

## The Structure of Amos 5:1-17: Reconsidered<sup>1)</sup>

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### 1. Introduction

This short paper aims at two aspects of an exegetical practice, articulating the interrelationship among the many parts of a biblical text with an empirically verifiable procedure<sup>2)</sup> and demonstrating such a methodological insight to a specific text. To pursue of such interrelationship may be viewed by some as our imposition of a modern idea of system on the ancient texts. It has been argued that since the Bible is an amalgamation of ancient people's theological reflections, stemming from different historical and cultural milieus and created by numerous writers and editors, exegetes should seek out the identifiable theologies within a given text and be content with a juxtaposition of the findings at the end of their interpretation. This exegetical practice prevents us from insisting on "the" meaning, or the unifying "center" of a text, and at the same time allows us to celebrate the multivalence and diversity of a text.

Despite the laudable accomplishments that this practice

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1) It is my pleasure to contribute this article to the festschrift for professor Wang Tai-Il, with whom I have had a privilege to study the Old Testament under the same Doktorvater, the late Professor Rolf P. Knierim of Claremont Graduate School.

2) It is a shorthand expression of an exegetical methodology that Knierim pursued. See Rolf P. Knierim, *The Task of Old Testament Theology: Method and Cases* (Grand Rapids, MI: Eerdmans, 1995), especially, 58-66.

yields, it is susceptible to the trap of relativity and compartmentalization in that every interpretation of the text, whether it accounts for *the totality* of the text, is sustainable and of equal value. To do justice to a biblical text, we should resist the temptation of molding the variety of perspectives operative in the text into a unified whole and be cautious not to ignore any conceptual dissonance and conflict evident within the text. Instead, we must reconstruct the interrelationships among multifold parts or units, while neither sacrificing the uniqueness of each individual part nor harmonizing them.

To implement this exegetical insight, Amos 5:1-17 has been chosen, as its disparate elements themselves raise the question of interrelationship.<sup>3)</sup> One of unique features of this text is a concentration of the exhortation, associated with שׁרר. The term occurs only four times in the whole book of Amos and is appeared in 5:4-5, 6, 14-15. Due to its infrequent occurrence, it has not received much attention in Amos studies. When it is studied, however, its meaning and function have been determined by the investigation of a larger pool of prophetic exhortations in general, which focused on issues of its origin (whether it stems from wisdom tradition or cultic background), its classifications (whether it should be considered as an independent category within prophetic speeches), or its intention within the overall prophetic message (whether it is used for calling hearers to repent before the coming divine judgment or is used in an ironic way to explain the reasons for the inevitable punishment of God). The present paper, on the other hand, concentrates on the role the exhortation plays in making the structure of Amos 5:1-17.

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3) On the surface, the text seems to be a series of nine more or less independent units (vv.1-2, 3, 4-5, 6-7, 8-9, 10-12, 13, 14-15, 16-17), which present rather conflicting perspectives. For example, some units presume that the destruction is already happened (vv.1-2, 13, 14-15), while others assume that the destruction is going to happen in near future (v.3, 4-7, 10-12, 16-17).

For this goal, the paper will follow a heuristic procedure: establishing the chosen text as a self-contained unit marked by a clear beginning and ending within the book of Amos, identifying several smaller parts with their own distinctive features, and attempting to reconstruct the structural unity of the text which signals its conceptual coherence. The structural unity reveals the overarching conceptuality of 5:1-17, that is, a prophetic parenthesis of seeking YHWH to avoid a total annihilation of Israel, to which the individual units within the text owe their existence and their relationship relative to each other in their extant order. This conceptuality may bring forth the positive alternative to impending destruction dominating chapters 3–6 and determine 5:18-6:14 as consequences of failure to seek YHWH. Such force of exhortation would be repeated in the final programmatic statement of hope in 9:11-15, providing a counter balance of the message of judgment began in 1:2.

## 2. Demarcation of Amos 5:1-17

The prophetic call to hear, שִׁמְעוּ in 5:1 and the exclamation הוֹי in 5:18 set 5:1-17 apart from its immediate literary context; and these formal formulas make the text as a self-contained unit within the book of Amos. It is correct to be cautious not to give “much greater prominence than [these] formulas merit,” as Paul Noble points out.<sup>4)</sup> Having them alone may not necessarily indicate the beginning of a new literary unit; but it at least signals what follows could be distinctive from what comes before and what comes after. How they relate to various

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4) Paul R. Noble, “The Literary Structure of Amos: A Thematic Analysis,” *JBL* 114:2 (1995), 209.

elements within their respectable verses could determine if they function as structural markers. In case of שָׁמַעַ in 5:1, the verb appears 7 times in the book of Amos (3:1, 9, 13; 4:1; 5:1; 7:16; 8:4). Two occurrences in 3:9 and 13 are directed at non-Israelites (“the strongholds of Ashdod and Egypt or unidentified), whereas the remainder at the Israelites, the audience of the book. The latter includes specific groups of the Israelites with elaborate descriptions (3:1; 4:1; 8:4) or individual (Amaziah; 7:16) or the house of Israel (5:1). Moreover, the verb in 3:13 and 7:16 begin verses that are clearly related to the preceding verses that they do not indicate a new beginning. These two observations lead to conclude that the שָׁמַעַ phrases in 3:1; 4:1; 5:1 and 8:4 serve as introductory markers, although they may play different levels of structural hierarchy within a larger literary unit.

The unit beginning with the שָׁמַעַ phrase ends in 5:17, as 5:18 begins with another introductory marker, the exclamation הִי. This assertion may be suspicious since the הִי in 5:18 is related to the הִי־הִי in 5:16 and the following text (5:18-27) contains a similar perspective of combining cultic practices with social behaviors (5:14-15; 5:21-24) and both texts (5:1-17; 5:18-27) include a motif of exile (5:5; 5:27; cf. 6:7). However, v. 18 is structured similarly to 6:1 in that both verses begin with הִי followed by a participle introducing the prophetic accusation. More importantly, both texts (5:18-27; 6:1-14) do not share the optimistic future of Israel in 5:1-17. Immediately after the exclamation הִי 5:18ff introduce a new topic, “the Day of the Lord,” with provocative questions and dramatic smiles that differ from the mode of 5:1-17. Consequently, 5:17 is the appropriate ending of a unit that begins with the שָׁמַעַ phrase. That the closing divine speech formula, אָמַר הוֹדִי, appears at the end of v. 17 can solidify such a claim.

### 3. Structure of Amos 5:1-17

It has long been recognized that 5:1-17 consists of quite distinct materials with clearly discernable shifts of speaker, addressee, genre and theme, which in turn, makes difficult to reconstruct its overall structure. Nonetheless, commentators have assumed that there is enough cohesiveness and organization to conclude that diverse individual parts were assembled to form a coherent structural unit. Ever since Jan de Waard proposed a chiasmic structure for the text forty years ago, his proposal has found wide acceptance among commentators.<sup>5)</sup> His work has prompted numerous attempts to find such chiasm within smaller units as well as larger units of the book.<sup>6)</sup> Although

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- 5) J. de Waard, "The Chiasmic Structure of Amos v 1-17," *VT* 27:2 (1977), 170-77. See appendix 1 for his structure. Even the latest commentary on the book of Amos follows his proposal, see Göran Eidevall, *Amos: A New Translation with Introduction and Commentary*, The Anchor Yale Bible, vol. 24G (New Haven; Yale, 2017), 152.
- 6) For Amos 3:9-6:14, see Paul R. Noble, "The Literary Structure of Amos: A Thematic Analysis," 211. Note that his structure is centered on "Hymn to Yahweh (5:8-9). If the center of such concentric structure is seen as more important than the periphery, the message of 3:9-6:14 could be a theme related to parsing the power of Yahweh. But this is contrary to his proposal for the whole text as "a palistropic judgement oracle." For the whole book of Amos, see David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi* (Grand Rapids, MI: Baker, 1999), 278. Dorsey takes 5:1-17 as the center of his concentric structure of the book. Consequently, he argues that the message of the book is about Yahweh's calling of "the nation back from its suicidal course of rebellion." This represents a growing trend of viewing the book's main message, not as the inevitable destruction of Yahweh upon Israel, but as a more optimistic future, i.e., a possibility of a remnant of Israel surviving the catastrophe (see, Paul R. Noble, "Amos' Absolute 'No'" *VT* 47:3 [1997]: 329-40). Eidevall takes these double perspectives as the result of different redactional layers and contends that they are reflected in 5:1-17 as well as the whole book: the predominant doom message belongs to the period preceding

these attempts have received much critical evaluation, his groundbreaking work on Amos 5:1-17 has escaped from them.

It is commendable for de Waard to take the *final* text of 5:1-17 as the basis for reconstructing its literary composition. Instead of letting the redactional history of the text dictates his investigation, he allows its content to stand in the order given in the extant form. However, a few comments are in order before taking his exegetical starting point seriously. First, whether “the Lord is his name” (5:8d) is the central message of the text, as it is placed at the center of his chiasmic structure. Or, is it necessary to accept a priori the assumption behind this question that the center of the concentric formation plays a role of “highlighting the thematic peak, emotive climax, and/or structural turning point of the entire discourse”?<sup>7)</sup> Even if we rather accept that the center of the strophic structure is not necessarily the center of thought of the poem, the question still remains: what, then, is the functional significance of v. 8b or the whole hymnic core of vv. 8-9 in the text?

Second, whether the outer corresponding parts (A:1-3//A':16-17) display the main theme of the whole text, as they envelop the remaining materials. Waard himself did not say one way or the other; in fact, he did not explain the meaning of his chiasmic structure at all. However, most of commentators assume that this is the case and conclude that the entire text is about lamentation over Israel's complete demise starting from the prophet himself to God.<sup>8)</sup> Questions emerge: what if these

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the fall of Samaria, whereas the optimistic to the period preceding the destruction of Jerusalem (*Amos*, 18-19).

7) Ernst R. Wendland, “The Discourse Analysis of Hebrew Poetry: A Procedural Outline,” in *Discourse Perspectives on Hebrew Poetry in the Scriptures* (NY: United Bible Societies, 1994), 12.

8) For instance, Jörg Jeremias, *The Book of Amos: A Commentary*, Trans. D. W. Stott, OTL (Louisville, KY: Westminster John Knox, 1995), 81-97.

two parts do not “correspond” to each other? Is it more appropriate to define their relationship as repeating a similar theme? What about the diverse/independent/unique materials in between? What do their meanings and significances play a role in displaying the main theme of the entire text? The corresponding-ness as well as the prominence of these two parts should be considered *only after* a comprehensive exegetical investigation of the interrelationship among diverse materials done.

Third, whether his chiastic structure takes accounts fully on the *functional* aspects of smaller parts. In case of hymn in vv. 8-9, he further divides it into three sub-units and highlights v. 8d. No clear explanation is given for the reasons to distinguish such subunits, the relationship between the first and the third, and centrality of the second. In case of exhortation in vv. 4-6, he proposes yet another chiastic structure, beginning with v. 4b (seek me and live) and ends with v. 6a (seek the Lord and live) while turning at the structural center with v. 5c (and to Beer-sheba not go over). This structure violates the integrity of v. 4 and v. 6 and does not account for different speakers (The Lord in vv. 4-5 and the prophet in v. 6). It is also very questionable whether v. 5c (and to Beer-sheba not go over) plays a turning point in exhortation in vv. 4-6. In case of lamentation in vv. 1-3 (A), he affirms its unity based on the formal (the introductory כִּי in v. 3) and the semantic arguments (introducing the קִינָה in v. 1, the קִינָה itself in v. 2 and the ground of the קִינָה in v. 3). Yet, he separates v. 3 from v. 4, even though both verses use the same introductory divine speech formula beginning with כִּי. Moreover, its counterpart (A': vv. 16-17) does not contain the prophetic word, as it (A: 1-3) has. Similarly, in the case of B (vv. 4-6) and its counterpart B' (vv. 14-15), YHWH's call to seek him is found in vv. 4-5 but not in vv. 14-15. In fact, C (v. 7) and C' (vv. 10-13) are hardly symmetric,

only sharing a similar content regarding injustice.

In short, de Waard's chiasmic structure of 5:1-17 prompts many methodological considerations for reconstructing structural unity of any given text. Structural analysis must begin with the final form of the text and account for individual peculiarities such as formal and semantic features. If there is a tendency of recursions, inclusios, or chiasms appears, it should consider whether each part has a single, characteristic and easily identifiable theme as well as how this part corresponds to another based on the major theme, rather than on repetition of terms or peripheral ideas.

In contrast to what de Waard has done, this paper, however, argues that the text's discernable shifts of speaker, addressee, genre and theme may indicate a "conceptual progression" related to YHWH's exhortation (vv.4-5).<sup>9)</sup> Its overarching conceptualities are the prophetic *modifications* of YHWH's unexpected exhortation to the house of Israel in view of YHWH's pronouncement of catastrophic defeat of Israel's military. To this, the individual parts within the text owe their existence and their placement and relationship relative to each other in their extant order. In so doing, ultimately the prophet encourages his audience, the house of Israel, to alter their cultic practices that have been disconnected from social behaviors, since there is still time to return.

The key to this contention lies in a functional analysis of vv.4-5, i.e., creating a conceptual disturbance within the text. The preceding verses (vv.1-3) highlight the total destruction of the house of Israel expressed in the prophetic lamentation and supported by the prophet's quotation of a YHWH's speech. Notice several peculiarities of his lamentation: the use of a

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9) The term, "conceptual progression" is employed by J. Jeremias in his commentary on Amos (p. 84). However, he does not use it consistently in his exposition of the whole text (5:1-17) as well as of a specific term/theme within the text.

technical term, “Qinah,” a formal poetic lament song for the dead, the metaphorical use of a young maiden for the house of Israel, the use of perfect tense for reporting their destruction. In a dramatic fashion, the prophet attempts to capture the attention from his audience to hear about their fate: it has already been determined, like the fate of the young maiden whose vitality and future have been cut short. By treating his audience as dead, he wants them to accept the finality and hopelessness of their situation. This fate is confirmed by YHWH with a concrete illustration: Israel military will be totally decimated. In the eyes of YHWH, there is no hope for the house of Israel. Then, what follows in vv. 4-5 is shocking news to the prophet. Although they are framed as the prophet’s quotation of a YHWH’s speech, they are in essence God’s own call to the house of Israel to seek him and live. Does YHWH change his mind regarding the fate of the house of Israel? Is the complete destruction of Israel avoidable after all? Such a conceptual disturbance demands a clarification. *Conceptually, the rest of the text is the prophet’s attempt to understand YHWH’s surprising announcement and modify it for the bewildering audience.*

On the surface, vv. 4-5 is rather straightforward: v. 4a begins with the ׀ “because” and a divine speech formula, followed by a combination of exhortation (seek and live) and prohibition (do not seek other sanctuaries: Bethel, Gilgal, and Beer-sheba) coupled with reasons (negative fate of Bethel and Gilgal). The syntactical similarity of v. 4a and v. 3a leads Jeremias to argue that vv. 4-5 function as a continuation of v. 3: “by seeking YHWH not at all, or at least only falsely, Israel forfeited its own life”.<sup>10</sup> However, his contention does not take seriously positive nature of the contents of vv. 4-5. Precisely because both v. 3 and v. 4 begin similarly, the contents of vv. 4b-5 create a stark contrast of the content from that of v. 3b. If v. 3 is

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10) Jeremias, 87.

accepted as YHWH's justification or support for the prophet's lamentation (vv. 1-2), then v. 4 flies to the face of the prophet by contradicting his proclamation altogether. On the other hand, the striking contents lead Hunter to argue that they are part of the prophet's intention to subvert the message of possible salvation that his audience may hear from God's words.<sup>11)</sup> His argument goes this way: a) these verses along with vv. 6 and 14-15 stem from cultic settings expressed in a number of phrases such as "YHWH will be with you; YHWH will be gracious"; b) accordingly, the exhortation, "Seek YHWH" should mean to inquire an oracle from a cultic prophet at an established sanctuary; and c) since the representative sanctuaries will be destroyed, such a seeking will not be possible. He lets the prohibition in v. 5 determine the meaning of "seek YHWH and live" in v. 4b. However, the ambiguity of God's exhortation in v. 4b should be honored; in fact, the v.6 and vv.14-15 are the prophet's attempts to understand the meaning of v.4b. From the text at it stands, vv.4-5 express God's encouragement for the house of Israel to avoid the pronounced destruction by not going to the representative sanctuaries of the Israelites.<sup>12)</sup> The threats in v. 5b serve to highlight not only the uselessness of Bethel and Gilgal, but also the urgency for listening God's call, which in turn motivates the audience to follow it.

V.6 is syntactically independent from vv.4-5, even though it begins with the same exhortation, "seek YHWH and live." Unlike the latter, it reports the word of the prophet; and it functions to explain what God says in vv.4-5. Three things are

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11) A. Vanlier Hunter, *Seek the Lord: A Study of the Meaning and Function of the Exhortations in Amos, Hosea, Isaiah, Micah, and Zephaniah* (Baltimore, MD: St. Mary's Seminary & University, 1982), 70-75.

12) Beer-sheba is in the south; but it is politically controlled by the Northern Israel during the 8<sup>th</sup> century. Cf. Marvin A. Sweeney, *The Twelve Prophets*, vol. I: Hosea, Joel, Amos, Obadiah, Jonah (Collegeville, MN, 2000), 234.

noticeable: first, the possibility of God's salvation is affirmed, even though the exhortation is expressed in the third person perspective; second, the prophetic exhortation is followed by the "least" clause, which portrays the consequence of not following the exhortation; and third, God's prohibition is now focused on the devastating situation of the house of Joseph and Bethel. Together, the prophet modifies God's exhortation as a *conditional*. He seems to say, "Indeed, God himself opens up a door of salvation for you; however, it is last call: seek God or else suffer the terrible consequences." With this ultimatum, the prophet attempts to persuade his audiences to accept the right course of action, "seek[ing] YHWH."

In the rest of the text, the prophet elaborates his initial understanding of God's unexpected exhortation. The first unit (vv.7-15) shows that he explicates the real meaning of seeking YHWH based mainly on the social behaviors of the leaders of the nation; and, at the same time, the severity of their transgressions leads him to a less-assuring stand on their salvation. The second unit (vv.16-17), the prophet's quotation of God's speech, seems to function in affirming his modification by highlighting the seriousness of God's decision to punish his people.

In v.7 the prophet identifies his primary audience and characterizes their behaviors in principle. As the recipients of God's gifts of justice and righteousness, they, especially the leaders of the nation, ought to be champions of exercising these gifts as God intends; and yet they corrupt the nature of these gifts and rob their efficacy for not protecting the weak and the poor. The motif of "turning" connects this verse to the following hymnic characterization of YHWH in vv.8-9, where God's control over the creation as well as his power of determining the destiny of nations have been expressed. Regardless of difference in theme (actions of God) and genre (hymnic

fragment), these verses function to emphasize God as the true source of justice and righteousness that the leaders of the nation now overturn; and in so doing, they indict them as well as offer a principal reason for seeking YHWH. The alternation of positive (changing darkness to morning) and negative (the day to night) seems to support the prophet's ultimatum in v. 6. Once again, by pointing out God's destructive power in v. 9, the prophet modifies God's exhortation as a conditional.

Verses 10-13 continues the theme spelled out in v. 7 as they provide concrete examples of how the leaders of the nation overturn God's gifts of justice and righteousness. While v. 10 brings legal contexts forefront as they have perverted in both bringing charges in court or telling the truth in proceedings, v. 11a social and economic contexts as they have exploited the poor. Such perversion of justice causes the prophet to announce judgments that they will not enjoy the houses they have built and the vineyards that they have planted (v. 11b). The following verse (v. 12) interrupts the prophet's word, since it is formulated as a first person statement. However, the initial כִּי indicates that the verse functions to express God's approval on the prophet's indictment on the behaviors of the leaders in Israel. It could be reinforced by a similar progression in both speeches: as the prophet begins with the principal issue followed by list of concrete examples in legal and social contexts, God also expresses their behaviors in more comprehensive terms such as transgressions and sins (v. 12a), followed by a succinct summary of combining their behaviors in judicial (v. 12b $\alpha$ ) and economic spheres (v. 12b $\beta$ ). With God's affirmation, the prophet concludes his accusations with the statement of consequence of what the sins of the leaders have caused. It is an evil time. In this sense, the לָכֵן in v. 13 signals the conclusion of the first sub-unit began in v. 7, rather than its usual role of introducing a direct punishment.

The accusations in vv. 7-13 lead the prophet to *amend* his initial understanding of God's exhortation. Three major modifications are noticeable. First, the prophet expands the exhortation in both form and content in order to interpret its ambiguity. To seek YHWH means now to seek good, hate evil, and establish justice in the gate. The focus on the fate of Bethel, reminiscent of the cultic overtone of God's prohibition (v. 5), has also been replaced by ethical and social admonitions. For him, *God is not to be found at the sanctuary, but in the practice of justice*. This shift, however, does not necessarily indicate the prophet as being an anti-cult *per se*. Rather, his focus seems to be on disconnect between the religious and ethical behaviors of the Israelites, evident in the fact that the classic formula used in cultic settings ("YHWH will be with you; YHWH will be gracious to you") is attached to his consequences of seeking good. Second, the *finality* of the demise of both the house of Joseph and Bethel has been significantly weakened. He changes from "no one to quench the devouring fire" (v. 6a) to "YHWH will be gracious to the remnant of Joseph" (v. 15b). Regardless of whether the remnant of Joseph refers to those who follow the prophet's exhortation or simply to the descendants of Joseph, the phrase suggests God's assurance to continue Israel's life. Third, the conditionality of the exhortation has been loosened. The "least" clause in v. 6 is changed to the jussive "it may so" and the adverb "perhaps" in the consequence clauses. This change alters the nature of **conditionality** in that God's response to Israel's seeking him *should not be understood as automatic or mechanical*. Israel's actions do not have power to coerce God to produce a favorable outcome. The sense this change brings is not that "God will be gracious to Israel, **if** Israel seeks good and do justice." Instead, it is that "Seek YHWH by doing good and justice. YHWH's favorable presence and grace may or may not follow." Israel's redemption is conditional upon God's will,

even after Israel's seeking him, because God is in total control over the cosmos and human history as highlighted in the hymnic section. This tenuous consequence, however, does not diminish the urgency of exhortation itself. It is because that the sovereign and free God is also benevolent. God himself offers the possibility of life in vv. 4-5, after approving the prophet's lamentation over the destruction of Israel. With the two additions, the prophet corrects the potential misunderstanding about the nature of interrelationship between the imperatives and the consequence clauses in vv. 14-15.

The last part of the text (vv. 16-17) seems to create another conceptual disturbance. It is the prophet's quotation of a YHWH speech, expressing the overwhelming dimension of lamentation from which no one is excluded, and no place is spared. Does God change his mind once again, moving away from opening up for a possibility of salvation to announcing a comprehensive mourning? The theme is clearly related to the prophet's lamentation on the fatal fate of Israel in v. 2 as well as God's announcement of total demise of Israel's military in v. 3. Would this be the only connection that it has? What is the role it plays within the whole text? What about its connection to the previous prophetic modifications on God's exhortation? Note that the particle לכן "therefore" in v. 16 seems to introduce consequences of not following God's exhortation in vv. 4-5. The threats of exiling Gilgal and destroying Bethel would finally become a reality. In a conceptual level, however, these verses function to affirm the prophetic modifications of God's exhortation altogether. Notice many connections it has with them—the total devastation predicted by the prophet in v. 6b could be the basis for the comprehensiveness of wailing. The collapse of social order caused by the perversion of justice is reflected in the wailings in public squares and streets. The wailing in the vineyards recalls the prophet's judgment on the inability

of enjoying wine from the pleasant vineyards. God's benevolent presence in v. 14 is now changed into God's destructive action in v. 17b. These connections suggest that these verses are related to *the whole text*, not just the first three verses; and they confirm conceptually that a) God's punishment for not following the exhortation is real and catastrophic; b) God's salvation is not magical or mechanical; and c) following God's exhortation is urgent.

In this reading, the disparate materials of 5:1-17 are organized to highlight the prophet's modifications of God's exhortation that creates conceptual disturbance within the text and poses ambiguity in its meaning.<sup>13)</sup> His modifications serve as an urgent warning to the house of Israel to adopt his recommended course of action: seek YHWH by pursuing the good and exercising justice in view of imminent total destruction. Israel's fate is just because of their social injustice; but they ought to avoid the same fate by acting justly.

#### 4. Impact on the nature of the book of Amos

In a final note, let us consider briefly the potential impact that the exhortation motif in 5:1-17 has on the nature of the book of Amos. Notice that the first major unit, the prophetic lamentation with God's approval, seems to summarize the dominant theme in 1:3-4:13, reflected in the peculiar use of the perfect tense in his lamentation (v. 2). In 1:3-2:16 the prophet organizes God's punishments against other nations and Israel in such a way to seducing his audience, the people of Israel, into self-condemnation.<sup>14)</sup> In 3:1-4:13 he justifies the

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13) The appendix 2 illustrates how many parts are interrelated to promote such a conceptuality.

punishment against the people of Israel using the elected statues of Israel, the principle of cause and effect, and the wrongs that the people in Samaria and Bethel have done.<sup>15)</sup> Together, these two texts emphasize that Israel's destruction is a well-deserved punishment and it has already been determined. In so doing, they not only provide the justification of the prophet's lamentation, but also heighten the shocking sense generated by God's unexpected exhortation. On the other hand, the last speech of God (5:16-17) could lead readers to look ahead, as it disturbs the flow of the exhortation theme and includes the lamenting word, הוֹרֵהּ־הוֹרֵהּ connecting to הוֹרֵהּ oracles in 5:18-27 and 6:1-14. It may function to point out the *consequences* of not following God's exhortation and thereby serve to introducing the following two woe speeches. Moreover, the autobiographical vision reports in 7:1-9:15 seem to function in *exemplifying* the tenuous balance in the prophet's modification of God's exhortation. The first two visions open the possibility for Israel's salvation, whereas the second two close the door rather firmly. The last vision (9:1-15) begins with irrevocable/complete destruction of Israel and ends with a sense of less than total demise of the house of Joseph and eventual restoration of the house of David. God's decree of punishing Israel is real and just; God, the lord of nature and history, desires mercy according to his own nature and will, not to the changing behaviors of Israel. The prophet's recommendation for Israel is to seek *this* YHWH. Perhaps, this

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14) It has long been recognized that the structural arrangement of the text, the oracles against foreign nations and Israel, indicates a kind of "rhetoric of entrapment" to lure the unsuspected audience into indicting themselves. Karl Möller, "Hear This Word against You': A Fresh look at the Arrangement and the Rhetorical Strategy of the Book of Amos," *VT* 50:4 (2000), 499-518.

15) Shalom M. Paul, *Amos*, Hermeneia (Philadelphia: Fortress, 1991); H. W. Wolff, *Joel and Amos*, Trans. W. Janzen, S. D. McBride, Jr., and C. A. Muenchow, Hermeneia (Philadelphia: Fortress, 1975).

exhortation motif makes 1:3-9:15 as the prophetic parenthesis for Israel to adopt a correct action, i.e., seeking YHWH in view of devastating God's punishment against Israel in 1:2.

**<주제어>**

아모스 5:1-17, 구조, '찾으라'(שׁרר), 예언적 말씀들, 최종적인 소망, 심판의 메시지

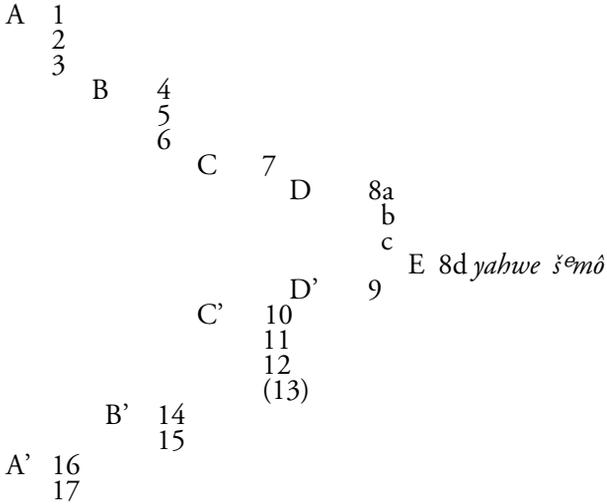
**<Key Words>**

Amos 5:1-17, structure, seek (שׁרר), prophetic speeches, the final hope, the message of judgment

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Appendix 1

J. de Waard, “The Chiasmic Structure of Amos v.1-17,” *VT* 27:2 (1977), 170-77.



Tchavdar S. Hadjiev, *The Composition and Redaction of the Book of Amos*, BZAW 393 (New York: Walter de Gruyter, 2009), 180

- A. 1-3 Prediction of Israel’s demise (death)
- B. 4-6 Call to seek Yahweh and live
- C. 7 Accusation (injustice)
- D. 8-9 Hymn
- C'. 10-13 Accusation (injustice)
- B'. 14-15 Call to seek good and live
- A'. 16-17 Prediction of Israel’s demise (death)

## Appendix 2

### Presentation of the word of the prophet: Seek YHWH by doing good and justice: 5:1-17

I. Prophetic lamentation	5:1-3
A. Elaborated call to attention	5:1
B. Lamentation proper: prophetic speech	5:2
C. Ground for the lamentation: divine speech	5:3
II. Prophetic modifications on God's exhortation	5:4-17
A. God's exhortation	5:4-5
1. Introduction to divine speech	5:4a
2. Speech proper	5:4b-5
a. Exhortation	5:4b
b. Prohibitions	5:5
B. Prophet's modifications	5:6-17
1. Initial modification	5:6
2. Elaborated modification	5:7-17
a. Accusations	5:7-13
a. Principle issue: Justice and Righteousness	5:7
b. Source of Justice and Righteousness	5:8-9
c. Examples	5:10-11
d. God's approval of his accusations	5:12
e. Concluding remark	5:13
b. Modification proper	5:14-15
1) First specification of exhortation	5:14
a) Specification itself	5:14a
b) Added consequence	5:14b
2) Second specification of exhortation	5:15
a) Specification itself	5:15a
b) Added consequence	5:15b
c. Divine affirmation	5:16-17
1) Introduction to divine speech	5:16aα
2) Speech proper: comprehensive wailing	5:16aβ-17bα
3) Concluding formula of divine speech	5:17bβ

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<초록>

## 다시 본 아모스 5:1-17의 구조

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아모스서에는 히브리어 ‘다라쉬’(דָּרָשׁ)와 연관된 권면이 5:4-5, 6, 14-15에 네 번이나 집중되어 나온다. 이와 같이 이 단어는 희소하게 나오므로 아모스서 연구에서 별로 주목을 받지 못하였다.

그동안 학자들은 이 단어 연구에 있어서, 그 뜻과 기능을 예언적 권면의 더 큰 틀에서 살펴 왔다. 예로, 학자들은 그 기원에 관한 연구에 초점을 두어 그 어근이 지혜 전통에서 왔는지 혹은 제의적 배경에서 나왔는지를 다루었다. 혹은 분류에 관심을 두어 이 단어가 예언적 말씀들 안에서 독립적인 범주로 여길지 말지를 토론했다. 혹은 전반적인 예언적 메시지 안에서 그 의도가 무엇인지를 다루면서, 이 단어가 장차 올 하나님의 심판 직전에 청중들이 회개할 것을 요청하는데 사용된 것인지, 혹은 하나님의 심판이 불가피함에 대한 이유를 설명하기 위하여 역설적으로 사용하고 있는지에 대하여 토론하여 왔다.

나는 이 글에서 이 권면이 5:1-17의 구조를 만드는데 어떤 역할을 하는지 집중하고자 한다. 그리고 나서 이 권면이 3-6장의 구조에 어떤 영향을 미치는지 살펴보고자 한다. 결론적으로 나는 제 5장의 권면이 제 3-6장을 지배하고 있는 임박한 심판에 대한 긍정적 대안을 제시하며, 5:18-6:14은 주님을 찾는 데 실패하게 될 결과를 말하고 있음을 논증하려고 한다. 이와 같은 권면의 힘은 9:11-15에서 최종적인 소망의 메시지에서 반복될 것이며, 1:2에서 시작된 심판의 메시지에 대한 대안적 균형을 만들고 있다.

<Abstract>

## The Structure of Amos 5:1-17: Reconsidered

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In the book of Amos, the exhortation, associated with  $\text{שׁוּבוּ}$ , appears four times and is concentrated in 5:4-5, 6, 14-15. Due to its infrequent occurrence, it has not received much attention in Amos studies. When it is studied, its meaning and function have been determined by the investigation of a larger pool of prophetic exhortations in general, which focused on issues of its origin (whether it stems from wisdom tradition or cultic background), its classifications (whether it should be considered as an independent category within prophetic speeches), or its intention within the overall prophetic message (whether it is used for calling hearers to repent before the coming divine judgment or is used in an ironic way to explain the reasons for the inevitable punishment of God). The present paper, however, concentrates on the role the exhortation plays in making the structure of Amos 5:1-17, which in turn influences the structure of chapters 3-6. The exhortation in chapter 5 brings forth the positive alternative to impending destruction dominating chapters 3-6 and determines 5:18-6:14 as consequences of failure to seek YHWH. Such force of exhortation would be repeated in the final programmatic statement of hope in 9:11-15, providing a counter balance of the message of judgment began in 1:2.