TERMINOLOGICAL PATTERNS AND AMOS 9:11-15

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Resumen

Una lectura cuidadosa de Amós 9:11-15 muestra cuatro bosquejos de siete partes cada uno, basados en los siguientes términos: "sentarse", "habitar", "pueblo" y "nombre". Además, una estructura abierta fundada en el verbo "llamar" y otras cuatro estructuras equidistantes sustentadas en los términos "levantarse", "tierra", todavía" y "Dios." A la luz de construcciones terminológicas que encadenan los últimos cinco versículos con los anteriores 141, se puede suponer que el texto ha sido pensado y elaborado como una pieza literaria homogénea tanto en su terminología como en su teología.

Abstract

Close reading of Amos 9:11-15 brings to light four seven-part outlines that are based on the terms "sit, dwell," "people," "fall," and "name," one open-envelope structure resting upon the verb "call" and four equidistant structures founded on the terms "rise," "land," "still; any more," and "God." In view of the terminological patterns that interlink the last five verses with the preceding 141 verses, we can presume that the extant text has been conceived and composed as a terminologically and theologically homogeneous whole.

1. INTRODUCTION

In the preface to their German translation of the Bible, Martin Buber and Franz Rosenzweig were the first to point out that the "purposeful repetition of words constitutes a distinctive convention of biblical prose, which they called *Leitwortstil*."[1] It is my contention that the so-called "terminological patterns"[2] disclosed elsewhere in the Hebrew Bible[3] adhere to the principles of the *Leitwortstil*. According to Buber/Rosenzweig

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[1] Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 92.

[2] Wilfried Warning, *Literary Artistry in Leviticus* (BInS 35; Leiden: E. J. Brill, 1999), 25.

[3] Wilfried Warning, "Terminological patterns and the First Word of the Bible: בְּרֵאשִׁית '(In the) Beginning'," *TynB* 52 (2002): 267-274; idem, "Terminological Patterns and the Verb מול 'Circumcise' in the Pentateuch," *BN* 106 (2001): 52-56; idem, "Terminologische Verknüpfungen und Genesis 15," Hen 23 (2001): 5-7; idem, "Terminological Patterns and Genesis 17," *HUCA* 70/71 (2000/2001): 98-105; idem, "Terminological Patterns and Genesis 23," *OTE* 14 (2001): 533-543; idem, "Terminological Patterns and Genesis 24," *EstBíb* 60 (2002): 51-76; idem, "Terminological Patterns and Genesis 39," *JETS* 44 (2001): 409-419; idem, "Terminologische Verknüpfungen und Leviticus 11," *BZ* 46 (2002): 97-102, idem, "Terminological Patterns and the Divine Epithet Shaddai," *TynB* 52 (2001):149-153; idem, "Terminologische Verknüpfungen in der Urgeschichte," *ZAW* 114 (2002): 262-269.

> A *Leitwort* is a word or word-root that recurs significantly in a text, in a continuum of texts, or in a configuration of texts: by following these repetitions, one is able to decipher or grasp a meaning of the text, or at any rate, the meaning will be revealed more strikingly [...] The measured repetition that matches the inner rhythm of the text, or rather, that wells up from it, is one of the most powerful means for conveying meaning without expressing it.[4]

Although the "terminological reading" of the Bible follows the guidelines of the *Leitwortstil*, there are at the same time distinct differences, i.e. the *Leitwortstil* is narrowed down, as it were, by paying close attention to the "arithmetic arrangements" of the keywords. After having tabulated (almost) each word used in a given self-contained literary unit, the distinct distribution, the relative frequency and the structural positioning of important words and/or phrases becomes apparent. By way of tabulating and counting the frequencies of the words used in a given pericope, an entity which may consist of a brief passage, a self-consistent story or, as is the case in the present study, an entire biblical book, some words turn out to be of structural significance. These outlines based on counting a given sentential entity or term, have been designated "terminological patterns."

Evidently, in different eras and diverse cultures people have had a predilection for certain numbers because of their symbolic significance. In the literature of the Ancient Near East the numeral "seven" seems to have been the sacred number *par excellence*. In the process of tabulating the vocabulary of a given passage, it has become apparent that in a variable-length list the *seventh* slot and, in case of a longer list, at times the twelfth position are emphasized by means of some special term or phrase.[5] Two other types of terminological patterns should be presented at this point. First, corresponding to the envelope structure or *inclusio*, an outline well-known in biblical studies,[6] the term "open-envelope structure"[7] has been coined for those linguistic linkages in which the second and second-from-last positions resemble each other; second, verbal links in which the third and third-from-last, fourth and fourth-from-last, etc. positions are similar or even verbatim have been called "equidistant structure."[8]

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4   Martin Buber, "Leitwortstil in der Erzählung des Pentateuchs," in *Werke, 2: Schriften zur Bibel* (Munich: Kösel Verlag, 1964), 1131.

5   E.g. A. S. Kapelrud, "The Number Seven in Ugaritic Texts," *VT* 18 (1968): 494-499; J. Sasson, "A Genealogical 'Convention' in Biblical Chronography?," *ZAW* 90 (1978): 171-185; James Limburg, "Sevenfold Structures in the Book of Amos," *JBL* 106 (1987): 217-222; Meir Paran, *Forms of the Priestly Style in the Pentateuch. Patterns, Linguistic Usages, Syntactic Structures* (Jerusalem: Magnes Press, 1989 [Hebrew]), 155, 198, 204-205; cf. Warning, Artistry, 27-29, 32, 52-54, 105-107, 110-115, 149-159.

6   Cf. Sean E. McEvenue, *The Narrative Style of the Priestly Writer* (Analecta Biblica 50; Rome: Biblical Institute, 1971), 43; Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques* (JSOTSup 26; Sheffield: JSOT Press, 1984), 282-283; Paran, 53-72; Warning, Artistry, 120-124; 159-160.

7   Warning, "Genesis 15," 4-6; idem, "Genesis 39," 412-413.

8   Wilfried Warning, "Terminological Patterns and the Book of Esther," *OTE* 15 (2002) 497-499; idem, "Beginning," 269-270, 272-273; idem, "Circumcise," 54; idem, "Genesis 15," 8; idem, "Genesis 39," 416; idem, "Leviticus 11," 101.

Since terminological patterns are founded on both the principles of the *Leitwortstil and* numerical notions the following seems self-evident. First, due to the undeniable arithmetical constraint it is self-evident that only a few *Leitwörter* weather such a strict selection. Second, any methodology that is delimited as the one presented here, does in no way depreciate the "thematic reading" of the Bible. On the contrary, in many a case the terminological patterns corroborate and confirm the results arrived at by previous studies. The special contribution of the terminological reading seems to be, however: The "arithmetic arrangements" which indicate the intrinsic cohesiveness of a given passage, disclose at times theological insights that have *not* been reached by previous scholarship and, what is more, they have been disclosed only after the extant *Endgestalt*, the final form, has been taken at face value. Significantly, time and again the findings based on terminological patterns present the transmitted text as a carefully crafted composition–albeit that modern scholarship postulates different source-critical, literary-critical, etc., layers.

Probably, most readers of the Bible would agree that basically we lack any information concerning the concrete procedure of the production of biblical literature, and therefore our literary-critical, redaction-critical, etc. models are rather vague.[9] Any attempt of ours to restore the *ipsissima verba* of the "original" book of Amos is consequently doomed to failure. Hence we are bound to rely on the text as transmitted in the manifold Hebrew manuscripts and those of the ancient versions. Due to no author writes at random, "we can expect some logic or system –not necessarily conscious–behind the placement of material and we can further assume that this placement is supposed to serve the author's goals and control the way the reader perceives the world of the text." Hence we are bound to rely on the text as transmitted in the manifold Hebrew manuscripts and those of the ancient versions. Most likely, no author writes at random and we can therefore proceed on the assumption that the transmitted text is a well thought –out composition– at least in the eyes of its ancient author. In my view, we are well advised to accept the extant *Endgestalt* as sole starting-point. Moreover, the following should be noted here: First, the present paper is founded on the *Biblia Hebraica Stuttgartensia* and the electronic version of *BibleWorks*, a text-version that has been collated against various editions of the Hebrew Bible.[10] Second, the findings have been checked by the concordance edited by S. Mandelkern and third, the text of the LXX as printed in the Göttingen edition has also been consulted.

Importantly, terminological patterns have been disclosed in each part of the Hebrew Bible: The Torah, the Prophets, and the Writings. The numerous verbal links hitherto discovered entitle us to conclude that common words tend to have been em-

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[9] Cf. Georg Steins, Die "Bindung Isaaks" im Kanon (Gen 22). *Grundlagen und Programm einer kanonisch-intertextuellen Lektüre* (HBS 20; Freiburg: Herder, 1999), 220.

[10] BibleWorks 4. The Premier Biblical Exegesis and Research Program. User Manual (Bible Works, 1999), 219-24. "This latest electronic version [...] is extremely close to BHS, 4th Edition" (220).

ployed in creating short-range linkages,[11] whereas long-range terminological patterns are based on rarer terms.[12]

In each case the *Endgestalt* presents itself as having been carefully composed by its ancient author, the term "author" being understood and used as referring to the person(s) to whom we owe the present text, the person(s) who wrote, for example, the "Oracles Against the Nations," "The Book of Visions," "Amos 9:11-15," or "The Book of Amos," literary entities that were not in existence prior to their being composed, whatever the prehistory of the individual parts may have been.

Indubitably, the terminological patterns presented below are solely based on counting, tabulating, and evaluating the terms that are foundational to these linguistic linkages. With regard to such "veiled counting"[13] in the Hebrew Bible we would do well to adhere to the admonition given by M. Tsevat:

> The literary units to be scrutinized concerning the frequency of characteristic words must be clearly and distinctly recognizable as such, and if possible they should be delimited in the same way in previous research, so that the exegete will not be tempted or be exposed to the reproach that he or she places the caesura in the continuum of the text in such a way that the characteristic term occurs the desired number of times.[14]

Faced with the fact that in present-day biblical studies this approach is rarely being used, certain reservations on the part of scholars are understandable. In view of the verbal links disclosed thus far, the methodological appropriateness of this approach is put in its true light by the following:

> After having become accustomed to this aspect of art, you will no longer have any basic problems with the veiled countings of the Old Testament. You will rather realize that the significance of the components of a piece of art and their simple identifiability are not necessarily in a positive ratio to one another.[15]

Terminological patterns are not only signifying a certain type of (prose) style but, what is more, they seem to impart theological messages, too. With respect to the epilogue of Amos this would imply the following: Probably, the majority of present-day exegetes would consent that Amos 9:11-15 was "added much later by an editor, who wished to soften the severity of the prophet's word and who wished to bring a mes-

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[11] Warning, Artistry, points to the structuring role of common words such as אֶרֶץ, "land" (53-54; 77-78; 113-115), כֹּל, "all" (56-57; 67-74), נתן, "give" (78-79; 110-113), היה, "be" (80-81), and בֵּן, "son" (97-98).

[12] Cf. Wilfried Warning, "Terminologische Verknüpfungen und das Nomen עוֹלָם, 'Ewigkeit' in Genesis," BN 119/20 (2003): 46-51; idem, "Beginning," 133-163; idem, "Genesis 15," 6-9.

[13] Matitiahu Tsevat, "Abzählungen in 1 Samuel 1-4," in *Die Hebräische Bibel und ihre zweifache Nachgeschichte* (ed.. E. Blum et al; Neukirchen-Vluyn: Neukirchener Verlag, 1990), 213, speaks of "verhüllte Abzählungen."

[14] Ibid., 208.

[15] Ibid., 213.

sage of hope to the survivors of the catastrophe."[16] A cursory glance at different commentaries discloses the lack of *opinio communis* as to the "original" and "supplementary" material in Amos. At this point the results of two recent studies representing, as it were, two diametrically opposite views, may serve as an example. Whereas D. U. Rottzoll maintains to have disclosed twelve different redactional layers,[17] S. M. Paul claims that "the book in its entirety (with one or two minor exceptions) can be reclaimed to its rightful author, the prophet Amos."[18]

In view of the verbal links detected elsewhere in the Hebrew Bible, the following procedure might prove as a feasible alternative for Amos: Is there any "circumstantial evidence" supporting the hypothesis that Amos 9:11-15, a passage consisting of 78 words in the Hebrew, is terminologically and possibly even thematically interrelated with chapters 1:1-9:10? Indubitably, in a case like this "our option consists of the alternative between more or less substantiated hypotheses, not between a hypothesis and no hypothesis,"[19] and hence we should be mindful that the reliability of any theory is very much conditioned by its degree of explanatory power.

We are probably correct in assuming that the author of the *Endgestalt*, i.e. the person(s) who "added" 9:11-15 to the preceding parts of the book–be it the eighth century prophet or some post-exilic redactor–did not write at random. The author must have been very much aware that the closing verses clearly contradict "the total destruction described and predicted so many times in the earlier part of the book."[20] Therefore, the person(s) who added the epilogue must have had a specific goal in mind. It is my contention that the author of the extant text, i.e. Amos 1:1-9:15, looked beyond the impending judgment, fervently anticipating the day when restoration and revival will be finally brought about by the Lord. In the final analysis, however, the readers are called upon to assess (and hopefully appreciate) the terminological patterns

[16]   Francis L. Andersen and David Noel Freedman, *Amos. A New Translation with Introduction and Commentary* (AB 24A; New York: Doubleday, 1989), 863; cf. Gerhard Pfeifer, *Die Theologie des Propheten Amos* (Frankfurt: P. Lang, 1995), 87-88.

[17]   Dirk U. Rottzoll, *Studien zur Redaktion und Komposition des Amosbuchs* (BZAW 243; Berlin: W. de Gruyter, 1996), 285-290; cf. Hans-Walter Wolff, *Joel and Amos* (trans. W. Janzen et al.; Hermeneia - A Critical and Historical Commentary on the Bible; Philadelphia: Fortress, 1977), 106-113; Volkmar Fritz, "Amos-Schule und historischer Amos," in Prophet und Prophetenbuch (ed. V. Fritz et al.; BZAW 185; Berlin: W. de Gruyter, 1989), 29-43; Hartmut N. Rösel, "Kleine Studien zur Entwicklung des Amosbuches," *VT* 43 (1993): 88-101; Erich Zenger, et al., *Einleitung in das Alte Testament* (Studienbücher Theologie 1,1; Stuttgart: W. Kohlhammer, 1995), 391-393; Jörg Jeremias, *Hosea und Amos: Studien zu den Anfängen des Dodekapropheton* (Forschungen zum Alten Testament 13; Tübingen: J. C. B. Mohr, 1996), 257-271; Aaron Schart, *Die Entstehung des Zwölfprophetenbuchs: Neubearbeitungen von Amos im Rahmen schriftenübergreifender Redaktionsprozesse* (BZAW 260; Berlin: W. de Gruyter, 1998), 98-100.

[18]   Shalom M. Paul, *Amos. A Commentary on the Book of Amos* (Minneapolis: Augsburg Fortress, 1991), 6; cf. Stanley N. Rosenbaum, *Amos of Israel: A New Interpretation* (Louvain: Peters, 1990), 71-84.

[19]   Rolf Knierim, *Text and Concept in Leviticus 1:1-9: A Case in Exegetical Method* (Forschungen zum Alten Testament 2; Tübingen: J. C. B. Mohr, 1992), 2.

[20]   Andersen/Freedman, 863.

as the (un)conscious composition of the ancient author. For my part, I consider the final text of Amos a fine example that in "literature the form is meaningful [...] In literature the form creates meaning [...] In literature the meaning exists in and through form."[21] In the course of this study the words used in 9:11-15 have been checked as to their occurrences in the entire book, they have then been counted, tabulated and evaluated, and the results of this scrutiny are presented in the following pages. At this point the following should be stated: In order to elucidate the differences between a redaction-critical interpretation propounded by D. U. Rottzoll, a study tracing twelve redactional layers,[22] and the one presented here, Rottzoll's *sigla* have been placed in the right margin of each table.

2. SEVEN-PART STRUCTURES

In the extant text four seven-part terminological patterns have been detected, outlines whose *seventh* positions are found in 9:11-15. If it is true that in certain parts of the Pentateuch "seven attestations of a word in a pericope [...] indicate its importance,"[23] it might also be true for Amos. The four verbal links to be presented in the following can only be seen, however, if the present text is taken at face value.

2.1. The verb יָשַׁב, "sit, live"

The verb יָשַׁב, occurring seven times in Amos, appears the seventh time in 9:14a, reading: "Then I will restore the fortunes of my people Israel; they shall rebuild the ruined cities and live in them." While each of the first six texts is situated in a "negative" context, it is only in the seventh position that attention is drawn to the salvific restoration which the Lord himself will bring about. Thus the notion of completion inherent in the number "seven" seemingly supports the theological significance of God's salutary intervention. As can be gathered from the table, this terminological pattern extends from the oracle against Damascus (1:3-5) to the epilogue (9:11-15), i.e. the seven-part structure encompasses almost the entire book. Possibly, the central position is likewise of significance. It is only here–in the context of the threat against the rich–that the verb is preceded by לֹא, "not" (5:11): "The houses of hewn stone that you built, you shall *not* live in them:"

[21] Luis Alonso-Schökel, "Hermeneutical Problems of A Literary Study of the Bible" (VT Sup. Congress Volume 28 Edinburgh 1974; Leiden: E. J. Brill, 1975): 7.

[22] Rottzoll, 285-290. Contrary to his thesis, Schart (98) assumes six layers and, what is more, presumes that 2:7ḇ, 14b, 15a̱; 4:10b; 5:6, 13; 8:9-10 do not belong to any of these layers because they "seemingly relate only to their immediate context" (100).

[23] Jacob Milgrom, *Leviticus 17-22: A New Translation with Introduction and Commentary* (AB 3A; New York: Doubleday, 2000), 1323.

1:5	I will cut off the one who		**sits**	[enthroned] in Biqat Awen	(G)
8	I will cut off the one who		**sits**	[enthroned] in Ashdod	(G)
3:12	those who		**sit**	in Samaria	(1)
5:11	... you shall	**not**	**live**	in them	(8)
8:8	and everyone who		**lives**	in it mourns	(9)
9:5	and all who		**live**	in it mourn	(9)
14	they shall rebuild the ruined cities and		**live**	in them	(9)

Besides this verb appearing the seventh time in 9:14, the noun עַם, "people" is also found the seventh time in 9:14a.

2.2. The noun עַם, "people"

Probably, the seven occurrences of the common noun "people" focus likewise on the promise of restitution in 9:14aα, reading: "Then I will restore the fortune of my people Israel." Significantly, this verbal link reaching from the oracle against Damascus to the epilogue, can be "duplicated" in the LXX. It might be objected that both in the present and the preceding structure texts have been included in which reference is made to foreign nations: In Amos 1:5, 8 the above table speaks of the "kings" sitting [enthroned] in Biqʿat Awen and Ashdod respectively. The terminological pattern founded on the noun "people" relates six times to Israel except for 1:5, reading: "The people of Aram will go into exile to Kir." At this point the reproach of arbitrariness might be raised because there is no clear-cut thematic development reaching from the first to the seventh occurrences and hence the postulated terminological patterns are not convincing. In most linguistic linkages that have hitherto been disclosed both in the Pentateuch, the Prophets and the Writings no clear-cut *thematic* development can be recognized–but it is a *terminological* fact that important theological statements have often been placed in the significant seventh positions.[24]

Close reading of the previous and the present tables manifests that only twice, in 1:5 and 9:14, the two words "live" and "people" are found in the same verses. Hence we might conclude: The respective seventh occurrence in the epilogue accentuates the restoration of the people, the rebuilding of the ruined cities and the people's living in them. In the present seven-part outline the divine command given to Amos, "Go prophecy to my people Israel" (7:15), is found in the very center. In case the "central" positioning is due to authorial intent, this would exemplify once again a fine blending

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[24] Numerous studies indicate that in a seven-part linguistic linkage any type of gradation is the rare exception to the rule. For example, Warning, "Leviticus 11," 98-100, shows that the two words עלה, "to go up" (vss. 3, 4 [2], 5, 6, 26, 45) and the אֶרֶץ, "land" (2, 21, 29, 41, 42, 44, 45, 46) climax in the respective seventh position, reading: "For I am the Lord who has brought you up from the land of Egypt" (Lv 11:45). One of the most significant theological statements of the chapter seems to crop up unexpectedly, there is no gradual gradation leading up to the seventh slot. Cf. Warning, "Genesis 15," 5-8; idem, "Esther," 491; idem, "Urgeschichte," 266; idem, *Artistry*, 66-82; 105-107; 110-115.

of "the what and the how."[25] It would also indicate that the encounter of prophet and priest (7:10-17) has been well embedded in the final text. This hypothesis seems to be corroborated by the terminological pattern resting on the noun אֲדָמָה, "land, earth," an outline presented below:

1:5	the	**people**	of Aram will go into exile to Kir	(G)
3:6	... do not the	**people**	tremble?	(1)
7:8b	I am setting a plumb line among my	**people**	Israel	(G)
15	go prophesy to my	**people**	Israel	(1)
8:2	end is coming for my	**people**	Israel	(1)
9:10	all the sinners of my	**people**	shall die by the sword	(9)
14	I will restore the fortune of my	**people**	Israel	(9)

Exegetical inferences: The two preceding linguistic linkages climax in the statement, "I will restore the fortunes of my *people* Israel, and they will rebuild the ruined cities and *live* in them" (9:14). The completeness of the anticipated restoration seems to have been emphasized by its being spoken about in the seventh positions. Hence we are entitled to conclude that in the text before us, two distinct terminological patterns culminate in 9:14a. Evidently, a fine example showing the congruence of "form" and "content."

2.3. The verb נפל, "fall"

The seven occurrences of the verb "fall" apparently aim at the promise of "re-raising" in 9:11, reading: "On that day I will raise up David's booth that has fallen." The first six texts refer to something/someone that has fallen (to the ground), and it is only the fallen booth of David that will be raised up again and, what is more, it is again God who brings about the salvific restoration. Besides, as is the case in the preceding table, the central text of this seven-part verbal link, reading, "and your sons and daughters will fall by the sword" (7:17), is part of the confrontation-scene of prophet and priest at the Bethel sanctuary:

3:5	does a bird	**fall**	into a trap on the ground ...	(1)
14	the horns of the altar will be cut off and	**fall**	to the ground	(5)
5:2	the virgin Israel is	**fallen**		(2)
7:17	and your sons and daughters will	**fall**	by the sword	(7)
8:14	they will	**fall**,	never to rise again	(9)
9:9	and not a pebble will	**fall**	to the ground	(9)
11	I will raise up David's booth that has	**fallen**		(9)

Exegetical inferences: Undoubtedly, the exact meaning of the unique expression "David's booth" evades us. In the extant *Endgestalt* it is the *seventh* occurrence of the verb "fall" where the promise is given that the Lord himself will raise up David's

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25 Schökel, 3.

kingdom (?), the royal city of Jerusalem (?), or whatever the author of this unique phrase had in mind.

The last seven-part outline to be presented is resting on the noun "name."

2.4. The noun שֵׁם, "name"

The substantive "name" occurring seven times in Amos appears the seventh time in 9:12–and this is also true for the LXX–reading: "So that they may possess the remnant of Edom and all the nations over whom my name was called." The expression "the remnant of Edom" is another unique phrase in the Hebrew Bible and its exact meaning evades us, too. Furthermore, the sentence "over whom my name was called" not only constitutes an essential part of the present terminological pattern but, as will be shown below, the open-envelope structure based on the verb "call" likewise stands or falls with this sentence. In view of the fact that 9:12a has been integrated into two meaningful terminological patterns, the hypothesis formulated by J. Nogalski that 9:12a "was added as a literary transition to Obadiah,"[26] has possibly to be reconsidered. Whatever stance we take concerning the formation of the book of Amos, the present seven-part linguistic linkage elucidates that besides 9:12a, two hymns (4:13; 5:27) have been integrated into the final text, although it is surmised that they "are not original compositions of Amos:"[27]

2:7	and so profane my holy	**name**		(G)
4:13	YHWH, God of hosts, is his	**name**		(6)
5:8	YHWH is his	**name**		(6)
27	whose	**name**	is YHWH, God of hosts	(2)
6:10	we must not invoke YHWH's	**name**		(8)
9:6	YHWH is his	**name**		(6)
12	all the nations over whom my	**name**	was called	(9)

Exegetical inferences: The unprecedented and unique notion that the Lord's name is to be pronounced over all the nations is evidently emphasized by being placed in the significant seventh slot. Obviously, each of the four seven-part terminological patterns presented culminates in its respective seventh positions, i.e. within the narrow confines of the "addendum." As stated above, no author writes at random and hence it can be assumed that the placement of Amos 9:11-15 served the author's goals. Whoever "added" the last 78 words, this/these person(s) was/were quite aware that by doing so, the threat of the impending judgment contained in chapters 1:1-9:10, would be transformed into a hopeful message of final restoration.

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26 James Nogalski, *Literary Precursors to the Book of the Twelve* (BZAW 217; Berlin: W. de Gruyter, 1993), 116; cf. Zenger, 392.

27 Andersen/Freedman, 453.

3. OPEN-ENVELOPE STRUCTURE/EQUIDISTANT STRUCTURES

In the following, a single open-envelope structure and four equidistant structures will be expounded. Importantly, open-envelope structures and equidistant structures have likewise been disclosed in other books of the Hebrew Bible.[28] Their disclosure indicates that verbatim repetitions are not necessarily secondary additions, they should rather be seen as significant structural devices employed by different biblical authors in different eras. Indubitably, both the open-envelope structure and the four equidistant structures stand and fall with the epilogue.

3.1. The verb קָרָא, "call"

The open-envelope structure founded on the verb "call" impresses the reader because of the verbatim statement in the second and second-from-last positions: "Who calls for the waters of the sea, and pours them out on the surface of the earth. YHWH is his name" (5:8; 9:6).[29] Significantly, the phrase "YHWH is his name" occurs only four times throughout the Hebrew Bible, namely twice in Amos and in Exodus 15:3 and Jeremiah 33:2.

Contrary to the principle stated above, not to enter the ongoing discussion concerning the formation of the book of Amos, four different hypotheses should be presented here: Whereas J. de Waard considers Amos 5:8 the center of a chiasm reaching from 5:1-17.[30] Paul R. Noble regards 5:8-9 as the focus of a "palistrophic judgment oracle"[31] encompassing 3:9-6:14, and W. A. Smalley even appraises the short sentence, "YHWH is his name" (5:8b), as the hub of a chiasm enclosing the entire book of Amos.[32] In contrast to these hypotheses which attribute an important role to 5:8(9), C. Coulot maintains that in 5:1-17 there is a "structure chiastique ayant son centre en 5,10 avec le thème de l'injustice, l'un des plus frèquents du livre."[33] Four different scholars, four ways of reading Amos, four different results. The proposed chiasms are primarily based on thematic rather than terminological considerations, whereas the

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[28] Cf. Warning, *Artistry*, 115-120, 156-159; idem, "Genesis 24," 65-66; idem, "Genesis 39," 412-413 (open-envelope structures); idem, "Genesis 17," 98-99; idem, "Circumcise," 54; idem, "Genesis 24," 66-69; idem, "Strong, Powerful," 236-237, 240; idem, "Leviticus 11," 101; idem, "Beginning," 269-270 (equidistant structure).

[29] The LXX employs the interrelated three verbs: καλέω (5:16; 7:4), προσκαλέω (5:8; 9:6), and ἐπικαλέω (4:5; 9:12).

[30] J. de Waard, "The Chiastic Structure of Amos 5:1-17," *VT* 27, 2 (1977): 170-177.

[31] Paul R. Noble, "The Literary Structure of Amos: A Thematic Analysis," *JBL* 114 (1995): 210-211.

[32] William E. Smalley, "Recursion Patterns and the Sectioning of Amos," *Bib Trans* 30 (1979):122; cf. James L. Crenshaw, *Hymnic Affirmation of Divine Justice. The Doxologies of Amos and Related Texts in the Old Testament* (SBL Dissertation Series 24; Missoula: Scholars Press, 1975), 127.

[33] Claude Coulot, "Propositions pour une structuration du livre d'Amos au niveau rédactionnel," *RevScRel* 51 (1977): 180.

open-envelope structure appears to rest on the principle of *sola terminologia*. Close reading of the preceding and the present outlines makes us realize that only in 5:8 and 9:6 the divine name is affirmed in its simplest form.[34]

By integrating his declaration about the Creator's omnipotence, the biblical author has used two "doxologies" to create, as is were, a compositional frame. In the ongoing discussion whether 5:8 or rather 9:6 should be viewed as secondary supplement the open-envelope structure might add some new insight:[35]

4:5	and **call**	thank offerings	(2)
5:8	who **calls**	for the waters of the sea, and pours them out on the surface of the earth...	(6)
16	will be **called**	to mourn	(G)
7:4	was **calling**	for judgment by fire	(5)
9:6	who **calls**	for the waters of the sea, and pours them out on the surface of the earth...	(6)
12	...my name was **called**		(9)

Exegetical inferences: The open-envelope structure seems to focus, both in scope and conception on cosmic concepts[36] thus affirming the divine name in its simplest form. As a matter of fact, this is unique in the book of Amos. Moreover, conceptually the open-envelope structure focuses on the Lord's limitless power, his enduring "control of all the elements and forces in his creation, and his continued supervision and deployment of these agencies and forces."[37] Once again, the form corroborates and complements the content.

We shall now turn to four equidistant structures, linguistic linkages through which the epilogue has likewise been integrated into the final text.

3.2. The verb קוּם, "rise; raise"[38]

The verbal link resting on the ten occurrences of the verb קוּם extends from the oracle against Israel (2:6-16) to the epilogue. It appears to aim at the prophet's inter-

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[34] Cf. Andersen/Freedman, 487.

[35] For example, Bernhard Duhm, "Anmerkungen zu den Zwölf Propheten," *ZAW* 31 (1911): 9; John D. A. Watts, "An Old Hymn Preserved in the Book of Amos," *JNES* 15 (1956): 36; F. Crüsemann, *Studien zur Formgeschichte von Hymnus und Danklied in Israel*, (WMANT 32; Neukirchen-Vluyn: Neukirchener Verlag, 1969), 100, consider Amos 5:8 as secondary supplement, whereas others see 9:6 as later addendum, e.g. W. Rudolph, *Joel-Amos-Obadja-Jona* (1971) 247; W. Berg, *Die sogenannten Hymnenfragmente im Amosbuch*, Europäische Hochschulschriften Reihe XXIII, Band 54 (Frankfurt: P. Lang, 1974) 267; Schart, 97.

[36] Cf. Andersen/Freedman, 492.

[37] Ibid., 490.

[38] Because the translators of the LXX have used three different verbs this equidistant structure does not show in the Greek: λαμβάνω (2:11); ἀνίστημι (5:2b; 7:2, 9; 8:14; 9:11a, 11b); ἐπεγείρω (6:14).

mediary plea, "Who will raise Jacob, as he is so small?" (7:2, 5).[39] Significantly, in the same vein the prophet's intercessory outcry constitutes the center of an equidistant structure founded on the six occurrences of the PN "Jacob" (3:13; 6:8; 7:2, 5; 8:7; 9:8). Against the background of the final text it is therefore a terminological fact that *two* equidistant structures focus on the prophet's intermediary plea, and by implication on the first and second visions. In case the seventh position of the present terminological pattern is meant to be of importance, the aspect of "completion" inherent in the number "seven" would corroborate the "complete" destruction of the house of Jeroboam (7:9):

2:11	I	**raised**	up prophets from among your sons	(4)
5:2a	fallen is the virgin Israel, never to	**rise**	again	(G)
2b	with no one to	**raise**	her up	(G)
6:14	for soon I will	**raise**	against you	(2)
7:2	<u>**Who will**</u>	**raise**	<u>**Jacob**, **as he is so small**</u>?	(G)
5	<u>**Who will**</u>	**raise**	<u>**Jacob**, **as he is so small**</u>?	(G)
7:9	with the sword I will	**rise**	against the house of Jeroboam	(7)
8:14	they will fall, never to	**rise**	again	(9)
9:11a	I will	**raise**	up David's booth that has fallen	(9)
11b	I will	**raise**	up [restore] its ruins	(9)

Exegetical inferences: Due to the fact that in the Hebrew text two distinct equidistant structures focus on 7:2 and 5, two texts that belong to the first and second visions respectively, these equidistant structures should be interpreted in the context of the visions. When the Lord appears in vision and speaks, it is the prophet who speaks first; it is Amos who pleads for his people even before the Lord can speak his message. The basis of the prophet's plea is neither the Lord's compassion nor the people's contrition; it is solely the fact that Jacob is so small, weak and pitiable, a curious argument, indeed, and it is hard to find any foundation for it in the traditions.[40] Twice Amos intercedes, twice the Lord repents and forgives, and twice Jacob survives. "Amos flings himself into the breech as intercessor [...] He is a dedicated partisan of his people and will soon again intercede [...] Amos knows that the message is urgent and the time short. His intercession buys time, but no more than that."[41] By having placed the prophet's intermediary plea in the center of two equidistant structures, the author has created an additional example of perfectly blending the what and the how.

Each of the following three equidistant structures, terminological patterns based on the words עוֹד, "still, any more," אֲדָמָה, "land," and אֱלֹהִים, "God," stands and falls

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[39]   Cf. W. Warning, "Terminological Patterns and the Personal Name יַעֲקֹב, 'Jacob' in the Books of Amos and Micah," *AUSS* 41 (2003): 229-236.

[40]   Cf. Andersen/Freedman, 744.

[41]   Ibid., 729.

with Amos 9:15, reading: "'I will plant them in their land, and they shall never be rooted out of the land that I have given them,' YHWH your God has spoken."

3.3. The term עוֹד, "still; any more"

The seven occurrences of this term focus on the Lord's dire threat, "I shall not continue to spare him any more" (7:8; 8:2). God's denouncement shows up in the last vision preceding the fatal encounter of prophet and priest and the first vision following it (7:10-17). Whereas the preceding equidistant structure aims at Amos' intercession and the Lord's forgiveness, in the center of the present linguistic linkage it is stated: "I shall not continue to spare him any more" (7:8; 8:2).

In the central position of this seven-part outline we read the priest's warning addressed to the prophet: "Then said Amaziah to Amos: 'O, seer, go, flee to the land of Judah, eat your food there and there prophesy. But at Bethel do not continue any more to prophesy, because it is the king's sanctuary and the temple of the kingdom" (7:12-13). The artistic arrangement of the text appears to accentuate the authorial design.[42]

In this seven-part equidistant structure it is solely the seventh text that is situated in a clear-cut positive context. Considering the fact that the Lord is the subject of two of the three verbs employed in 9:15, the very last words of the book of Amos could hardly have been more optimistic: "'I will plant them upon their land, and they shall never again be rooted out of the land that I have given them,' says the Lord your God." Possibly, the notion of completion inherent in the number "seven" has again been used to underscore the complete restoration the Lord will bring about:

4:7	although there were	**still**	three months before harvest	(5)
6:10	... is anyone	**still**	with you	(8)
7:8	**I shall not continue to spare him**	**any more**		(G)
13	do not continue to prophesy	**any more**		(1)
8:2	**I shall not continue to spare him**	**any more**		(G)
8:14	they will fall,	**never**	[not any more] to rise again	(9)
9:15	they shall	**never**	[not any more] be rooted out of the land	(9)

Exegetical inferences: The seven-part equidistant structure seems to focus on the notion that the "Lord will never again mitigate or arrest or cancel the judgment. On the contrary, he will carry out the sentence, and the two following oracles (7:9; 8:3) give

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42 Therefore the conclusions drawn by Andersen/Freedman should possibly be reconsidered: "The contrast between the first-person autobiographical form of the visions and the third-person biographical form of the confrontation with Amaziah is enough to show that the canonical arrangement is editorial. But it is not casual or careless." (751).

the details."[43] Possibly, the seventh position, the only text placed in a positive context, is meant to point out that *finally* the Lord will restore the fortunes of Israel that it will never again be rooted out of the land.

3.4. The noun אֲדָמָה, "land; earth"

The ten occurrences of the noun אֲדָמָה form the foundation of another equidistant structure. In the same vein as in the preceding terminological pattern, the encounter of Amos and Amaziah is part of this verbal link. By means of the noun "land," a word appearing four times in the pericope reporting the conflict between priest and prophet, that fateful encounter has been "closely integrated, thematically, with its immediate context."[44] Obviously, certain aspects of 7:10-17 figure prominently in four different terminological patterns and we are therefore entitled to conclude: The story of the confrontation between Amaziah and Amos must have been important for the author of the final text.

Close reading of Amos' dire warnings of impending disaster against Jeroboam, Amaziah, and their families indicates that the prophet's message more or less begins and ends with the words: "[...] and Israel will surely go into exile" (7:11b, 17bβ). Interestingly, the message of judgment in vs. 11b, reading, "Jeroboam will die by the sword, and Israel will surely go into exile away from her land," is much shorter than the one in vs. 17, a text in which the noun "land" appears no less than three times: "Therefore thus says the Lord: 'Your wife shall become a prostitute in the city, and your sons and daughters shall fall by the sword, and your land shall be divided by the measuring line, and you yourself shall die in a polluted land; and Israel will surely go into exile away from her land." The noun "land" appears the seventh time in the verbatim repeated statement that Israel will surely be exiled away "from her land" (v. 17bβ). Possibly, another example of how the ancient author accentuates his message by placing a significant statement in the seventh position. This hypothesis seems to be supported by the fact that this very sentence constitutes the center of an eight-part equidistant structure based on the noun חֶרֶב, "sword."[45] At this point, we should recall

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[43]   Andersen/Freedman, 759.

[44]   Paul R. Noble, "Amos and Amaziah in Context: Synchronic and Diachronic Approaches to Amos 7-8," *CBQ* 60 (1998): 435, maintains: "The cornerstone of virtually all redactional studies of Amos 7-8 is the belief that 7:10-17 is an intrusion which breaks up the structure of the vision material. In the light of the preceding discussion, however, this appears to be a fundamental misperception of the passage's literary character." Cf. Helmut Utzschneider, "Die Amazjaerzählung (Am 7:10-17) zwischen Literatur und Historie," *BN* 41 (1988): 76-101; Andersen/Freedman, 759-760.

[45]   The equidistant structure based on the noun "sword," an outline reaching from 1:11 to 9:10, focuses likewise on 7:11 and 17:

1:11	... his brother with the	**sword**		(10)
4:10	I killed with the	**sword**	your young men	(5)
7:9	with the	**sword**	I will rise against the house of Jeroboam	(7)

that Amos' intercessory outcry is also central in *two* distinct terminological patterns. In a similar vein the threat of destruction and expatriation shows up in the center of *two* different linguistic links:

3:2	only you I have chosen of all the families of the	**earth**	(6)
5	does a trap spring from the	**earth** ...	(1)
5:2	she has been left lying on her	**land**	(G)
7:11	... **and Israel will surely go into exile away from her**	**land**	(2)
17a	your	**land** shall be divided...	(7)
17bα	and you yourself shall die in a polluted	**land**	(7)
17bβ	**and Israel will surely go into exile away from her**	**land**	(7)
9:8	I will destroy it from the face of the	**earth**	(9)
15	I will plant them in their own	**land**	(9)
15	and they shall never be rooted out of the	**land**	(9)

Exegetical inferences: The present equidistant structure appears to aim at the impending expatriation and exile that Israel will have to suffer in the (near) future.

If we were to take the *first* mention of the "central messages" disclosed in the three equidistant structures discussed thus far, i.e. "Who will raise Jacob, as he is so small?" (7:2), "I shall not continue to spare him any more" (7:8), and "Israel will surely go into exile away from her land" (7:11) and juxtapose them, the gradual aggravation of the Lord's reaction becomes manifest. First, forgiveness is granted because of the prophet's intercession (7:3), second, the threat of approaching doom is expressed in enigmatic terms (7:8), and finally the prophet does not mince words (7:11). The aspect of the gradual intensification of the Lord's reactions comes to the fore, however, only after the final text has been taken at face value.

3.5. The noun אֱלֹהִים, "God"

The equidistant structure based on the fourteen occurrences of the noun "God" extends from the oracle against Israel (2:6-16) to the very last word of the book. As can be gathered from the following table this terminological pattern appears to aims at the divine appellation יְהוָה אֱלֹהֵי־צְבָאוֹת שְׁמוֹ, "YHWH, God of hosts, is his name" (4:13; 5:27) showing up in the fifth and fifth-from-last positions. Attention has been drawn above to the open-envelope structure focusing on the divine name in its sim-

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7:11	Jeroboam will die by the	**sword**	and Israel will surely go into exile away from her land	(1)
17	... will fall by the	**sword**	and Israel will surely go into exile away from her land	(7)
9:1	... I will kill with the	**sword**		(11)
4 I	will command the	**sword**	to kill them	(11)
10	by the	**sword**	all the sinners of my people will die	(9)

plest form, "YHWH is his name" (5:8; 9:6), a phrase that appears only twice in Amos. According to the concordance the divine appellation, "YHWH, God of hosts, is his name," is found but twice in the Bible, namely in Amos 4:13 and 5:27, whereas the epithet יְהוָה אֱלֹהֵי־צְבָאוֹת שְׁמוֹ, "YHWH of hosts is his name" appears more than ten times (cf. Is 47:4; 48:2; 51:15; 54:5; Jer 10:16; 31:35; 32:18; 46:18; 48:15; 50:34; 51:19, 57).

It is an indubitable fact that in the LXX the phrase, "[...] YHWH, God of hosts," is wanting in 6:14. We are therefore not in the position to ascertain whether the omission is due to the Hebrew *Vorlage* or to the translators. Several Hebrew manuscripts available to us seem to support this reading, however. More importantly, it is a terminological fact that the present equidistant structure stands and falls with 6:14aβ, and hence the readers are called upon to weigh the evidence and to find a solution to the following: On the balance of probabilities, do we owe this theologically expressive equidistant structure to somebody's (un)conscious composition, or did it accidentally originate when someone added the phrase "YHWH, God of hosts" in 6:14aβ? For my part, I consider the equidistant structure to be another example indicating that the meaningful form corroborates and complements the content.

Finally, we should take a brief look at the seventh position. According to the word-count, Amos 5:14-15 is "the physical center of the book."[46] If we were to put the author's message in a nutshell, we might very well take its numerical center, in the Hebrew it consists of 28 words, with 1009 words preceding and 1006 following,[47] and have a summary of the prophet's proclamation: "Seek good, not evil, that you may live. Then YHWH, the God of hosts, will be with you, just as you say. Hate evil and love good, and establish justice in the gate. Perhaps YHWH, the God of hosts, will have mercy on the remnant of Joseph."

> The operative and decisive word here is אוּלַי, "perhaps." Repentance in and of itself is a *conditio sine qua non*, but it does not operate absolutely or automatically. It cannot be resorted to as a magical device or opted for as guarantee to change the will of God. Complete certainty of its acceptance or rejection is never really known, for the final decision is always reserved for God alone [...] Rather the absolute sovereignty and freedom of Yahweh are secured by this "perhaps." [...] Salvation is conditional upon God's will, even after repentance.[48]

The balanced textual arrangement seems to be due to somebody's (deliberate) design. The "arithmetical centrality" of those words seems to accentuate their theological centrality: The Lord takes no pleasure in the death of the wicked; he rather hopes that they will turn from their wicked ways and live. At the same time the Lord's absolute sovereignty and his unrestricted freedom of choice are secured by the all-decisive "perhaps:"

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[46]   Andersen/Freedman, 465.

[47]   Ibid.

[48]   Paul, 178.

2:8	in the house of their	**God**		(7)
3:13	oracle of Adonay YHWH, the	**God**	of hosts	(5)
4:11	as	**God**	overturned Sodom and Gomorrah	(5)
12	prepare to meet your	**God,**	Oh Israel	(5)
4:13	**YHWH,**	**God** **of** **hosts**, **is** **his** **name**		(6)
5:14	let YHWH, the	**God**	of hosts, be with you	(6)
15	perhaps YHWH, the	**God**	of hosts, will have mercy	(2)
16	YHWH, the	**God**	of hosts, Adonay	(G)
26	the star of your	**God**	that you have made for yourselves	(4)
5:27b	says **YHWH,**	**God** **of** **hosts**, **is** **his** **name**		(2)
6:8	oracle of YHWH, the	**God**	of hosts	(5)
14	oracle of YHWH, the	**God**	of hosts	(2)
8:14	they say, "As surely as your	**God**	lives, O Dan"	(9)
9:15	...says YHWH your	**God**		(9)

Exegetical inferences: This equidistant structure focuses on the theologically significant statement, the unique divine appellation, "YHWH, God of hosts, is his name" (4:13; 5:27). Furthermore, the all-decisive "perhaps" found in the seventh position emphasizes the Lord's absolute sovereignty, his unrestricted freedom of choice in his dealings with his people. Once again, terminological patterns corroborate and complement the theological message.

4. CONCLUSIONS

Contrary to the generally accepted notion considering Amos 9:11-15 as an "addendum" by means of which the "original" threat of judgment and destruction has been changed into a message of final restoration, the terminological patterns expounded above seem to point to a different direction. Whoever added the last 78 words, there can be no doubt that this person must have been aware that this "supplement" pointedly proclaims the people's hope for welfare, security, and prosperity, hopes that the eighth-century prophet had denounced as fallacious and obsolete, in the highest terms. It is both a terminological and theological fact that Amos 9:11-15 pronounces time and again that God himself will graciously intervene on behalf of his people: "I will raise up [...] I will repair [...] I will raise up [...] I will rebuild [...] I will restore [...] I will plant [...] that I have given them" (9:11-15).

Furthermore, the open-envelope structure with its focus on the divine name in its simplest form, "YHWH is his name" and the equidistant structure focusing on the unique divine appellation, "YHWH, God of hosts, is his name," disclose (part of) the final text's terminological design. In my view, this theological design entitles us to conclude that probably the most pervasive theological theme of the entire book of

Amos reads as follows: יְהוָה אֱלֹהֵי־צְבָאוֹת שְׁמוֹ, "YHWH, God of hosts, is his name."[49] Therefore, against the background of the terminological patterns detected in the *Endgestalt* I dare hypothesize: The transmitted text seems to look beyond the impending judgment, fervently anticipating the day when restoration and revival will be finally brought about by the Lord. Whatever stance we adopt concerning the oral and/or written preliminary stages, the present text presents itself as a carefully crafted whole and its author appears as a gifted man of letters and a great theologian.

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[49]   Cf. Stephen Dempster "The Lord is His name: A Study of the Distribution of the Names and Titles of God in the Book of Amos," *RB* 98 (1991): 189.