

ANNOTATED BIBLIOGRAPHY ON
AMOS

Ahlstrom, G. W. "King Josiah and the dwd of Amos vi. 10." Journal of Semitic Studies, 1981, 26(1), 7-9.

Abstract: It is possible that a special historical event lies behind the mention of the ten men and the dwd in Amos 6:1-10. Suggests that the text may refer to the conduct of King Josiah of Judah in the Assyrian province of Samerina. The dwd of v 10 would be a reference to Josiah. abstractor HPS

Alden, Robert L. (Cons. Bap. Theol. Sem.) "Chiastic psalms: a study in the mechanics of Semitic poetry in psalms 1-50." Journal of the Evangelical Theological Society, 1974, 17(1), 11-28.

Abstract: Students of biblical poetry have been aware of parallelism for many years, but the chiasmic arrangement of whole psalms has not been widely recognized. The term "chiasmus" refers to the inversion of words in two corresponding parallel phrases, clauses, or stichoi. The principle is illustrated in passages such as Jdg. 20:26a, Amos 6:8b, Proverbs 24:20, Job 20:6, and Isa. 41:9a. The following psalms are chiasmically arranged: 1,2,4,7,9,11,12,19,21,25,27,29,30,36,37,41,42,43,45,46. Chiasmus may or may not affect interpretation and is not a device for determining glosses, verse order, or emendations. It is a literary device only. abstractor EHM

ALLEN, LESLIE C. "Amos, prophet of solidarity." Vox Evangelica, 1969, 6, 41-53.

Abstract: -The concept of solidarity which underlies much of the NT has its foundations in the OT including the book of Amos. Three aspects are considered: (1) the prophet's view of himself as part of the heavenly council of Yahweh, (2) the solidarity of the nation to which he was called to prophecy, and (3) solidarity connected with the ancient traditions of the covenant in which the phrase 'my people' echoes the solidarity between Yahweh and Israel. abstractor WSS

Andrew, Maurice E. (U. of Otago, Dunedin, New Zealand) "What might 'god punishing' mean in south east Asia? (An interpretation of Amos 3:1-2)." South East Asia Journal of Theology, 1982, 23(2), 116-120.

Abstract: It is possible that there are words in Amos 3:1-2 which are a later addition, which means that the Bible includes not only what Amos said but the response of other people to it. The significance of this is that it underlines the importance of our involvement. God knowing us means trying to make everything possible out of some significant happening in this life. It involves an attitude of expectancy. abstractor TLT

Arieti, James A. (Stanford U.) "The vocabulary of septuagint Amos." Journal of Biblical Literature, 1974, 93(3), 338-347.

Abstract: An investigation to determine what method accounted for the choice of words in translating the Hebrew into Greek in the LXX version of Amos. Finds that Swete's judgment that the LXX attempts to be faithful is by and large true. abstractor DCG

Avigad, N. (Hebrew U.) "The priest of Dor." Israel Exploration Journal, 1975, 25(2/3), 101-105.

Abstract: Discusses a privately owned seal which surfaced near Sebaste, the ancient Samaria. It is limestone, perforated lengthwise and inscribed, "Belonging to Sadoq, son of Mikha," and "(Belonging) to Zekharyau priest of Dor." It appears from the archaeological

evidence that places, other than mentioned in the Bible, existed in Judah and Israel (Amos condemned 2 royal sanctuaries at Dan and Bethel, together with Gilgal and Beersheba in Judah). Dor may have been founded by Jeroboam, serving the coastal district. We may date our seal to the middle of the 8th cent. BC. abstractor HSM

Bailey, K. E. (Beirut, Lebanon) "Recovering the poetic structure of I cor. i 17 - ii 2. A study in text and commentary." Novum Testamentum, 1975, 17(4), 265-296.

Abstract: Paul is a highly skilled poet and this aspect of his genius is brilliantly demonstrated in 1 Cor. 1:17-2:2, which constitutes a single poem on the wisdom and power of God displayed in the cross of Christ. Because the text preserves intact the precise nature of the poetic form, comments and changes introduced by Paul or by some early redactor can be clearly identified. The poetic form provides new evidence for a wide range of questions relating to the text and its interpretation. The original poem appears to have been prepared for a more Oriental community like Antioch of Syria where such poetry would have been understood and appreciated, but it has been reused with adaptive changes designed to make it appropriate to the Corinthian mind. The poetic utterance reinforces Paul's claim that he did not come to Corinth as a Greek rhetorician but as a prophet who stands in the tradition of Amos and Isaiah. abstractor WLL

Bakon, Shimon (DID, Jerusalem) "Phenomenology of prophecy-iii." Dor Le Dor, 1979, /808(2), 70-77.

Abstract: Literary prophecy did not emerge as a result of social inequality. It was rather the prophet's special perception of God's relationship with man which made him sensitive to the problem of good and evil. Discusses the literary and rhetorical nature of prophecy. A significant development is the realization of the importance of the people by Elijah and Elisha. Amos learned from them, but also retained the idea Samuel had of the importance of the prophetic messenger. Amos comprehended more profoundly the implications of the covenant. Just as prophecy mysteriously burst upon the scene, it came to an abrupt and mysterious cessation. abstractor NMW

BARACKMAN, PAUL F. (Prof. Eng. Bible, The Biblical Sem., New York, N. Y.) "Preaching from Amos." Interpretation, 1958, 13, 296-315.

Abstract: Third article in a series on Interpretation and communication, suggesting preaching values from the book of Amos. Begins with the significance of the prophet's encounter with Amaziah, then gives a chapter by chapter analysis and interpretation of the prophecy under the following subjects: Judgments (chs. 1 & 2); Some Basic Principles in Religion (chs. 3 & 4) Mercy and Judgment (chs. 5 & 6) Visions (7:1-9, 8:1 - 9:15). While it is not too difficult to present this prophet and his book in a single message the article is suggestive for many sermon subjects. (See II 440, 441)

Barker, Kenneth L. (Dallas Theol. Sem.) "The value of Ugaritic for Old Testament studies." Bibliotheca Sacra, 1976, 133(530), 119-129.

Abstract: Three principal areas in which Ugaritic makes contributions to the study of the OT are polemics, etymology, and new meanings for words. Examples of polemics may be seen in Gen. 1:1-2:3, Jer. 14:22, and Amos 58, where God's activity is most clearly seen in opposition to pagan notions of creation and cosmic power. Etymological correction or elucidation may be seen in the term Adonai (Ug.'d, "father"), "bowing down" (Ug. hwy), "table" (Ug.tlhn), and "dismayed" (Isa. 41:10; Ug. tt). New meanings of words are

illustrated by bl-mt for Heb. at mot, I and Heb. I meaning "from", bama meaning "back", and ksp sgm, which should be connected in light of Ug. into kspsgm, "like glaze." abstractor
EHM

Barnett, Richard D. "Assurbanipal's feast." Eretz-Israel, 1985, 18, 1*-6*.

Abstract: The Assurbanipal banquet scene relief from Nineveh depicts the king celebrating some form of a marzeah ritual. This ritual (described in Amos 6:4-7) was usually performed in Syria and Phoenicia by the celebrants lying on ivory beds decorated with panels depicting the cult figure of the "Woman at the Window." Such ceremonies apparently spread into Assyria by the late 8th cent. BC and were performed in the temples and royal palaces. But Assurbanipal's banquet-marzeah is also a victory celebration. However, the relation of this scene to similar Greek funerary scenes remains obscure. abstractor
SEL

Barre, Michael L. (St. Patrick's Sem., Menlo Park, CA) "Amos 1:11 reconsidered." Catholic Biblical Quarterly, 1985, 47(3), 420-427.

Abstract: Two aspects of Amos 1:11 are examined: (1) the structure of 11bc; (2) the verbs in 11b. abstractor RRM

Barstad, Hans M. (Oslo) "Die basankuhe in amos iv 1 (the cows of bashan in amos 4:1)." Vetus Testamentum, 1975, 25(2a), 286-297.

Abstract: Amos was not comparing the ladies of Samaria with cows in Transjordanian Bashan, but the whole people are associated with the fertility cult of Baal on the mountain Bashan, identified with Zaphon, the holy high place of the cult. The equivalent Ugaritic 'prt' for cow is used in UT, 67:V, 17ff. (German) abstractor SJS

BARTH, CRISTOPH. "Theophanie, bundschliessung und neuer anfang am dritten tage (theophany, establishment of the covenant and new beginning on the third day)." Evangelische Theologie, 1968, 28(10), 521-533.

Abstract: Although the establishment of the covenant is generally considered to be the main theme of the Sinai Pericope, recent scholarship has placed the solemn revelation and introduction of the legitimate worship of God in the foreground as the main theme of the P-Document within the Sinai Pericope. The three constitutive elements of the establishment of the covenant, which probably reflect the actual events at Sinai, include: (1) The appearance or theophany of Yahweh, (2) The proclamation of the word or will of Yahweh, and (3) The human response to such confrontation with Yahweh. The present compilation extant in the Sinai Pericope reflects subsequent developments and interests, particularly in the depiction of the establishment of the covenant as a covenant renewal. Mention of "on the third day" in the Yahwistic section reflects the climactic moment of the covenant renewal ceremony alluded to in such prophetic portions as Amos 4:4-13 and Hosea 6:1-3. (German) abstractor DEA

Beardslee, William A. (Emory U.) "Amos niven wilder: poet and scholar." Semeia, 1978, 12, 1-14.

Abstract: Illustrates from Wilder's poetry and scholarly work his unique place in biblical scholarship and in American letters, arising from the combination of his powerful imagination and his rigorous and adventuresome scholarship. abstractor NH

Ben-Horin, Meir (Dropsie U.). "Unity-liberty-love reflections on john amos comenius." Religious Education, 1971, 66(3), 192-199.

Abstract: Comenius was born (1592) at the wrong time and yet he, achieved much that has permanent value today. Identifies the major problems of the century to which Comenius addressed himself, and considers some of the fundamental choices that are reflected in the solutions he advocated. The principal message that comes to us from the vast body of the writings Comenius has left to posterity is the ideal of mankind learning and learned.
abstractor FEM

Berridge, John M. (Antigonish, Nova Scotia) "Zur intention der botschaft des amos: exegetische uberlegungen zu am. 5. (Concerning the intention of the message of amos: exegetical reflections on amos 5)." Theologische Zeitschrift 1976, 32(6), 321-340.

Abstract: (German)

Berridge, John M. (St. Francis Xavier U., Antigonish, NS, Canada) "Jeremia und die prophetie des amos (jeremiah and the propcey of amos)." Theologische Zeitschrift, 1979, 35(6), 321-341.

Abstract: Demonstrates that Jeremia established connections in his formulations not only with the prophecy of Hosea but also with the prophecy of Amos. Jeremia prophesied a radical judgment of God for the Southern Kingdom (as Amos had prophesied it for the Northern Kingdom). Consequently, Jeremia uses the proclamation of Amos to clarify and explain his own message. Content-wise and linguistically, affinities between the proclamation of Jeremia and the Amos-sayings can be readily observed. (German)
abstractor HHPD

Biran, A. "The temenos at dan." Eretz-Israel, 1982, 16, 15-43.

Abstract: The existence of a temenos at Dan may be presumed in view of the reference in Judges 18, 1 Kgs 12:28-30, and Amos 8:14. Excavations at the site, carried out by the Nelson Glueck School of Biblical Archaeology of the Hebrew Union College, Jewish Institute of Religion, have indeed revealed the remains of such a temenos, which existed from at least the 10th cent. BC to the 3rd/4th cents. AD. Presents the finds of these successive temenoi. (Hebrew) DDo abstractor DDo

Birrell, T. A. "English catholic mystics in non-catholic circles - iii." Downside Review, 1976, 94(3), 213-231..

Abstract: In the 19th cent., among those reflecting the influence of Hilton, Juliana, Baker, Gertrude More, Canfield, et al are to be found Christopher Walton, James Pierrepont Greaves, and through him the Americans Amos Bronson Alcott and Isaac Hecker, later founder of the Paulists. Back in England there was F. W. Faber who also later became a Catholic. In the 20th cent. are to be found W. B. Yeats, A. E. Waite, Evelyn Underhill, Aldous Huxley and T. S. Eliot. abstractor EJM

Borger, R. (Gottingen) "Amos 5,26, apostelgeschichte 7,43 und urpu ii, 180 (amos 5:26, acts 7:43, and urpu ii, 180)." ZAW, 1988, 100(1), 70-81.

Abstract: Because of an improved reading in the Mesopotamian incantation series urpu II, this text can no longer be used to confirm the proposed reading Sakkut in Amos 5:26. Cuneiform literature also does not provide any connection between Saggud (Ninurta) and Kewan/Saturn. The reading Sakkut in Amos 5:26 should be indicated as hypothetical by

Bible translators. Discusses various proposed emendations and the citation of this passage in Acts 7:43. (German) abstractor RWK

Boyle, M. O'Rourke (Toronto) "The covenant lawsuit of the prophet amos: iii I - iv 13." Vetus Testamentum, 1971, 21(3), 338-362.

Abstract: Am 31-413 conforms to a rib or lawsuit pattern which proclaims Yahweh's litigation against Israel for breach of covenant. The essential elements of the rib pattern are: (1) call to witnesses to hear and testify (3:1-4:3), (2) introductory statement of the case at issue (4:4f), (3) recital of the plaintiff's benevolent acts and indictment (4:6-11), (4) sentence and warning (4:12), and (5) recognition (4:13). Thus, Am 3:1-4:13 is axial to the book of Amos. abstractor WCK

Braun, Michael A. (Gainesville, FL) "James' use of amos at the jerusalem council: steps toward a possible solution of the textual and theological problems." Journal of the Evangelical Theological Society, 1977, 20(2), 113-121.

Abstract: The "tabernacle of David" is the coming kingdom of the Messiah. At the time of his coming, as Amos declares, both the righteous remnant and the elect among the Gentiles will seek him. Believing Gentiles who have been grafted in will share the riches of restored Israel. In the church when Jews and Gentiles are considered together they are the "people of God," an ontological union. But when considered separately the believing Gentile was never compelled to live like a Jew and the believing Jews alone have the distinction of being called a righteous remnant. James preserves Amos' dichotomy even while he pleads for the inclusion of the Gentiles in the fellowship of the gospel. abstractor EHM

Brooke, G. J. (Oxford Centre for Postgrad. Hebrew Studies) "The amos-numbers mldrash (cd 7 13b-81a) and messianic expectati(ou)n." Zeitschrift fur die Alttestamentliche Wissenschaft, 1980, 92(3), 397-404..

Brueggemann, Walter (Webster Groves, MO) "Amos' intercessory formula." Vetus Testamentum, 1969, 19(4), 385-399.

Abstract: Contrary to the conventional interpretation of Amos 7:2, 5 which sees a mood of tenderness and compassion in these prayers and the sapiential interpretation of Amos's ministry, this interpretation reveals a covenantal tradition with a solid and vigorous affirmation of Israel's rights. Amos, as covenant mediator, does not beg, but confidently asserts the responsibility of Yahweh to act since Israel is "little," i.e. "helpless and dependent." After studying the selected contexts for qaton, investigates the two intercessory formulas: ki qaton hu' and mi yaqum. The first formula reveals Israel's precariousness in that he is unable to renew covenant while the latter parallels Pa. 94:16 where the intervention of Yahweh on behalf of the complainer is sought. The context then is one of covenant worship. abstractor WCKJr

Brueggemann, Walter (Eden Sem., Webster Groves, MO) "A new creation-after the sigh." Currents in Theology and Mission, 1984, 11(2), 83-100.

Abstract: Explores the hermeneutical possibilities of texts from Ezekiel, Exodus, Amos, and the Psalms. Publicly processed pain unlea,hes new social inspiration. Only those who grieve, groan, and sigh over the old city have a chance of discerning the shape of the earthly city to come. Those who groan are able to protest against despair and complacency; they passionately remember the story in order not to forget all hope. abstractor RWK

BRYAN, G. MCLEOD (Wake Forest Coll., Winston Salem, N. C.) "The strength to love versus the urge to hate: a comparison of James Baldwin and Martin Luther King, Jr. From their writings." Foundations, 1964, 7, 145-157.

Abstract: James Baldwin seems to belong to those who have lost faith in America, who have absolutely repudiated Christianity. Martin Luther King, Jr. seems to belong to the group of religious liberals who believe in progress. The latter believes there is still some good left in the white man, the former believes him to be the devil. Baldwin concentrates on hate and is an embittered realist. Baldwin left the church many years ago while King loves the church. Both are prophets: Baldwin is an Amos thundering doom, and King, a Hosea exhibiting loving-mercy. Seen from one angle, they seem to oppose each other; but in another way they complement one another.

Carroll, Robert K. (U. of Glasgow) "From Amos to Anderson: reflections on being a prophet." Theology, 1987, 90(736), 256-263.

Abstract: A discussion of the role of prophets in the Bible and their right to speak where and when they please in light of the pronouncements of James Aderton, Chief Constable of Greater Manchester. Aderton is not a prophet in that he does not speak poetically, and his position conflicts with the prophetic role. abstractor JAS

Chinitz, Jacob (Jerusalem, Israel) "The prophets-nationalists or universalists?" Dor Le Dor, 1980, 8(4), 206-209.

Abstract: A careful examination, in context, of the verses of Amos, Malachi and Micah shows that the claims of their universalism are unjustified. They are nationalist, ethnocentric and separatist. abstractor NMW

Christensen, Duane L. (Bridgewater St. Col.) "The prosodic structure of Amos 1-2." Harvard Theological Review, 1974, 67(4), 427-436.

Abstract:

Collins, John J. (Dublin) "History and tradition in the prophet Amos." Irish Theological Quarterly, 1974, 41(2), 120-133.

Abstract: Among those who emphasize the historical nature of revelation in biblical theology it is customary to claim that the prophets were defenders of tradition. Only recently has this consensus been seriously challenged, particularly by Georg Fohrer and his student Jochen Vollmer. While agreeing that the prophets used tradition, the real question is how did they use it. Typically they inverted the accepted understanding. In general the prophets attacked all forms of false security. Salvation history could be such, with its emphasis upon the election of Israel and the providential development of historical events. Amos, e.g. however, threatens the destruction of the chosen people-by implication denying any pre-determined plan of history-a stance which ran counter to the accepted traditions of his era. Salvation history, therefore, should be seen as a useful pointer to the character of revelation, but not an exclusive one. Salvation is by conduct, not by tradition. abstractor EJM

Conrad, Edgar W. (U. of Queensland, Australia) "Prophets and prophetic books." East Asia Journal of Theology, 1983, 1(1), 63-70.

Abstract: Many interpreters of prophecy have understood the pre-exilic prophets as

advocating a radical break with the past and have suggested that the dominant theme in exilic prophecy is a message of future restoration. However, social scientific studies show the message of the prophets to be diverse; and canon critics have showed the importance of emphasizing the role of the community which was responsible for the books in their final form. These contentions are illustrated by analysis of Amos, Hosea and Isaiah. abstractor
TLT

Craigie, P. C. (U. of Calgary) "Amos the noqed in the light of ugaritic." Studies in Religion/Sciences Religieuses, 1982, 11(1), 29-33.

Abstract: The word noqed is an unusual one for shepherd. Does it, as some have suggested, designate a cultic official? Taking the Ugaritic evidence as a whole it seems clear enough considerably higher than that of ordinary shepherds. The term carried no necessary sacral or religious connotation. Amos was probably involved in mixed farming, traveling to the northern market-places on business, providing the setting for his brief prophetic ministry. abstractor FB

Dahood, Mitchell (Pontifical Biblical Inst., Rome, Italy) "Amos 6, 8 meta'eb." Biblica, 1978, 59(2), 265-266.

Abstract: Consonantal mt b in Amos 6:8 should be divided into 2 words, viz., mt and b, and vocalized mat (or met) eb. The former may be translated "surely, truly" or "always, ever," and the latter "foe" (cf Job 34:36; Prov 3:12). Then Amos 6:8 may be rendered: Ever/Truly the foe am I of Jacob's arrogance, /and his palaces I detest. abstractor JTW

Davies, G. Henton. "Amos - the prophet of re-union." The Expository Times, 1981, 92(7), 196-200.

Abstract: Despite the comment of Jerome that Amos was unskilled in speech his book gives an impression of unity and linguistic power. Theories of cultic origins have made no headway and those of Deuteronomic revisions and wisdom-school influences remain unproven. We assume the book was transcribed during his lifetime, but not necessarily as he delivered his messages. Amos 1:2 sets forth the purpose of the whole, obscured in all standard English translations: to emphasize the necessity of the Jerusalem sanctuary. He denounces Judah for idolatry and disobedience, but the North for apostasy. His refrain is " Yet you have not returned to me"- pleading for the reunion of the people of God. abstractor
RNY

Davis, Charles. "The time of preparation." Clergy Review, 1981, 46, 344-384.

Abstract: The usual approach to an understanding of the Messianic expectation is unsatisfactory and often wrong in its results. The reasons are: (1) the interpretation of individual texts is often more complex than we imagine; (2) the complexity of Messianic expectation which involved the dominant expectation of an era rather than a person and even where there was an expression of personal messianism no single figure was awaited by all; (3) the whole movement towards Christ is vastly more important than individual prophecies. The main concern of the prophets was not to predict the future but to shape it by making known the will of God. The groundwork of the thought of men like Amos and Osee, Isaiah and Jeremiah was the conviction that a divine plan governed history. To this was coupled the conviction that Israel has a special relationship to God. Thus they looked to the future because they shared an expectation, it is this expectation, or prophetic eschatology which forms the setting of Messianism, Thus the self-disclosure of God made through the events

of Israel's history and the teaching of God's spokesmen is completed in Christ who gathered up all the past into himself and gave it meaning.

Davis, David. "A burial cave of the late israelite period on the slopes of mt. Zion." Qadmoniot, 1978, 11(1), 16-19.

Abstract: D. Davis and Amos Kloner discuss the archaeological discoveries at a burial cave on Mt. Zion from the late First Temple period (end of the 8th and 7th cents. BCE). (Hebrew) abstractor DB

de Waard, Jan (Dingsheirm, France) "Translation techniques used by the greek translators of amos." Biblica, 1978, 59(3), 339-350.

Abstract: A consideration of possible translations techniques employed by the LXX translators of the book of Amos in light of modern translations into various languages and modern linguistic and semantic criteria suggests that many proposals as to the Hebrew Vorlage lying behind the LXX are not justified. These techniques include the use of explicit objects, generic and specific information, components of meaning, dynamic referential equivalents, stylistic equivalents, figurative extension of meaning, figures of speech, transformations, and restructuring of discourse. Much additional work must be done in this area before any conclusions can be drawn. abstractor JTW

DeWaard, J. (Aix-en-Provence, France) "The chiasmic structure of amos v 1-17." Vetus Testamentum, 1977, 27(2), 170-177.

Abstract: Amos 5:1-17 forms a discourse unit whose complexity of structure has often been noted. A chiasmic pattern is apparent if the verses are divided and balanced as follows: A, 1-3; B, 4-6; C, 7; D, 8a-c; E, 8d (Yahweh semo); D', 9; C', 10-12; B', 14-15; A', 16-17. Verse 13 is related to 10-12, but forms no part of the structure and thus is secondary. How should the chiasmus be presented in translation? This will be dealt with in a forth-coming book. abstractor SJS

Dewey, Arthur J. (Harvard Div. Sch.) "Bibliography and vita of amos niven wilder." Semeia, 1978, 13, 263-287.

Abstract: Lists bibliography of Wilder's books, articles and reviews during the period 1923-1977, and provides a brief curriculum vitae. abstractor NH

Abstract: Two messianic opinions are present in the Damascus Document (CD). In the earlier recensions there is the expectation of one messiah; in the later recension there is hope for two messiahs, as in the majority of the documents from Qumran This change is effected in CD by dropping the Zechariah material and adding the Amos-Numbers midrash. abstractor RWK

abstractor HPS

Finley, Thomas John (Talbot Theol. Sem.) "An evangelical response to the preaching of amos." Journal of the Evangelical Theological Society, 1985, 28(4), 411-420.

Abstract: Evangelicals need to hear the word of Amos about social morality. The prophet used various terms to describe the poor, all of which describe their afflicted status in the kingdom of Jeroboam II. The catalogue of oppression is similar to that of today's social inequality and must be addressed by today's Christian as Amos urged his own

contemporaries to address them. abstractor EHM

Fishbane, Michael (Brandeis U.) "The treaty background of amos 1:11 and related matters." Journal of Biblical Literature, 1970, 89(3), 313-318..

Abstract: The phrase *wesihet rahamayu* in Amos 1:11 must be taken as a reflex of technical treaty language, specifically of the verb *ra'amu*, to love. Studies the legal terms for friend and brother in their proper context, thereby providing the correct framework for analyzing the bicolon in Amos 1:11. abstractor DCG

Foresti, Fabrizio (Rome) "Funzione semantica dei brani partecipiali di amos: 4,13;5,8s;9,5s." Biblica, 1981, 62(2), 169-184..

Abstract: The hymn fragments in Amos 4:13;5:8-9; and 9:5-6 are derived from traditional hymns using participles to describe Yahweh's punishment of the earth and its inhabitants using cosmological themes. The redactors of the book of Amos used them not as mere doxological compositions, but as announcements of punitive theophanies. Thus, hymns like those found in Deutero-Isaiah, Job, and Psalm 104 are reoriented to serve as announcements of punishment in Amos, and in turn the latter are the forerunners of apocalyptic. (Italian) abstractor JTW

FRANSEN, IRENEE. "La moisson du seigneur (amos) (the harvest of the lord-amos)" Bible et vie Chretienne, 1960, pages in journal 27-36 body of abstract (March) -A commentary on the Book of Amos. Amos is a prophet for Yahweh, a witness to the teachings and laws of God, a lesser prophet, who lived about 790-750 B. C., in a period of prosperity, and who considered himself no professional prophet. He preaches Yahweh as the creator of heaven and earth and that evil comes from foreign nations. But there is much corruption, evil and impiety among Yahweh's people. Israel too can suffer destruction but there is a promise of restoration.

Freedman, David Noel, Andersen, Francis I. "Harmony in amos 4:3." Bulletin of the American Schools of Oriental Research, 1970, 198, 41.

Abstract:

Freedman, David Noel (U. of Michigan, Ann Arbor) "Headings in the books of the eighth century prophets." Andrews University Seminary Studies, 1987, 25(1), 9-26.

Abstract: An examination of the headings of Isaiah, Hosea, Amos, and Micah to gain clues to the purpose and process of scriptural redaction and publication. Concludes that they were devised according to a standard form, but modified for differences in time and place; they provide clues as to careers and oracles; the books were compiled and combined in a two-stage process: Amos, as a result of his validation by the earthquake, and, the other three celebrating Jerusalem's miraculous deliverance from Sennacherib in 701 BC; the purpose was to establish a theological-historical interpretation of late 8th cent. events relative to Covenant responsibilities, to celebrate deliverance, and to provide a warning for the future. abstractor RVR

Freund, Joseph (Netanyah, Israel) ""and the nations shall flow to it" (what is unique in micah's vision)." Beth Mikra, 1987, 32(109), 154-161.

Abstract: There are differences between Isaiah and Micah, and these are not to be attributed to the misunderstanding of copyists or to verses inserted later. Micah is the first

to have predicted the destruction of the Temple. He was also influenced by his geographical location, making his prophecy different from that of Amos or Isaiah. He believed that universal peace would come but that it was not dependent upon universal religion. The idolators would still go with their gods. (Hebrew) abstractor NMW

Fritz, Volkmar (Johannes-Gutenberg U., Mainz, W. Germany) "Die fremdvklersprche des amos." Vetus Testamentum, 1987, 37(1), 26-38.

Abstract: The original list of oracles against the foreign nations in Amos included only those against the Aramaeans, the Philistines, the Ammonites and the Moabites. There were five elements to each oracle: (1) the opening formula; (2) the proclamation of irrevocability; (3) the uncovering of guilt as proof; (4) the proclamation of the sentence; and (5) the closing formula. The authenticity is secure. The oracles serve as a warning to Judah after the destruction of Samaria. The prime example is Damascus, led by Hazael and Benhadad III. (German) abstractor SJS

Garrett, Duane A. (Korea Bap. Sem.) "The structure of amos as a testimony to its integrity." Journal of the Evangelical Theological Society, 1984, 27(3), 275-276.

Abstract: The unquestionable parallel between 8:7-14 and 9:1-15 is not mechanical and is very subtle. Nevertheless it is sufficiently clear enough so as to establish single authorship and unity. abstractor EHM

Gevirtz, Stanley (U. of Chicago) "A new look at an old crux: amos 5:26." Journal of Biblical Literature, 1968, 87(3), 267-276.

Abstract: -Con-siders whether Sakkut and Kaywan are divine names in Amos 5:26, whether the verse provides evidence for astral worship in Israel, and the relationship of this verse to verses 25 and 27. The expression usually translated "the star of your gods" should be "the host (multitude) of your gods," for just as the Arabic kaukalun means both star and multitude, so too did its Hebrew cognate. Also opts for "the shrine of your god" rather than "the tabernacle of your Moloch (or king)." In the context, Amos contrasts the former mode of Yhwh-worship with what he considers the idolatrous practices of his day, which practices occasion the threat of imminent exile. abstractor DCG

Geyer, John B. (Birmingham, England) "Mythology and culture in the oracles against the nations." Vetus Testamentum, 1986, 36(2), 129-145.

Abstract: The analysis of the oracles against the nations in Amos 1-2, Isaiah 13-23, Jeremiah 46-51 and Ezekiel 25-32 shows the existence of two different forms. The major collections have a significant dependence on mythological themes and do not contain any indictments referring to specific events. The other form, found only in Amos 1-2 and Ezekiel 25, has no mythology but a specific indictment. It is stereotype and lacks vitality. An appendix gives a form-critical analysis of the major form: (1) the superscription; (2) destruction; (3) lamentation; (4) flight; and (5) Yahweh. abstractor SJS

Gitay, Yehoshua (Chapel Hill, NC) "A study of amos's art of speech: a rhetorical analysis of amos 3:1-15." Catholic Biblical Quarterly, 1980, 42(3), 293-309.

Abstract: Scholars must attempt to understand the prophet's activity as a rhetorical process, i.e., his intentions to appeal to his audience. Thus rhetorical analysis explores the mutual relationship among three dimensions of the discourse: the speaker/writer, the

audience, and the work itself. However, one has to distinguish between two goals: one is conviction and the other is persuasion. Looking at the prophet's goal from his perspective, Amos' aim in chap. 3 is to seek conviction (while the goal in Isa 40-48 is to persuade an audience). Amos does not exaggerate the use of the emotional appeal; he appeals reasonably as well as ethically. abstractor AAT

Good, Robert M. (Dartmouth Col., Hanover, NH) "The just war in ancient israel." Journal of Biblical Literature, 1985, 104(3), 385-400.

Abstract: Under von Rad's influence the idea of war as a form of divine judgment has been neglected. Yet a careful study of Amos 1:35; Joel 4:1-3, 9-13; 1 Chr 20:6-12; Judg 11:15-27; Judg 5:9-11; and Exodus 15 shows that war was the expression of a legal judgment of Yahweh made for the purpose of resolving a dispute between Israel and neighboring states. Such a view reflects the view of war common in the ancient Near East. It allows the possibility for a historically responsible moral critique of war as sometimes unjust. abstractor LRK

Goss, Bernard (Antony, France) "Le recueil d'oracles contre les nations du livre d'amos et l'"histoire deuteronomique" the collection of oracles against the nations from the book of amos and the "deuteronomistic history")." VT, 1988, 38(1), 22-40..

Abstract: Examines each of the oracles against the nations in Amos 1-2 in the light of the "Deuteronomistic History" of 2 Kings. Decides from the examination that the oracles against Damascus, Gaza, Ammon, Moab and Israel go back to an ancient edition of the book. On the other hand, the oracles against Judah, Tyre and Edom may be attributed to the same school as that of the redactors of the books of Kings. The one on Judah applies the results of the Syro-Ephraimitic War to the eventual fall of Judah. (French) abstractor SJS

Gossai, Hemchand (New Ulm, MN) "Saddiq in theological, forensic and economic perspectives." SEA, 1988, 53, 7-13.

Abstract: The title indicates the three most important areas of OT usage for the term saddiq. Theological (a right relation with Yahweh) and forensic (not guilty in a particular situation) usages predominate. Only two economic usages occur, both in Amos, and both in important reversals of popular opinion: the saddiq are not the successful but the needy who are oppressed by the successful. abstractor RJE

Gowan, Donald E. (Pittsburgh Theol. Sem.) "The beginnings of exile-theology and the root glh." Zeitschrift fur die Alttestamentliche Wissenschaft, 1975, 87(2), 204-207.

Abstract: The root glh is the standard term for denoting exiles, the state of exile, and the act of carrying into exile. The occurrence of the root in Amos has been variously explained. Holds that the root had no special reference to exile in Amos' time, but since it meant "remove" in a general sense, could have been used in that way and for some reason was Amos' preference. abstractor HPS

Graham, Pat (Atlanta, GA) "The remnant motif in isaiah." Restoration Quarterly, 1976, 19(4), 217-228.

Abstract: The remnant motif plays a vital role in God's dealings with his people and the nations. The remnant idea begins in genesis with Noah and Lot, appears again in the Elijah cycle, and is used by Amos. However, the greatest development is in Isaiah 1-12 and 28-29. The passages cover the five major stages of Isaiah's career. As a military motif the remnant

describes the physical survivors of Jerusalem, Assyria and Judah. As a spiritual theme the remnant relates to the penitent survivors among God's people. It is always used as a crucial turning point in a history directed by God in which doom is announced or hope is offered.
abstractor SLL

Grether, Herbert G. "Some problems of equivalence in amos 1:3." Bible Translator, 1972, 22(3), 116-117.
Abstract: The verse involves four idioms which make little literal sense. TEV offers tentatively, ... the people of Damascus have sinned again and again. I will surely punish them because they have treated the people of Gilead with terrible cruelty.' abstractor
RNY

Griffith, Colleen (Boston Col.) "Aesthetical musings: interviews with amos niven wilder and james luther adams." Religious Education, 1981, 76(1), 16-24.
Abstract: Discusses the ways in which the artist and religious thinker approach knowing and how the approaches resemble one another. Both of them sit are the conviction that hunt an nature and society are more deeply motivated by images and mythologies than by ideas. The Bible is a great piece of literary art; it is imaginative and has dramatic appeal. When religion is thought of as liturgy, art is inevitable in religious education. Art is ubiquitous and inescapable. abstractor JWM

Gunneweg, Antonius (Pastor, Singofen/Nassau) "Erwagungen zu amos 7,14 (observations on amos 7:14)." Zeitschrift fur Theologie und Kirche, 1960, 57, 1-16.
Abstract: -The debate in recent theological literature whether Amos did or did not accept the nabi title, whether 7:14 is present or past tense, rests on the construct that a nabi is only a messenger of good news and cannot be an announcer of judgment. This construct is groundless. By ignoring it the sometimes torturous gyrations of certain scholars (Rowley, Wurthwein, Hesse, Lehming) are rendered uneces sary and Amos 7:14 is restored to its initial context. Other problems still remain, viz., the role of the nabi in cultic worship. (German)

Hardmeier, Ch. "Die verwendung von elektronis-chen datenverarbeit-ungsanlagen in der alttesta-mentlichen wissenschaft (the utilization of electronic data processing in old testament research)." Zeitschrift fur die Alttestamentliche Wissenschaft, 1970, 82(1), 175-185.
Abstract: Outlines potential uses of the computer as an aid to the study of the OT. Suggests the followin g: specialized concordances, compiled by dataprocessing techniques, can help solve problems of syntactic relationship (e.g. the elements of Amos 8:4-6), Hebrew syntax, source analysis, and Gattung research. (German) abstractor HPS

Hauan, Michael James (Columbia U.) "The background and meaning of amos 5:17b." Harvard Theological Review, 1986, 79(4), 337-348.
Abstract: Argues that Amos' image of Yahweh's passing through the midst of the people of Israel is not, as usually proposed, an allusion to his passing through Egypt in judgment (Exod 12:12). Amos' use of the word `abar presupposes a specific Yahwistic theophany for covenant ritual. abstractor NH

Heicksen, Martin H. (Wheaton Col.) "Tekoa: historical and cultural profile." Journal of the Evangelical Theological Society, 1970, 13(2), 81-89.

Abstract: -There are fourteen biblical references to Tekos and one from the Apocrypha. The area was especially famed for its olive oil and for its military defences. Most important, however, was its association with Amos and other prophets. During the "Jewish period" Tekos figured in both outstanding wars. The "church period" contains many descriptions of Tekos by earlier travelers and pilgrims as well as by recent geographers. Current archaeological research there promises to make the site even more fully known. abstractor

EHM

HILLERS, DELBERT R. (John Hopkins U.) "Amos 7:4 and ancient parallels." Catholic Biblical Quarterly, 1964, 26, 221-225.

Abstract: A slight emendation of Amos 7:4 based on a misdivision of the consonants yields the translation, "And behold, he was summoning a rain of fire, and it consumed the Great Deep." This gives the basis for a clear interpretation: Amos is drawing upon the imagery of ancient mythology to show the judgment of Yahweh on the primordial monster of the deep.

Hobbs, T. R. (McMaster Divinity Col., Hamilton, Ontario) "Amos 3:1b and 2:10." Zeitschrift für die Alttestamentliche Wissenschaft, 1969, 81(3), 384-387.

Abstract: -Reexamines some of the evidence adduced by W. H. Schmidt (ZAW, 1965, 77:168-92) for Amos 3:1b and 2:10 (who assigns them to the deuteronomic redactor). If they are secondary, the verses cannot be attributed to the deuteronomic editors. abstractor

HPS

Hoffken, Peter (Königswinter, W. Germany) "Eine bemerkung zum 'haus hasaels' in amos 14." Zeitschrift für die Alttestamentliche Wissenschaft, 1982, 94(3), 413-415.

Abstract: By "house of Hazael" Amos 1:4 refers neither to the palace nor the dynasty, but to the whole political system of Aram-Damascus. For this Assyrian usage, compare "House of Omni" for North Israel. The political circumstances antedate 732, making the oracles against the nations in Amos relatively old. (German) abstractor

RWK

Hoffman, Yair (U. of Tel-Aviv, Ramat-Aviv, Israel) "The day of the lord as a concept and a term in the prophetic literature." Zeitschrift für die Alttestamentliche Wissenschaft, 1981, 93(1), 37-50.

Abstract: The phrase "the day of the Lord" should be studied diachronically. When Amos used it to describe a theophany, it had not yet become a technical term. Zephaniah was the first to use it in a definite eschatological sense, and from then on it was never used except in eschatological contexts. Similar phrases are variations on the eschatological term, though they are used in both eschatological and non-eschatological scriptures. abstractor

RWK

Hoffman, Y. (Ramat Gan, Israel) "From oracle to prophecy: the growth, crystallization and disintegration of a biblical gattung." Journal of Northwest Semitic Languages, 1982, 10, 75-81.

Abstract: Amos apparently used the traditional ancient Gattung of the "Oracles before Battle," but he filled it with quite a new content: A non prophetic, nationalistic, non-moralistic Gattung of Salvation was transformed into a prophetic Gattung, bearing a deep moral and theological message about the universality of God, about his omnipotence and absolute justice as revealed in history. abstractor

FCF

Holladay, William L. (Beirut) "Once more, 'anak= 'tin', amos vii 7-8." Vetus Testamentum, 1970, 20(4), 492-493.

Abstract: The problem of 'anak meaning 'lead' is considered under four points: (1) Hebrew had its own "native" words for both 'lead' and 'tin', (2) Akkadian anaku means 'tin' and nothing else, (3) in v. 7 the traditional translation, 'plum-bob' forces us to emend the M. T. since homat 'anak ('wail of plumb-bob') is impossible. (4) Reinforced by Gilbert Brunet's exhaustive survey of current literature and in light of the fixing of the Akkadian meaning, it must be translated: Yahweh is standing (nissab,) over a wail of tin, and with tin in his hand. A parallel to the phrase in v. 7 is found in Jer. 15:20: God gives Jeremiah to the people as a fortified 'wail of bronze.' abstractor WCK

Holladay, W. L. (Newton Centre, Mass.) "Amos vi 1b/8: a suggested solution." Vetus Testamentum, 1972, 22(1), 107-110.

Abstract: A conjectural emendation of the last half of this verse allows the translation, "the pick of the first of the nations, / the cream of the crop of the house of Israel." abstractor GGS

Honeycutt, Roy L., Jr. (Midwestern Bapt. Theol. Sem.) "The lion has roared!" Southwestern Journal of Theology, 1966, 9, 27-35 (No. 1).

Abstract: An expository outline of the book of Amos.

Howard, George. "Revision toward the hebrew in the septuagint text of amos." Eretz-Israel, 1982, 16, 125*-133*.

Abstract: An analysis of MSS W, B, A, Q, V, the Catena Group, and the Lucianic Recension reveals 270 variant readings unsupported by other uncials, groups, or recensions. Of these, 153 are against the Massoretic Text (MT), 40 (or 41) favor MT, 73 are neutral, and 3 are ambiguous. Thus, a significant number of variations may be cited as evidencing the process of revising the Greek toward the Hebrew in the Septuagint's history. DDo abstractor DDo

Howard, G. (Athens, GA) "Some notes on the septuagint of amos." Vetus Testamentum, 1970, 20(1), 108-112

Abstract: By way of analysis, divides into three sections: 1:1-8:11 labeled section "A", 8:12-9: 10, section "B"; 9:11-15, section "C". By means of comparison of geographical place-names, word translation, and stylistic differences shows that sections "A" and "C" are of the same quality of work, characterized by incorrectness, while section "B" is of a higher standard, characterized by accuracy. Concludes that the book of Amos represents a compilation or redaction rather than one single prototype. abstractor WCK

HOWIE, CARL G. (Pastor, Calvary Presby. Church, San Francisco, Cal.) "Expressly for our time." Interpretation, 1959, 13, 273-285.

Abstract: A study of the theology of Amos. The message and theology of Amos must be understood against the framework of two underlying assumptions; viz., that the prophets did not make a conscious effort at creating a system of theology, but spoke out of their own experience; and that Israel lived "under God" in a covenant relationship. Discusses the theology of Amos under the following divisions: (1) Yahweh is God alone; (2) The media of divine revelation; (3) Worship and the common life; (4) The nature of election; (5) The

essence of sin; (6) God and spiritual renewal. The theology of Amos is as pertinent in our day as it was in his, and may be applied to our own nation. Footnotes.

Huey, F. B., Jr. (Southwestern Bapt. Theol. Sem.) "The ethical teaching of Amos, its content and relevance." Southwestern Journal of Theology, 1966, 9, 57-67 (No. 1)..

Abstract: The ethical teachings of Amos are quite relevant to the current situations in the church. Considers the relevance of Amos' message to the God-is-dead controversy and the discussions surrounding the New Morality attitude. Amos is relevant in our day of material prosperity and speaks directly to the problem of increased leisure time. Amos aptly demonstrates the fact that he who denounces the sins of his time often finds himself standing alone. The most sobering message from Amos for today is the God-sent revelation that there would be no more hope for a nation that continually ignored all of God's warnings.

Hunter, Howard (Tufts U., Medford, MA) "Amos niven wilder and the processes of poetry." Semeia, 1978, 13, 1-8.

Abstract: Analyzes the processes of poetry given by Jacques Maritain and William Lynch as an instructive parallel to Wilder's theory of poetry, which reveals poetry's profound affinity with religion. abstractor NH

Isbell, Charles D. (Nazarene Theol. Sem., Kansas City, MO) "A note on Amos 1:1." Journal of Near Eastern Studies, 1977, 36(3), 213-214.

Abstract:

Jeremias, Jorg (Grobzell) "Amos 3-6. Beobachtungen zur entstehungsgeschichte eines prophetenbuches (Amos 3-6. Observations about the history of origin of a prophetic book)." ZAW, 1988, 100(suppl.), 123-138.

Abstract: Amos 3:1 introduces the words of Yahweh, while 5:1 introduces the words of Amos. The lament over the dead in Amos 5-6 needs to be understood as the consequence of Amos 3-4. Amos 3:2 brings to expression the divine word of Amos, and 3:3-8 offers legitimation to Amos to express this word of God. The later reorganization of the book for liturgical purposes was effected by the so-called doxologies. abstractor RWK

John, E. C. (United Theol. Col., Bangalore) "Forgiveness in the prophecy of judgment." Indian Journal of Theology, 1969, 18(2, 3), 206-218.

Abstract: -Reviews forgiveness in the judgment passages in the prophecies of 2 Samuel, Amos, Hosea, Isaiah, Jeremiah. Forgive, near is a free act of God, whereby God is moved with pity and does not execute the punishment which he announces through the prophet. It involves cancellation or postponement of punishment. It is not a personal religious experience, but a change in the course of events, wherein the people are granted to live on instead of facing a premature death. abstractor DCG

John, E. C. (United Theol. Col., Bangalore, India) "Righteousness in the prophets." Indian Journal of Theology, 1977, 26(3/4), 132-142.

Abstract: A consideration of the concept of righteousness in the Hebrew prophetic writings of Amos, Isaiah and Hosea. abstractor DCG

Kaiser, Walter C., Jr. (Trinity Evan. Div. Sch.) "The Davidic promise and the inclusion of the Gentiles (Amos 9:9-15 and Acts 15:13-18): a test passage for theological systems." Journal of the Evangelical Theological

Society, 1977, 20(2), 97-111.

Abstract: James used a simple hermeneutic when he appealed to Amos. His understanding of the term "tabernacle of David" was replete with all the revelation of God which antedated that 8th cent. revelation. What had been promised to Abraham was made over to David with an enlarged scope of reference. It symbolized God's reign on into eternity. But the political and national aspects of that same promise could not be delated from Amos' truth-intention. Israel as well as the remnant of humanity was encompassed in the rebuilding of that tabernacle. This view, an evangelical middle way, promises to bridge the gap between covenant and dispensational theology in presenting a unified people and program of God.
abstractor EHM

KAISER, OTTO (Tuebingen) "Stam-mesgeschichrliche hintergruende der josephgeschichte (tribal history in the joseph story)" Vetus Testamentum, 1960, 101-150 (Jan.), -According to the author's reconstruction, the Joseph tribes of Ephraim and Manasseh were in the Beer-sheba area in p(re)-Exodus times Abstract: As shown by the books of Joshua, Amos and Hosea, there was an authentic Ephraimitic tradition of the sojourn in and departure from Egypt. The invaders of Canaan settled around Shechem. Manasseh, originally an offshoot of Ephraim, pushed northward under Philistine pressure where it "adopted" weakened Machir. The inclusion of Benjamin into the "House of Joseph" was in post-Deborah times. (Ger.)

Katzoff, Louis. "Noblesse oblige." DID, 1988, 16(4), 213-216.

Abstract: Analyzes the introduction to Amos' first prophecies: "For three transgressions of-- and for four, I will not reverse it." Interprets Amos' concept of chosenness. abstractor NMW

Kauffman, S. Bruce (Catholic U. of America) "Charting a sea of change: on the relationships of religion and literature to theology." Journal of Religion, 1978, 58(4), 405-427.

Abstract: Charts 2 basic approaches in the academic field of religion and literature over the past 35 years. At the beginning of this period such seminal writers as Nathan Scott, Stanley Hopper, and Amos Wilder saw their task as a concern with the religious dimension of literature coupled with an apologetic purpose. In the past 10 years, however, Wilder and Scott as well as Tom Driver, Preston Roberts, and Anthony Yu have stressed the study of literature as a propaedeutic for theological reflection and the necessity for going beyond the view of literature as only a measure of the spiritual climate of the day. abstractor JTM

Keel, Othmar (Fribourg, Switzerland) "Rechtun oder annahme des drohenden gericht? (Erwagungen zu amos, dem fruhen jesaja und micha) (correction or the acceptance of the threatened judgment? (Considerations on amos, the early isaiah, and micah))." Biblische Zeitschrift, 1977, 21(2), 200-218.

Abstract: Recent writing on the pre-exilic prophets have stressed the dominance of the oracle of menace and the pronouncement of unmitigated judgment upon Israel. What needs to be appreciated is that the disclosure of guilt and the announcement of catastrophe are typical of prophetic speech. They are simply the 2 sides of the same coin. In Amos, the early Isaiah, and Micah the prophetic criticism is directed against specific communal upheavals which the prophets unmasked as catastrophic for the nation. The announcement of judgment is merely a way of perceiving the disastrous consequences which must follow the violation of divine ordinance. These early writing prophets are social critics who were commissioned by Yahweh to disclose Israel's offense. The intention of their preaching was to stir the nation to repentance (Amos 5:4-6:15; cf. 4:6-12; Isa. 1: 16f.; 9:12; Micah 6:6-8). (German)

King, Philip J. (Boston Col., MA) "The marzeah amos denounces--using archaeology to interpret a biblical text." BAR, 1988, 14(4), 34-44..

Abstract: Illustrates the way in which archaeology has illuminated Amos' famous indictment and pronouncement of doom on the northern kingdom of Israel and its luxury-loving society (Amos 6:47). He centers his condemnation on the marzeah translated "revelry" in the RSV, sometimes "banquet." It was a pagan rite, with a long history from the 14th cent. BC (Ugarit) to the 3rd cent. AD (Palmyra). Demonstrates how each of the elements of a marzeah laid out by Amos can be illustrated and made more meaningful. Amos' indictment targeted three areas: injustice in the courts, luxury among the upper class, and worship that had become a sham. RVR

Kitchen, Kenneth A. "The old testament on its context: 4, the twin kingdoms, judah and assyria (c. 930-640 B.C.)." Theological Students' Fellowship Bulletin, 1972, 62, 2-10.

Abstract: An outline study of the history and literature of the Divided Monarchy down to ca. 640 B.C. Surveys especially the emergence of the Omri-Ahab dynasty of Israel and its last dynasty with the consequent collapse of the Northern kingdom, as well as the relationship of Judah and Assyria. Traces the development of prophecy from the pre-writing prophets through the literary prophets. Although the modes of activity of the prophets of Israel and the divination, etc., of her neighbors are very largely mutually exclusive, some slight formal correspondence can be noted in the 'prophetic' activity of Mari, Egypt, the Hittites, Canaan, and Mesopotamia. Regarding Amos, Hosea and Micah, they were able to speak at length; they contain both judgment and blessing; they were capable of putting together the existing books practically as we have them. The book of Isaiah presents no real problem when prediction is allowed as one legitimate element in prophecy. abstractor

HPS

Koch, Klaus (Alttestamentliches Seminar, Hamburg) "Die rolle der hymnischen abschnitte in der komposition des amos-buches (the roll of the hymnic segments in the composition of the book of amos)." Zeitschrift fur die Alttestamentliche Wissenschaft, 1974, 86(4), 504-537.

Abstract: Amos 4:13, 5:8; and 9:5f are taken over from a psalm tradition (cf. also Job 9:5-10) and in their context in Amos assist in indicating the structure of the book. Verse 4:13 emphasizes the fall of the cultic "high places" (4:1ff). Verse 5:8 mentions constellations which are to uphold mispat (5:7). Verses 9:5f tell of a theophany which will lead to destruction (cf. 8:4ff). Verse 1:2 with its "pastures of the shepherds" points forward to the kingdoms of 1:3ff. (German)

Koch, Klaus (Alttestamentliches Seminar, Hamburg) "Die rolle der hymnischen abschnitte in der komposition des amos-buches (the roll of the hymnic segments in the composition of the book of amos)." Zeitschrift fur die Alttestamentliche Wissenschaft, 1974, 86(4), 504-537.

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Kroeger, Karl (U. of Keele, Staffordshire, England) "A yankee tunebook from the old south: amos pilsbury's the united states sacred harmony." The Hymn, 1981, 32(3), 154-162.

Abstract: The United States Sacred Harmony brings together many currents in 18th cent. psalmody: the old English psalm-tune, the newer English hymn-tune, the New England repertory, and the southern folk hymn. In attempting to provide a useful repertory, Amos Pilsbury also recorded the church music preferences of Charleston singers in the late 18th cent., anticipated some developments in church music of the next half-century, and left us an interesting and significant musical document. abstractor NRS

LANDSBERGER, BENNO. (Oriental Inst., Univ. of Chicago) "Tin and lead: the adventures of two vocables." Journal of Near Eastern Studies, 1965, 24, 285-296 (No. 3).

Abstract: -A long history of scholarly discussion underlies the definition of the metal anaku. Since the Hebrew cognate, which occurs four times in Amos 7:7 ff., has been interpreted as a "plumb (i.e. lead) line," the Akkadian word anaku was also interpreted as lead by early scholars. It then became known that anaku was the main article of trade imported into eastern Asia Minor by Assyrian merchants at the beginning of the 2nd millennium B.C. The writer therefore concluded in 1940 that anaku in such a trade could only mean tin and not lead. The importance of tin was its use with copper to make bronze. One difficulty has been the absence of even traces of tin in the excavated sites. Tin, however, is transformed by oxidation into stannous and stannic oxides.

Lang, Bernhard (Tubingen) "The social organisation of peasant poverty in biblical israel." Journal for the Study of the Old Testament, 1982, 24, 47-63.

Abstract: Surveys the book of Amos in the light of social anthropology and concludes that a consistent picture of rent capitalism emerges. abstractor NH

Lardet, Pierre (Geneva, Switzerland) "Culte astral et culture profane chez s. Jerome. A propos d'une toumure suspecte (errore combibimus) et d'allusions non elucidees du commentaire sur amos." Viligante Christianae, 1981, 35(4), 321-345.

Abstract: Considerations of style and meaning argue that in Jerome's commentary on Amos 5:8 the text of the manuscripts, errore combibimus, should be emended to read ore combibimus. Three appendices consider other points in the commentary on Amos 5:8. (French) abstractor EF

Leeuwen, C. van (Ermelo-Utrecht) "De "kleine profeten" in het onderzoek van de laatste tien jaar (research in the "minor prophets" during the last ten years)." Nederlands Theologisch Tijdschrift, 1974, 28(2), 113-129.

Abstract: A bibliography consisting of commentaries, text and versions, literature, and short studies. The bibliography covers all 12 minor prophets, with Haggai and Zechariah combined, followed by a special category on Deutero-Zechariah and Trito-Zechariah. The listing on the prophecy of Amos is very extensive. (Dutch) abstractor SJK

LEHMING, SIGO. "Erwaegungen zu amos (thoughts on amos)." Zeitschrift fur Theologie und Kirche, 1(1958), 55, 145-169.

Abstract: Wuerthwein's and Rowley's thesis that Amos was a professional prophet, a Habi, is hardly tenable. Retesting the evidence they adduce shows that several crucial passages are later textual emmendations. Although the key passages in chapter seven are

genuine, they must be understood not as a statement of Amos' relation to the Nebiim, but in reference to his judgment upon Amazaiah. (German)

Lemaire, Andre' (Centre Natl. de al Recherche Scientifique, Paris) "Fragments from the book of balaam found at deir alla." Biblical Archaeology Review, 1985, 11(5), 26-39.

Abstract: In 1967 a Dutch expedition excavating Deir Alla one mile north of the Zerka (Jabbok) in Jordan found plastered walls covered with inscriptions in a NW Semitic language of uncertain identity dating from the 8th cent. BC as determined both by pottery and radiocarbon dating. It is possible the walls were crumbled by the 750 BC earthquake mentioned in Amos and Zechariah. The inscription records a prophecy of Balaam, son of Beor, announcing an approaching judgment. That the text was inscribed here may suggest that Deir Alla was a religious reading center of considerable importance. abstractor RVR

Limburg, J. (Sioux Falls, SD) "Amos 7:4: a judgment with fire?" Catholic Biblical Quarterly, 1973, 35(3), 346-349.

Abstract: There is no reason to alter the Massoretic text of Amos 7:4. The sense is, "Yahweh was calling for the making of a complaint, to be followed by the sending of fire." Since the making of a complaint is part of a legal or judging process, "judgment with fire" or "judgment involving fire" would serve as acceptable translations. The RSV and NAB "judgment by fire" may give the idea of an "ordeal by fire," which is not the sense of the text. abstractor AAT

Lochman, Jan Milic (Basel, Switzerland) "Chiliasmus verls (true chiliasm)." Theologische Zeitschrift, 1979, 35(5), 275-282.

Abstract: The subtitle is "eschatology and shaping the world in the perspective of Comenius." Discusses the spiritualizing and individualizing type of eschatology versus a biblical-prophetic eschatology which results in a profound concern for a shaping of the world (Weltgestaltung). Against the confessions of the reformation, Jan Amos Comenius maintained that a true chiliasm is true Christianity. Author interprets "true chiliasm." (German) abstractor HHPD

Long, Burke O. (Bowdoin Col., Brunswick, ME) "Reports of visions among the prophets." Journal of Biblical Literature, 1976, 95(3), 353-365.

Abstract: The prophet not only is a messenger of Yahweh, delivering a word which he has received, but he also reports what he has, seen in extraordinary states of consciousness. Considers the basic structure of such reports of vision as consisting of announcement, transition and vision sequence. Isolates three main types of reports: (1) Oracle-vision, in which the image is merely the occasion for oracle; there is nothing to be explained; everything is to be proclaimed, as in Amos 8:1-2; (2) Dramatic Word-vision which depicts a situation altogether supramundane taken as a portent presaging a future event in the mundane realm, as in Amos 7:1-6 and Zech. 1:8-17; and (3) Revelatory Mysteries-vision, where the basic intent is to convey in veiled form, secrets of divine activity and events of the future, as in Zech. 2:1-2. Concludes with a consideration of the settings for the reports of such visions. abstractor DCG

Loretz, Oswald (Munster) "Vergleich und kommentar in amos 3, 12 (comparison and commentary in amos

312)." Biblische Zeitschrift, 1976, 20(1), 122-125.

Abstract: A stichometric analysis, which takes account of the comparative particles A and An, calls into question the analyses of H. W. Wolff, W. Rudolf, and G. Fohrer, and permits a reconstruction of the original oracle and the commentary upon it (in brackets) which reflects a later hand: "Thus says the Lord: As the shepherd rescues from the mouth of the lion (two legs, or a piece of an ear), so shall the sons of Israel be rescued (who dwell in Samaria, with the corner of a couch and part of a bed). (German) abstractor WLL

Loss, Nicolo M. "Uso e valore dei nomi di dio e dei nomi del popolo nel libro di amos (the use and significance of the names of god and the names of the people in the book of amos)." Salesianum, 1979, 4t (3), 425-440.

Abstract: Name-theology has particular significance in the OT. Amos, dealing as it does with God and the people exclusively, offers interesting source material for the study of their respective names. Amos' use of the divine names underscores the divine majesty ("Lord of hosts, Adonai") of the creator as well as His active presence in mankind's story and in the daily life of the people, echoing, therein, the classic and traditional teaching of the OT. Amos' message of threat, rather than a unilateral rigorism, reflects the obduracy of the people before God's concern for them; but notwithstanding this, the Lord God of hosts bestows his grace to the remnant of Joseph. (Italian) abstractor DJH

Luria, Ben Zion (Jerusalem) "Amos-prophet and worldly man." Dor Le Dor, 1981, 10(3), 183-186.

Abstract: Rejects the accepted view (Kaufmann) that Amos did not envision the Assyrian danger. Assyrian allusions are found in Amos 4: 1-3, harmonah `harem', and sinnot, explained here as palms or baskets made from palm branches. This alludes to the round Assyrian boat, made of palm branches and covered with pitch. Amos was well aware of the reality of the Assyrian danger and threatens the women of Samaria with exile to that land. abstractor NMW

Luria, Ben Zion (Jerusalem) "Amos-prophet and worldly man." Dor Le Dor, 1981, 10(3), 183-186.

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Luria, Ben Zion (Jerusalem, Israel) "Geography as an aid in interpreting difficult passages." Beth Mikra, 1985, 101, 259-262.

Abstract: Amos 5:8 and 9:6 refer to a tidal wave which accompanied an earthquake and a similar event is also reported in various midrashic sources. Gen 36:24, which speaks of yemim, refers to hot springs and was translated by Jerome as aqua calidas. Believes it was a geyser. Enah, as a primitive, believed that this was a demon of the desert. (Hebrew) abstractor NMW

MACLEAN, HECTOR. (Melbourne, Australia) "Amos and israel." Reformed Theological Review, 1959, 18, 1-6.

Abstract: Unlike the other so-called writing prophets, Amos was not proclaiming the word

of Yahweh to his own countrymen but to a foreign nation. A recognition of this neglected fact explains difficulties which have troubled commentators. The statement in Amos 1:2 that Yahweh roars from Jerusalem is a case in point. This also accounts for Amos' use of the name Yahweh, the peculiar name of the God of the Hebrews. He uses it in such a way as to indicate he thinks Israel has forfeited the right to use it. Amos' view of the future of Israel is that it is no longer Yahweh's; its end is destruction. Only a pitiable handful will survive. The time for repentance is past, only doom lies ahead.

Mauchline, John (Glasgow) "Implicit signs of a persistent belief in the davidic empire." Vetus Testamentum, 1970, 20(3), 287-303.

Abstract: The evidence for a continued hope of the fulfillment of the promise given Abraham and seen in the monarch of David is traced through the prophet's message up until the return from the Babylonian exile. Amos pronounced judgments on the surrounding nations because these nations had been under David's rule and paid service to Yahweh, hence they had a brotherly obligation to fulfill. This theme is also found in Micah 5:1-3, Jer. 46-51, Ezek. 35-38. In Second Isaiah, the coastlands hail the return from exile as a climax of history. It is interpreted as the fulfilling of the promise given to both Abraham and David. The rule of Yahweh would go forth from Jerusalem to air the ends of the earth. Though the political bond was destroyed, the religious bond ought to be honored and would some day be renewed. abstractor WCK

Mayence, Etienne. "A reference book for christian living today." Lumen Vitae, 1984, 39(2), 195-203.

Abstract: Using the study of the prophet Amos, presents a basic set of principles for Bible study by working men and women. Suggests three steps: (1) analysis of the social and political situation in Amos' day; (2) study of the message of the text; (3) discerning its application and challenge to our situation which presupposes some analysis of current circumstances. abstractor DJH

MAYS, JAMES L. (Prof. Biblical Studies, Union Theo. Sem., Richmond, Va.) "Words about the words of amos" Interpretation, 1959, 13, 259-272.

Abstract: A review of available source materials both on the continent of Europe and in English for a thorough-going study of the prophet Amos and his message. Suggests also corollary material to be read in connection with such a study as books on prophecy in general atlases of the Bible, theological works, as well as some contemporary theological studies. There is no paucity of material when one comes to consider this prophet. footnotes.

McComiskey, Thomas Edward (Trinity Evan. Div. Sch.) "The hymnic elements of the prophecy of amos: a study of form-critical methodology." Journal of the Evangelical Theological Society, 1987, 30(2), 139-157.

Abstract: Objective literary data support the authenticity of the hymnic elements of Amos--4:13, 5:8-9, and 9:5-6. Data such as these are stronger evidence than those often appealed to in support of redactive accretions. The hymns are woven into the fabric of the prophecy linguistically and conceptually. It is not difficult to see them as poetic expressions of truths that the prophet had set forth earlier in more prosaic language. abstractor EHM

Meagher, Gerard (St. Patrick's Col.) "The prophetic call narrative." Irish Theological Quarterly, 1972, 39(2), 164-177.

Abstract: Compares Jer. 1:4-10; Ezek. 1:1-3:11 Isa. 40:1-11; Isa. 6:1-13 and Amos 7:10-17, noting the dearth of studies on the literary-form of call-narratives remarked by N. Habel with respect to Moses, Gideon and Abraham: (1) divine confrontation; (2) introductory word; (3) commission; (4) objection; (5) reassurance; and (6) sign. It also carries over into the NT in Luke with the calls to Zechariah and Mary. abstractor RNY

Minear, Paul S. (Yale U.) "An early christian theopoetic?" Semeia, 1978, 12, 201-214.

Abstract: Amos Wilder applies the term theopoetic to features of religious imagination which are essential to biblical authors, theologians, and exegetes. Examines Heb 2:5-3:6 to support the claim that the author of Hebrews also qualifies as an example of theopoetic. abstractor NH

Mirro, Joseph A. (Jamaica, NY) "Amos niven wilder: a theopoet." Biblical Theology Bulletin, 1980, 10(3), 118-123.

Abstract: Analyzes the contribution of Amos Wilder as a poet, biblical scholar and NT exegete. Special attention is paid to his work in earl" Christian rhetoric and his concern for theopoesis. abstractor AAT

Muller, Hans-Peter (Monster) "Die wurzeln `ya, y'q und swq (the roots `yq, y'q and swq)." Vetus Testamentum, 1971, 21(5), 556-564.

Abstract: West-Semitic `yq designates a sound, presumably with the basic meaning of `cry, shriek." Aramaic y'q as a variant of Aramaic `ya (= Heb. swq) means "be anxious." Northwest Semitic `wq (with the Hebrew secondary form `qh) and West Semitic `(wg have the basic meaning "make a circle." These meanings are seen in Amos 2:13 Ps 55:4Ps. 66:11, etc. (German) abstractor GGS

Muraoka, Takamitsu (Manchester) "Is the septuagint amos 8:12-9:10 a separate unit?" Vetus Testamentum, 1970, 20(4), 496-500.

Abstract: Challenges G. Howard's recent attempt to explain Amos 8:12-9:10 as the work of a different hand than the rest of the book. Gives an alternate argument to Howard's thesis to show the unity of the book. abstractor WCK

Murphy-O'Connor, Jerome (Ecole Biblique, Jerusalem) "The original text of cd 7:9-8:2 = 19:5-14." Harvard Theological Review, 1971, 64(2,3), 379-386.

Abstract: The latter part of the hortatory section of the Damascus Document exists in two recensions known as A and B. 7:9-10a (A) is parallel to 19:5b-7a (B), and 8:1b-2 (A) corresponds to 19:13b-14 (B). The A-text contains a citation from Isa. 7:17 which is followed by a midrash on Amos 5:26f supplemented by a quotation from Num. 24:17. In a position approximating that of the Isaiah quotation in A, B has a passage from Zech. 13:7, and a little later a citation from Ez. 9:4. The problem of the relation of the two recensions may be solved by the application of both lower and higher criticism. The original text of CD at this point is substantially represented by 7:9-13b plus 19:7-14. After 19:7-13a had been accidentally omitted through haplography in the tradition preserved in the A-text, the Amos-Num. midrash was inserted. Never having contained the interpolation, the tradition represented by B accidentally lost the Isa. quotation through confusion of its introductory formula with that of the Zech. quotation. abstractor HPS

Murphy-O'Connor, Jerome (Ecole Biblique, Jerusalem) "The original text of cd 7:9-8:2= 19:5-14." Harvard Theological Review, 1971, 64(2,3), 379-386.

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Mury, O. and Amsler, S. (Lausanne) "Yahweh et la sagesse du paysan (yahweh and peasant wisdom)." Revue d'Histoire et de Philosophie Religieuse, 1973, 53 (1), 1-5.

Abstract: Isa. 28:23-29 has been variously interpreted. Some exegetes believe it teaches that Yahweh, not Baal, is the source of agricultural wisdom. Others think the point is in the method of harvest-the more precious the grain, the more severe the threshing. V. 24 may draw the contrast between times of destruction (plowing) and times of building up (planting). A study of similar passages in Isa. 5 and Amos 3 shows that v. 26 is a rhetorical device, a statement to rally the agreement of the listeners before the prophet sweeps on to his conclusion. You agree, says Isaiah, that God has taught the peasant an astonishing diversity of agricultural techniques. Such a God is not limited to a single way of acting in history, but works in varied ways to accomplish his purposes, v. 29. (French) abstractor CKB

Negenman, J. (Nijmegen) "Het interpreteren van profetische literatuur (interpreting prophetic literature)." Tijdschrift Voor Theologie, 1975, 15(2), 117-140.

Abstract: Interpreters of prophetic literature place too much emphasis on the so-called authentic words. But prophets such as Amos, Isaiah, and Hosea did not produce written documents of the spoken words. These prophets spoke, but no one listened. The development of a book named after a prophet should be seen as an evolutionary process from speaker to preacher to writer. Prophetic literature must be regarded as a product of the post-exilic community. Interpreting such literature is therefore interpreting authentic expressions of this community. (Dutch) abstractor SJK

Nielsen, E. "Le message primitif du livre de jonas." Revue d'Histoire et de Philosophie Religieuse, 1979, 59(3/4), 499-507.

Abstract: There is a diversity of opinion regarding the aim of the book of Jonah, with no satisfying answer to the question in sight. Just why was the prophet of 2 Kgs 14:25 chosen as the principal character of the book of Jonah? Following a detailed analysis of the book, the core of the narrative may be found in chaps. 3 and 4. The narrative treats a problem linked to the verification prophecy-a problem which faced the post-exilic reader of the books of Kings and of the book of Amos. abstractor HPS

Nogah, Rivkah (Tel Aviv, Israel) "Are ye not as children of the ethiopians unto me? (Amos 9:7)." Beth Mikra, 1982, 89/90, 174-182.

Abstract: Various medieval and modern commentaries are reviewed. Some see this verse as negative toward Israel; others as elevating Israel and degrading other nations. Rejects the view that this verse expresses Amos' universalism, that all nations are equally loved by God. Rather, the verse is a deeply pained, emotional response to the possible rejection by God of His covenant with Israel. It can be compared to Moses' breaking of the tablets. The emotion is based upon a great love for Israel, though the phrasing is negative. (Hebrew) abstractor
NMW

Oswalt, John N. (Asbury Theol. Sem.) "The golden calves and the Egyptian concept of deity." Evangelical Quarterly, 1973, 45(1), 13-20.

Abstract: Why was the bull calf the ultimate symbol, for Israel, of apostasy? Some like Albright have thought the golden calves represented pedestals upon which an invisible Yahweh was enthroned. Others see the calves as representing other gods than Yahweh. Neither view adequately accounts for the fierce and bitter reaction of loyal Yahwists like Moses, Hosea, and Amos. The answer is to be found in the Egyptian concept of Amon-Re as both the invisible, transcendent god and the Bull. The Egyptians confused the creator and the creation. Yahwism could brook no such confusion, and the bull-god-form particularly represented this. abstractor
RP

Oberweis, Michael (Echternacherbrück) "Die Bedeutung der neutestamentlichen "rtselzahlen" 666 (apk 13:18) und 153 (joh 21:11)." Zeitschrift für die Neutestamentliche Wissenschaft, 1986, 77(3/4), 226-241.

Abstract: The importance of gematria in antiquity suggests that it should be used to solve the puzzles of numbers in the NT. The number 666 in Rev 13:18 may not refer to Nero, but rather is gematria for the word trsw (you should destroy!), a verb attested in Amos 6:11. Gematria yields qng for 153 in John 21:11, which stands for "Cana, G," i.e., Cana, in Galilee, a place of importance for the Johannine author. (German) abstractor
CJS

Overholt, Thomas W. (Stevens Pt., WI) "Commanding the prophets: Amos and the problem of prophetic authority." Catholic Biblical Quarterly, 1979, 41(4), 517-532.

Abstract: There seem to be two bases for the activity of "commanding the prophets." The first is situation or institution-specific: insofar as the prophet is attached to the cult or the court and performs a regular office there, he can be presumed to be under the direct control of superiors within the institutional structure. The second is process-specific, i.e., is related to the specific nature of prophetic communication. The hearers assume that they know how real prophets ought to function, and they accept or reject a given prophet on the basis of these preconceptions. This authorizing process is the social reality that lies behind Amos 2:11-12 and 7:10-17. abstractor
AAT

Paul, Shalom M. (Hebrew U., Jerusalem) "Amos 3:3-8: the irresistible sequence of cause and effect." Hebrew Annual Review, 1983, 7, 203-220.

Abstract: By means of a series of rhetorical questions, the prophet Amos logically and skillfully draws his unexpected audience into the flow of a persuasive and penetrating presentation of the inextricable relationship of all events and happenings. Provides a detailed analysis of Amos 8:3-8 to demonstrate Amos's rhetorical technique. abstractor
HPS

Paul, Shalom M. (Hebrew U., Jerusalem) "Amos 1:3-2:3: a concatenous literary pattern." Journal of Biblical Literature, 1971, 90(4), 397-403.

Abstract: Demonstrates that any other ordering of the series of seven oracles against the nations in Amos 1:3-2:3 is out of the question because of an internal literary order which weaves the various units into a coherent whole. Each link in this chain of prophecies is tied to one another by an indissoluble bond occasioned by the well-known literary device of the concatenation of similar catch words, phrases, or ideas common to only the two units contiguous to one another. abstractor DCG

Paul, Shalom M. (Hebrew U., Jerusalem) "Fishing imagery in amos 4:2." Journal of Biblical Literature, 1978, 97(2), 183-190.

Abstract: Proposes that this verse be translated "And you will be transported in baskets and the very last of you in fishermen's pots." After reviewing all the possibilities and their criticisms, the (east amount of difficulties are attached to the interpretation as "baskets" and "pots." The image is to be understood in the light of the common practice of catching, packing, and transporting fish. abstractor DCG

Petersen, David L. (Ilf Sch. of Theol.) "Portraits of david: canonical and otherwise." Interpretation, 1986, 40(2), 130-142.

Abstract: Holds that the OT narratives about David present a rich, varied picture that is more a portrait than a photograph. Compares the symbols found in the portrait of David by Marc Chagall to the corresponding dimensions of the biblical portrait. Examines color, harp, structure of the composition, and David's head in Chagall's lithograph of David. Builds a composite picture of David by examining (1) the "David as King" narrative in 2 Samuel that pictures David as partially indecisive and ineffective, (2) Amos' negative reference to David's harp, (3) David's many psalms of lament followed by a thanksgiving psalm and hymn of praise near the end of his life, (4) the Chronicler's picturing David as a religious leader. Detects these biblical themes as underlying Chagall's pictorial symbolism. abstractor EGW

Pfeifer, Gerhard (Salzgitter-Reppner) "Denkformenanalyse als exegetische methode deulart an amos 1:2-2:16." Zeitschrift für die Alttestamentliche Wissenschaft, 1976, 88(1), 56-71.

Abstract: The analysis of the "movement of thought" can serve as an exegetical aid in the understanding of OT passages. The "movement of thought" is the way in which, from a set viewpoint, a state of affairs is taken hold of and thought through step by step in a literary unit, and in which these developments of thought follow on from one another and are connected with one another. The "movement of thought" of Amos is characterized by repetition, concreteness and consistency. It is found in Amos 1:2, 3-5, 13-15; 2:1-3, 6-16, while Amos 1:6-8, 9-10, 11-12; 2:4-5 display other "movements of thought." (German) abstractor HPS

Pfeifer, Gerhard (Salzgitter) "Die ausweisung eines lastigen auslanders: amos 7:10-17." Zeitschrift für die Alttestamentliche Wissenschaft, 1984, 96(1), 112-118.

Abstract: The expulsion of the prophet Amos from the sanctuary at Bethel was an attempt by King Jeroboam II to get rid of a burden-some foreigner. Amos announced to Amaziah, who delivered Jeroboam' expulsion decree, that he would lose his priestly office and that none of his descendants would succeed him. The pericope shows the characteristic features

of the prophet Amos and was composed by him. (German) abstractor RWK

Pfeifer, Gerhard (Ansbach, Germany) ""rettung" als beweis der vernichtung (amos 3,12) ("salvation" as proof of destruction (amos 3:12))." ZAW, 1988, 100(2), 269-277.

Abstract: An investigation of Amos 3:12 confirms that it is an independent and self-enclosed unit. Amos proclaims as the word of YHWH that only bits and pieces of the people's furniture will be saved and that this points to their destruction, just as the remnants of a sheep, that have been rescued from a lion by a shepherd, attest to the animal's destruction. His audience in Samaria trusted in their own salvation even in the light of his proclamation of God's judgment. (German) abstractor RWK

Pfeifer, Gerhard (Salzgitter) "Amos und deterojesaja denkformenanalytisch verglichen." Zeitschrift fur die Alttestamentliche Wissenschaft, 1981, 93(3), 439-443.

Abstract: A comparison of Amos 3:1-2 and Isa 45:18-19 reveals the similarities and differences between Amos and Deutero-Isaiah. Both understand the word proclaimed by them as Yahweh's word, but they consider the world and history in different manners. The thought of Amos is linear, while that of Deutero-Isaiah is spiral in form. (German) abstractor RWK

Pfeifer, Gerhard (Ansbach, W. Germany) ""ich bin in tiefe wasser geraten, und die flut will mich ersufen" (psalm lxix 3) - anregungen und vorschlage zur aufarbeitung wissenschaftlicher sekundrliteratur." Vetus Testamentum, 1987, 37(3), 327-339.

Abstract: Has recorded information about the book of Amos from 89 commentaries, 1069 books and articles and 3220 other references. Presents here the information collected on Amos 2:4-5. Even so, feels overwhelmed by the flood of secondary literature. (German) abstractor SJS "Text of u.S. Supreme court decision: church of latterday saints v. Amos." Journal of Church and State, 1987, 29(3), 635-645.

Abstract: Text of US Supreme Court's unanimous decision that a church has the right to require certain religious standards of its employees in nonprofit operations that are not strictly religious in nature. abstractor NH

Pinnock, Clark H. (Regent Col., Vancouver, BC) "Liberation theology: the gains, the gaps." Christianity Today, 1975, 20(8), 389-391.

Abstract: Theologians of liberation have a socialist perspective, viewed by them as no betrayal of the Christian faith. In fairness we ought to admit that when North Americans comfortably accept free enterprise they have made a political decision every bit as much as the theologians of liberation. There is much here to alarm the evangelical, however broad his sympathies: (1) Scripture is often used to sustain positions developed outside its orbit; (2) the view that all humans will finally be saved leads to concentration exclusively on the mundane and intrahistorical form salvation takes; (3) counterbalancing and acute awareness of human sin is the belief that, on account of the Incarnation, God is now permanently present in humanity as such; (4) little appreciation of the church's role in proclaiming Christ or winning people to him. We can have the social passion of Amos and James without denying justification by faith. abstractor WSS

PRIEST, JOHN (Hartford Sem. Found.) "The covenant of brothers." Journal of Biblical Literature, 1965, 84, 400-406 (No. 4).

Abstract: -Brotherhood was an integral element in treaties between groups and nations which had no ties of kinship. Thus, the natural interpretation of the phrase, Covenant of Brothers, in Amos 1:9 as referring to a treaty between Tyre and Israel is almost certainly the correct one. Examines the phrase in the light of recent researches into the language and structure of covenants in the ancient Near East.

Puech, Emile (Ecole Biblique, Jerusalem) "Milkom, le dieu ammonite, en amos I 15 (milcom, the ammonite god, in amos 1: 15)." Vetus Testamentum, 1977, 27(1), 117-125.

Abstract: After a comparison of the MT and the LXX for Amos 1:15 and Jeremiah 49:33 (LXX 30:3), it becomes very plausible that a Palestinian scribe about the 1st cent. AD intentionally corrected the Amos text which he did not understand. Not recognizing the Ammonite god Milcom, he suppressed "his priests" and replaced them with hw. (French) abstractor SJS

Rabin, Chaim (Hebrew U., Jerusalem) "Ros and la'anah, rose besamim ros petanim." Leshonenu, 1976, 40(2), 85-91.

Abstract: It is unnecessary to search for a bitter or poisonous plant called ro's". The semantic development that may be suggested is as follows: (1) the head of a plant (ro's), (2) a specific plant, whose fruit is at the top of the stem (metonymy), (3) a specific plant which gives off fragrance (cf. Exod 30:23), (4) a specific plant whose head or fruit is bitter, perhaps Artemisia absinthum, (5) a wild plant or weed (cf. Hos 10:4, Amos 6:12), (6) a liquid derived from a plant, used to give flavor to food or drink, like absynth, (cf. Matt 27:34), (7) any bitter liquid (extension), (8) the venom of snakes (ro's petanim), and (9) suffering, a metaphorical usage (cf. Lam 3:5, 19). (Hebrew) abstractor NMW

RAINES, c. A., "Collective responsibility in the aggade." Sinai, 1957, 21, 87-94.

Abstract: - The Bible contains several instances in which members of one family or community are punished for the sins of an individual (Exod. 20:5; Lev. 20:5; Amos 7:17 et alia). Ezekiel (18:2) realized that this principle prevented the people from repentance. This is reflected in 18:2. A survey of the discussion of this issue in Rabbinic writings (Talmud and Midrash) is given. There are admittedly various and sometimes conflicting views expressed in the Aggada on the collective responsibility but the Aggada acknowledges the moral aspect of this principle and endeavors to explain it so as not to contradict the principle of individual responsibility. (In Hebrew.)

RAINES, c. A., "Collective responsibility in the aggade." Sinai, 1957, 21, 87-94.

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Ramsey, George W. (Presby. Col., Clinton, S. C.) "Amos 4:12-a new perspective." Journal of Biblical Literature, 1970, 89(2), 187-191.

Abstract: Investigates Amos 4:12 in the light of the rib-motif. Interpreting eloheyka as "your 'gods' rather than "your God," understands the verse to be a taunting suggestion that there is a better chance of Israel getting a hearing from the "gods" than from Yahweh, because they are an incorrigible people. abstractor DCG

Ramsey, George W. (Presby. Col., Clinton, SC) "Speech-forms in hebrew law and prophetic oracles." Journal of Biblical Literature, 1977, 96(1), 45-58.

Abstract: Goes beyond what he calls the usual "Complaint Speech" to distinguish a new genre which regularly includes an announcement of forthcoming punishment, calling it a "Judgment Speech." The latter is distinguished by a sudden transition from speaking of the sinful people in impersonal, third person references to a direct mode of address, and this transition coincides with the shift from reproach to an nouncement of punishment. The Judgment Speeches give no indication that the prophets intended the announcements of punishment in a conditional sense. The crimes of the Israelites stand exposed. Sentence is passed. Judgement is coming. Uses examples from Micah 2:1-3; 6:9-15; and Amos 3:10-11. abstractor DCG

Rector, Larry J. (Kailua, Hawaii) "Israel's rejected worship: an exegesis of amos 5." Restoration Quarterly, 1978, 21(3), 161-175.

Abstract: In an exegesis of Amos 5 demonstrates God's rejection of Israel's worship. Considers the relationship of the prophets to the cult. The solution is not found in either the extreme thinking that Amos taught that the cult must totally be abandoned, or, that Amos was actually a cult prophet. Amos' concern is for justice. No amount of religious ceremony can substitute for moral duty. Ant us denies the ethics of sacrifice without moral obligation and/or, the number and correctness of religious observances as being a substitute for the way one lives his life. abstractor SLL

Rendsburg, Gary A. (Cornell U., Ithaca, NY) "Gen 10:1314: an authentic hebrew tradition concerning the origin of the philistines." Journal of Northwest Semitic Languages, 1987, 13, 89-96.

Abstract: Claims that Gen 10:1314 reflects an authentic Hebrew tradition concerning the origin of the Philistines. Identifies the Casluhim in Gen 10:14 with Lower Egypt. The biblical text therefore reads that the Philistines came from the Nile Delta. Coupled with the tradition recorded in Amos 9:7, and other evidence of archaeological, onomastic and literary types, we may assume two stages of Philistine migration, first from the Delta to Crete and then from Crete to Israel. abstractor PAK

Richard, Earl (New Orleans, LA) "The creative use of amos by the author of acts." Novum Testamentum, 1982, 24(1), 37-53.

Abstract: A detailed redactional examination of Acts 7:42-43 (=Amos 5:25-27) and Acts 15:16-18 (=Amos 9:11-12) shows that in using the LXX text Luke not only edits it to bring out his own interpretation, but also is so deeply influenced by it and so thoroughly utilizes its themes throughout the larger context and imitates its style that one wonders whether the author sought a text with the themes in mind or whether the OT text produced the themes. This is far more than the terms testimonia or mimesis would suggest, but is rather a deep meditative interaction with the text. abstractor PHD

Richardson, H. Neil (Boston U. Sch. of Theol.) "Skt (amos 9: 11); "booth" or "succoth"?" Journal of

Biblical Literature, 1973, 92(3), 375-381.

Abstract: SKT in Amos 9: 11 refers to the city of Succoth in Transjordan, a city of great importance in the time of David as the main advanced base of the army in Israel's battles with the Ammonites. After the division of the kingdoms it fell into lesser importance, and by the time of Amos was a symbol of ruin. A symbol of that reunification which Amos desired was the rebuilding of David's Succoth. abstractor DCG

Rimbach, James A. (Concordia Luth. Ch., Pullman, WA) "those lively prophets". Isaiah ben amoz." Currents in Theology and Mission, 1978, 5(1), 47-54.

Abstract: Isaiah ben Amos (first Isaiah) saw the nature of Yahweh to consist of holiness and transcendence. He acts in justice and righteousness and expects the same of his people. He criticized the leaders of the nation not for impiety or lack of wisdom but for their disdain of God and the community, and he therefore announced that Yahweh had become the foe of Judah. abstractor RWK

ROBERTS, JIMMY J (Belmont, Mass.) "Exegesis: a note on amos 7:14 and its context." Restoration Quarterly, 1965, 8, 175-178.

Abstract: The KJV and ASV translate Amos 7:14, "I was not a prophet," whereas the RSV translates it, "I am not a prophet." The verse grammatically is a nominal sentence so the form of the verb "to be" is supplied, but it cannot be chosen on syntactical grounds. The choice involves the relationship between the classical prophets and the prophetic guilds. Does Amos belong to one of these guilds, does he completely reject them, or does his attitude lie somewhere between? Evidence is shown that Amos does not deny himself of the title nabi' since he claims the function and shows a positive attitude towards the prophets in other passages. And when one rejects the dogma of absolute dichotomy between professional prophets and true prophets there is no compelling reason against rendering Amos 7:14 in the past tense.

Roberts, J. J. M. (Johns Hopkins U.) "Recent trends in the study of amos." Restoration Quarterly, 1970, 13(1), 1-16.

Abstract: -The three theses of Ernst Wurthwein's "Amos Studien," ZAW 21 (1949/50), pp. 10-52 provide not only a microcosmic insight to the shifting trends of OT prophetic studies, but, also a watershed in the scholarly treatment of Amos. The three theses are: (1) Amos was a cultic prophet, a nabi, (2) Amos' "No" to the cult was not a fundamental rejection of the cult but a temporary judgment based on the limited, contemporary relationship between Yahweh and his people, and, (3) Amos' accusations against Israel were not based on a highly personal belief in a moral world order but were rooted instead in the legal traditions cultivated in the ancient amphictyonic cult. Offers some serious objections to Wurthwein's theses concluding that Wurthwein's interpretation has produced new insights but has focused to an extreme the category of the cult prophet. abstractor SLL

Schmidt, Daniel (Laurel, MD) "Critical note. Another word-play in amos?" Grace Theological Journal, 1987, 8(1), 141-142.

Abstract: Suggests a paronomasia between 'ms, "be strong, strengthen" (2:14, 16), and 'msyh, the name of the priest of Bethel (7:10, 12, 14). abstractor EHM

Shanks, Hershel (BAR) "Have the tombs of the kings of judah been found?" Biblical Archaeology Review,

1987, 13(4), 54-56.

Abstract: In an earlier issue (BAR, March/April, 1986) two underground tomb complexes located on the grounds of the Cole Biblique Archologique Francaise just north of the Old City were described. It is now proposed by one of the excavators, Amos Kloner, that these could very well be the royal tombs of the later kings of Judah who, according to the Bible, from Manasseh on, were not buried in the City of David as were the earlier kings. It is suggested that these are the "royal burial caves" mentioned by Josephus just south of his "third wall" which Kloner identifies with the Sukenik-Mayer wall. abstractor RVR

Sleeper, C. Freeman (Trinity Col., Hartford Conn.) "Some American contributions to New Testament interpretation." Interpretation, 1966, 20(3), 322-339.

Abstract: -During the period since WWII, dominated by the demythologizing controversy, American scholars have made other contributions to NT scholarship. Attention is given to two of these: Paul Minear and Amos Wilder. The purpose of each is investigated and their methodologies, particularly their handling of eschatology and ethics in the NT.

Smalley, William A. (Bethel Col., St. Paul, MN) "Recursion patterns and the sectioning of Amos." Bible Translator, 1979, 30(1), 118-127.

Abstract: An attempt to show how one kind of discourse structure in Amos points to solutions for one kind of difficulty which translators face, namely the problem of how smaller sections group together into larger sections within the book. abstractor RBI

Smalley, William A. (Bethel Col., St. Paul, MN) "Discourse analysis and Bible translation." Bible Translator, 1980, 31(1), 119-125.

Abstract: Meaning is found in the structure of a discourse as well as in its content. A dynamically equivalent translation ought to match structural features natural to the target language with those of the original language so that the effect on the audience is also equivalent. Provides examples from Amos. abstractor EC

SMITH, CHARLES W. F. (Episcopal Theo. School, Cambridge, Mass.) "Fishers of men: footnotes on a gospel figure." Harvard Theological Review, 1959, 52, 187-203.

Abstract: -The term "fishers of men" in the first three gospels has been treated as a self-evident metaphor. Yet it is inappropriate of the mission of the disciples if thought of as rescuing men or bringing them to salvation. The ominous ring of the fishing metaphor, if taken in its natural setting, is confirmed by the Old Testament usage, as in Amos, 4:2 and Habakkuk, 1:14-15. It is also found in the "Psalms of Thanksgiving" from the Qumran caves. Schweitzer, Lagrange and others have correctly detected the eschatological relevance of the term.

Smith, Ralph L. (Southwestern Baptist Theol. Sem.) "The theological implications of the prophecy of Amos." Southwestern Journal of Theology, 1966, 9, 49-56 (No. 1).

Abstract: An attempt to reconstruct the basic theological stance of the prophet Amos on the basis of the materials in his book and from a study of the history of Israel's religion, from the vantage point of what God had done, what the nations had done, what Israel had done, and what God was about to do.

Smith, Gary V. (Bethel Theol. Sem., St. Paul, MN) "Amos 5:13: the deadly silence of the prosperous." JBL,

1988, 107(2), 289-291.

Abstract: Furthers the work begun by J. de Waard on Amos 5:1-17. Examines the form and wisdom motifs in 5:13 and then proposes a new translation of the verse which integrates it into the overall structure of the text. This translation requires no emendation of the Masoretic Text, merely a different choice of semantic fields of two roots. abstractor
GLS

Snaith, Norman H. (Thetford, England) "The altar at Gilgal: Joshua xxii 23-29." Vetus Testamentum, 1978, 28(3), 330-335.

Abstract: 335. The altar built by the 2 1/2 tribes (Josh 22:21.34) was on the west bank of the Jordan at Gilgal. It served as the sanctuary for the east-Jordan tribes equivalent to Bethel for the west-Jordan group. It came under heavy condemnation by Amos and Hosea and the claim that it was not intended for sacrifice reflects the Deuteronomic reform. abstractor
SJS

Snyder, George (Raytown, MO) "The law and covenant in Amos." Restoration Quarterly, 1982, 25(3), 158-166.

Abstract: Amos is the first of the great writing prophets of the 8th cent. BC who used the law and covenant to measure the nation of Israel as a whole rather than as individuals. A chapter by chapter analysis is made examining Amos against the ancient covenant form and the covenant lawsuit form. The law and covenant definitely hold a prominent position in the work of Amos. abstractor
SLL

SOPER, KINGSTON B. "For three transgressions and for four." The Expository Times, 1959, 71, 86-87..

Abstract: Suggests a new interpretation of Amos 1:3ff. Points out that the prophets accompanied their words with gestures and these were often omitted from the written text. Does not accept the Amos formula as numerical sayings. Points out that the waw is taken as an adversative and then the ellipsis must be filled by a gesture. Concludes that the clumsiness of the written word hides a meaning which an oral tradition transmitted with clarity.

Speier, S. "Had Rashi another Vorlage on Amos 4, 10 than is found in the usual editions?" Leshonenu, 1968, 33(1), 15-17.

Abstract: From Rashi's commentary on Amos 4: 10, "as I send to you in the wilderness when you left Egypt," we may perhaps conclude that Rashi read kederek and not bederek with the meaning "as on the way." In fact, this is found in seven MSS. (Hebrew) abstractor
HPS

Staples, W. E. (Victoria College) "Epic motifs in Amos." Journal of Near Eastern Studies, 1966, 25(2), 106-12.

Abstract: The writer believes that Amos was strongly influenced by the literary motifs found in the Mesopotamian Gilgamesh Epic and the Atrahasis Epic. He detects five themes: (I) The existence of a logical reason for the impending cataclysm. (II) Minor disasters which serve as warnings. (III) The presence of an intercessor who delays the ultimate catastrophe. (IV) The inevitability of the catastrophe. (V) The survival of a remnant. According to the author's view, the writing prophets were influenced more by such literary motifs derived from epics than by historical facts.

Story, Cullen I.K.(Princeton Theol.Sem.) "Amos-prophet of praise." Vetus Testamentum, 1980, 30(1), 67-80.

Abstract: Analyzes the hymns in Amos 4:13; 5: 8-9; and 9:5-6. Two literary features are common to the three hymns: (1) the affirmation of Yahweh's name; (2) participial descriptions of Yahweh as creator and judge. The similarity in structure between the first two hymns noted by Werner Berg can be extended to the third hymn also. Since these hymns fit well in context, it is right to call Amos a prophet of praise. abstractor SJS

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Szabo, Andor (Hencida, Hung.) "Textual problems in amos and hosea." Vetus Testamentum, 1975, 25(2a), 500-524.

Abstract: After the decline of the prophetic movement in the north, God had to call a herdsman with a new message and a new method. About 760 BC Amos put in writing his message about social oppression. A number of textual problems in prophecies and visions illustrate the intolerable situation. Turning to Hosea, considers the possibility that Gomer, his wife of whoredom, was an Aramean who was a Baalistic Yahweh-worshiper. Most of the textual problems are in ch. 4-14. Some peculiarities reflect a connection with the Aramaic language, but the material is not enough to identify a separate dialect. abstractor SJS

Talmon, Shemaryahu. (Heb. U.) "The ugaritic background of amos 74." Tarbiz, 1966, 35, 301-303.

Abstract: -Amos 7:4 is discussed as lacking a direct object for the predicate qr'. It is compared with a passage in the Anat epic (ed. Gordon, 'nt III, 42-43; ed. Driver, BV, III, 60.) It is suggested that rbb's in Am. 74 resulted from a faulty transferred Ugaritic dbb `s(t) which either designates a pair of minor deities, or is the double-barrelled name of a deity. (Heb.)

Taulman, James E. (Fort Mitchell, KY) "The life and writings of amos cooper dayton (1813-1865)." Baptist History and Heritage, 1975, 10(1), 36-43.

Abstract: Reviews the life of Amos Cooper Dayton with particular attention to his work and writing in connection with the Landmark movement in Southern Baptist history. abstractor TLT

Tucker, Gene M. (Candler Sch. of Theol., Emory U.) "Prophetic authenticity: a form-critical study of amos 7:10-17." Interpretation, 1973, 27(4), 423-434.

Abstract: By raising the form-critical questions concerning Amos 7: 10-17, we shall concentrate upon what the text communicates concerning the prophetic role, the broad question of authority and validity in religious language, and the specific issue of the authentication of prophetic words. The structure of Amos 7: 10-17 is outlined and its context discussed. Its genre is described as a story of prophetic conflict. This unit was an

independent tradition about Amos, perhaps formulated soon after Amos' expulsion from Israel. The setting is a controversy among those who later heard and read Amos speeches concerning the authority and validity of those words. The story's purpose is to affirm the authority and validity of Amos' words. abstractor EGW

Tucker, Gene M. (Candler Sch. of Theol., EmoryU.) "Prophetic speech." Interpretation, 1978, 32(1), 31-45.

Abstract: Describes form-critical methods as analyzing the structure of a unit, its genre, its sociological setting, and the interpretation of its intention. Discusses factors in detecting units and identifying genres. Questions the classification of all prophetic speeches as oracles or messages directly from God. Observes the diversity of terminology depicting prophetic genres by Gunkel, Westermann, and Koch. Presents a form-critical analysis of Amos 4:1-3. Compares its patterns with the rest of Amos. Rejects the widespread distinction between the prophetic indictment of their contemporaries as based on their reflection and their announcement of Yahweh's judgment and punishment. Concludes that the most common and distinctive genre of prophetic speech is the prophecy which has two elements: (1) the prophet presents a communication from God, (2) announcing future events.

Tull, James E. (Southeastern Baptist Theol. Sem.) "The landmark movement: an historical and theological appraisal." Baptist History and Heritage, 1975, 10(1), 3-18.

Abstract: Traces the rise and spread of Landmarkism in the Southern Baptist Convention through its early leaders, James Robinson Graves, J. M. Pendleton and Amos Cooper Dayton, until the present. The Landmark doctrinal system is outlined: (1) the church is visible and local only; (2) the Kingdom of God is the aggregate of Baptist churches; (3) Baptist churches can be traced through continuous visible succession to their foundation by Christ; (4) the local Baptist church has sole and exclusive jurisdiction over all gospel acts. abstractor TLT

Ussishkin, David. "The destruction of lachish by sennacherib and the dating of the royal judean storage jars." Tel Aviv, 1977, 4(1/2), 28-60.

Abstract: On the basis of the renewed excavations at Tel Lachish carried out from 1973 to 1976, the controversy over the date of destruction of Level III can now be settled. Systematic excavation of the earlier Iron Age levels ruled out any of the lower levels as candidates for the city destroyed by Sennacherib: Level V, the earliest Iron Age level, came to an end without large-scale destruction; Level IV came to a sudden end, but not due to conflagration (a possible cause: the earthquake mentioned in Amos 1:1). It was, then, Level III, with its signs of terrible destruction, that was destroyed by Sennacherib in 701 BC, while Nebuchadnezzar brought the city of Level II to its end more than a century later. Furthermore, royal storage jars of all types-unstamped jars as well as those bearing royal seal impressions of all three classes, were found in profusion in Level III, showing that all types of these jars were used concurrently in Judah during the reign of Hezekiah. DDo

Van der Wal, Adri (Netherlands) "The structure of amos." Journal for the Study of the Old Testament, 1983, 26, 107-113.

Abstract: Suggests a new approach to the structure of the book of Amos, arguing for the older division into two parts, chap. 1-6 and 7-9. abstractor NH

van der Toorn, K. (Amsterdam, Netherlands) "L'oracle de victoire comme expression prophétique au

proche-orient ancien." Revue Biblique, 1987, 94(1), 63-97.

Abstract: Among prophetic texts from the ancient Near East, the genre "oracle of victory," inspired or technical, occurs frequently in texts from Mari, Nineveh and in the OT. Gives seven customary elements of the oracle. Its ideology is a royal belief in holy war, but it also has propagandistic functions. OT prophets such as Amos, Isaiah and Jeremiah stress the divine message, in contrast to the deductive, technical oracles of Mesopotamia. (French) abstractor SJS

van der Wal, A. J. O. (Vinkeveen, Netherlands) "Amos 5:13 - een omstreden tekst." Nederlands Theologisch Tijdschrift, 1987, 41(2), 89-98.

Abstract: Amos 5:13 together with Amos 5:12 form a unit, with Amos 5:13 functioning as the conclusion of Amos 5:12. So the maskil can be seen as a victim of the injustice of Amos' day, just as the maskil was a victim in the days of Antiochus IV Epiphanes as witnessed in Dan 11:33, 35. Amos 5:13 is an authentic part of the message of the prophet Amos. (Dutch) abstractor EWK

Vanderpool, Harold Y. "The American success syndrome." Christian Century, 1975, 92(30), 820-823.

Abstract: The American success syndrome is latent with both positive and negative human and moral values. People can make fine contributions through their careers. Yet genuine critical light can be thrown on the presuppositions of the American success story. As a holistic point of view, it simply does not work. The biblical literature exposes the American dream as mythical and full of false confidence. Three biblical models (David the King, Amos the Prophet, and Jesus' parable about the Good Samaritan) summarize much of what the Hebraic and Christian writers regarded as central definitions of goodness. Biblical redefinitions include a threefold ideal: to be creative, to help build and nurture human community, and to live as loving, risking neighbors. abstractor WSS

Vawter, Bruce C. M. (De Paul U., Chicago, IL) "Were the prophets nabi's?" Biblica, 1985, 66(2), 206-220.

Abstract: The noun nabi' was associated with the earliest origins of prophetism in Israel. But neither Amos nor his successors of judiciary prophetism of the 8th cent. BC accepted nabi' as a title. Yet, prophets of the 7th cent. and following considered it a possible designation. At the same time, the verb from the root n-b-' is used of self-professed and non-self-professed nabi's in every period of Israelite history. So the verb and the noun from this root each went its own semantic way independently. abstractor JTW

Voeltzel, R. "Les trois conseils oecumeniques de comenius." Revue d'Histoire et de Philosophie Religieuse, 1982, 62(4), 443-455.

Abstract: The different aspects of Jan Amos Comenius' (1592-1670) thought whether in theology or pedagogy are all nourished by the concern for universal unity. Hence he imagines the creation of three world institutions (ecumenical), competent in the fields of education, politics and religion: on these the Panorthosia gives all the necessary information. (French) abstractor WSS

Vogels, Walter (Ottawa) "Invitation a revenir a l'alliance et universalisme en amos ix 7 (an invitation to renew the covenant and universalism in amos 9:7)." NO BIBLIOGRAPHICAL DATA GIVEN., NO D, ATANO DATA, NO DATA.

Abstract: Two different translations of Amos 9:7 have resulted in two different

interpretations: (1) An equality between the nations and Israel, or (2) a possibility that Yahweh could choose another people. A third interpretation stresses the presence of an alliance and a formula of possession. A similar literary genre is found in Isa. 2:6-16 (the rib pattern) after the break-down of the alliance: (1) a question addressed to the children of Israel reminding them of the bond of belonging to Yahweh (v. 7a, Isa. 2:11), (2) an allusion to their exodus from Egypt (v. 7b, Isa. 2:10), and (3) an announcement of judgment introduced by the adverb *hinneh* (v. 8, Isa. 2:13-16). (French) abstractor WCK

WALKER, LARRY L. (Southwestern Bapt. Theol. Sem.) "The language of Amos." Southwestern Journal of Theology, 1966, 9, 36-48 (No. 1).

Abstract: Amos did not live in a literary vacuum but was acquainted with the literature of his Canaanite predecessors and neighbors. His literary style was of the same kind used by the Canaanites, yet the content was in striking contrast. Lists and discusses the uses of parallelism, as well as examples of picturesque language, simile, metaphor, metonymy, rhetorical questions, synecdoche, irony, antithesis, hyperbole, litotes, anthropomorphisms, anthropopathisms, assonance and paronomasia.

Watts, John D. W. (Bapt. Theol. Sem., Ruschlikon-Zurich, Switzerland) "Amos-the man and his message." Southwestern Journal of Theology, 1966, 9, 21-26. (No. 1)

Abstract: Amos and his message are perfectly matched. In terms of breadth, depth and realism they stand at the peak of one of the most fruitful periods of revelation in the world's history. For sheer power and insight they have been seldom matched and never surpassed.

Watts, John D. W. (Bapt. Theol. Sem., Ruschlikon-Zurich, Switzerland) "Amos-the man and his message." Southwestern Journal of Theology, 1966, 9, 21-26. (No. 1)

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Weiss, Meir (Hebrew U. of Jerusalem) "The pattern of numerical sequence in Amos 1-2: a re-examination." Journal of Biblical Literature, 1967, 86(4), 416-423.

Abstract: -The two numbers "Because of three ... because of four" - here represent merely the natural components of the number seven. It is not a specific number which is primary, but the number seven as symbolic of completeness. The prophet stated it in this way so as to fulfill the obligation of arranging his prophetic sayings along conventional poetic lines. Also considers methodological objections to his own ad hoc explanation,

Weiss, Meir (Hebrew U.) ""because threeAnd because four" (Amos, i-ii)." Tarbiz, 1966, 36(4), 307-318.

Abstract: -In biblical poetics, compound linguistic stereotypes are broken into their two components due to the parallelismus membrorum. The main assumption of the author is that the numbers "three" and "four" are in effect an expression of this artistic device. Both numbers in the prophecy of Amos are to be understood according to the explanation first advanced by Luther and Calvin. By their usage, the prophet intended to stress seven sins. The number seven was meant to express "the whole" or "the largest of all", a widespread usage which is not limited to the Bible alone. (Hebrew)

WEISS MEYER. "On the traces of a biblical metaphor" Tarbiz, 1965, 34, 308-18.

Abstract: -Continuing the author's study, he treats Amos' metaphors to show a mind wholly steeped in pastoral life. The 'Day of the Lord' in Joel 4:15-17 is compared Amos' view. The same metaphor is used to give concrete expression to the awe of God's manifestation.

Weiss, Meir. "In the footsteps of one biblical metaphor." Tarbiz, 1965, 34, 107-128.

Abstract: -Methodological clarification of the study of metaphor in the Bible. Treats Amos 1:2, Joel 4:16 and Jeremiah 25:30, the Lord will roar from Zion etc. The purpose of the verse is that God manifests himself and existence becomes void.

Wicke, Donald W. "Two perspectives (amos 5:1-17)." Currents in Theology and Mission, 1986, 13(2), 89-96.

Abstract: A comparison of two ways of interpreting the passage: via historical criticism and via modern literary criticism. The latter method has developed out of a dissatisfaction with historical criticism. Biblical studies have moved from form criticism, which focuses on small units, to rhetorical criticism, which focuses on larger units, to canonical criticism, which focuses on the whole. abstractor RWK

Wild, Geoffrey (Western Australia) "Comenius, education and the hutterite anabaptists: ii. A prima facie case?" Journal of Christian Education (Australia), 1979, 66, 25-38.

Abstract: Similarities exist between the educational philosophies of John Amos Comenius and the Hutterite Anabaptists. Major agreement may be found in the areas of world view, pedagogical ideals, value of children's souls, habit formation, discipline, and care of the body. Presents this evidence to support the position that from both religious and educational points of view, the Hutterite philosophy was consciously linked with Comenius' own thinking. abstractor DCS

Williams, A. J. (Bishopston, Wales) "A further suggestion about amos iv 1-3, Vetus Testamentum, 1979, 29(2), 206-211.

Abstract: Amos 4:1-3 attacks the inhabitants of Samaria who are accused of social injustice. V 2b has several rare words. Through analogy "thorn" can develop into "hook" and then the parallel is "fishhooks." As hooks were used in certain mythological traditions to attack the rebellious chaos monster, so they are used against the disobedient Israelites. In v 3 Harmon is unknown, but may be a place name connected with Bashan, where a foreign cultic tradition had its origin. abstractor SJS

Williams, George H. (Harvard U.) "New england puritan interest in the christian east." Andover Newton Quarterly, 1975, 15(4), 267-277.

Abstract: Discusses the attitude of English Puritans towards Christian developments to the East, primarily to the Orthodox Church under the Ottoman Empire, and particularly in relation to the Patriarch in Istanbul, Cyril Lucar (1620-1638). An additional concern was the spread of Calvinism in the huge state of Poland-Lithuania. The Puritan interest was wholly religious and revolved around the first Dutch embassy headed by Cornelis Haga, who "made of the Patriarch a Calvinist!" Enumerates later contacts with the East and such men as John Amos Comenius, and evaluates the work of Cotton and Increase Mather in the Puritan outreach. abstractor JHJ

WILLIAMS, JAMES G. (Syracuse U.) "The social location of israelite prophecy." Journal of American Academy of Religion, 1969, 37(2), 153-165.

Abstract: In opposition to the thesis, based upon the concept of linear religious evolution, that Israel's prophets were closely related perhaps officially to the cult, the content of their messages renders this improbable. Jeremiah's message of a judgment which would end cultic practice and the opposition by the priests and prophets hardly shows him as an official cultic prophet. The prophetic tradition presents the prophet as a Charismatic figure with no particular official relationship. Examinations of the message of Amos (5:21-24; 4:4) and Isaiah (28:20-21; 1:10-17; 2:1-4) which criticize and in some instances deny the validity of the cultus, would indicate their alienation from cultic observance or that they were schizophrenic. abstractor RLS

Williams, James G. (Syracuse U.) "Irony and lament: clues to prophetic consciousness." Semeia, 1977, 8, 51-74.

Abstract: Argues that prophetic experience and consciousness are integrally related to forms and devices of prophetic utterance, and by way of illustration discusses the hoy-form used by Amos, Isaiah and Micah. This ironic poetry is indicative of the existential tension of the prophets, being "caught" between God and people. The end of irony, where sense and comedy enter in, is necessitated by the divine path as, for God needs some new Israel and must have a "joyous ending." abstractor NH

Wright, John. "Did amos inspect livers." Australian Biblical Review, 1975, 23, 3-12.

Abstract: A consideration of the terms 'noqed' and 'boqer', both used of Amos in 7:14, to determine what cultic significance they may have had. Finds they are used to refer to one who cares for and looks after flocks. One of his tasks in so doing was to feed them, and hence he was concerned with the need for providing fodder, and one area from which this came was the sycamore tree. In no way was Amos a hepatoscopist. abstractor DCG

Wright, T. J. (Macquarie U., Sydney, Australia) "Amos and the "sycamore fig." "Vetus Testamentum, 1976, 26(3), 362-368.

Abstract: Amos was a boles siqmim, a "figger of sycamores." The Greek translations suggest a scraping of the fruit to hasten ripening, as Theophrastus describes. Galil has shown the contemporary Israeli sycamore fruit to be parthenocarpic, ripening without gashing between the 14th and 20th days. The 12th cent. Jewish scholar, Salomon ibn Parchon, say that bis meant Amos mixed sycamore leaves with barley to feed his flock. Instead of the leaves, it may have been the fruit, full of dead wasps, but this leaves the exact meaning of bis uncertain. abstractor SJS

Yudkin, Leon I. "The jackal and the other place-the stories of amos oz." Journal of Semitic Studies, 1978, 23(2), 330-342.

Abstract: One characteristic of the stories of Amos Oz is threat, as seen, for example, in the title of his first collection Lands or the Jackal, which is reminiscent of Jeremiah's use (10:22) of "habitation of jackals" as equivalent to "wasteland." Another characteristic is the seeking and yearning for "another place" (the title of one story) which can never quite be attained. These themes recur in many of his stories analyzed here. abstractor GGS

Zalcman, Lawrence (U. of Maryland, College Park, MD) "Astronomical illusions in amos." Journal of Biblical Literature, 1981, 100(1), 53-58.

Abstract: With the intention of demonstrating the essential integrity of the MT of Amos 5:9, assesses some of the suggested emendations which have commanded the widest assent.
abstractor DCG

Zevit, Ziony (Los Angeles) "A misunderstanding at bethel amos vii 12-17." Vetus Testamentum, 1975, 25(4), 783-790.

Abstract: What irked Amaziah seems not to have been the content of Amos' oracles, but the fact that they were delivered by a Judean 'hozeh'. Sh. M. Paul concluded that 'hozim' were seers officially attached to the court, the so-called court prophets. Amos' reaction may be paraphrased: "No! I am not a prophet enjoying royal patronage. I am an independent prophet." abstractor SJS

Ziv, Judah (Tel Aviv, Israel) "'a herdsman and a tender of sycamore trees"-in tekoa?" Beth Mikra, 1982, 92, 49-53.

Abstract: Sycamores are not grown in Tekoah. They are characteristic of the Shefelah. Similarly, cattle breeding is not suitable to that area. Vine culture is characteristic of the area. Various solutions to the problem of the self-identification of Amos have been proposed. Suggests that Amos used these terms in his confrontation with the priest Amaziah in a general, non-specific sense. He wished to indicate that he is a simple person, not a professional prophet. (Hebrew) abstractor NMW

Zobel, Hans-Jurgen (Greifswald, E. Germany) "Prophet in israel und juda - das prophetenverstandnis des hosea und amos." Zeitschrift fur Theologie und Kirche, 1985, 82(3), 281-299.

Abstract: Shows that Hosea is a nabi, whereas Amos is a ro'eh. Hosea is a mouthpiece of Yahweh within the Mosaic tradition. Amos is a prophet sui generis, a new type, a seer called by Yahweh and without a predecessor. Amos represents a new type of prophet and the old terms for prophet cannot sufficiently explain this new development. Amos' theology is also new in that it intertwines Judaic and Israelitic faith and tradition, the theology of Zion and the Exodus. The culmination of the process is found in the prophet Isaiah. (German) abstractor HHPD

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