

# Amos

## Introduction

**1:1** The following is a record of what Amos prophesied.<sup>i</sup> He<sup>ii</sup> was one of the herdsmen from Tekoa. These prophecies about Israel were revealed to him<sup>iii</sup> during the time of<sup>iv</sup> King Uzziah of Judah and<sup>v</sup> King Jeroboam son of Joash of Israel, two years before the earthquake.<sup>vi</sup>

## God Will Judge the Surrounding Nations

**1:2** Amos<sup>vii</sup> said:  
“The LORD comes roaring<sup>viii</sup> out of Zion;  
from Jerusalem he comes bellowing!<sup>ix</sup>  
The shepherds’ pastures wilt,<sup>x</sup>  
the summit of Carmel<sup>xi</sup> withers.”<sup>xii</sup>

**1:3** This is what the LORD says:  
“Because Damascus has committed three treaty violations<sup>xiii</sup>—  
make that four!<sup>xiv</sup>—I will not revoke my decree of judgment.<sup>xv</sup>  
They ripped through Gilead like threshing boards with iron teeth.<sup>xvi</sup>  
**1:4** So I will set Hazael’s house<sup>xvii</sup> on fire,  
it will consume Ben-hadad’s<sup>xviii</sup> fortresses.  
**1:5** I will break the bar<sup>xix</sup> on the gate of Damascus.  
I will remove<sup>xx</sup> the ruler<sup>xxi</sup> from Wicked Valley,<sup>xxii</sup>  
the one who holds the royal scepter from Beth Eden.<sup>xxiii</sup>  
The people of Aram will be deported to Kir.<sup>xxxiv</sup>  
The LORD has spoken!

**1:6** This is what the LORD says:  
“Because Gaza<sup>xxv</sup> has committed three treaty violations<sup>xxvi</sup>—  
make that four!<sup>xxvii</sup>—I will not revoke my decree of judgment.<sup>xxviii</sup>  
They deported a whole community<sup>xxix</sup> and sold them<sup>xxx</sup> to Edom.  
**1:7** So I will set Gaza’s city wall<sup>xxxi</sup> on fire;  
fire<sup>xxxii</sup> will consume her fortresses.  
**1:8** I will remove<sup>xxxiii</sup> the ruler<sup>xxxiv</sup> from Ashdod,<sup>xxxv</sup>  
the one who holds the royal scepter from Ashkelon.<sup>xxxvi</sup>  
I will strike Ekron<sup>xxxvii</sup> with my hand,<sup>xxxviii</sup>  
the rest of the Philistines will also die.<sup>xxxix</sup>  
The sovereign LORD has spoken!

**1:9** This is what the LORD says:  
“Because Tyre has committed three treaty violations<sup>xl</sup>—  
make that four!<sup>xli</sup>—I will not revoke my decree of judgment.<sup>xlii</sup>  
They sold<sup>xliii</sup> a whole community<sup>xliv</sup> to Edom;  
they failed to observe<sup>xlv</sup> a treaty of brotherhood.<sup>xlvi</sup>  
**1:10** So I will set fire to Tyre’s city wall;<sup>xlvii</sup>  
fire<sup>xlviii</sup> will consume her fortresses.”

**1:11** This is what the LORD says:  
“Because Edom has committed three treaty violations<sup>xlix</sup>—  
make that four!<sup>l</sup>—I will not revoke my decree of judgment.<sup>li</sup>  
He chased his treaty partner<sup>lii</sup> with a sword,  
he wiped out his allies.<sup>liii</sup>  
In his anger he tore them apart without stopping to rest,<sup>liv</sup>  
in his fury he relentlessly attacked them.<sup>lv</sup>  
**1:12** So I will set Teman<sup>lvi</sup> on fire;  
fire<sup>lvii</sup> will consume Bozrah’s<sup>lviii</sup> fortresses.”

**1:13** This is what the LORD says:  
“Because the Ammonites have committed three treaty violations<sup>lix</sup>—  
make that four!<sup>lx</sup>—I will not revoke my decree of judgment.<sup>lxi</sup>  
They ripped open Gilead’s pregnant women,<sup>lxii</sup>  
so they could expand their territory.  
**1:14** So I will set fire to Rabbah’s<sup>lxiii</sup> city wall,<sup>lxiv</sup>  
fire<sup>lxv</sup> will consume her fortresses.  
War cries will be heard on the day of battle,<sup>lxvi</sup>

A strong gale will blow on the day of the windstorm.<sup>lxvii</sup>  
**1:15** Ammon's<sup>lxviii</sup> king will be deported;<sup>lxix</sup>  
he and his officials<sup>lxx</sup> will be carried off<sup>lxxi</sup> together."  
The LORD has spoken!

**2:1** This is what the LORD says:  
"Because Moab has committed three treaty violations<sup>lxxii</sup> —  
make that four!<sup>lxxiii</sup> —I will not revoke my decree of judgment.<sup>lxxiv</sup>  
They burned the bones of Edom's king into lime.<sup>lxxv</sup>  
**2:2** So I will set Moab on fire.<sup>lxxvi</sup>  
and it will consume Kerioth's<sup>lxxvii</sup> fortresses.  
Moab will perish<sup>lxxviii</sup> in the heat of battle<sup>lxxix</sup>  
amid war cries and the blaring<sup>lxxx</sup> of the ram's horn.<sup>lxxxi</sup>  
**2:3** I will remove<sup>lxxxii</sup> Moab's leader;<sup>lxxxiii</sup>  
I will kill all Moab's<sup>lxxxiv</sup> officials<sup>lxxxv</sup> with him."  
The LORD has spoken!

**2:4** This is what the LORD says:  
"Because Judah has committed three treaty violations<sup>lxxxvi</sup> —  
make that four!<sup>lxxxvii</sup> —I will not revoke my decree of judgment.<sup>lxxxviii</sup>  
They rejected the LORD's law;<sup>lxxxix</sup>  
they did not obey his commands.  
Their false gods,<sup>xc</sup>  
the idols to which their fathers were loyal,<sup>xcii</sup>  
led them astray.  
**2:5** So I will set Judah on fire,  
and it will consume Jerusalem's fortresses."

#### *God Will Judge Israel*

**2:6** This is what the LORD says:  
"Because Israel has committed three treaty violations<sup>xciii</sup> —  
make that four!<sup>xciiii</sup> —I will not revoke my decree of judgment.<sup>xciv</sup>  
They sold the innocent<sup>xcv</sup> for silver,  
the needy for a pair of sandals.<sup>xcvi</sup>  
**2:7** They trample<sup>xcvii</sup> on the dirt-covered heads of the poor;<sup>xcviii</sup>  
they push the destitute away.<sup>xcix</sup>  
Father and son have sex with the same girl,<sup>c</sup>  
in this way they show disrespect<sup>ci</sup> for my moral purity.<sup>cii</sup>  
**2:8** They stretch out on clothing seized as collateral;  
they do this right<sup>ciii</sup> beside every altar!  
They drink wine bought with the fines they have levied;  
they do this right in the temple<sup>civ</sup> of their God!<sup>cv</sup>  
**2:9** For Israel's sake I destroyed the Amorites.<sup>cvii</sup>  
They were as tall as cedars,<sup>cvii</sup>  
and as strong as oaks;  
but I destroyed the fruit on their branches,<sup>cviii</sup>  
and their roots in the ground.<sup>cix</sup>  
**2:10** I brought you up from the land of Egypt;  
I led you through the wilderness for forty years,  
so you could take the Amorites' land as your own.  
**2:11** I made some of your sons prophets,  
and some of your young men religious devotees.<sup>cx</sup>  
Is this not true, you Israelites?"  
The LORD is speaking!

**2:12** "But you made the religious devotees drink wine;<sup>cxii</sup>  
you commanded the prophets, "Do not prophesy!"  
**2:13** Look! I am creaking beneath you,  
like a cart loaded down with grain creaks.<sup>cxii</sup>  
**2:14** Fast runners will find no place to hide;<sup>cxiii</sup>  
strong men will have no strength left;<sup>cxiv</sup>  
warriors will not be able to save their lives.  
**2:15** Archers<sup>cxv</sup> will not hold their ground;<sup>cxvi</sup>  
fast runners will not save their lives,  
nor will those who ride horses.<sup>cxvii</sup>  
**2:16** Brave-hearted warriors will run away naked in that day."  
The LORD is speaking!

*Every Effect has its Cause*

**3:1** Listen, you Israelites, to this message which the LORD is proclaiming against<sup>cxviii</sup> you. This message is for the entire clan I brought up<sup>cxix</sup> from the land of Egypt: **3:2** “I have chosen<sup>cx</sup> you alone from all the clans of the earth. Therefore I will punish you for all your sins.”

**3:3** Do two walk together without having met?<sup>cxxi</sup>

**3:4** Does a lion roar in the woods if he has not cornered his prey?<sup>cxvii</sup>

Does a young lion bellow from his den if he has not caught something?

**3:5** Does a bird swoop down into a trap on the ground if there is no bait?

Does a trap spring up from the ground and not catch something?

**3:6** If an alarm sounds<sup>cxviii</sup> in a city, do people not fear?<sup>cxviii</sup>

If disaster overtakes a<sup>cxv</sup> city, is the LORD not responsible?<sup>cxv</sup>

**3:7** Certainly the sovereign LORD does nothing without first revealing his plan to his servants the prophets.

**3:8** A lion has roared!<sup>cxvii</sup> Who is not afraid?

The sovereign LORD, has spoken! Who can refuse to prophesy?<sup>cxviii</sup>

*Samaria Will Fall*

**3:9** Make this announcement in<sup>cxvix</sup> the fortresses of Ashdod and in the fortresses in the land of Egypt.

Say this:

“Gather on the hills around Samaria!<sup>cxv</sup>

Observe the many acts of violence<sup>cxv</sup> taking place within the city,<sup>cxv</sup> the oppressive deeds<sup>cxv</sup> occurring in it.”<sup>cxv</sup>

**3:10** “They do not know how to do what is right.” (The LORD is speaking.)

“They store up<sup>cxv</sup> the spoils of destructive violence<sup>cxv</sup> in their fortresses.

**3:11** Therefore,” says the sovereign LORD, “an enemy will encircle the land.<sup>cxv</sup>

Your power, Samaria, will be taken away,<sup>cxv</sup> your fortresses will be looted.”

**3:12** This is what the LORD says:

“Just as a shepherd salvages from the lion’s mouth a couple of leg bones or a piece of an ear, so the Israelites who live in Samaria will be salvaged.<sup>cxv</sup>

They will be left with just a corner of a bed,<sup>cx</sup> and a part<sup>cx</sup> of a couch.”

**3:13** Listen and warn<sup>cxv</sup> the family<sup>cxv</sup> of Jacob!<sup>cxv</sup>

The sovereign LORD, the God who leads armies,<sup>cxv</sup> is speaking!

**3:14** “Certainly when<sup>cxv</sup> I punish Israel for their<sup>cxv</sup> treaty violations,<sup>cxv</sup> I will destroy<sup>cxv</sup> Bethel’s altars.

The horns<sup>cx</sup> of the altars will be cut off and fall to the ground.

**3:15** I will destroy both the winter and summer houses.<sup>cx</sup>

The houses filled with ivory<sup>cx</sup> will be ruined,

the great<sup>cx</sup> houses will be swept away.”<sup>cx</sup>

The LORD is speaking!

**4:1** Listen to this message, you “cows of Bashan”<sup>cxv</sup> who live on Mount Samaria!

You<sup>cxv</sup> oppress the poor;

you crush the needy.

You say to your<sup>cxv</sup> husbands,

“Bring us more to drink so we can celebrate!”<sup>cxv</sup>

**4:2** The sovereign LORD confirms this oath by his own holy character:<sup>cxv</sup>

“Certainly the time is approaching!<sup>cxv</sup>

You will be carried away<sup>cxv</sup> in baskets,<sup>cxv</sup>

every last one of you<sup>cxv</sup> in fishermen’s pots.<sup>cxv</sup>

**4:3** Each of you will go straight through the gaps in the walls;<sup>cxv</sup>

you will be thrown out<sup>cxv</sup> toward Harmon.”<sup>cxv</sup>

The LORD is speaking!

*Israel has an Appointment with God*

**4:4** “Go to Bethel<sup>cxv</sup> and rebel!<sup>cxv</sup>

At Gilgal<sup>cxv</sup> rebel some more!

Bring your sacrifices in<sup>cxv</sup> the morning,

your tithes on<sup>cxv</sup> the third day!

**4:5** Burn a thank offering of leavened bread!<sup>cxv</sup>

Make a public display of your voluntary offerings!<sup>cxv</sup>

For you love to do this, you Israelites.”

The sovereign LORD is speaking!

**4:6** “But I gave you no food to eat in any of your cities;  
you lacked food everywhere you live.<sup>clxxv</sup>  
Yet you did not come back to me.”  
The LORD is speaking!

**4:7** “I withheld rain from you three months before the harvest.<sup>clxxvi</sup>  
I gave rain to one city, but not to another.  
One field<sup>clxxvii</sup> would get rain, but the fields<sup>clxxviii</sup> that received no rain dried up.  
**4:8** People from<sup>clxxix</sup> two or three cities staggered into one city to get<sup>clxxx</sup> water,  
but remained thirsty.<sup>clxxxi</sup>  
Yet you did not come back to me.”  
The LORD is speaking!

**4:9** “I destroyed your crops<sup>clxxxii</sup> with blight and disease.  
Locusts kept<sup>clxxxiii</sup> devouring your orchards,<sup>clxxxiv</sup> vineyards, fig trees, and olive trees.  
Yet you did not come back to me.”  
The LORD is speaking!

**4:10** “I sent against you a plague like one of the Egyptian plagues.<sup>clxxxv</sup>  
I killed your young men with the sword,  
along with the horses you had captured.  
I made the stench from the corpses<sup>clxxxvi</sup> rise up into your nostrils.  
Yet you did not come back to me.”  
The LORD is speaking!

**4:11** “I overthrew some of you the way God<sup>clxxxvii</sup> overthrew Sodom and Gomorrah.<sup>clxxxviii</sup>  
You were like a burning stick<sup>clxxxix</sup> snatched from the flames.  
Yet you did not come back to me.”  
The LORD is speaking!

**4:12** “Therefore this is what I will do to you, Israel.  
Since I will do this to you,  
prepare to meet your God, Israel!<sup>cx</sup>  
**4:13** For here he is! He<sup>cxci</sup> formed the mountains and created the wind.  
He reveals<sup>cxcii</sup> his plans<sup>cxci</sup> to men.  
He turns the dawn into darkness<sup>cxci</sup> and marches on the earth’s heights.  
The LORD, the God who leads armies,<sup>cxci</sup> is his name!”

#### *Death is Imminent*

**5:1** Listen to this funeral song I am ready to sing about you,<sup>cxvii</sup> family<sup>cxvii</sup> of Israel:  
**5:2** “The young lady<sup>cxviii</sup> Israel has fallen down and will not get up again.  
She is abandoned on her own land  
with no one to help her get up.”<sup>cxix</sup>

**5:3** The sovereign LORD says this:  
“The city that marches out with a thousand soldiers<sup>cc</sup> will have only a hundred left;  
the town<sup>cci</sup> that marches out with a hundred soldiers<sup>ccii</sup> will have only ten left.”  
This message pertains to the family of Israel.<sup>cciii</sup>

**5:4** The LORD says this to the family<sup>cciv</sup> of Israel:  
“Long for<sup>ccv</sup> me, so you can live!  
**5:5** Don’t long for<sup>ccvi</sup> Bethel!<sup>ccvii</sup>  
Don’t visit Gilgal!  
Don’t journey down<sup>ccviii</sup> to Beersheba!  
For the people of Gilgal<sup>ccix</sup> will certainly be carried into exile;<sup>ccx</sup>  
and Bethel will become a place where disaster abounds.”<sup>ccxi</sup>  
**5:6** Long for<sup>ccxii</sup> the LORD so you can live!  
Otherwise he will break out<sup>ccxiii</sup> like fire against Joseph’s<sup>ccxiv</sup> family;<sup>ccxv</sup>  
the fire<sup>ccxvi</sup> will consume  
and no one will be able to quench it and save Bethel.<sup>ccxvii</sup>  
**5:7** The Israelites<sup>ccxviii</sup> pervert justice,<sup>ccxix</sup>  
they throw what is fair and right<sup>ccxx</sup> to the ground.<sup>ccxxi</sup>  
**5:8** (But there is one who made the constellations Pleiades and Orion;  
he can turn the darkness into morning  
and turn daylight<sup>ccxxii</sup> into night.  
He summons the water of the seas  
and pours it out on the earth’s surface.  
The LORD is his name!  
**5:9** He flashes<sup>ccxxiii</sup> destruction down upon the strong;

destruction overwhelms<sup>ccxxiv</sup> the fortified places.)  
**5:10** The Israelites<sup>ccxxv</sup> hate anyone who arbitrates at the city gate;<sup>ccxxvi</sup>  
they despise anyone who speaks honestly.

**5:11** Therefore, because you make the poor pay taxes on their crops<sup>ccxxvii</sup>  
and exact a grain tax from them,  
you will not live in the houses you built with chiseled stone,  
nor will you drink the wine from the fine<sup>ccxxviii</sup> vineyards you planted.<sup>ccxxix</sup>

**5:12** Certainly<sup>ccxxx</sup> I am aware of<sup>ccxxxi</sup> your many rebellious acts<sup>ccxxxii</sup>  
and your numerous sins.  
You<sup>ccxxxiii</sup> torment the innocent, you take bribes,  
and you deny justice to<sup>ccxxxiv</sup> the needy at the city gate.<sup>ccxxxv</sup>

**5:13** For this reason whoever is smart<sup>ccxxxvi</sup> keeps quiet<sup>ccxxxvii</sup> in such a time,  
for it is an evil<sup>ccxxxviii</sup> time.

**5:14** Long for what is right, not what is wrong,<sup>ccxxxix</sup> so you can live!  
Then the LORD, the God who leads armies, just might be with you,  
as you claim he is.

**5:15** Hate what is wrong, love what is right!  
Promote<sup>ccxi</sup> justice at the city gate!<sup>ccxli</sup>

Maybe the LORD, the God who leads armies, will have mercy on<sup>ccxlii</sup> those who are left from<sup>ccxliii</sup> Joseph.<sup>ccxliv</sup>

**5:16** Because of Israel's sins<sup>ccxlv</sup> this is what the LORD, the God who leads armies, the Sovereign One,<sup>ccxlvi</sup> says:

"In all the squares there will be wailing,  
in all the streets they will mourn the dead.<sup>ccxlvii</sup>  
They will tell the field workers<sup>ccxlviii</sup> to lament  
and the professional mourners<sup>cclix</sup> to wail.

**5:17** In all the vineyards there will be wailing,  
for I will pass through<sup>cc</sup> your midst," says the LORD.

#### *The Lord Demands Justice*

**5:18** Those who wish for the LORD's day of judgment<sup>cccli</sup> are as good as dead!<sup>ccclii</sup>  
Why do you want the LORD's day of judgment to come?

It will bring darkness, not light.

**5:19** Disaster will be inescapable,<sup>cccliii</sup>  
as if a man ran from a lion only to meet a bear,  
then escaped<sup>cccliv</sup> into a house,  
leaned his hand against the wall,  
and was bitten by a poisonous snake.

**5:20** Don't you realize the LORD's day of judgment will bring darkness, not light—  
gloomy black, not bright light?

**5:21** "I absolutely despise<sup>ccclv</sup> your festivals.  
I get no pleasure from your religious assemblies.

**5:22** Even if you offer me burnt and grain offerings,<sup>ccclvi</sup> I will not be satisfied;  
I will not look with favor on the fattened calves you offer in peace.<sup>ccclvii</sup>

**5:23** Take away from me your noisy songs;  
I don't want to hear the music of your stringed instruments.<sup>ccclviii</sup>

**5:24** Justice must flow like water,  
right actions<sup>ccclix</sup> like a stream that never dries up.

**5:25** You did not bring me<sup>ccclx</sup> sacrifices and grain offerings during the forty years you spent in the wilderness, family<sup>ccclxi</sup> of  
Israel.

**5:26** You will pick up your images of Ninurta,<sup>ccclxii</sup> your king,  
and Saturn,<sup>ccclxiii</sup> your star god, which you made for yourselves,

**5:27** and I will drive you into exile beyond Damascus," says the LORD. He is called<sup>ccclxiv</sup> the God who leads armies.

#### *The Party is over for the Rich*

**6:1** Those who live in ease in Zion<sup>ccclxv</sup> are as good as dead;<sup>ccclxvi</sup>  
so are those who feel secure on Mount Samaria.  
They think of themselves as<sup>ccclxvii</sup> the elite class of the best nation.  
The family<sup>ccclxviii</sup> of Israel looks to them for leadership.<sup>ccclxix</sup>

**6:2** They say to the people,<sup>ccclxx</sup>  
"Journey over to Calneh and take a look!  
Then go from there to Hamath-Rabbah!<sup>ccclxxi</sup>  
Then go down to Gath of the Philistines!  
Are they superior to our two<sup>ccclxxii</sup> kingdoms?  
Is their territory larger than ours?"<sup>ccclxxiii</sup>

**6:3** You refuse to believe a day of disaster will come,<sup>ccclxxiv</sup>  
but you establish a reign of violence.<sup>ccclxxv</sup>

**6:4** They lie around on beds decorated with ivory,<sup>ccclxxvi</sup>  
and sprawl out on their couches.  
They eat lambs from the flock,  
and calves from the middle of the pen.

**6:5** They sing<sup>ccxxvii</sup> to the tune of<sup>ccxxviii</sup> stringed instruments;<sup>ccxxix</sup> like David they invent<sup>ccxxx</sup> musical instruments.  
**6:6** They drink wine from sacrificial bowls,<sup>ccxxxii</sup> and pour the very best oils on themselves.<sup>ccxxxiii</sup> Yet they are not concerned over<sup>ccxxxiv</sup> the ruin<sup>ccxxxv</sup> of Joseph.  
**6:7** Therefore they will now be the first to go into exile,<sup>ccxxxvi</sup> and the religious banquets<sup>ccxxxvii</sup> where they sprawl out on couches<sup>ccxxxviii</sup> will end.  
**6:8** The sovereign LORD confirms this oath by his very own life.

The LORD, the God who leads armies, is speaking:  
 “I despise Jacob’s arrogance;  
 I hate their<sup>ccxxxix</sup> fortresses.  
 I will hand over to their enemies<sup>ccxc</sup> the city of Samaria<sup>ccxci</sup> and everything in it.”

**6:9** If ten men are left in one house, they too will die. **6:10** When their close relatives, the ones who will burn the corpses,<sup>ccxcii</sup> pick up their bodies to remove the bones from the house, they will say to anyone who is in the inner rooms of the house, “Is anyone else with you?” He will respond, “Be quiet! Don’t invoke the LORD’s name!”<sup>ccxciii</sup>  
**6:11** Indeed, look! The LORD is giving the command.<sup>ccxciv</sup> He will smash the large house to bits, and the small house into little pieces.  
**6:12** Can horses run on cliffs? Can one plow the sea with oxen?<sup>ccxcv</sup> Yet you have turned justice into a poisonous plant, and the fruit of right actions into a bitter plant.<sup>ccxcvi</sup>  
**6:13** You are happy because you conquered Lo-Debar.<sup>ccxcvii</sup> You say, “Did we not conquer Karnaim<sup>ccxcviii</sup> by our own power?”  
**6:14** “Look! I am about to bring<sup>ccxcix</sup> a nation against you, family<sup>ccc</sup> of Israel.”  
 The LORD, the God who leads armies, is speaking.  
 “They will harass<sup>ccci</sup> you all the way from Lebo-Hamath<sup>cccii</sup> to the Stream of the Arabah.”<sup>ccciii</sup>

#### *Symbolic Visions of Judgment*

**7:1** The sovereign LORD showed me this:  
 I saw<sup>ccciv</sup> him making locusts just as the crops planted late<sup>cccv</sup> were beginning to sprout. (The crops planted late sprout after the royal harvest.<sup>cccvi</sup>)  
**7:2** When they had completely consumed the earth’s vegetation, I said, “Sovereign LORD, forgive Israel!<sup>cccvii</sup> How can Jacob survive?<sup>cccviii</sup> He is too weak!”<sup>cccix</sup>  
**7:3** The LORD decided not to do this.<sup>cccix</sup> “It will not happen,” the LORD said.  
**7:4** The sovereign LORD showed me this:  
 I saw<sup>cccxi</sup> the sovereign LORD summoning a shower of fire.<sup>cccxi</sup> It consumed the great deep and devoured the fields.  
**7:5** I said, “Sovereign LORD, stop! How can Jacob survive?<sup>cccxiii</sup> He is too weak!”<sup>cccxiv</sup>  
**7:6** The LORD decided not to do this.<sup>cccxi</sup> The sovereign LORD said, “This will not happen either.”  
**7:7** He showed me this:  
 I saw<sup>cccxi</sup> the Sovereign One<sup>cccxi</sup> standing by a tin<sup>cccxi</sup> wall holding tin in his hand.  
**7:8** The LORD said to me, “What do you see, Amos?” I said, “Tin.” The Sovereign One then said, “Look, I am about to place tin among my people Israel. I will no longer overlook their sin.<sup>cccxi</sup>”  
**7:9** Isaac’s worship centers<sup>cccxi</sup> will become desolate; Israel’s temples will be in ruins.  
 I will attack Jeroboam’s dynasty with the sword.<sup>cccxi</sup>

#### *Amos Confronts a Priest*

**7:10** Amaziah the priest of Bethel sent this message<sup>cccxi</sup> to King Jeroboam of Israel: “Amos is conspiring against you in the very heart of the kingdom of Israel!<sup>cccxi</sup> The land cannot endure all his prophecies.<sup>cccxi</sup> **7:11** As a matter of fact,<sup>cccxi</sup> Amos is saying this: ‘Jeroboam will die by the sword and Israel will certainly be carried into exile<sup>cccxi</sup> away from its land.’”  
**7:12** Amaziah then said to Amos, “Leave, you visionary!<sup>cccxi</sup> Run away to the land of Judah! Earn money<sup>cccxi</sup> and prophesy there! **7:13** Don’t prophesy at Bethel any longer, for a royal temple and palace are here!”<sup>cccxi</sup>  
**7:14** Amos replied<sup>cccxi</sup> to Amaziah, “I was not a prophet by profession.<sup>cccxi</sup> No,<sup>cccxi</sup> I was a herdsman who also took care of<sup>cccxi</sup> sycamore fig trees.<sup>cccxi</sup> **7:15** Then the LORD took me from tending<sup>cccxi</sup> flocks and gave me this commission,<sup>cccxi</sup> ‘Go! Prophesy to my people Israel!’ **7:16** So now listen to the LORD’s message! You say, ‘Don’t prophesy against Israel! Don’t preach<sup>cccxi</sup> against the family of Isaac!’  
**7:17** “Therefore this is what the LORD says:  
 ‘Your wife will become a prostitute in the streets<sup>cccxi</sup> and your sons and daughters will die violently.<sup>cccxi</sup>  
 Your land will be given to others<sup>cccxi</sup> and you will die in a foreign<sup>cccxi</sup> land.  
 Israel will certainly be carried into exile<sup>cccxi</sup> away from its land.’”

#### *More Visions and Messages of Judgment*

**8:1** The sovereign LORD showed me this: I saw<sup>cccxi</sup> a basket of summer fruit.<sup>cccxi</sup>

**8:2** He said, “What do you see, Amos?” I replied, “A basket of summer fruit.” Then the LORD said to me, “The end<sup>ccclv</sup> has come for my people Israel. I will no longer overlook their sins.<sup>ccclvi</sup>”

**8:3** The women singing in the temple<sup>ccclvii</sup> will wail in that day.”  
The sovereign LORD is speaking.

“There will be many corpses littered everywhere!<sup>ccclviii</sup> Be quiet!”

**8:4** Listen to this, you who trample<sup>ccclix</sup> the needy,  
and get rid of<sup>cccl</sup> the destitute in the land.

**8:5** You say,

“When will the new moon festival<sup>cccli</sup> be over,<sup>ccclii</sup> so we can sell grain?

When will the Sabbath end,<sup>cccliii</sup> so we can open up the grain bins?<sup>cccliv</sup>

We’re eager<sup>ccclv</sup> to sell less for a higher price,<sup>ccclvi</sup>  
and to cheat the buyer with rigged scales.<sup>ccclvii</sup>

**8:6** We’re eager to trade silver for the poor,<sup>ccclviii</sup>  
a pair of sandals<sup>ccclix</sup> for the needy.

We want to mix in some chaff with the grain.<sup>ccclx</sup>

**8:7** The LORD confirms this oath<sup>ccclxi</sup> by the arrogance of Jacob.<sup>ccclxii</sup>

“I swear<sup>ccclxiii</sup> I will never forget all you have done!<sup>ccclxiv</sup>

**8:8** Because of this the earth<sup>ccclxv</sup> will quake,<sup>ccclxvi</sup>  
and all who live in it will mourn.

The whole earth will rise like the River Nile,<sup>ccclxvii</sup>  
it will surge upward<sup>ccclxviii</sup> and then grow calm,<sup>ccclxix</sup> like the Nile in Egypt.<sup>ccclxx</sup>

**8:9** In that day,” says the sovereign LORD, “I will make the sun set at noon,  
and make the earth dark in the middle of the day.<sup>ccclxxi</sup>

**8:10** I will turn your festivals into funerals,<sup>ccclxxii</sup>  
and all your songs into funeral dirges.

I will make everyone wear funeral clothes<sup>ccclxxiii</sup>

and cause every head to be shaved bald.<sup>ccclxxiv</sup>

I will make you mourn as if you had lost your only son,<sup>ccclxxv</sup>

when it ends it will indeed have been a bitter day.<sup>ccclxxvi</sup>

**8:11** Be certain of this,<sup>ccclxxvii</sup> the time is<sup>ccclxxviii</sup> coming,” says the sovereign LORD,

“when I will send a famine through the land.

I’m not talking about a shortage of food or water,

but an end to divine revelation.<sup>ccclxxix</sup>

**8:12** People<sup>ccclxxx</sup> will stagger from sea to sea,<sup>ccclxxxi</sup>

and from the north around to the east.

They will wander around looking for a revelation from<sup>ccclxxxii</sup> the LORD,

but they will not find any.<sup>ccclxxxiii</sup>

**8:13** In that day your<sup>ccclxxxiv</sup> beautiful young women<sup>ccclxxxv</sup> and your<sup>ccclxxxvi</sup> young men will faint from thirst.<sup>ccclxxxvii</sup> **8:14** These

are the ones who now take oaths<sup>ccclxxxviii</sup> in the name of the sinful idol goddess<sup>ccclxxxix</sup> of Samaria.

They vow,<sup>ccclxc</sup> ‘As surely as your god<sup>ccclxci</sup> lives, O Dan,’ or, ‘As surely as your beloved one<sup>ccclxcii</sup> lives, O Beersheba!’

But they will fall down and not get up again.”

**9:1** I saw the Sovereign One<sup>ccclxciii</sup> standing by the altar<sup>ccclxciv</sup> and he said, “Strike the tops of the support pillars,<sup>ccclxcv</sup> so the thresholds shake!

Knock them down on the heads of all the people,<sup>ccclxcvi</sup>

and I will kill the survivors<sup>ccclxcvii</sup> with the sword.

No one will be able to run away;<sup>ccclxcviii</sup>

no one will be able to escape.<sup>ccclxcix</sup>

**9:2** Even if they could dig down into the subterranean world,<sup>cd</sup>

my hand would pull them up from there.

Even if they could go up to heaven,

I would bring them down from there.

**9:3** Even if they were to hide on the top of Mount Carmel,

I would hunt them down and take them from there.

Even if they tried to hide from me<sup>cdi</sup> at the bottom of the sea,

from there<sup>cdii</sup> I would command the Sea Serpent<sup>cdiii</sup> to bite them.

**9:4** Even when their enemies drive them into captivity,<sup>cdiv</sup>

from there<sup>cdv</sup> I will command the sword to kill them.

I will not let them out of my sight;

they will experience disaster, not prosperity.<sup>cdvi</sup>

**9:5** The sovereign LORD who leads armies will do this.<sup>cdvii</sup>

He touches the earth and it dissolves;<sup>cdviii</sup>

all who live on it mourn.

The whole earth<sup>cdix</sup> rises like the River Nile,<sup>cdx</sup>

and then grows calm<sup>cdxi</sup> like the Nile in Egypt.<sup>cdxii</sup>

**9:6** He builds the upper rooms of his palace<sup>cdxiii</sup> in heaven

and sets its foundation supports<sup>cdxiv</sup> on the earth.<sup>cdxv</sup>

He summons the water of the sea

and pours it out on the earth’s surface.

The LORD is his name.

**9:7** “You Israelites are just like the Ethiopians in my sight,<sup>cdxvi</sup> says the LORD.  
 “Certainly I brought Israel up from the land of Egypt,  
 but I also brought the Philistines from Caphtor<sup>cdxvii</sup> and the Arameans from Kir.<sup>cdxviii</sup>  
**9:8** Look, the sovereign LORD is watching<sup>cdxix</sup> the sinful nation,<sup>cdxx</sup>  
 and I will destroy it from the face of the earth.  
 But I will not completely destroy the family<sup>cdxxi</sup> of Jacob,” says the LORD.  
**9:9** “For look, I am giving a command  
 and I will shake the family of Israel together with all the nations.  
 It will resemble a sieve being shaken,  
 when not even a pebble falls to the ground.<sup>cdxxii</sup>  
**9:10** All the sinners among my people will die by the sword,  
 the ones who say, ‘Disaster will not come near, it will not confront us.’

*The Restoration of the Davidic Dynasty*

**9:11** “In that day I will rebuild the collapsing hut<sup>cdxxiii</sup> of David.  
 I will seal its<sup>cdxxiv</sup> gaps,  
 repair its<sup>cdxxv</sup> ruins,  
 and restore it to what it was like in days gone by.<sup>cdxxvi</sup>  
**9:12** As a result they<sup>cdxxvii</sup> will conquer those left in Edom<sup>cdxxviii</sup>  
 and all the nations subject to my rule.”<sup>cdxxix</sup>  
 The LORD, who is about to do this, is speaking!

**9:13** “Be sure of this,<sup>cdxxx</sup> the time is<sup>cdxxxi</sup> coming,” says the LORD,  
 “when the plowman will catch up to the reaper<sup>cdxxxii</sup>  
 and the one who stomps the grapes<sup>cdxxxiii</sup> will overtake<sup>cdxxxiv</sup> the planter.<sup>cdxxxv</sup>  
 Juice will run down the slopes,<sup>cdxxxvi</sup>  
 it will flow down all the hillsides.<sup>cdxxxvii</sup>  
**9:14** I will bring back my people, Israel;  
 they will rebuild the cities lying in rubble<sup>cdxxxviii</sup> and settle down.<sup>cdxxxix</sup>  
 They will plant vineyards and drink the wine they produce;<sup>cdxl</sup>  
 they will grow orchards<sup>cdxli</sup> and eat the fruit they produce.<sup>cdxlii</sup>  
**9:15** I will plant them on their land  
 and they will never again be uprooted from the<sup>cdxliii</sup> land I have given them,”  
 says the LORD your God.

## Amos Notes

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<sup>i</sup>**tn** *Heb* “The words of Amos.”

<sup>ii</sup>**tn** *Heb* “who.” Here a new sentence has been started in the translation for stylistic reasons.

<sup>iii</sup>**tn** *Heb* “which he saw concerning Israel.”

<sup>iv</sup>**tn** *Heb* “in the days of.”

<sup>v</sup>**tn** The Hebrew text repeats, “and in the days of.” This phrase has not been repeated in the translation for stylistic reasons.

<sup>vi</sup>**sn** This refers to a well-known *earthquake* that occurred during the first half of the 8th century B.C. Uzziah was a co-regent with his father Amaziah from 792-767 B.C. and ruled independently from 767-740 B.C. Jeroboam II was a co-regent with his father Joash from 793-782 B.C. and ruled independently from 782-753 B.C. Since only Uzziah and Jeroboam are mentioned in the introduction it is likely that Amos’s mission to Israel and the earthquake which followed it occurred between 767-753 B.C. The introduction validates the genuine character of Amos’s prophetic ministry in at least two ways: (1) Amos was not a native Israelite or a prophet by trade. Rather he was a herdsman in Tekoa, located in Judah. His mere presence in the northern kingdom as a prophet was evidence that he had been called by God (see 7:14-15). (2) The mighty earthquake shortly after Amos’s ministry would have been interpreted as an omen or signal of approaching judgment. Amos had prophesied that God’s judgment would be accompanied by an earthquake (see 4:13; 8:8; 9:1, 5). When the earthquake occurred, it would verify the truth of his prophecies and indicate that the divine judge was on the march, ready to punish his people.

<sup>vii</sup>**tn** *Heb* “he;” the referent (Amos) has been specified in the translation for clarity.

<sup>viii</sup>**sn** The LORD, in his role of warrior-king, is compared to a lion. See 3:4, 8.

<sup>ix</sup>**tn** *Heb* “gives his voice.”

<sup>x</sup>**tn** Or “mourn”; “lament,” if one stresses the personification. However, the parallel verb (“withers”) favors the meaning “wilt away.”

<sup>xi</sup>**sn** *Carmel* was a region known for its abundant plants and trees. See Isa 33:9; 35:2; Jer 50:19.

<sup>xii</sup>**sn** Loss of a land’s fertility is frequently associated with judgment in the OT and ancient Near Eastern literature.

<sup>xiii</sup>**tn** Traditionally, “transgressions” or “sins.” The word refers to rebellion against authority and can be used in the international realm (see 1 Kgs 12:19; 2 Kgs 1:1; 3:5, 7; 8:22). In this context God’s mandate to Noah (Gen 9:5-7) is probably in view, at least in the first six oracles against foreign nations. (In the oracles against Judah and Israel violations of the Mosaic Law are in view.) This mandate is viewed as a treaty between God and mankind whereby God holds mankind accountable to populate the earth and respect his image as it is revealed in all men. The atrocities outlined in this and the following oracles can all be viewed as violations of this mandate at an international level.

<sup>xiv</sup>**tn** *Heb* “Because of three violations of Damascus, even because of four.”

**sn** The *three...four* style introduces each of the judgment oracles of chaps. 1-2. Based on the use of a similar formula in wisdom literature (see Prov 30:18-19, 29-31), one expects to find in each case a list of four specific violations. However, only in the eighth oracle (against Israel) does one find the expected fourfold list. Through this adaptation and alteration of the normal pattern the LORD indicates that his focus is Israel (he is too bent on judging Israel to dwell very long on her neighbors) and he emphasizes Israel’s guilt with respect to the other nations. (Israel’s list fills up before the others’ lists do.) See R. B. Chisholm, “For Three Sins...Even for Four: The Numerical Sayings in Amos,” *BSac* 147 (1990): 188-97.

<sup>xv</sup>**tn** *Heb* “I will not bring it [or, “him”] back.” The pronominal object (1) refers to the decree of judgment that follows; the referent (the decree) has been specified in the translation for clarity. See S. M. Paul, *Amos*, 46-47. Another option (2) is to understand the suffix as referring to the particular nation mentioned in the oracle and to translate, “I will not take him [i.e., that particular nation] back.” In this case the LORD makes it clear that he does not intend to resume treaty relations with the nation in view. See M. L. Barre, “The Meaning of *l’šybnw* in Amos 1:3-2:6,” *JBL* 105 (1986): 622.

<sup>xvi</sup>**tn** *Heb* “they threshed [or, “trampled down”] Gilead with sharp iron implements.”

**sn** Like *threshing boards with iron teeth*. A threshing sledge was made of wooden *boards* embedded with sharp stones or *iron teeth*. As it was pulled over the threshing floor the stones or iron teeth would separate the grain from the stalks. See O. Borowski, *Agriculture in Iron Age Israel*, 64-65. Here the threshing metaphor is used to emphasize how violently and inhumanely the Arameans (the people of Damascus) had treated the people of Gilead (located east of the Jordan River).

<sup>xvii</sup>**tn** “Hazael’s house” (“the house of Hazael”) refers to the dynasty of Hazael.

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**sn** *Hazael* took the throne of Aram in 843 B.C. and established a royal dynasty. See 2 Kgs 8:7-15 and W. Pitard, *Ancient Damascus*, 145-60.

<sup>xviii</sup>**sn** *Ben-Hadad* may refer to Hazael's son and successor (2 Kgs 13:3, 24) or to an earlier king (see 1 Kgs 20), perhaps the ruler whom Hazael assassinated when he assumed power.

<sup>xix</sup>**sn** The *bar* on the city gate symbolizes the city's defenses and security.

<sup>xx</sup>**tn** *Heb* "cut off."

<sup>xxi</sup>**tn** *Heb* "the one who sits."

<sup>xxii</sup>**tn** *Heb* "valley of wickedness." Though some take the Hebrew phrase בקעת־און as a literal geographical place name (Valley of Aven), it appears to be a derogatory epithet for Damascus and the kingdom of Aram.

<sup>xxiii</sup>**tn** Many associate the name "Beth Eden" with Bit Adini, an Aramean state located near the Euphrates River, but it may be a sarcastic epithet meaning, "house of pleasure."

<sup>xxiv</sup>**sn** According to Amos 9:7, the Arameans originally came from *Kir*. The LORD threatens to reverse their history and send them back there.

<sup>xxv</sup>**sn** *Gaza* was one of the five major Philistine cities (along with Ashdod, Ashkelon, Ekron, and Gath). It was considered to mark the southern limit of Canaan at the point on the coast where it was located (Gen 10:19).

<sup>xxvi</sup>**tn** Traditionally, "transgressions, sins." For an explanation of the atrocities outlined in this oracle as treaty violations of God's mandate to Noah in Gen 9:5-7, see the note on the word "violations" in 1:3.

<sup>xxvii</sup>**tn** *Heb* "Because of three violations of Gaza, even because of four."

**sn** On the *three...four* style that introduces each of the judgment oracles of chaps. 1-2 see the note on the word "four" in 1:3.

<sup>xxviii</sup>**tn** *Heb* "I will not bring it [or, "him"] back." The translation understands the pronominal object to refer to the decree of judgment that follows; the referent (the decree) has been specified in the translation for clarity. For another option see the note on the word "judgment" in 1:3.

<sup>xxix</sup>**tn** *Heb* "[group of] exiles." A number of English translations take this as a collective singular and translate with a plural (e.g., NAB, NIV, NRSV).

<sup>xxx</sup>**tn** *Heb* "in order to hand them over."

<sup>xxxi</sup>**sn** The *city wall* symbolizes the city's defenses and security.

<sup>xxxii</sup>**tn** *Heb* "it"; the referent (the fire mentioned in the previous line) has been specified in the translation for clarity.

<sup>xxxiii</sup>**tn** *Heb* "cut off."

<sup>xxxiv</sup>**tn** *Heb* "the one who sits." Some translations take this expression as a collective singular referring to the inhabitants rather than the ruler (e.g., NAB, NRSV, NLT).

<sup>xxxv</sup>**sn** *Ashdod* was one of the five major Philistine cities (along with Ashkelon, Ekron, Gaza, and Gath).

<sup>xxxvi</sup>**sn** *Ashkelon* was one of the five major Philistine cities (along with Ashdod, Ekron, Gaza, and Gath).

<sup>xxxvii</sup>**sn** *Ekron* was one of the five major Philistine cities (along with Ashdod, Ashkelon, Gaza, and Gath).

<sup>xxxviii</sup>**tn** *Heb* "I will turn my hand against Ekron." For other uses of the idiom, "turn the hand against," see Ps 81:14; Isa 1:25; Jer 6:9; Zech 13:7.

<sup>xxxix</sup>**tn** *Heb* "and the remnant of the Philistines will perish." The translation above assumes that reference is made to other Philistines beside those living in the cities mentioned. Another option is to translate, "Every last Philistine will die."

<sup>xl</sup>**tn** Traditionally, "transgressions, sins." For an explanation of the atrocities outlined in this oracle as treaty violations of God's mandate to Noah in Gen 9:5-7, see the note on the word "violations" in 1:3.

<sup>xli</sup>**tn** *Heb* "Because of three violations of Tyre, even because of four."

**sn** On the *three...four* style that introduces each of the judgment oracles of chaps. 1-2 see the note on the word "four" in 1:3.

<sup>xlii</sup>**tn** *Heb* "I will not bring it [or, "him"] back." The translation understands the pronominal object to refer to the decree of judgment that follows; the referent (the decree) has been specified in the translation for clarity. For another option see the note on the word "judgment" in 1:3.

<sup>xliii</sup>**tn** *Heb* "handed over."

<sup>xliv</sup>**tn** *Heb* "[group of] exiles."

<sup>xlv</sup>**tn** *Heb* "did not remember."

<sup>xlvi</sup>**sn** A *treaty of brotherhood*. In the ancient Near Eastern world familial terms were sometimes used to describe treaty partners. In a treaty between superior and inferior parties, the lord would be called "father" and the subject "son." The partners in a treaty between equals referred to themselves as "brothers." For biblical examples, see 1 Kgs 9:13; 20:32-33.

<sup>xlvii</sup>**sn** The *city wall* symbolizes the city's defenses and security.

<sup>xlviii</sup> **tn** Heb “it”; the referent (the fire mentioned in the previous line) has been specified in the translation for clarity.

<sup>xlix</sup> **tn** Traditionally, “transgressions, sins.” For an explanation of the atrocities outlined in this oracle as treaty violations of God’s mandate to Noah in Gen 9:5-7, see the note on the word “violations” in 1:3.

<sup>l</sup> **tn** Heb “Because of three violations of Edom, even because of four.”

**sn** On the *three...four* style that introduces each of the judgment oracles of chaps. 1-2 see the note on the word “four” in 1:3.

<sup>li</sup> **tn** Heb “I will not bring it [or, “him”] back.” The translation understands the pronominal object to refer to the decree of judgment that follows; the referent (the decree) has been specified in the translation for clarity. For another option see the note on the word “judgment” in 1:3.

<sup>lii</sup> **tn** Heb “brother.” It is likely that “brother” refers here to a treaty partner (see the note on the word “brotherhood” in 1:9). However, it is possible, if Israel is in view, that Edom’s ancient blood relationship to God’s people is alluded to here.

<sup>liii</sup> **tn** Or “He stifled his compassion.” The Hebrew term רַחֲמָיו is better understood here (parallel to “brother/treaty partner”) as a reference to “allies” which Edom betrayed. An Aramaic cognate is attested (see *DNWSI* 1069-70). See M. Fishbane, “The Treaty Background of Amos 1:11 and Related Matters,” *JBL* 89 (1970): 313-18; idem, “Critical Note: Additional Remarks on רַחֲמָיו (Amos 1:11),” *JBL* 91 (1972): 391-93; and M. Barre, *CBQ* 47 (1985) 420-27.

<sup>liv</sup> **tn** Heb “his anger tore continually.” The Hebrew verb טָרַף (“tear apart”) is often used of an animal tearing apart its prey. The word picture here is that of a vicious predator’s feeding frenzy.

<sup>lv</sup> **tn** Traditionally, “he kept his fury continually.” The Hebrew term שָׁמַר could be taken as a Qal perfect 3ms with 3fs suffix (with *mappiq* omitted), “he kept it.” However, it is more likely in light of the parallelism that שָׁמַר is a rare homonym cognate to an Akkadian verb meaning “to rage; to be furious.” Repointing the verb as שָׁמַרָה (3fs), one could translate literally, “his fury raged continually.”

<sup>lvi</sup> **sn** *Teman* was an important region (or perhaps city) in Edom.

<sup>lvii</sup> **tn** Heb “it”; the referent (the fire mentioned in the previous line) has been specified in the translation for clarity.

<sup>lviii</sup> **sn** *Bozrah* was a city located in northern Edom.

<sup>lix</sup> **tn** Traditionally, “transgressions, sins.” For an explanation of the atrocities outlined in this oracle as treaty violations of God’s mandate to Noah in Gen 9:5-7, see the note on the word “violations” in 1:3.

<sup>lx</sup> **tn** Heb “Because of three violations of the Ammonites, even because of four.”

On the *three...four* style that introduces each of the judgment oracles of chaps. 1-2 see the note on the word “four” in 1:3.

<sup>lxi</sup> **tn** Heb “I will not bring it [or, “him”] back.” The translation understands the pronominal object to refer to the decree of judgment that follows; the referent (the decree) has been specified in the translation for clarity. For another option see the note on the word “judgment” in 1:3.

<sup>lxii</sup> **sn** The Ammonites *ripped open Gilead’s pregnant women* in conjunction with a military invasion designed to expand their territory. Such atrocities, although repugnant, were not uncommon in ancient Near Eastern warfare.

<sup>lxiii</sup> **sn** *Rabbah* was the Ammonite capital.

<sup>lxiv</sup> **sn** The *city wall* symbolizes the city’s defenses and security.

<sup>lxv</sup> **tn** Heb “it”; the referent (the fire mentioned in the previous line) has been specified in the translation for clarity.

<sup>lxvi</sup> **tn** Heb “with a war cry in the day of battle.”

<sup>lxvii</sup> **tn** Heb “with wind in the day of the windstorm.”

**sn** A *windstorm* is a metaphor for judgment and destruction in the OT (see Isa 29:6; Jer 23:19) and ancient Near Eastern literature.

<sup>lxviii</sup> **tn** Heb “their”; the referent (Ammon) has been specified in the translation for clarity.

<sup>lxix</sup> **tn** Heb “will go into exile.”

<sup>lxx</sup> **tn** Or “princes.”

<sup>lxxi</sup> **tn** The words “will be carried off” are supplied in the translation for clarification.

<sup>lxxii</sup> **tn** Traditionally, “transgressions, sins.” For an explanation of the atrocities outlined in this oracle as treaty violations of God’s mandate to Noah in Gen 9:5-7, see the note on the word “violations” in 1:3.

<sup>lxxiii</sup> **tn** Heb “Because of three violations of Moab, even because of four.”

**sn** On the *three...four* style that introduces each of the judgment oracles of chaps. 1-2 see the note on the word “four” in 1:3.

<sup>lxxiv</sup> **tn** Heb “I will not bring it [or, “him”] back.” The translation understands the pronominal object to refer to the decree of judgment that follows; the referent (the decree) has been specified in the translation for clarity. For another option see the note on the word “judgment” in 1:3.

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<sup>lxxv</sup> **sn** The Moabites apparently desecrated the tomb of an Edomite king and burned his bones into a calcined substance which they then used as plaster (cf. Deut 27:2, 4). See S. M. Paul, *Amos*, 72. Receiving a proper burial was very important in this culture. Desecrating a tomb or a deceased individual's bones was considered an especially heinous act.

<sup>lxxvi</sup> **sn** The destruction of Moab by *fire* is an example of a judgment in kind—as the Moabites committed the crime of “burning,” so the LORD will punish them by setting them on fire.

<sup>lxxvii</sup> **sn** *Kerioth* was an important Moabite city. See Jer 48:24, 41.

<sup>lxxviii</sup> **tn** Or “die.”

<sup>lxxix</sup> **tn** Or “in the tumult.” This word refers to the harsh confusion of sounds that characterized an ancient battle—a mixture of war cries, shouts, shrieks of pain, clashes of weapons, etc.

<sup>lxxx</sup> **tn** *Heb* “sound.”

<sup>lxxxi</sup> **sn** The *ram's horn* (used as a trumpet) was blown to signal the approaching battle.

<sup>lxxxii</sup> **tn** *Heb* “cut off.”

<sup>lxxxiii</sup> **tn** *Heb* “the leader [traditionally, “judge”] from her midst.”

<sup>lxxxiv</sup> **tn** *Heb* “her”; the referent (Moab) has been specified in the translation for clarity.

<sup>lxxxv</sup> **tn** Or “princes.”

<sup>lxxxvi</sup> **tn** Traditionally, “transgressions, sins.” For an explanation of the transgressions outlined in this oracle as treaty violations of the Mosaic law by Judah, see the note on the word “violations” in 1:3.

<sup>lxxxvii</sup> **tn** *Heb* “Because of three violations of Judah, even because of four.”

**sn** On the *three...four* style that introduces each of the judgment oracles of chaps. 1-2 see the note on the word “four” in 1:3.

<sup>lxxxviii</sup> **tn** *Heb* “I will not bring it [or, “him”] back.” The translation understands the pronominal object to refer to the decree of judgment that follows; the referent (the decree) has been specified in the translation for clarity. For another option see the note on the word “judgment” in 1:3.

<sup>lxxxix</sup> **tn** Or “instruction.”

<sup>xc</sup> **tn** *Heb* “lies.” This is a derogatory term for idols.

<sup>xc</sup> **tn** *Heb* “after which their fathers walked.” The expression “to walk after” is an idiom meaning “to be loyal to.” See S. M. Paul, *Amos*, 75-76.

**sn** Here the idolatry of the parents carried over to the children, who persisted in worshiping the *idols to which their fathers were loyal*.

<sup>xcii</sup> **tn** Traditionally, “transgressions, sins.” For an explanation of the transgressions outlined in this oracle as treaty violations of the Mosaic law by Israel, see the note on the word “violations” in 1:3.

<sup>xciii</sup> **tn** *Heb* “Because of three violations of Israel, even because of four.”

**sn** On the *three...four* style that introduces each of the judgment oracles of chaps. 1-2 see the note on the word “four” in 1:3. Only in this last oracle against Israel does one find the list of four specific violations expected based on the use of a similar formula elsewhere in wisdom literature (see Prov 30:18-19, 29-31). This adaptation of the normal pattern indicates the LORD's focus on Israel here (he is too bent on judging Israel to dwell very long on her neighbors) and emphasizes Israel's guilt with respect to the other nations (Israel's list fills up before the others' lists do). See R. B. Chisholm, *BSac* 147 (1990) 188-97.

<sup>xciv</sup> **tn** *Heb* “I will not bring it [or, “him”] back.” The translation understands the pronominal object to refer to the decree of judgment that follows; the referent (the decree) has been specified in the translation for clarity. For another option see the note on the word “judgment” in 1:3.

<sup>xcv</sup> **tn** Or “honest.” The Hebrew word sometimes has a moral-ethical connotation, “righteous, godly,” but the parallelism (note “poor”) suggests a socio-economic or legal sense here. The practice of selling debtors as slaves is in view. (See J. A. Dearman, *Property Rights in the Eighth-Century Prophets*, 19-20.) Probably the only “crime” the victim had committed was being unable to pay back an exorbitant interest rate on a loan.

<sup>xcvi</sup> **tn** Perhaps the expression “for a pair of sandals” indicates a relatively small price. Some suggest that the sandals may have been an outward token of a more substantial purchase price. Others emend the Hebrew form slightly to נעלם (“hidden thing,” from the root עלם, “to hide”) and understand this as referring to a bribe.

<sup>xcvii</sup> **tn** Most scholars now understand this verb as derived from the root שָׁאָר II (“to crush; to trample”), an alternate form of שָׁרַף, rather than from שָׁאָר I (“to pant; to gasp”).

<sup>xcviii</sup> **tn** *Heb* “those who stomp on the dirt of the ground on the head of the poor.” The participial form השֹׂאֲפִים is substantival and stands in apposition to the pronominal suffix on מְכַרֵּם (v. 6b).

**sn** The picture of the *poor* having their heads covered with *dirt* suggests their humiliation before their oppressors and/or their sorrow (see 2 Sam 1:2; 15:32).

<sup>xcix</sup>**tn Heb** “they turn aside the way of the destitute.” Many interpreters take “way” to mean “just cause” and understand this as a direct reference to the rights of the destitute being ignored. The injustice done to the poor is certainly in view, but the statement is better taken as a word picture depicting the powerful rich pushing the “way of the poor” (i.e., their attempt to be treated justly) to the side. An even more vivid picture is given in Amos 5:12, where the rich are pictured as turning the poor away from the city gate (where legal decisions were made, and therefore where justice should be done).

<sup>c</sup>**tn Heb** “a man and his father go to a girl.” Most interpreters see some type of sexual immorality here, even though the Hebrew phrase **אֵל הֵלֵךְ** (“go to”) never refers elsewhere to sexual intercourse. (The usual idiom is **בָּוֹא אֵל**. However, S. M. Paul, *Amos*, 82, attempts to develop a linguistic case for a sexual connotation here.) The precise identification of the “girl” in question is not clear. Some see the referent as a cultic prostitute (v. 8 suggests a cultic setting), but the term **נְעִרָה** nowhere else refers to a prostitute. Because of the contextual emphasis on social oppression, some suggest the exploitation of a slave girl is in view. H. Barstad argues that the “girl” is the hostess at a pagan *marzeah* banquet (described at some length in 6:4-7). In his view the sin described here is not sexual immorality, but idolatry (see H. Barstad, *The Religious Polemics of Amos*, 33-36). In this case, one might translate, “Father and son go together to a pagan banquet.”

<sup>ci</sup>**tn Or** “pollute”; “desecrate”; “dishonor.”

<sup>cii</sup>**tn Heb** “my holy name.” Here “name” is used metonymically for God’s moral character or reputation, while “holy” has a moral and ethical connotation.

<sup>ciii</sup>**tn** The words “They do this right” are supplied twice in the translation of this verse for clarification.

<sup>civ</sup>**tn Heb** “house.”

<sup>cv</sup>**tn Or** “gods.” The Hebrew term **אֱלֹהֵיהֶם** (a\$Oh#H#m) may be translated “their gods” (referring to pagan gods), “their god” (referring to a pagan god, cf. NAB, NIV, NLT), or “their God” (referring to the God of Israel, cf. NASB, NRSV).

<sup>cvi</sup>**tn Heb** “I destroyed the Amorites from before them.” The translation takes **לְפָנֵי** in the sense of “for the sake of.” See BDB 818 (6.a) and Wolff, *Joel and Amos*, 134. Another option is to take the phrase in a spatial sense, “I destroyed the Amorites, [clearing them out] from before them [i.e., Israel]” (cf. NIV, NRSV).

<sup>cvii</sup>**tn Heb** “whose height was like the height of cedars.”

<sup>cviii</sup>**tn Heb** “his fruit from above.”

<sup>cix</sup>**tn Heb** “and his roots from below.”

<sup>cx</sup>**tn** Traditionally “nazirites” (also in the following verse). The Hebrew term **נָזִיר** refers to one who “consecrated” or “devoted” to God (see Num 6:1-21).

<sup>cx</sup>**sn** As *religious devotees*, Nazirites were strictly forbidden to drink wine.

<sup>cxii</sup>**tn** The precise meaning of this verse is unclear. Various suggested meanings have been proposed (see S. M. Paul, *Amos*, 94): (1) One option is to relate the verb to an Arabic verb, meaning “to hinder; to hamper,” and translate, “I am making you immobile, like a cart filled with grain is immobile.” In this case, the LORD refers to Israel’s inability to escape his coming judgment (see vv. 14-16). (2) Another view relates the verb to a different Arabic verb meaning “to cut in pieces,” translating “I will cut you in pieces as a cart cuts in pieces [the earth],” referring to the ruts and rifts in the ground caused by an earthquake. (3) The translation relates the verb to an Arabic root meaning “to groan”; the LORD refers to Israel’s sin as weighing him down.

<sup>cxiii</sup>**tn Heb** “and a place of refuge will perish from the swift.”

<sup>cxiv</sup>**tn Heb** “the strong will not increase his strength.”

<sup>cxv</sup>**tn Heb** “the one who holds the bow.”

<sup>cxvi</sup>**tn** For the idiom of “holding [or, “standing”] one’s ground” in battle, there is a similar phrase in Ezek 13:5; also related is the expression “to hold one’s own against” (or “to withstand”) in Judg 2:14; 2 Kgs 10:4; Dan 8:7 (see S. M. Paul, *Amos*, 97). Other options include “will not endure” or “will not survive.”

<sup>cxvii</sup>**tn** The last two lines read literally, “The one fast in his feet will not rescue [his life], and the rider of the horse will not rescue his life.” The phrase “his life” does double duty in the parallelism and should be understood in both lines.

<sup>cxviii</sup>**tn Or** “about.”

<sup>cxix</sup>**tn** One might expect a third person verb form (“he brought up”), since the LORD apparently refers to himself in the third person in the preceding sentence.

<sup>cxx</sup> **tn Heb** “You only have I known.” The Hebrew verb **יָדַעַ** (**y`d`u**) is used here in its covenantal sense of “recognize in a special way.”

<sup>cxxi</sup> **sn** The rhetorical questions in vv. 3-5 expect the answer, “No, of course not!” Those in v. 6 anticipate the answer, “Yes, of course they do/he is.” They all draw attention to the principle of cause and effect and lay the logical foundation for the argument in vv. 7-8.

<sup>cxxii</sup> **tn Heb** “without having prey [or, “food”].”

<sup>cxxiii</sup> **tn Heb** “If the ram’s horn is blown.”

<sup>cxxiv</sup> **tn** Or “tremble”; “shake.”

<sup>cxxv</sup> **tn Heb** “is in.”

<sup>cxxvi</sup> **tn Heb** “has the LORD not acted?”

<sup>cxxvii</sup> **sn** The roar of the *lion* is here a metaphor for impending judgment (see 1:2). Verses 7-8 justify Amos’s prophetic ministry and message of warning and judgment. The people should expect a prophetic message prior to divine action.

<sup>cxxviii</sup> **sn** *Who can refuse to prophesy?* When a message is revealed, the prophet must speak, and the news of impending judgment should cause people to fear.

<sup>cxxix</sup> **tn Heb** “on” or “over” (also later in this verse).

<sup>cxxx</sup> **sn** *Samaria* refers here both to the region and to the capital city (later known as Sebaste).

<sup>cxxxi</sup> **tn** The Hebrew noun carries the nuance of “panic” or “confusion.” Here it refers metonymically to the violent deeds that terrorize the oppressed.

<sup>cxlii</sup> **tn Heb** “in her midst.”

<sup>cxliiii</sup> **tn** The translation assumes the form is an abstract plural (see Job 35:9; Eccl 4:1). Another option is to understand the form as a substantival passive participle and translate, “the oppressed.”

<sup>cxliiii</sup> **tn Heb** “within her.”

<sup>cxliiii</sup> **tn Heb** “those who.”

<sup>cxliiii</sup> **tn Heb** “violence and destruction.” The expression “violence and destruction” stand metonymically for the goods the oppressors have accumulated by their unjust actions.

<sup>cxliiii</sup> **tc** The MT reads “an enemy and around the land.” It is preferable to emend the text to **יְסֹבֵב** (Polel imperfect), “will encircle.”

<sup>cxliiii</sup> **tn Heb** “Your power will be brought down from you.” The pronouns (“your...you”) are feminine singular, indicating that the personified city of Samaria is addressed here. Samaria’s “power” here is her defenses and/or wealth.

<sup>cxlix</sup> **sn** The verb translated *salvaged*, though often used in a positive sense of deliverance from harm, is here employed in a sarcastic manner. A shepherd would attempt to salvage part of an animal to prove that a predator had indeed killed it. In this way he could prove that he had not stolen the missing animal and absolve himself from any responsibility to repay the owner (see Exod 22:12-13).

<sup>cxli</sup> **tn Heb** “with a corner of a bed.”

<sup>cxli</sup> **tn** The meaning of the Hebrew word **קַרְנֵי**, which occurs only here, is uncertain. If not emended it is usually related to the term **קַרְנֵי** and translated as the “Damask linens” of the bed (Cf. NASB “cover”), but the differences in spelling make this derivation unlikely. Many emendations have been proposed (e.g., “a part from the foot [of a bed],” based on a different division of the Hebrew letters; “on the edge,” based on a Hebrew term not attested in the Bible, cf. NIV “corner”). The most common suggestion is based on resemblance to an Akkadian term which means “sideboard [of a bed],” which is sometimes incorrectly rendered “headboard” (see S. M. Paul, *Amos*, 121-22). Most likely another part of a bed or couch is in view, but it is difficult to be more specific.

<sup>cxlii</sup> **tn** Or “testify against.”

<sup>cxliii</sup> **tn Heb** “house.”

<sup>cxliiii</sup> **tn** These words are spoken to either the unidentified heralds addressed at the beginning of v. 9, or to the Egyptians and Philistines (see v. 9b).

<sup>cxliiii</sup> **tn** Traditionally, “the God of hosts.”

<sup>cxliiii</sup> **tn Heb** “in the day.”

<sup>cxliiii</sup> **tn Heb** “his.”

<sup>cxliiii</sup> **tn** Traditionally, “transgressions, sins,” but see the note on the word “violations” in 1:3.

<sup>cxlix</sup> **tn Heb** “punish.”

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<sup>cl</sup> **sn** The *horns* of an ancient altar projected upwards from the four corners and resembled an animal's horns in appearance. Fugitives could seek asylum by grabbing hold of these corners (see Exod 21:14; 1 Kgs 1:50; 2:28). When the altar's horns were cut off, there would be no place of asylum left for the LORD's enemies.

<sup>clii</sup> **tn Heb** "the winter house along with the summer house."

**sn** Like kings, many in Israel's wealthy class owned both *winter and summer houses*. For a discussion of archaeological evidence relating to these structures, see P. King, *Amos, Hosea, Micah—An Archaeological Commentary*, 64-65.

<sup>cliii</sup> **tn Heb** "houses of ivory." These houses were not made of ivory, but they had ivory panels and furniture decorated with ivory inlays. See P. King, *Amos, Hosea, Micah—An Archaeological Commentary*, 139.

<sup>cliv</sup> **tn** Or "many."

<sup>clv</sup> **tn** The translation assumes the form is from the Hebrew verb סָפַה ("to sweep away") rather than סָרַח ("to come to an end").

<sup>clvi</sup> **sn** The expression *you "cows of Bashan"* is used by the prophet to address the wealthy women of Samaria, who demand that their husbands satisfy their cravings. The derogatory language suggests they, like the livestock of Bashan, were well fed, ironically in preparation for the coming slaughter.

<sup>clvii</sup> **tn Heb** "the ones who" (three times in this verse).

<sup>clviii</sup> **tn Heb** "their."

<sup>clix</sup> **tn Heb** "Bring so we can drink."

<sup>clx</sup> **tn Heb** "swears by his holiness."

**sn** The message that follows is an unconditional oath, the fulfillment of which is just as certain as the LORD's *own holy character*.

<sup>clxi</sup> **tn Heb** "Look, certainly days are coming upon you."

<sup>clxii</sup> **tn Heb** "one will carry you away."

<sup>clxiii</sup> **tn** The meaning of the Hebrew word translated "baskets" is uncertain. The translation follows the suggestion of S. M. Paul, *Amos*, 128, who discusses the various options (130-32): "shields" (cf. NEB); "ropes"; "thorns," which leads to the most favored interpretation, "hooks" (cf. NASB "meat hooks"; NIV, NRSV "hooks"); "baskets," and (derived from "baskets") "boats." Against the latter, it is unlikely that Amos envisioned a deportation by boat for the inhabitants of Samaria! See also the note on the expression "fishermen's pots" later in this verse.

<sup>clxiv</sup> **tn** Or "your children."

<sup>clxv</sup> **tn** The meaning of the Hebrew expression translated "in fishermen's pots" is uncertain. The translation follows that of S. M. Paul, *Amos*, 128, who discusses the various options (132-33): "thorns," understood by most modern interpreters to mean (by extension) "fishhooks" (cf. NASB, NIV, NRSV); "boats," but as mentioned in the previous note on the word "baskets," a deportation of the Samaritans by boat is geographically unlikely; and "pots," referring to a container used for packing fish (cf. NEB "fish-baskets"). Paul (134) argues that the imagery comes from the ancient fishing industry. When hauled away into exile, the women of Samaria will be like fish packed and transported to market.

**sn** The imagery of catching fish in connection with the captivity of Israel is also found in Jer 16:16 and Hab 1:14.

<sup>clxvi</sup> **tn Heb** "and [through the] breaches you will go out, each straight ahead."

<sup>clxvii</sup> **tn** The Hiphil verb form has no object. It may be intransitive (Andersen and Freedman, *Amos*, 425), though many emend it to a Hophal.

<sup>clxviii</sup> **tn** The meaning of this word is unclear. Many understand it as a place name, though such a location is not known. Some (e.g., Wolff, *Joel and Amos*, 204) emend to "Hermon."

<sup>clxix</sup> **sn** *Bethel* and *Gilgal* were important formal worship centers because of their importance in Israel's history. Here the Lord ironically urges the people to visit these places so they can increase their sin against him. Their formal worship, because it was not accompanied by social justice, only made them more guilty in God's sight by adding hypocrisy to their list of sins.

<sup>clxx</sup> **tn** The Hebrew word translated "rebel" (also in the following line) refers to Israel's violations of their covenant with God (see also the phrase "treaty violations" in 1:3 (with note); 2:6; 3:14).

<sup>clxxi</sup> **sn** See the note on *Bethel* earlier in this verse.

<sup>clxxii</sup> **tn** Or "for."

<sup>clxxiii</sup> **tn** Or "for."

<sup>clxxiv</sup> **sn** For the levitical background of the *thank-offering of leavened bread*, see Lev. 7:13.

<sup>clxxv</sup> **tn Heb** "proclaim voluntary offerings, announce."

<sup>clxxvi</sup> **tn Heb** "But I gave to you cleanness of teeth in all your cities, and lack of food in all your places." The phrase "cleanness of teeth" is a vivid way of picturing the famine Israel experienced.

clxxvi **sn** *Rain...three months before the harvest* refers to the rains of late March-early April.

clxxvii **tn** *Heb* “portion.”

clxxviii **tn** *Heb* “portions.”

clxxix **tn** The words “people from” are supplied in the translation for clarification.

clxxx **tn** *Heb* “to drink.”

clxxxi **tn** Or “were not satisfied.”

clxxxii **tn** *Heb* “you.” By metonymy the crops belonging to these people are meant. See the remainder of this verse, which describes the agricultural devastation caused by locusts.

clxxxiii **tn** The Hiphil infinitive construct could be taken with the preceding sentence (“I kept destroying...”), or it could be understood substantivally and as being in construct with the following nouns (“Locusts devoured your many orchards...”).

clxxxiv **tn** Or “gardens.”

clxxxv **tn** *Heb* “in the manner [or, “way”] of Egypt.”

clxxxvi **tn** *Heb* “of your camps [or, “armies”].”

clxxxvii **tn** Several English translations substitute the first person pronoun (“I”) here for stylistic reasons (e.g., NIV, NLT).

clxxxviii **tn** *Heb* “like God’s overthrow of Sodom and Gomorrah.” The divine name may be used in an idiomatic superlative sense here, in which case one might translate, “like the great [or, “disastrous”] overthrow of Sodom and Gomorrah.”

**sn** The destruction of *Sodom and Gomorrah* is described in Gen 19:1-29.

clxxxix **tn** *Heb* “like that which is burning.”

cx **tn** The LORD appears to announce a culminating judgment resulting from Israel’s obstinate refusal to repent. The following verse describes the LORD in his role as sovereign judge, but it does not outline the judgment per se. For this reason Andersen and Freedman (*Amos*, 450) take the prefixed verbal forms as preterites referring to the series of judgments detailed in vv. 6-11. It is more likely that a coming judgment is in view, but that its details are omitted for rhetorical effect, creating a degree of suspense (see S. M. Paul, *Amos*, 149-50).

cxci **tn** *Heb* “For look, the one who....”

cxcii **tn** Or “declares.”

cxci **tn** Or “his thoughts.” The translation assumes that the pronominal suffix refers to God and that divine self-revelation is in view (see 3:7). If the suffix refers to the following term אֲדָמָה (“men”), then the expression refers to God’s ability to read men’s minds.

cxci **tn** *Heb* “he who makes dawn, darkness.” The meaning of the statement is unclear. The present translation assumes that allusion is made to God’s approaching judgment, when the light of day will be turned to darkness (see 5:20). Other options include: (1) “He makes the dawn [and] the darkness.” A few Hebrew MSS, as well as the LXX, add the conjunction (“and”) between the two nouns. (2) “He turns darkness into glimmering dawn.” See S. M. Paul, *Amos*, 154, who takes שָׁחַר as “blackness” rather than “dawn” and עֵינָה as “glimmering dawn” rather than “darkness.”

cxci **tn** Traditionally, “God of hosts.”

cxci **tn** *Heb* “Listen to this word which I am about to take up against you, a funeral song.”

cxci **tn** *Heb* “house.”

cxci **tn** Or “virgin.” The term “Israel” is an appositional genitive.

cxci **tn** Or “with no one to lift her up.”

cxci **tn** The word “soldiers” is supplied in the translation for clarification.

cxci **tn** *Heb* “The one.” The word “town” has been used in the translation in keeping with the relative sizes of the armed contingents sent out by each.

cxci **tn** The word “soldiers” is supplied in the translation for clarification.

cxci **tn** *Heb* “for/to the house of Israel.” The translation assumes that this phrase completes the introductory formula (“The sovereign LORD says this...”; see v. 4a.) Another option is that the preposition has a vocative force, “O house of Israel.”

cxci **tn** *Heb* “house.”

cxci **tn** Or “Seek.”

**sn** The following verses explain what it meant to *long for* the LORD. Israel was to abandon the mere formalism that characterized religious activity at the worship sites, as well as the social injustice that permeated Israelite society. Instead the people were to repent and promote justice in the land.

cxci **tn** Or “Don’t seek.”

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<sup>ccvii</sup> **sn** Ironically, Israel was to seek after the Lord, but not at Bethel (the name Bethel means “the house of God” in Hebrew).

<sup>ccviii</sup> **tn Heb** “cross over.”

**sn** To worship at Beersheba, northern worshipers had to *journey down* (i.e., cross the border) between Israel and Judah.

<sup>ccix</sup> **tn Heb** “For Gilgal.” By metonymy the place name “Gilgal” is used instead of referring directly to the inhabitants. The words “the people of” are supplied in the translation for clarification.

<sup>ccx</sup> **tn** In the Hebrew text the statement is emphasized by soundplay. The name “Gilgal” sounds like the verb גלה (*galah*), “to go into exile,” which occurs here in the infinitival + finite verb construction (גלה גלה). The repetition of the “g” and “l” sounds draws attention to the announcement and suggests that Gilgal’s destiny is inherent in its very name.

**sn** That the people of *Gilgal* would be taken into exile is ironic, for Gilgal was Israel’s first campsite when the people entered the land under Joshua and the city became a symbol of Israel’s possession of the promised land.

<sup>ccxi</sup> **tn Heb** “disaster,” or “nothing.”

**sn** Again there is irony. The name *Bethel* means “house of God” in Hebrew. How surprising and tragic that Bethel, the “house of God” where Jacob received the inheritance given to Abraham, would be overrun by *disaster*.

<sup>ccxii</sup> **tn** Or “Seek.”

<sup>ccxiii</sup> **tn Heb** “rush.” The verb depicts swift movement.

<sup>ccxiv</sup> **sn** Here *Joseph* (= Ephraim and Manasseh), as the most prominent of the Israelite tribes, represents the entire northern kingdom.

<sup>ccxv</sup> **tn Heb** “house.”

<sup>ccxvi</sup> **tn Heb** “it”; the referent (the fire mentioned in the previous line) has been supplied in the translation for clarity.

<sup>ccxvii</sup> **tn Heb** “to/for Bethel.” The translation assumes that the preposition indicates advantage, “on behalf of.” Another option is to take the preposition as vocative, “O Bethel.”

<sup>ccxviii</sup> **tn Heb** “Those who”; the referent (the Israelites) has been specified in the translation for clarity.

<sup>ccxix</sup> **tn Heb** “turn justice into a bitter plant.”

<sup>ccxx</sup> **tn Heb** “they throw righteousness.”

<sup>ccxxi</sup> **sn** In v. 7 the prophet begins to describe the guilty Israelites, but then interrupts his word picture with a parenthetical, but powerful, description of the judge they must face (vv. 8-9). He resumes his description of the sinners in v. 10.

<sup>ccxxii</sup> **tn Heb** “darken the day.”

<sup>ccxxiii</sup> **tn** The precise meaning of the Hebrew verb בלג (translated here “flashes”) is uncertain.

<sup>ccxxiv</sup> **tn Heb** “comes upon.” Many prefer to reposit the verb as Hiphil and translate, “he brings destruction upon the fortified places.”

<sup>ccxxv</sup> **tn Heb** “they”; the referent (the Israelites) has been specified in the translation for clarity.

<sup>ccxxvi</sup> **sn** In ancient Israelite culture, legal disputes were resolved in the *city gate*, where the town elders met.

<sup>ccxxvii</sup> **tn** Traditionally, “because you trample on the poor.” The traditional view derives the verb from ברס (“to trample”), but more likely it is cognate to an Akkadian verb meaning “to exact an agricultural tax” (see H. Cohen, *Biblical Hapax Legomena*, 49).

<sup>ccxxviii</sup> **tn** Or “lovely.”

<sup>ccxxix</sup> **tn Heb** “Houses of chiseled stone you built, but you will not live in them. Fine vineyards you planted, but you will not drink their wine.”

<sup>ccxxx</sup> **tn** Or “for.”

<sup>ccxxxi</sup> **tn** Or “I know.”

<sup>ccxxxii</sup> **tn** Or “transgressions,” “sins.” See the note on the word “violations” in 1:3.

<sup>ccxxxiii</sup> **tn Heb** “Those who.”

<sup>ccxxxiv</sup> **tn Heb** “turn aside.” They “turn aside” the needy by denying them the justice they deserve at the city gate (where legal decisions were made, and therefore where justice should be done).

<sup>ccxxxv</sup> **sn** Legal disputes were resolved in the *city gate*, where the town elders met.

<sup>ccxxxvi</sup> **tn** Or “the wise”; or “the prudent.” Another option is to translate “the successful, prosperous” and understand this as a reference to the rich oppressors. See G. Smith, *Amos*, 169-70. In this case the following verb will also have a different nuance. See the note on the verb translated “keeps quiet” later in this verse.

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<sup>ccxxxvii</sup> **tn** Or “moans, laments,” from a homonymic verbal root. If the rich oppressors are in view, then the verb (whether translated “will be silenced” or “will lament”) describes the result of God’s judgment upon them. See G. Smith, *Amos*, 170.

<sup>ccxxxviii</sup> **tn** If this is a judgment announcement against the rich, then the Hebrew phrase עתה רעה must be translated, “[a] disastrous time.” See G. Smith, *Amos*, 170.

<sup>ccxxxix</sup> **tn** *Heb* “Seek good, not evil.”

<sup>ccxli</sup> **tn** *Heb* “set up,”; “establish.”

<sup>ccxli</sup> **sn** Legal disputes were resolved in the *city gate*, where the town elders met.

<sup>ccxlii</sup> **tn** Or “will show favor to.”

<sup>ccxliii</sup> **tn** Or “the remnant of.”

<sup>ccxliiv</sup> **sn** *Joseph* (= Ephraim and Manasseh), as the most prominent of the Israelite tribes, represents the entire northern kingdom.

<sup>ccxlv</sup> **tn** *Heb* “Therefore.” This logical connector relates back to the accusation of vv. 10-13, not to the parenthetical call to repentance in vv. 14-15. To indicate this clearly, the phrase “Because of Israel’s sins” is used in the translation.

<sup>ccxlv</sup> **tn** Or “the Lord.” The Hebrew term translated “Sovereign One” here is אֱלֹהֵי (a&d{n`y).

<sup>ccxlvii</sup> **tn** *Heb* “they will say, ‘Ah! Ah!’” The Hebrew term אָה (“ah, woe”) is an alternate form of אָהוּ, a word used to mourn the dead and express outwardly one’s sorrow. See 1 Kgs 13:30; Jer 22:18; 34:5.

<sup>ccxlviii</sup> **tn** Or “farmers.”

<sup>ccxlix</sup> **tn** *Heb* “those who know lamentation.”

**sn** *Professional mourners* are referred to elsewhere in the OT (2 Chr 35:25; Jer 9:17) and ancient Near Eastern literature. See S. M. Paul, *Amos*, 180.

<sup>cccl</sup> **sn** The expression *pass through your midst* alludes to Exod 12:12, where the LORD announced he would “pass through” Egypt and bring death to the Egyptian firstborn.

<sup>cccli</sup> **tn** *Heb* “the day of the LORD” (twice in this verse). The origin of the concept of the LORD’s day of judgment is uncertain. Perhaps it originated in the ancient Near Eastern idea of the sovereign’s day of conquest, where a king would boast that he had concluded an entire military campaign in a single day (see D. Stuart, “The Sovereign’s Day of Conquest,” *BASOR* 221 [1976]: 159-64). In the OT the expression is applied to several acts of divine judgment, some historical and others still future (see A. J. Everson, “The Days of Yahweh,” *JBL* 93 [1974]: 329-37). In the OT the phrase first appears in Amos (assuming that Amos predates Joel and Obadiah), where it seems to refer to a belief in the northern kingdom that God would intervene on Israel’s behalf and judge the nation’s enemies. Amos affirms that the LORD’s day of judgment is indeed approaching, but he declares that it will be a day of disaster, not deliverance, for Israel.

<sup>ccclii</sup> **tn** *Heb* “Woe to those who wish for the day of the LORD.” The Hebrew term אָהוּ (“ah, woe”) was used when mourning the dead (see the note on the word “dead” in 5:16). The prophet here engages in role playing and mourns the death of the nation in advance.

<sup>cccliii</sup> **tn** The words “Disaster will be inescapable” are supplied in the translation for clarification.

<sup>cccliv</sup> **tn** *Heb* “went.”

<sup>ccclv</sup> **tn** *Heb* “I hate”; “I despise.”

<sup>ccclvi</sup> **tn** *Heb* “burnt offerings and your grain offerings.”

<sup>ccclvii</sup> **tn** *Heb* “Peace offering[s], your fattened calves, I will not look at.”

<sup>ccclviii</sup> **tn** The Hebrew word probably refers to “harps” (NASB, NIV, NRSV) or “lutes” (NEB).

<sup>ccclix</sup> **tn** Traditionally, “righteousness.”

<sup>ccclx</sup> **tn** *Heb* “Did you bring me...?” This rhetorical question expects a negative answer. The point seems to be this: Since sacrifices did not characterize God’s relationship with Israel during the nation’s formative years, the people should not consider them to be so fundamental. The LORD places a higher priority on justice than he does on empty ritual.

**sn** Like Jer 7:22-23, this passage seems to contradict the Pentateuchal accounts that indicate Israel did offer sacrifices during the wilderness period. It is likely that both Amos and Jeremiah overstate the case to emphasize the relative insignificance of sacrifices in comparison to weightier matters of the covenant. See R. de Vaux, *Ancient Israel*, 428.

<sup>ccclxi</sup> **tn** *Heb* “house.”

- <sup>cclxii</sup> **tn** The Hebrew term סַכּוּת (“Sikkuth”) apparently refers to Sakkuth, a Mesopotamian star god identified with Ninurta in an Ugaritic god list. The name is vocalized in the Hebrew text after the pattern of שִׁקְוֹת (*shiqquṭ*, “detestable thing”). See S. M. Paul, *Amos*, 195-96.
- <sup>cclxiii</sup> **tn** The Hebrew term כִּיּוּן (“Kiyyun”) apparently refers to the Mesopotamian god Kayamanu, or Saturn. The name, like “Sikkuth” in the previous line, is vocalized in the Hebrew text after the pattern of שִׁקְוֹת (*shiqquṭ*, “detestable thing”). See S. M. Paul, *Amos*, 195-96.
- <sup>cclxiv</sup> **tn** *Heb* “his name is.”
- <sup>cclxv</sup> **sn** *Zion* is a reference to Jerusalem.
- <sup>cclxvi</sup> **tn** *Heb* “Woe to those who live in ease in Zion.” On the Hebrew term אָה (“ah, woe”) as a term of mourning, see the notes on the word “dead” in 5:16, 18.
- <sup>cclxvii</sup> **tn** The words “They think of themselves as” are supplied in the translation for clarification. In the Hebrew text the term נִקְבֵּי (“distinguished ones”; “elite”) is in apposition to the substantival participles in the first line.
- <sup>cclxviii</sup> **tn** *Heb* “house.”
- <sup>cclxix</sup> **tn** *Heb* “comes to them.”
- <sup>cclxx</sup> **tn** The words “They say to the people” are interpretive and supplied in the translation for clarification. The translation understands v. 2 as the boastful words which the leaders (described in v. 1) spoke to those who came to them (v. 1b). Some interpret v. 2 differently, understanding the words as directed *to* the leaders by the prophet. Verse 2b would then be translated: “Are *you* (i.e., Israel and Judah) better than these kingdoms (i.e., Calneh, etc.)? Is your border larger than their border?” (This reading requires an emendation of the Hebrew text toward the end of the verse.) In this case the verse is a reminder to Judah/Israel that they are *not* superior to other nations, which have already fallen victim to military conquest. Consequently Judah/Israel should not expect to escape the same fate. Following this line of interpretation, some take v. 2 as a later addition since the Assyrians under Tiglath-pileser III conquered Calneh, Hamath, and Gath after the time of Amos’s ministry. However, this conclusion is not necessary since the kingdoms mentioned here had suffered military setbacks prior to Amos’s time as well. See S. M. Paul, *Amos*, 201-204.
- <sup>cclxxi</sup> **tn** Or “Great Hamath”; or “Hamath the great” (the word “rabbah” means “great” in Hebrew).
- <sup>cclxxii</sup> **tn** *Heb* “to these,” referring to Judah and Israel (see v. 1a).
- <sup>cclxxiii</sup> **tn** Both rhetorical questions in this verse expect the answer “no.”
- <sup>cclxxiv</sup> **tn** *Heb* “those who push away a day of disaster.”
- <sup>cclxxv</sup> **tn** *Heb* “you bring near a seat of violence.” The precise meaning of the Hebrew term שִׁבְתָּ (“seat, sitting”) is unclear in this context. The translation assumes that it refers to a throne from which violence (in the person of the oppressive leaders) reigns. Another option is that the expression refers not to the leaders’ oppressive rule, but to the coming judgment when violence will overtake the nation in the person of enemy invaders.
- <sup>cclxxvi</sup> **tn** *Heb* “beds of ivory.”
- <sup>cclxxvii</sup> **tn** The meaning of the Hebrew verb פָּרַט, which occurs only here in the OT, is unclear. Some translate “strum,” “pluck,” or “improvise.”
- <sup>cclxxviii</sup> **tn** *Heb* “upon the mouth of,” that is, “according to.”
- <sup>cclxxix</sup> **sn** The *stringed instruments* mentioned here are probably harps (cf. NIV, NRSV) or lutes (cf. NEB).
- <sup>cclxxx</sup> **tn** The meaning of the Hebrew phrase לְהַשְׁבִּיחַ לְדָוִד is uncertain. Various options include: (1) “they think their musical instruments are like David’s”; (2) “they consider themselves musicians like David”; (3) “they esteem musical instruments highly like David”; (4) “they improvise [new songs] for themselves [on] instruments like David.” However, the most commonly accepted interpretation is that given in the translation (see S. M. Paul, *Amos*, 206-207).
- <sup>cclxxxii</sup> **sn** Perhaps some religious rite is in view, or the size of the bowls is emphasized (i.e., bowls as large as sacrificial bowls).
- <sup>cclxxxiii</sup> **tn** *Heb* “with the best of oils they anoint [themselves].”
- <sup>cclxxxiv</sup> **tn** Or “not sickened by.”
- <sup>cclxxxv</sup> **sn** The *ruin of Joseph* may refer to the societal disintegration in Israel, or to the effects of the impending judgment.
- <sup>cclxxxvi</sup> **tn** *Heb* “they will go into exile at the head of the exiles.”
- <sup>cclxxxvii</sup> **sn** *Religious banquets*. This refers to the *marzeah*, a type of pagan religious banquet popular among the upper class of Israel at this time. See P. King, *Amos*, 137-61.
- <sup>cclxxxviii</sup> **tn** *Heb* “of the sprawled out.” See v. 4.
- <sup>cclxxxix</sup> **tn** *Heb* “swears by his life”; or “swears by himself.”

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<sup>cclxxxix</sup> **tn** *Heb* “his,” referring to Jacob, which stands here for the nation of Israel.

<sup>ccxc</sup> **tn** The words “to their enemies” are supplied in the translation for clarification.

<sup>ccxcii</sup> **tn** *Heb* “the city”; this probably refers to the city of Samaria (cf. 6:1), which in turn, by metonymy, represents the entire northern kingdom.

<sup>ccxciii</sup> **tn** The translation assumes that “their relatives” and “the ones who will burn the corpses” are in apposition. Another option is to take them as distinct individuals, in which case one could translate, “When their close relatives and the ones who will burn the corpses pick up...” The meaning of the form translated “the ones who burn the corpses” is uncertain. Another option is to translate, “the ones who prepare the corpses for burial.” See S. M. Paul, *Amos*, 215-16.

<sup>ccxciiii</sup> **tn** This verse is notoriously difficult to interpret. The Hebrew text literally reads, “And he will lift him up, his uncle, and the one burning him, to bring out bones from the house. And he will say to the one who is in the inner parts of the house, ‘Is there [anyone] still with you?’ And he will say, ‘Be quiet for [it is not proper] to invoke the name of the LORD.’” The translation assumes that the singular pronominal and verbal forms throughout the verse are collective or distributive.

<sup>ccxcv</sup> **tn** Or “is issuing the decree.”

<sup>ccxcvi</sup> **tc** *Heb* “Does one plow with oxen?” This obviously does not fit the parallelism, for the preceding rhetorical question requires the answer, “Of course not!” An error of fusion has occurred in the Hebrew, with the word ׀ (“sea”) being accidentally added as a plural ending to the collective noun ׀ (“oxen”). A proper division of the consonants produces the above translation, which fits the parallelism and also anticipates the answer, “Of course not!”

<sup>ccxcvii</sup> **sn** The botanical imagery, when juxtaposed with the preceding rhetorical questions, vividly depicts and emphasizes how the Israelites have perverted justice and violated the created order by their morally irrational behavior.

<sup>ccxcviii</sup> **tn** *Heb* “those who rejoice over Lo-Debar.”

**sn** *Lo-Debar* was located across the Jordan River in Gilead, which the Israelite army had conquered. However, there is stinging irony here, for in Hebrew the name *Lo-Debar* means “nothing.” In reality Israel was happy over nothing of lasting consequence.

<sup>ccxcix</sup> **sn** *Karnaim* was also located across the Jordan River. The name in Hebrew means “double horned.” Since an animal’s horn was a symbol of strength (see Deut. 33:17), the Israelites boasted in this victory over a town whose very name military power.

<sup>ccc</sup> **tn** Or “raise up.”

<sup>ccci</sup> **tn** *Heb* “house.”

<sup>cccii</sup> **tn** Or “oppress.”

<sup>ccciii</sup> **tn** Or “from the entrance to Hamath.” The Hebrew term *lebo* can either be translated or considered a part of the place name.

<sup>ccciv</sup> **sn** *Lebo-Hamath* refers to the northern border of Israel, the *Stream of the Arabah* to its southern border. See 2 Kgs 14:25. Through this invader the Lord would reverse the victories and territorial expansion Israel experienced during the reign of Jeroboam II.

<sup>cccv</sup> **tn** *Heb* “look.”

<sup>cccvi</sup> **sn** The *crops planted late* (consisting of vegetables) were planted in late January-early March and sprouted in conjunction with the spring rains of March-April. For a discussion of the ancient Israelite agricultural calendar, see O. Borowski, *Agriculture in Iron Age Israel*, 31-44.

<sup>cccvii</sup> **tn** Or “the mowings of the king.”

**sn** This *royal harvest* may refer to an initial mowing of crops collected as taxes by the royal authorities.

<sup>cccviii</sup> **tn** “Israel” is supplied in the translation for clarity.

<sup>cccix</sup> **tn** *Heb* “stand.”

<sup>ccc</sup> **tn** *Heb* “small.”

<sup>cccxi</sup> **tn** Or “changed his mind about this.”

<sup>cccxi</sup> **tn** *Heb* “look.”

<sup>cccxii</sup> **tc** The Hebrew appears to read, “summoning to contend with fire,” or “summoning fire to contend,” but both are problematic syntactically (Wolff, *Joel and Amos*, 292). Many emend the text to אֲשֶׁר לְרַבֵּב אֵשׁ, “(calling) for a shower of fire,” though this interpretation is also problematic (see Andersen and Freedman, *Amos*, 746-47).

<sup>cccxiii</sup> **tn** *Heb* “stand.”

<sup>cccxiv</sup> **tn** *Heb* “small.”

<sup>cccxv</sup> **tn** Or “changed his mind about this.”

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<sup>cccxvi</sup> **tn** *Heb* “look.”

<sup>cccxvii</sup> **tn** Or “the Lord.” The Hebrew term translated “Sovereign One” here and in the following verse is **יְהוָה** (**ahd{n`y}**).

<sup>cccxviii</sup> **tn** The Hebrew word **תִּנ** (“tin”) occurs only in this passage (twice in this verse and twice in the following verse). (Its proposed meaning is based on an Akkadian cognate *annaku*.) The tin wall of the vision, if it symbolizes Israel, may suggest weakness and vulnerability to judgment. See S. M. Paul, *Amos*, 233-35. The symbolic significance of God holding tin in his hand and then placing tin among the people is unclear. Possibly the term **תִּנ** in v. 8b is a homonym meaning “grief” (this term is attested in post-biblical Hebrew). In this case there is a word play, the **תִּנ** (“tin”) of the vision suggesting the **תִּנ** (“grief”) that judgment will bring upon the land. See Andersen and Freedman, *Amos*, 759. The traditional interpretation of these verses (reflected in many modern translations) understands the term **תִּנ** to mean “lead,” and by extension, “plumb line.” In this case, one may translate: “I saw the sovereign one standing by a wall built true to plumb holding a plumb line in his hand. The LORD said to me, ‘What do you see, Amos?’ I said, ‘A plumb line.’ The sovereign one then said, ‘Look, I am about to place a plumb line among my people...’” According to this view, the plumb line symbolizes God’s moral standards by which he will measure Israel to see if they are a straight or crooked wall.

<sup>cccxix</sup> **tn** *Heb* “And I will no longer pass over him.”

<sup>cccxx</sup> **tn** Traditionally, “high places.”

<sup>cccxxi</sup> **tn** *Heb* “And I will rise up against the house of Jeroboam with a sword.”

<sup>cccxxii</sup> **tn** The direct object of the verb translated “sent” is elided in the Hebrew text. The words “this message” are supplied in the translation for clarity and for stylistic reasons.

<sup>cccxxiii</sup> **tn** *Heb* “in the middle of the house of Israel.”

<sup>cccxxiv</sup> **tn** *Heb* “words.”

<sup>cccxxv</sup> **tn** Or “for.”

<sup>cccxxvi</sup> **tn** See the note on the word “exile” in 5:5.

<sup>cccxxvii</sup> **tn** Traditionally, “seer.” The word is a synonym for “prophet,” though it may carry a derogatory tone on the lips of Amaziah.

<sup>cccxxviii</sup> **tn** *Heb* “Eat bread there.”

<sup>cccxxix</sup> **tn** *Heb* “for it is a temple of a king and it is a royal house.” It is possible that the phrase “royal house” refers to a temple rather than a palace. See S. M. Paul, *Amos*, 243.

<sup>cccxxx</sup> **tn** *Heb* “replied and said.” The phrase “and said” is pleonastic (redundant) and has not been included in the translation.

<sup>cccxxxi</sup> **tn** *Heb* “I was not a prophet nor was I the son of a prophet.” The phrase “son of a prophet” refers to one who was trained in a prophetic guild. Since there is no equative verb present in the Hebrew text, another option is to translate with the present tense, “I *am* not a prophet by profession.” In this case Amos, though now carrying out a prophetic ministry (v. 15), denies any official or professional prophetic status.

<sup>cccxxxii</sup> **tn** *Heb* “for.”

<sup>cccxxxiii</sup> **tn** *Heb* “gashed”; or “pierced.”

**sn** For a discussion of the agricultural background, see O. Borowski, *Agriculture in Iron Age Israel*, 128-29.

<sup>cccxxxiv</sup> **sn** It is possible that *herdsmen* agreed to care for *sycamore fig trees* in exchange for grazing rights. See P. King, *Amos*, 116-17.

<sup>cccxxxv</sup> **tn** *Heb* “from [following] after.”

<sup>cccxxxvi</sup> **tn** *Heb* “and the LORD said to me.”

<sup>cccxxxvii</sup> **tn** The verb, which literally means “to drip,” appears to be a synonym of “to prophesy,” but it might carry a derogatory tone here, perhaps alluding to the impassioned, frenzied way in which prophets sometimes delivered their messages. If so, one could translate, “to drivel; to foam at the mouth” (see *HALOT* 694).

<sup>cccxxxviii</sup> **tn** *Heb* “in the city,” that is, “in public.”

<sup>cccxxxix</sup> **tn** *Heb* “will fall by the sword.”

<sup>cccxl</sup> **tn** *Heb* “will be divided up with a [surveyor’s] measuring line.”

<sup>cccxli</sup> **tn** *Heb* “[an] unclean”; or “[an] impure.” This fate would be especially humiliating for a priest, who was to distinguish between the ritually clean and unclean (see Lev 10:10).

<sup>cccxlii</sup> **tn** See the note on the word “exile” in 5:5.

<sup>cccxliii</sup> **tn** *Heb* “look.”

<sup>cccxliv</sup> **sn** The *basket of summer fruit* (also in the following verse) probably refers to figs from the summer crop, which ripens in August-September. See O. Borowski, *Agriculture in Iron Age Israel*, 115.

<sup>ccclv</sup> **tn** There is a wordplay here. The Hebrew word עֵץ (“end”) sounds like פֵּרִי (“summer fruit”). The summer fruit arrived toward the end of Israel’s agricultural year; Israel’s national existence was similarly at an end.

<sup>ccclvi</sup> **tn Heb** “I will no longer pass over him.”

<sup>ccclvii</sup> **tn** Or “palace.”

<sup>ccclviii</sup> **tn Heb** “Many corpses in every place he will throw out.” The subject of the verb is probably impersonal, though many emend the active (Hiphil) form to a passive (Hophal): “Many corpses in every place will be thrown out.”

<sup>ccclix</sup> **tn** See the note on the word “trample” in 2:7.

<sup>cccl</sup> **tn** Or “put an end to”; or “exterminate.”

<sup>cccli</sup> **sn** Apparently work was prohibited during the *new moon festival*, just as it was on the Sabbath.

<sup>ccclii</sup> **tn Heb** “pass by.”

<sup>cccliii</sup> **tn** The verb, though omitted in the Hebrew text, is supplied in the translation from the parallel line.

<sup>cccliv</sup> **tn Heb** “grain.” Here “grain” stands by metonymy for the bins where it was stored.

<sup>ccclv</sup> **tn** Here and in v. 6 the words “we’re eager” are supplied in the translation for clarification.

<sup>ccclvi</sup> **tn Heb** “to make small the ephah and to make great the shekel.” The “ephah” was a unit of dry measure used to determine the quantity purchased, while the “shekel” was a standard weight used to determine the purchase price. By using a smaller than standard ephah and a heavier than standard shekel, these merchants were able to increase their profit (“sell less for a higher price”) by cheating the buyer.

<sup>ccclvii</sup> **tn Heb** “and to cheat with deceptive scales.”

**sn** *Rigged scales* may refer to bending the crossbar or shifting the centerpoint of the scales to make the amount weighed appear heavier than it actually was, thus cheating the buyer.

<sup>ccclviii</sup> **tn Heb** “to buy the poor for silver.”

**sn** The expression *trade silver for the poor* refers to the slave trade.

<sup>ccclix</sup> **tn** See the note on the word “sandals” in 2:6.

<sup>ccclx</sup> **tn Heb** “The chaff of the grain we will sell.”

<sup>ccclxi</sup> **tn** Or “swears.”

<sup>ccclxii</sup> **sn** In an oath one appeals to something permanent to emphasize one’s commitment to the promise. Here the LORD sarcastically swears by *the arrogance of Jacob*, something just as enduring as the LORD’s own life (see Amos 6:8) or unchanging character (see Amos 4:2).

<sup>ccclxiii</sup> **tn** The words “I swear” are not in the Hebrew text, but have been supplied in the translation because a self-imprecation is assumed in oaths of this type.

<sup>ccclxiv</sup> **tn** Or “I will never forget all your deeds.”

<sup>ccclxv</sup> **tn** Or “land” (also later in this verse).

<sup>ccclxvi</sup> **tn** It is not clear whether the speaker in this verse is the LORD or the prophet.

<sup>ccclxvii</sup> **tc** The MT reads “like the light” (כִּי־אֵשׁ), which is an error for “like the Nile” (כִּי־נֵל). See the parallel line and Amos 9:5. The word “River” is supplied in the translation for clarity.

**sn** The movement of the quaking earth is here compared to the annual flooding and receding of the *River Nile*.

<sup>ccclxviii</sup> **tn** Or “churn.”

<sup>ccclxix</sup> **tn** Or “sink back down.” The translation assumes the verb עָקַב, following the Qere.

<sup>ccclxx</sup> **tn** The entire verse is phrased in a series of rhetorical questions which anticipate the answer, “Of course!” (For example, the first line reads, “Because of this will the earth not quake?”) The rhetorical questions have been converted to affirmative statements in the translation for clarity.

<sup>ccclxxi</sup> **tn Heb** “in a day of light.”

<sup>ccclxxii</sup> **tn Heb** “mourning.”

<sup>ccclxxiii</sup> **tn Heb** “I will place sackcloth on all waists.”

**sn** Mourners wore sackcloth (*funeral clothes*) as an outward expression of grief.

<sup>ccclxxiv</sup> **tn Heb** “and make every head bald.” This could be understood in a variety of ways, while the ritual act of mourning typically involved shaving the head (although occasionally the hair could be torn out as a sign of mourning).

**sn** Shaving the head or tearing out one’s hair was a ritual act of mourning. See Lev 21:5; Deut 14:1; Isa 3:24; 15:2; Jer 47:5; 48:37; Ezek 7:18; 27:31; Mic 1:16.

<sup>ccclxxv</sup> **tn Heb** “I will make it like the mourning for an only son.”

<sup>ccclxxvi</sup> **tn Heb** “and its end will be like a bitter day.” The Hebrew preposition כִּי (*kaf*) sometimes carries the force of “in every respect,” indicating identity rather than mere comparison.

ccclxxvii **tn** *Heb* “look.”

ccclxxviii **tn** *Heb* “the days are.”

ccclxxix **tn** *Heb* “not a hunger for food or a thirst for water, but for hearing the words of the LORD.”

ccclxxx **tn** *Heb* “they”; the referent (people) has been specified in the translation for clarity.

ccclxxxi **tn** That is, from the Mediterranean Sea in the west to the Dead Sea in the east—that is, across the whole land.

ccclxxxii **tn** *Heb* “looking for the word of.”

ccclxxxiii **tn** It is not clear whether the speaker in this verse is the LORD or the prophet.

ccclxxxiv **tn** *Heb* “the.”

ccclxxxv **tn** Or “virgins.”

ccclxxxvi **tn** *Heb* “the.”

ccclxxxvii **tn** It is not clear whether the speaker in this verse is the LORD or the prophet.

ccclxxxviii **tn** *Heb* “those who swear.”

ccclxxxix **tn** *Heb* “the sin [or, “guilt”] of Samaria.” This is probably a derogatory reference to an idol-goddess popular in the northern kingdom, perhaps Asherah. Some translations (cf. NEB, NRSV) repoint the word and read “Ashimah,” the name of a goddess worshiped in Hamath in Syria (see 2 Kgs 17:30).

ccxc **tn** *Heb* “say.”

ccxcj **sn** *Your god* may refer to the golden calf image erected in Dan by Jeroboam I. See 1 Kgs 12:28-30.

ccxcii **tc** The MT reads, “As surely as the way [to] Beersheba lives,” or “As surely as the way lives, O Beersheba.” Perhaps the term **דָּרַךְ** (“the way”) refers to the pilgrimage route to Beersheba (see S. M. Paul, *Amos*, 272) or it may be a title for a god. The translation above assumes an emendation to **דָּרַךְ** (“your beloved”) and understands this as referring to a deity that was particularly popular in Beersheba.

ccxciii **tn** Or “the Lord.” The Hebrew term translated “Sovereign One” here is **אֱלֹהֵינוּ** (*a&d{r`y*).

ccxciv **sn** The *altar* is perhaps the altar at Bethel.

ccxcv **tn** Or “the capitals.” The Hebrew singular form is collective.

ccxcvi **tn** *Heb* “cut them off on the head of all of them.” The translation assumes the objective suffix on the verb refers to the tops of the pillars and that the following prepositional phrase refers to the people standing beneath. Another option is to take this phrase as referring to the pillars, in which case one could translate, “Knock all the tops of the pillars off.”

ccxcvii **tn** *Heb* “the remnant of them.” One could possibly translate, “every last one of them” (cf. NEB “to the last man”). This probably refers to those who survive the collapse of the temple, which may symbolize the northern kingdom.

ccxcviii **tn** *Heb* “a fugitive belonging to them will not run away.”

ccxcix **tn** *Heb* “a survivor belonging to them will not escape.”

cd **tn** *Heb* “into Sheol,” the land of the dead localized in Hebrew thought in the earth’s core.

cdi **tn** *Heb* “from before my eyes.”

cdii **tn** Or perhaps simply, “there,” if the *mem* prefixed to the adverb is dittographic (note the preceding word ends in *mem*).

cdiii **sn** If the article indicates a definite serpent, then the mythological *Sea Serpent*, symbolic of the world’s chaotic forces, is probably in view. See Job 26:13 and Isa 27:1 (where it is also called Leviathan). Elsewhere in the OT this serpent is depicted as opposing the LORD, but this text implies that even this powerful enemy of God is ultimately subject to his sovereign will.

cdiv **tn** *Heb* “Even if they go into captivity before their enemies.”

cdv **tn** Or perhaps simply, “there,” if the *mem* prefixed to the adverb is dittographic (note the preceding word ends in *mem*).

cdvi **tn** *Heb* “I will set my eye on them for disaster, not good.”

cdvii **tn** The words “will do this” are supplied in the translation for clarification.

cdviii **tn** Or “melts.” The verb probably depicts earthquakes and landslides. See v. 5b.

cdix **tn** *Heb* “all of it.”

cdx **tn** *Heb* “the Nile.” The word “River” is supplied in the translation for clarity.

cdxi **tn** Or “sinks back down.”

cdxii **sn** See Amos 8:8, which is very similar to this verse.

cdxiii **tc** The MT reads “his steps.” The prefixed *mem* may be dittographic (note the preceding word ends in *mem*). The translation assumes an emendation to **עַל־יָתֵדוֹ** (“his upper rooms”).

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<sup>cdxiv</sup>**tn** Traditionally, “vault.” The precise meaning of this word in this context is unclear. Elsewhere it refers to objects grouped or held together. Andersen and Freedman (*Amos*, 845-46) suggest the foundational structure of a building is in view.

<sup>cdxv</sup>**sn** Verse 6a pictures the entire universe as a divine palace founded *on the earth* and extending into the heavens.

<sup>cdxvi</sup>**tn** The Hebrew text has a rhetorical question, “Are you children of Israel not like the Cushites to me?” The rhetorical question has been converted to an affirmative statement in the translation for clarity.

**sn** Though Israel was God’s special covenant people (see 3:2a), the Lord emphasizes they are not inherently superior to the other nations subject to his sovereign rule.

<sup>cdxvii</sup>**sn** *Caphtor* perhaps refers to the island of Crete.

<sup>cdxviii</sup>**tn** The second half of v. 7 is also phrased as a rhetorical question in the Hebrew text, “Did I not bring Israel up from the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?” The translation converts the rhetorical question into an affirmation for clarity.

<sup>cdxix</sup>**tn** *Heb* “the eyes of the sovereign LORD are on.”

<sup>cdxx</sup>**tn** Or “kingdom.”

<sup>cdxxi</sup>**tn** *Heb* “house” (also in the following verse).

<sup>cdxxii</sup>**tn** *Heb* “like being shaken with a sieve, and a pebble does not fall to the ground.” The meaning of the Hebrew word צָרֹר, translated “pebble,” is unclear here. In 2 Sam 17:13 it appears to refer to a stone. If it means “pebble,” then the sieve described in v. 6 allows the grain to fall into a basket while retaining the debris and pebbles. However, if one interprets צָרֹר as a “kernel of grain” (cf. NASB, NIV) then the sieve is constructed to retain the grain and allow the refuse and pebbles to fall to the ground. In either case, the simile supports the last statement in v. 8 by making it clear that God will distinguish between the righteous (the grain) and the wicked (the pebbles) when he judges, and will thereby preserve a remnant in Israel. Only the sinners will be destroyed (v. 10).

<sup>cdxxiii</sup>**tn** The phrase translated “collapsing hut” refers to a temporary shelter (cf. NRSV “booth”) in disrepair and emphasizes the relatively weakened condition of the once powerful Davidic dynasty.

<sup>cdxxiv</sup>**tc** The MT reads a third feminine plural suffix, but this should be emended to third feminine singular, since the “hut” of the preceding line (a feminine singular noun) appears to be the antecedent. The final *num* is virtually dittographic with the *vav* that appears at the beginning of the following word.

<sup>cdxxv</sup>**tc** The MT reads a third masculine singular suffix, which could refer back to David. However, it is more likely that an original third feminine singular suffix (ה־) has been misread as masculine (ו־). In later Hebrew script a *he* resembles a *yod-vav* combination.

<sup>cdxxvi</sup>**tn** *Heb* “and I will rebuild as in days of antiquity.”

<sup>cdxxvii</sup>**sn** *They* probably refers to the Israelites or to the Davidic rulers of the future.

<sup>cdxxviii</sup>**tn** *Heb* “take possession of the remnant of Edom.”

<sup>cdxxix</sup>**tn** *Heb* “nations over whom my name is proclaimed.” The Hebrew idiom indicates ownership, sometimes as a result of conquest. See 2 Sam 12:28.

**sn** This verse envisions a new era of Israelite conquest, patterned after David’s imperialistic successes. See 2 Sam 8-10.

<sup>cdxxx</sup>**tn** Or “look.”

<sup>cdxxxi</sup>**tn** *Heb* “the days are.”

<sup>cdxxxii</sup>**sn** *The plowman will catch up to the reaper.* Plowing occurred in October-November, and harvesting in April-May (see P. King, *Amos*, 109.) But in the future age of restored divine blessing, there will be so many crops the reapers will take all summer to harvest them, and it will be time for plowing again before the harvest is finished.

<sup>cdxxxiii</sup>**sn** When the grapes had been harvested, they were placed in a press where workers would stomp on them with their feet and squeeze out the juice. For a discussion of grape harvesting technique, see O. Borowski, *Agriculture in Iron Age Israel*, 110-12.

<sup>cdxxxiv</sup>**tn** The verb is omitted here in the Hebrew text, but has been supplied in the translation from the parallel line.

<sup>cdxxxv</sup>**sn** The grape harvest occurred in August-September, planting in November-December (see P. King, *Amos*, 109). But in the future age described here there will be so many grapes the workers who stomp them will still be working when the next planting season arrives.

<sup>cdxxxvi</sup>**tn** Or “hills,” where the vineyards were planted.

<sup>cdxxxvii</sup>**tn** *Heb* “and all the hills will melt.”

<sup>cdxxxviii</sup>**tn** Or “the ruined [or, “desolate”] cities.”

<sup>cdxxxix</sup>**tn** Or “and live [in them].”

<sup>cdxli</sup>**tn** *Heb* “drink their wine.”

<sup>cdxli</sup>**tn** Or “gardens.”

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<sup>cdxlii</sup> **tn** *Heb* “eat their fruit.”

<sup>cdxliii</sup> **tn** *Heb* “their.” The pronoun was replaced by the English definite article in the translation for stylistic reasons.