of praxis, see John Barton, *The Theology of the Book of Amos*, Old Testament Theology, general editors, Brent A. Strawn and Patrick D. Miller (Cambridge, UK: Cambridge, 2012); and Barton's "The Theology of Amos," in John Day, editor, *Prophecy and Prophets in Ancient Israel*, Proceedings of the Oxford Old Testament Seminar (London, UK: T & T Clark, 2010), 202ff. For application of the prophet's message to Latin American contexts, see the

monograph by Mark Daniel Carroll R., *Contexts for Amos: Prophetic Poetics in Latin American Perspective*, Journal for the Study of the Old Testament Supplement Series 132, editors, David J. A. Clines and Philip R. Davies (Sheffield, UK: JSOT, 1992). And Keener's comments, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*, 237, 276, about the role of the Spirit (i.e., personal application) are pertinent. "Biblical theologians who find only larger strands of theology in massive strands of Scripture may miss something that some less academically trained readers intuitively find. The Spirit who actualizes the law's principles in our lives (Romans 8:2; Galatians 5:18, 22-23) certainly will apply Scripture to us personally as well. Moreover, correct understanding about God invites worship of God; the disconnect between theological reading and personal experience is misplaced. . . . Experiential reading is important, but it must be genuinely consistent with the message of the text that is canonical for Christ's body. Basic principles such as literary context and sensitivity to biblical books' ancient cultural settings would go a long way toward restraining undisciplined 'charismatic' interpretation. Genuine Spirit hermeneutics for the community must recognize and submit to the parameters established by the shape of the biblical text itself."

83. James M. Ward, *Amos and Isaiah: Prophets of the Word of God* (Nashville, TN: Abingdon, 1979), 66.

84. See the appropriate sections of *Preaching the Eighth Century Prophets*, Rochester College Lectures on Preaching Volume 5, edited by David Fleer and Dave Bland (Abilene, TX: Abilene Christian University, 2004).

85. The comments of Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*, 235-236, are apropos here: "The God of the Old Testament period did not undergo evangelical conversion prior to the New. He had often called his people to himself for their own good (Jeremiah 2:13; Hosea 13:9). He lamented with the pain of spurned love or a forsaken parent when his people turned after other gods (Deuteronomy 32:18; Jeremiah 3:1-2; Hosea 1:2; 11:1-4), but yearned to restore them to himself (Jeremiah 31:20; Hosea 2:14-23). His heart broke when he had to punish his people (e.g., Judges 10:16; Hosea 11:8-9). Indeed, recalling two cities that God overturned and burned (Deuteronomy 29:23), the Lord pleads, 'How can I treat you like Admah? How can I make you like Zeboiim? [Instead] *my* heart is overturned and *my* compassions burn together' (Hosea 11:8). Israel's loving God, her betrayed and wounded lover, is ultimately fully revealed in Jesus as the God of the cross, the God who would rather bear our pain than let us be estranged from him forever." Compare the section on "Christ in Amos" in *New International Version: Spirit of the Reformation Study Bible*, 1436, "The major theme of Amos–judgment against the nations and against the unfaithful of Israel and Judah–foreshadows the judgment that comes in Christ. The New Testament teaches that Christ will judge those who turn against God (John 5:21-27; Romans 2:12-16), including people in covenant with God (Hebrews 10:26-30; 1 Peter 4:17; Revelation 2:4-5, 14-16, 20-23; 3:1-3, 15-19). Christ ultimately fulfills the theme of judgment in Amos." This section also highlights "the restoration promise to Israel and Judah" and "the restoration of 'David's fallen tent'–David's royal dynasty" as fulfilled initially in the resurrection and ascension of Jesus ("the final, royal son of David") and the coming of the Holy Spirit and finally fulfilled in the return of Jesus and the coming of a new heaven and a new earth. Until then, "he [Jesus] reigns now and engages in holy war against the nations through the gospel (Acts 15:13-19; 1 Corinthians 15:23-25). Ultimately, he will

defeat all of his enemies and establish a worldwide kingdom when he returns in glory (Acts 2:34-36; Revelation 19:11-21; 21:1–22.5)."

86. See "Human History and Divine Control" in D. S. Russell, *The Method and Message of Jewish Apocalyptic: 200 BC - AD 100*, The Old Testament Library, edited by G. Ernest Wright, et al. (Philadelphia, PA: Westminster, 1976), 205ff. Russell headlines this section of his work with the following comments: "For apocalyptists and Old Testament prophets alike history is the sphere of divine revelation whose meaning is to be understood in terms of 'the mighty acts of God'. The apocalyptists differ from the prophets in their interpretation of the end of history and in looking beyond history for the fulfilment of these 'mighty acts' in an age in many respects different from that in which men now live. But basically they express the same beliefs and share the same tradition, finding the ultimate meaning of history in the working out of the divine purpose."

87. See Chapter 7, "Resurrection and the Restoration of Rule," Middleton, *A New Heaven and a New Earth*, 131-154.

BIBLIOGRAPHY

Bible Texts and Translation

Biblia Hebraica Stuttgartensia: A Reader's Edition. Based on Biblia Hebraica Stuttgartensia. Edited by Karl Elliger and Wilhelm Rudolph. Fifth revised edition. Edited by Adrian Schenker. Lexical and Grammatical Apparatus by Donald R. Vance, George Athas, and Yael Avrahami. Peabody, MA: Hendrickson, 2014.

The Bible: James Moffatt Translation. Reprint. Grand Rapids, MI: Kregel, 1994.

Meeks, Wayne E., general editor. *The HarperCollins Study Bible: New Revised Standard Version*. New York, NY: HarperCollins, 1993.

The New English Bible. New York, NY: Oxford, 1970.

Pietersma, Albert, and Benjamin G. Wright, editors. *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title*. New York, NY: Oxford, 2007.

Pratt, Richard L., Jr., general editor. *New International Version: Spirit of the Reformation Study Bible*. Grand Rapids, MI: Zondervan, 2003.

Radmacher, Earl D., general editor. *The New King James Study Bible, Second Edition, Full-Color Edition*. Nashville, TN: Thomas Nelson, 2014.

Books

Aharoni, Yohanan. *The Land of the Bible: A Historical Geography*. Translated by A. F. Rainey. Revised edition. Philadelphia, PA: Westminster, 1979.

Aharoni, Yohanan, and Michael Avi-Yonah. *The Macmillan Bible Atlas*. Revised edition. New York, NY: Macmillan, 1977.

Baly, Denis. *Geographical Companion to the Bible*. New York, NY: McGraw-Hill, 1963.

Baly, Denis. *The Geography of the Bible*. Revised edition. New York, NY: Harper & Row, 1974.

Barstad, Hans M. *The Religious Polemics of Amos*. Supplements to Vetus Testamentum, Volume 34. Edited by J. A. Emerton, et al. Leiden, Netherlands: Brill, 1984.

Barton, John. *Amos's Oracles against the Nations: A Study of Amos 1.3–2.5*. Cambridge, UK: Cambridge, 1980.

Barton, John. *The Theology of the Book of Amos*. Old Testament Theology. General editors, Brent A. Strawn and Patrick D. Miller. Cambridge, UK: Cambridge, 2012.

Beker, J. Christiaan. *Suffering and Hope: the Biblical Vision and the Human Predicament*. Philadelphia, PA: Fortress, 1987.

Block, Daniel I. *The Gods of the Nations: A Study in Ancient Near Eastern National Theology*. 2nd edition. Eugene, OR: Wipf & Stock, 2013.

Brettler, Marc Zvi. *How to Read the Bible*. Philadelphia, PA: Jewish Publication Society, 2005.

Bright, John. *A History of Israel*. 3rd edition. Philadelphia, PA: Westminster, 1981.

Bright, John. *The Authority of the Old Testament*. Nashville, TN: Abingdon, 1967.

Bromiley, Geoffrey W., et al., editors. *The International Standard Bible Encyclopedia*. Vols. 2 and 3. Revised edition. Grand Rapids, MI: Eerdmans, 1982, 1986.

Brown, Francis, S. R. Driver, and Charles A. Briggs, editors. *A Hebrew and English Lexicon of the Old Testament*. Reprint. Oxford, UK: Clarendon, 1975.

Bruce, F. F. *Israel and the Nations: The History of Israel from the Exodus to the Fall of the Second Temple*. Revised edition. Downers Grove, IL: InterVarsity, 1997.

Buttrick, G. A., et al., editors. *The Interpreter's Dictionary of the Bible*. Vol. 4. Nashville, TN: Abingdon, 1962.

Cantrell, Deborah O'Daniel. *The Horsemen of Israel: Horses and Chariotry in Monarchic Israel (Ninth-Eighth Centuries B.C.E.)*. Winona Lake, IN: Eisenbrauns, 2011.

Carroll R., M. Daniel. *Amos–The Prophet and His Oracles: Research on the Book of Amos*. Louisville, KY: Westminster John Knox, 2002.

Carroll R., Mark Daniel. *Contexts for Amos: Prophetic Poetics in Latin American Perspective*. Journal for the Study of the Old Testament Supplement Series 132. Editors, David J. A. Clines and Philip R. Davies. Sheffield, UK: JSOT, 1992.

Chisholm, Robert B., Jr. *Handbook on the Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Minor Prophets*. Grand Rapids, MI: Baker, 2002.

Conrad, Edgar W. *Reading the Latter Prophets: Toward a New Canonical Criticism*. Journal for the Study of the Old Testament Supplement Series 376. Edited by David J. A. Clines and Philip R. Davies. London, UK: T & T Clark, 2003.

Crenshaw, James L. *Hymnic Affirmation of Divine Justice: The Doxologies of Amos and Related Texts in the Old Testament*. Society of Biblical Literature Dissertation Series, Number 24. Edited by Howard C. Kee and Douglas A. Knight. Missoula, MT: Scholars, 1975.

Danker, Frederick William. *The Concise Greek-English Lexicon of the New Testament*. Chicago, IL: University of Chicago, 2009.

Daschke, Dereck, and Andrew Kille, editors. *A Cry Instead of Justice: The Bible and Cultures of Violence in Psychological Perspective*. Library of Hebrew Bible / Old Testament Studies 499. Editors, Claudia V. Camp and Andrew Mein. London, UK: T & T Clark, 2010.

Davies, Philip R., and John Rogerson. *The Old Testament World*. 2nd edition. Louisville, KY: Westminster John Knox, 2005.

Davis, Andrew R. *Tel Dan in Its Northern Cultic Context*. Society of Biblical Literature, Archaeology and Biblical Studies, Number 20. Edited by Tammi J. Schneider. Atlanta, GA: Society of Biblical Literature, 2013.

Day, John, editor. *Prophecy and Prophets in Ancient Israel.* Proceedings of the Oxford Old Testament Seminar. London, UK: T & T Clark, 2010.

De Boer, Jelle Zeilinga, and Donald Theodore Sanders. *Earthquakes in Human History: The Far-Reaching Effects of Seismic Disruptions*. Princeton, NJ: Princeton, 2005.

De Moor, Johannes C., editor. *The Elusive Prophet: The Prophet as a Historical Person, Literary Character and Anonymous Artist*. Leiden, Netherlands: Brill, 2001.

De Vaux, Roland. *Ancient Israel: Volume 1, Social Institutions*. New York, NY: McGraw-Hill, 1965.

Dempsey, Carol J. *The Prophets: A Liberation-Critical Reading*. A Liberation-Critical Reading of the Old Testament. Series editor, Alice L. Laffey. Minneapolis, MN: Fortress, 2000.

Dicou, Bert. *Edom, Israel's Brother and Antagonist: The Role of Edom in Biblical Prophecy and Story*. Journal for the Study of the Old Testament Supplement Series 169. Editors, David J. A. Clines and Philip R. Davies. Sheffield, UK: JSOT, 1994.

Driver, S. R. *An Introduction to the Literature of the Old Testament*. New York, NY: Meridian, 1956.

Eidevall, Goeran, and Blazdnka Scheuer, editors. *Enigmas and Images: Studies in Honor of Tryggve N. D. Mettinger*. Winona Lake, IN: Eisenbrauns, 2011.

Eidevall, Goeran. *Sacrificial Rhetoric in the Prophetic Literature of the Hebrew Bible*. Lewiston, NY: Edwin Mellen, 2012.

Eissfeldt, Otto. *The Old Testament: An Introduction, The History of the Formation of the Old Testament*. Translated by Peter R. Ackroyd. New York, NY: Harper and Row, 1965.

Exum, J. Cheryl, and David J. A. Clines, editors. *The New Literary Criticism and the Hebrew Bible*. Journal for the Study of the Old Testament Supplement Series 143. Edited by David J. A. Clines and Philip R. Davies. Sheffield, UK: JSOT, 1993.

Fleer, David, and Dave Bland, editors. *Preaching the Eighth Century Prophets*. Rochester College Lectures on Preaching Volume 5. Abilene, TX: Abilene Christian University, 2004.

Gillingham, Susan E. *The Image, the Depths and the Surface: Multivalent Approaches to Biblical Study*. Journal for the Study of the Old Testament Supplement Series 354. Editors, David J. A. Clines and Philip R. Davies. London, UK: Sheffield Academic, 2002.

Glenny, W. Edward. *Finding Meaning in the Text: Translation Technique and Theology in the Septuagint of Amos*. Supplements to Vetus Testamentum 126. Edited by H. M. Barstad, et al. Leiden, Netherlands: Brill, 2009.

Glover, Jonathan. *Humanity: A Moral History of the Twentieth Century*. 2nd edition. New Haven, CT: Yale, 2012.

Golden, Jonathan M. *Ancient Canaan and Israel: An Introduction*. Oxford, UK: Oxford, 2004.

Goldingay, John. *Do We Need the New Testament? Letting the Old Testament Speak for Itself*. Downers Grove, IL: InterVarsity, 2015.

Gowan, Donald E. *Theology of the Prophetic Books: The Death and Resurrection of Israel*. Louisville, KY: Westminster John Knox, 1998.

Habel, Norman C., and Peter Trudinger, editors. *Exploring Ecological Hermeneutics*. Society of Biblical Literature Symposium Series, Number 46. Series editor, Victor H. Matthews. Atlanta, GA: Society of Biblical Literature, 2008.

Hadjiev, Tchavdar S. *The Composition and Redaction of the Book of Amos*. Beihefte zur Zeitschrift fuer die alttestamentliche Wissenschaft. Band 393. Edited by John Barton, Reinhard G. Kratz, Choon-Leong Seow, and Markus Witte. Berlin, Germany: Walter de Gruyter, 2009.

Hagedorn, Anselm C., and Andrew Mein, editors. *Aspects of Amos: Exegesis and Interpretation*. Library of Hebrew Bible / Old Testament Studies 536. Edited by Claudia V. Camp and Andrew Mein. London, UK: T & T Clark, 2011.

Harrison, R. K. *Introduction to the Old Testament*. Grand Rapids, MI: Eerdmans, 1969.

Hasel, Gerhard F. *Understanding the Book of Amos: Basic Issues in Current Interpretations*. Grand Rapids, MI: Baker, 1991.

Hayes, Christine. *Introduction to the Bible*. The Open Yale Course Series. New Haven, CT: Yale, 2012.

Hayes, John. *Interpreting Ancient Israelite History, Prophecy, and Law*. Edited by Brad E. Kelle. Eugene, OR: Cascade, 2013.

Heschel, Abraham J. *The Prophets: An Introduction*. Two Volumes In One. Reprint edition. Peabody, MA: Hendrickson, 1962.

Hill, Andrew E., and John H. Walton. *A Survey of the Old Testament*. 3rd edition. Grand Rapids, MI: Zondervan, 2009.

Hoekema, Anthony A. *The Bible and the Future*. Paperback edition. Grand Rapids, MI: Eerdmans, 1994.

Hoerth, Alfred J., and Gerald L. Mattingly, and Edwin M. Yamauchi, editors. *Peoples of the Old Testament World*. Grand Rapids, MI: Baker, 1994.

Isaak, Jon, editor. *The Old Testament in the Life of God's People: Essays in Honor of Elmer A. Martens*. Winona Lake, IN: Eisenbrauns, 2009.

Jensen, Joseph. *Ethical Dimensions of the Prophets*. Collegeville, MN: Liturgical, 2006.

Keener, Craig S. *Spirit Hermeneutics: Reading Scripture in Light of Pentecost*. Grand Rapids, MI: Eerdmans, 2016.

Kapelrud, Arvid S. *Central Ideas in Amos*. Oslo, Norway: W. Nygaard, 1956.

King, Philip J. *Amos, Hosea, Micah: An Archaeological Commentary*. Philadelphia, PA: Westminster, 1988.

Ladd, George Eldon. *The Presence of the Future: The Eschatology of Biblical Realism*. Revised edition. Grand Rapids, MI: Eerdmans, 1974.

Leclerc, Thomas L. *Introduction to the Prophets: Their Stories, Sayings and Scrolls*. New York, NY: Paulist, 2007.

Linville, James R. *Amos and the Cosmic Imagination*. Society for Old Testament Study Monographs. Series editor, Margarent Baker. Burlington, VT: Ashgate, 2008.

Longman, Tremper, III. *Introducing the Old Testament: A Short Guide to Its History and Message*. Grand Rapids, MI: Zondervan, 2012.

Lundbom, Jack R. *The Hebrew Prophets: An Introduction*. Minneapolis, MN: Fortress, 2010.

Malena, Sarah, and David Miano, editors. *Milk and Honey: Essays on Ancient Israel and the Bible in Appreciation of the Judaic Studies Program at the University of California, San Diego*. Winona Lake, IN: Eisenbrauns, 2007.

Matthews, Victor H. *The Hebrew Prophets and Their Social World: An Introduction*. Grand Rapids, MI: Baker, 2012.

Matthews, Victor H., and James C. Moyer. *The Old Testament: Text and Context*. 2nd edition. Peabody, MA: Hendrickson, 2005.

McMahan, Jeff. *Killing In War*. Uehiro Series in Practical Ethics. General editor, Julian Savulescu. Oxford, UK: Clarendon, 2009.

Middleton, J. Richard. *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids, MI: Baker, 2014.

Moeller, Karl. *A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos*. Journal for the Study of the Old Testament Supplement Series 372. Editors, David J. A. Clines and Philip R. Davies. London, UK: Sheffield Academic, 2003.

Moeller, Karl. *Reading Amos as a Book*. Cambridge, UK: Grove, 2014.

Na'aman, Nadav. *Ancient Israel's History and Historiography: The First Temple Period*. Collected Essays, Volume 3. Winona Lake, IN: Eisenbrauns, 2006.

Nelson-Pallmeyer, Jack. *Is Religion Killing Us? Violence in the Bible and the Quran*. Harrisburg, PA: Trinity, 2003.

O'Brien, Julia M., and Chris Franke, editors. *The Aesthetics of Violence in the Prophets*. London, UK: T & T Clark, 2010.

Okoye, James Chukwuma. *Israel and the Nations: A Mission Theology of the Old Testament*. American Society for Missiology Series, No. 39. Maryknoll, NY: Orbis, 2006.

Paul, Shalom M. *Divrei Shalom: Collected Studies of Shalom M. Paul on the Bible and the Ancient Near East 1967-2005*. Culture and History of the Ancient Near East, Volume 23. Edited by Bruce Halpern, et al. Leiden, Netherlands: Brill, 2005.

Petter, Thomas D. *The Land between the Two Rivers: Early Israelite Identities in Central Transjordan*. Winona Lake, IN: Eisenbrauns, 2014.

Pfeiffer, Robert H. *Introduction to the Old Testament*. London, UK: A. and C. Black, 1952.

Polley, Max. *Amos and the Davidic Empire: A Socio-Historical Approach*. Oxford, UK: Oxford, 1989.

Pritchard, James, and Nick Page, editors. *HarperCollins Atlas of Bible History*. New York, NY: HarperCollins, 2008.

Purkiser, W. T., editor. *Exploring the Old Testament*. Kansas City, KS: Beacon Hill, 1955.

Rae, Scott B. *Introducing Christian Ethics: A Short Guide to Making Moral Choices*. Grand Rapids, MI: Zondervan, 2016.

Rosenbaum, Stanley N. *Amos of Israel: A New Interpretation*. Macon, GA: Mercer, 1990.

Russell, D. S. *The Method and Message of Jewish Apocalyptic: 200 BC - AD 100*. The Old Testament Library. Edited by G. Ernest Wright, et al. Philadelphia, PA: Westminster, 1976.

Sawyer, John F. A., and David J. A. Clines, editors. *Midian, Moab and Edom: The History and Archaeology of Late Bronze and Iron Age Jordan and North-West Arabia*. Journal for the Study of the Old Testament Supplement Series 24. Editors, David J. A. Clines, Philip R. Davies, and David M. Gunn. Sheffield, UK: JSOT, 1983.

Schloen, J. David, editor. *Exploring the 'Longue Duree': Essays in Honor of Lawrence E. Stager*. Winona Lake, IN: Eisenbrauns, 2009.

Schultz, Samuel. *The Old Testament Speaks*. New York, NY: Harper & Row, 1970.

Schwartz, Hans. *Evil: A Historical and Theological Perspective*. Translated by Mark W. Worthing. Lima, OH: Academic Renewal, 2001.

Seibert, Eric A. *The Violence of Scripture: Overcoming the Old Testament's Troubling Legacy*. Minneapolis, MN: Fortress, 2012.

Shepherd, Michael B. *The Twelve Prophets in the New Testament*. Studies in Biblical Literature 140. General editor, Hemchand Gossai. New York, NY: Peter Lang, 2011.

Sidebottom, Harry. *Ancient Warfare: A Very Short Introduction*. Oxford, UK: Oxford, 2004.

Snaith, Norman H. *The Distinctive Ideas of the Old Testament*. London, UK: Epworth, 1944.

Sparks, Kenton L. *Ethnicity and Identity in Ancient Israel: Prolegomena to the Study of Ethnic Sentiments and Their Expression in the Hebrew Bible*. Winona Lake, IN: Eisenbrauns, 1998.

Stevenson, Herbert F. *Three Prophetic Voices*. Old Tappan, NJ: Revell, 1971.

Stoessinger, John G. *Why Nations Go to War*. 5th edition. New York, NY: St. Martin's, 1990.

Strawn, Brent A. *The Old Testament Is Dying: A Diagnosis and Recommended Treatment*. Theological Explorations for the Church Catholic. Lectures coordinator, Andy Johnson. Grand Rapids, MI: Baker, 2017.

Svendsen, Lars. *A Philosophy of Evil*. Translated by Kerri A. Pierce. Champaign, IL: Dalkey Archive, 2010.

Thiele, Edwin R. *A Chronology of the Hebrew Kings*. Grand Rapids, MI: Zondervan, 1977.

Trimmer, Daniel C. *The Non-Israelite Nations in the Book of the Twelve: Thematic Coherence and the Diachronic-Synchronic Relationship in the Minor Prophets*. Biblical Interpretation Series, Volume 135. Editors, Paul Anderson and Yvonne Sherwood. Leiden, Netherlands: Brill, 2015.

Van der Woude, A. S., general editor. *The World of the Old Testament, Bible Handbook, Volume II*. Translated by Sierd Woudstra. Grand Rapids, MI: Eerdmans, 1989.

Vanderhooft, David S., and Abraham Winitzer, editors. *Literature as Politics, Politics as Literature: Essays on the Ancient Near East in Honor of Peter Machinist*. Winona Lake, IN: Eisenbrauns, 2013.

Van Zyl, A. H. *The Moabites*. Pretoria Oriental Series, Volume 3. Edited by A. Van Selms. Leiden, Netherlands: Brill, 1960.

Ward, James M. *Amos and Isaiah: Prophets of the Word of God*. Nashville, TN: Abingdon, 1979.

Westermann, Claus. *Basic Forms of Prophetic Speech*. Translated by Hugh Clayton White. Louisville, KY: Westminster John Knox, 1991.

Widmer, Michael. *Standing in the Breach: An Old Testament Theology and Spirituality of Intercessory Prayer*. Siphrut 13, Literature and Theology of the Hebrew Scriptures. Edited by Stephan B. Chapman, Tremper Longman III, and Nathan MacDonald. Winona Lake, IN: Eisenbrauns, 2015.

Williamson, G. M. *He Has Shown You What is Good: Old Testament Justice Then and Now*. The Trinity Lectures, Singapore, 2011. Cambridge, UK: Lutterworth, 2012.

Watts, John D. W. *Vision and Prophecy in Amos: Expanded Anniversary Edition*. Macon, GA: Mercer, 1997.

Wiseman, D. J., editor. *Peoples of Old Testament Times*. Oxford, UK: Clarendon, 1973.

Wood, Joyce Rilett. *Amos in Song and Book Culture*. Journal for the Study of the Old Testament Supplement Series 337. Edited by David J. A. Clines and Philip R. Davies. London, UK: Sheffield Academic, 2002.

Wood, Leon. *A Survey of Israel's History*. Grand Rapids, MI: Zondervan, 1970.

Yoder, John Howard. *Christian Attitudes to War, Peace, and Revolution*. Edited by Ttheodore J. Koontz and Andy Alexis-Baker. Grand Rapids, MI: Brazos, 2009.

Commentaries

Andersen, Francis I., and David Noel Freedman. *Amos: A New Translation with Introduction and Commentary*. The Anchor Bible. General editors, William Foxwell Albright and David Noel Freedman. New York, NY: Doubleday, 1989.

Birch, Bruce C. *Hosea, Joel, and Amos*. Westminster Bible Companion. Series editors, Patrick D. Miller and David L. Bartlett. Louisville, KY: Westminster John Knox, 1997

Cripps, Richard S. *A Critical and Exegetical Commentary on the Book of Amos*. 2nd edition. London, UK: S. P. C. K., 1955.

Driver, S. R. *The Books of Joel and Amos*. The Cambridge Bible for Schools and Colleges. General editor, F. S. Marsh. Cambridge, UK: Cambridge, 1934.

Edghill, Ernest Arthur. *The Book of Amos*. Edited by G. A. Cooke. Westminster Commentaries. Edited by Walter Locke. 2nd edition. London, UK: Methuen, 1926.

Garrett, Duane A. *Amos: A Handbook on the Hebrew Text*. Baylor Handbook on the Hebrew Bible. General editor, W. Dennis Tucker, Jr. Waco, TX: Baylor, 2008.

Glenny, W. Edward. *Amos: A Commentary based on Amos in Codex Vaticanus*. Septuagint Commentary Series. Edited by Stanley E. Porter, Richard S. Hess, and John Jarick. Leiden, Netherlands: Brill, 2013.

Hammershaimb, Erling. *The Book of Amos: A Commentary*. Translated by John Sturdy. Oxford, UK: Basil Blackwell, 1970.

Hayes, John H. *Amos, The Eighth-Century Prophet: His Times and His Preaching*. Nashville, TN: Abingdon, 1988.

Jeremias, Joerg. *The Book of Amos: A Commentary*. Translated by Douglas W. Scott. The Old Testament Library. Editorial board, James L. Mays, Carol A. Newsom, and David C. Petersen. Louisville, KY: Westminster John Knox, 1998.

Lehrman, S. M. "Amos." *The Twelve Prophets, Soncino Books of the Bible*. Edited by A. Cohen. London, UK: Soncino, 1948.

Mays, James Luther. *Amos: A Commentary*. The Old Testament Library. General editors, G. Ernest Wright, John Bright, James Barr, and Peter Ackroyd. Philadelphia, PA: Westminster, 1969.

Nogalski, James D. "Amos." *The Book of the Twelve, Hosea-Jonah*. Smyth & Helwys Bible Commentary. Edited by R. Scott Nash, et al. Macon, GA: Smyth & Helwys, 2011.

Paul, Shalom M. *Amos: A Commentary on the Book of Amos*. Hermeneia, A Critical and Historical Commentary on the Bible. Edited by Frank Moore Cross. Minneapolis, MN: Augsburg Fortress, 1991.

Soggin, J. Alberto. *The Prophet Amos: A Translation and Commentary*. Translated by John Bowden. London, UK: SCM, 1987.

St. Cyril of Alexandria: Commentary on the Twelve Prophets. Volume 2. Translated by Robert C. Hill. The Fathers of the Church, A New Translation. Edited by Thomas P. Halton, et al. Washington, DC: Catholic University of America, 2008.

Theodore of Mopsuestia: Commentary on the Twelve Prophets. Translated by Robert C. Hill. The Fathers of the Church, A New Translation. Edited by Thomas P. Halton, et al. Washington, DC: Catholic University of America, 2004.

Vawter, Bruce. *Amos, Hosea, Micah with An Introduction to Classical Prophecy*. Old Testament Message: A Biblical-Theological Commentary, Volume 7, editors, Carroll Sttuhlmueller and Martin McNamara. Wilmington, DE: Michael Glazier, 1981.

Wolff, Hans Walter. *Joel and Amos: A Commentary on the Books of the Prophets Joel and Amos*. Translated by Waldemar Janzen, S. Dean McBride, Jr., and Charles A. Muenchow. Edited by S. Dean McBride, Jr. Hermenia, A Critical and Historical Commentary on the Bible. Edited by Frank Moore Cross, et al. Philadelphia, PA: Fortress, 1977.

Journal Articles

Arieti, James A. 'The Vocabulary of Septuagint Amos." *Journal of Biblical Literature*. Vol. 93, No. 3 (September 1974): 338-347.

Asen, Bernhard A. "No, Yes and Perhaps in Amos and the Yahwist." *Vetus Testamentum*. Vol. 43, Fasc. 4 (October 1993): 433-441.

Assis, Elie. "Why Edom? On the Hostility Towards Jacob's Brother in Prophetic Sources." *Vetus Testamentum*. Vol. 56, Fasc. 1 (January 2006): 1-20.

Boyle, Marjorie O'Rourke. "The Covenant Lawsuit of the Prophet Amos: III 1 - IV 13." *Vetus Testamentum*. Vol. 21, Fasc. 3 (July 1971): 338-362.

Brueggemann, Walter. "Amos IV 4-13 and Israel's Covenant Worship." *Vetus Testamentum*. Vol. 15, Fasc. 1 (January 1965): 1-15.

Campbell, K. M. "Rahab's Covenant: A Short Note on Joshua II 9-21." *Vetus Testamentum*. Vol. 22, Fasc. 2 (April 1972): 243-244.

Ceresko, Anthony R. "Janus Parallelism in Amos's 'Oracles against the Nations' (Amos 1:3–2:16)." *Journal of Biblical Literature*. Vol. 113, No. 3 (Autumn 1994): 485-490.

Christensen, Duane L. "The Prosaic Structure of Amos 1-2." *The Harvard Theological Review*. Vol. 67, No. 4 (October 1974): 427-436.

Collins, John J. "The Zeal of Phinehas: The Bible and the Legitimation of Violence." *Journal of Biblical Literature*. Vol. 122, No. 1 (Spring 2003): 3-21.

Couey, J. Blake. "Amos vii 10-17 and Royal Attitudes toward Prophecy in the Ancient Near East." *Vetus Testamentum*. Vol. 58, Fasc. 3 (2008): 300-314.

Curtis, Edward L. "Some Features of Old Testament Prophecy Illustrated by the Book of Amos." *The Old Testament Student*. Vol. 6, No. 5 (January 1887): 136-139.

Day, Edward, and Walter H. Chapin. "Is the Book of Amos Post-Exilic?" *The American Journal of Semitic Languages and Literatures*. Vol. 18, No. 2 (January 1902): 65-93.

Efros, Israel. "Holiness and Glory in the Bible: An Approach to the History of Jewish Thought." *The Jewish Quarterly Review*. Vol. 41, No. 4 (April 1951): 363-377.

Emerton, J. A. "The Value of the Moabite Stone as an Historical Source." *Vetus Testamentum*. Vol. 52, Fasc. 4 (October 2002): 483-492.

Farr, Georges. "The Language of Amos, Popular or Cultic?" *Vetus Testamentum*. Vol. 16, Fasc. 3 (July 1966): 312-324.

Fishbane, Michael. "The Treaty Background of Amos 1:11 and Related Matters." *Journal of Biblical Literature*. Vol. 89, No. 3 (September 1970): 313-318.

Giles, Terry. "A Note on the Vocation of Amos in 7:14." *Journal of Biblical Literature*. Vol. 111, No. 4 (Winter 1992): 690-692.

Good, Robert M. "The Just War in Ancient Israel." *Journal of Biblical Literature*. Vol. 104, No. 3 (September 1985): 385-400.

Glueck, Nelson. "The Civilization of the Moabites." *American Journal of Archaeology*. Vol. 38, No. 2 (April-June 1934): 212-218.

Gordis, Robert. "The Composition and Structure of Amos." *The Harvard Theological Review*. Vol. 33, No. 4 (October 1940): 239-251.

Goswell, Greg. "David in the Prophecy of Amos." *Vetus Testamentum*. Vol. 61, Fasc. 2 (2011): 250ff.

Harper, William Rainey. "Constructive Studies in the Prophetic Element in the Old Testament. VIII. The Prophetic Message of Amos." *The Biblical World*. Vol. 24, No. 6 (December 1904): 448-461.

Harper, William Rainey. "The Utterances of Amos Arranged Strophically. I. Judgments upon the Nations, 1:3–2:5." *The Biblical World*. Vol. 12, No. 2 (August 1898): 86-89.

Hoffmann, Y. "Did Amos Regard Himself as a Nabi?" *Vetus Testamentum*. Vol. 27, Fasc. 2 (April 1977): 209-212.

Kapelrud, Arvid S. "God as Destroyer in the Preaching of Amos and in the Ancient Near East." *Journal of Biblical Literature*. Vol. 71, No. 1 (March 1952): 33-38.

Limburg, James. "Sevenfold Structures in the Book of Amos." *Journal of Biblical Literature*. Vol. 106, No. 2 (June 1987): 217-222.

McCullough, W. S. "Some Suggestions about Amos." *Journal of Biblical Literature.* Vol. 72, No. 4 (December 1953): 247-254.

Miller, J. Maxwell. "The Israelite Journey through (Around) Moab and Moabite Toponymy." *Journal of Biblical Literature*. Vol. 108, No. 4 (Winter 1989): 577-595.

Mitchell, H. G. "The Idea of God in Amos." *Journal of the Society of Biblical Literature and Exegesis*. Vol. 7, No. 2 (December 1887): 33-42.

Moeller, Karl. "Hear This Word against You." *Vetus Testamentum*. Vol. 50, Fasc. 4 (October 2000).

Noble, Paul R. "Amos' Absolute 'No'." *Vetus Testamentum*. Vol. 47, Fasc. 3 (July 1997): 329-340.

Paas, Stefan. "Seeing and Singing: Visions and Hymns in the Bok of Amos." *Vetus Testamentum*. Vol. 52, Fasc. 2 (April 2002): 253-274.

Peters, John P. "The Hebrew Idea of Holiness." *The Biblical World*. Vol. 14, No. 5 (November 1899): 344-355.

Ropes, James Hardy. "'Righteousness' and 'The Righteousness of God' in the Old Testament and in St. Paul." *Journal of Biblical Literature*. Vol. 22, No. 2 (1903): 213ff.

Sellers, O. R. "Seeking God in the Old Testament." *Journal of Bible and Religion*. Vol. 21, No. 4 (October 1953): 234-237.

Snyder, George. "Law and Covenant in Amos." *Restoration Quarterly*. Vol. 25 (Fall 1982): 160-161.

Soares, Theodore Gerald. "Social Sins and National Doom: An Exposition of Amos 5:18–6:14." *The Biblical World*, Vol. 31, No. 1 (January 1908): 62-67.

Steinmann, Andrew E. "The Order of Amos's Oracles against the Nations: 1:3–2:16." *Journal of Biblical Literature*. Vol. 111, No. 4 (Winter 1992): 683-689.

Stevens, George B. "The Righteousness of God." *The Biblical World*. Vol. 25, No. 4 (April 1905): 274-282.

Story, Cullen I. K. "Amos: Prophet of Praise." *Vetus Testamentum*. Vol. 30, Fasc. 1 (January 1980): 67-80.

Sumner, W. A. "Israel's Encounters with Edom, Moab, Ammon, Sihon, and Og According to the Deuteronomist." *Vetus Testamentum*. Vol. 18, Fasc. 2 (April 1968): 216-228.

Toy, Crawford H. "The Judgment of Foreign Peoples in Amos i.3–ii.3." *Journal of Biblical Literature*. Vol. 25, No. 1 (1906): 25-28.

Watts, John D. W. "An Old Hymn Preserved in the Book of Amos." *Journal of Near Eastern Studies*. Vol. 15, No. 1 (January 1956): 33-39.

Wiseman, D. J. "Law and Order in Old Testament Times." *Vox Evangelica*. Vol. 8 (1973): 5-21.

Wright, T. J. "Amos and the 'Sycomore Fig'." *Vetus Testamentum*. Vol. 26, Fasc. 3 (July 1976): 362-368.

Zevit, Ziony. "A Misunderstanding at Bethel, Amos VII 12-17." *Vetus Testamentum*. Vol. 25, Fasc. 4 (October 1975): 783-790.