Communication and the Role of the Lord in Amos

Their Development and Their Implications for the Text-Immanent Reader

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CHAPTER ONE

INTRODUCTION

1.1   RESEARCH PURPOSE

The book of Amos, the third in the order of the twelve minor prophetic books in the Hebrew Bible, remains an attractive option for the purpose of academic pursuit. The existence of a large amount of literature on the book demonstrates the systematic and scientific research into its composition, growth and coherence.[1] Consequently, various theological and social themes, such as social justice and the restoration of the downtrodden envisaged in this book, have been subjects of thorough study.[2] It is true that time and again these themes come to prominence in situations where injustice and the exploitation of the poor prevail.[3] Nevertheless, the book of Amos is not only a manifesto of social justice and divine judgement, as is widely accepted, but the communication in the book goes far beyond this and is captivating. The convincing manner in which the various communicative elements are presented, along with the powerful communication between the characters, support this fact.[4]

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[1] For example, see Aaron W. Park, *The Book of Amos as Composed and Read in Antiquity*, SBL 37 (New York: Peter Lang, 2001); Tchavdar S. Hadjiev, *The Composition and Redaction of the Book of Amos*, BZAW 393 (Berlin: de Gruyter, 2009); Graham R. Hamborg, *Still Selling the Righteous: A Redaction–Critical Investigation of Reasons for Judgment in Amos 2:6–16*, LHBOTS 555 (New York: T&T Clark, 2012).

[2] See Walter J. Houston, *Amos: Justice and Violence*, T&T Clark Study Guides to the Old Testament 26 (London; New York: Bloomsbury, 2017), 33–52; Daniel Timmer, "The Use and Abuse of Power in Amos: Identity and Ideology," *JSOT* 39 (2014): 101–18; Ferry Yefta Mamahit, "Establish Justice in the Land: Rhetoric and Theology of Social Justice in the Book of Amos" (PhD diss., University of Pretoria, 2010); Fred Guyette, "Amos the Prophet: A Meditation on the Richness of 'Justice'," *JBQ* 36 (2008): 15–21; Nnamdi Isidore Obi, "Amos' Cry for Social Justice: The Relevance of an Old Testament Prophet in the 21st Century" (PhD diss., K. U. Leuven, 2005); Bernhard Lang, "The Social Organization of Peasant Poverty in Biblical Israel," *JSOT* 7 (1982): 47–63.

[3] For example, see Patrick Kofi Amissah, "Justice and Righteousness in the Prophecy of Amos and Their Relevance to Issues of Contemporary Social Justice in the Church in Ghana" (PhD diss., King's College London, 2016), 93–174; Thomas Vadackumkara Saviour, "Socio-Critical Sayings of Amos: A Contextualized Interpretation Focusing on Implications for Theological Social Ethics" (PhD diss., der Ludwig-Maximilians-Universität München, 2012), 217–57; Timothy Agboluaje, "The Ministry of Amos in Israel and Its Socio-Religious Implication for the Nigerian Society," *Ogbomoso Journal of Theology* XI (2006): 1–10; Alec Hill, "Let Justice Flow Like a River: International Business and the Book of Amos," *JBIB* 7 (2001): 64–82; Hershey H. Friedman, "Messages from the Ancient Prophets: Lessons for Today," *International Journal of Humanities and Social Science* 20 (2011): 298–303.

[4] For example, see Karl Möller, *A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos*, JSOTSup 372 (Sheffield: Sheffield Academic, 2003). Möller focuses on the discussion between the prophet Amos and his eighth-century hearers and explores how the prophet convinces his listeners regarding the

For example:

(i) The book of Amos is characterised by numerous direct speeches: (a) between the Lord and the people of Israel (2:10–16; 3:2; 4:4–12; 5:4–5, 16–17, 21–27; 6:8, 14), (b) between the prophet and the people of Israel (3:1; 4:1–3, 13; 5:1–3, 6, 8–9, 14–15, 18–20; 6:1–2), (c) between the Lord and the prophet Amos (3:9, 13–15; 7:2–3, 5–6, 8–9; 8:2–3) and (d) between the prophet Amos and Amaziah (7:12–17). The multiple direct speeches found throughout the book indicate the relevance of communication within it.

(ii) The book begins with the Lord's judgements regarding a number of nations (1:3–2:3). What is of note is that none of them is addressed while the punishment is being proclaimed. The question then arises as to whom the communication about these nations is directed? Thus, the communicative aspect becomes a relevant part of the study.

(iii) The varied way in which the communiqué is presented in the book is notable: (a) the image of the Lord portrayed in the beginning, is of one with a roaring and raised voice (1:2) that moves on with a great number of divine warnings and the swearing of divine oaths, threatening destruction. However, the book concludes in a completely different manner, because all of a sudden there is an assurance of restoration given by the Lord (9:11–15). (b) Likewise, a dynamic tension is noticeable in the pronouncements of the prophet Amos. On the one hand, he announces the divine judgements as being inexorable and unavoidable, but on the other, he exhorts (5:6, 14), intercedes (7:2, 5) and hopes that perhaps the Lord will be gracious and show his favour (5:14, 15). (c) Similarly, the prophet beautifully presents the deep relationship between the Lord and his people (2:10; 3:1). Surprisingly, he also presents their relationship in a confused way, stating that the Lord completely rejects their sacrifices (4:5; 5:21–23), and predicts exile (4:3; 5:27; 6:7; 7:11, 17). These changing attitudes and

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imminent divine punishment. Jason Radine views the book of Amos as a religio-political document that gives reasons for and justifies the divine punishment, see Jason Radine, *The Book of Amos in Emergent Judah*, FAT 45 (Tübingen: Mohr Siebeck, 2010). A recent commentary on the book of Amos by Göran Eidevall also analyses this book as a literary composition and brings to fore the structure and meaning of the text, see Göran Eidevall, *Amos: A New Translation with Introduction and Commentary*, The Anchor Yale Bible 24G (New Haven; London: Yale University Press, 2017). To view the different communication layers in the book of Amos, see Archibald L. H. M. van Wieringen, "The Prophecies against the Nations in Amos 1:2–3:15," *EstBib* LXXI (2013): 7–19; Archibald L. H. M. van Wieringen, "Communicatiegeoriënteerde Exegese en Tekstuele Identiteit: Geïllustreerd aan het Boek Amos," in *Theologie & Methode*, ed. Archibald L. H. M. van Wieringen, Theologische Perspectieven Supplement Series 4 (Bergambacht: 2VM Uitgeverij, 2012), 3–46.

activities presented in the text draw attention to the communication perspective contained within it.[5]

(iv) The divine speech formulas (52 times in the book of Amos), satires or ridicules (3:12; 5:4–5; 7:14), chiasms (4:7–8, 13; 5:1–17, 24), lamentations and woe announcements (5:18–20; 6:1–2), divine oaths (4:2; 6:8; 8:7), rhetorical questions (3:3–8; 6:12), shrewd questions (2:10–11; 3:8; 5:18–20, 25; 6:2–3; 7:7–9; 8:1–2; 9:7), recurring statements (1:3, 6, 9, 11, 13; 2:1, 4, 6; 4:6, 8, 9, 10, 11), a series of visions and dialogues (7:1–3, 4–6, 7–9; 8:1–3; 9:1–4), three divine descriptions (4:13; 5:8–9; 9:5–6) and the rhetorical structures and strategies inherent in the direct speeches enhance the communication technique in the book.[6]

The above-mentioned aspects of the book greatly emphasize the elements of communication. Taking these into consideration, the purpose of this thesis is: (i) to study the communication in Amos and (ii) to ascertain the development in the communicative role of the Lord and the position of the text-immanent reader as it occurs in the book.[7]

1.2   RESEARCH QUESTION

The present dissertation entitled "Communication and the Role of the Lord in Amos: Their Development and Their Implications for the Text-Immanent Reader" is a communication-

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[5] Cf. Erhard S. Gerstenberger, "Modes of Communication with the Divine in the Hebrew Psalter," in *Mediating between Heaven and Earth: Communication with the Divine in the Ancient Near East*, ed. C. L. Crouch, Jonathan Stökl and Anna Elise Zernecke, LHBOTS 566 (London: T&T Clark, 2012), 93–113.

[6] There is an amount of literature that details the impressive characteristics of the communication in the book of Amos and that shows the importance of communication gained. For example, see Robert P. Carroll, "Is Humour Also Among the Prophets?" in *On Humour and the Comic in the Hebrew Bible*, ed. Yehuda T. Radday and Athalya Brenner, JSOTSup 92 (Sheffield: Almond Press, 1990), 178; Åke Viberg, "Amos 7:14: A Case of Subtle Irony," *TynBul* 47.1 (1996): 91–114; Richard J. Clifford, "Shorter Communications: The Use of Hoy in the Prophets," *CBQ* 28 (1966): 458–64; Joyce Rilett Wood, "Tragic and Comic Forms in Amos," *BibInt* 6 (1998): 20–48; William Domeris, "Shades of Irony in the Anti-Language of Amos," *HTS Teologiese Studies* 72 (2016): 1–8, Jason H. Radine, ""Hear this Word that I Take Up Over You in Lamentation" (Amos 5:1): Lamentation Themes in the Book of Amos," in *Why? How Long?: Studies on Voice(s) of Lamentation Rooted in Biblical Hebrew Poetry*, ed. Carol J. Dempsey, LeAnn Snow Flesher and Mark J. Boda, LHBOTS 552 (London: Bloomsbury T&T Clark, 2014), 1–16; Carolyn J. Sharp, *Irony and Meaning in the Hebrew Bible*, ISBL (Bloomington: Indiana University Press, 2009), 151–69; Stephen J. Bramer, "Analysis of the Structure of Amos," *BSac* 156 (1999): 160–74.

[7] Longacre ascertains that "while a discourse has cohesion/coherence and prominence, it just as necessarily involves *progress*, i.e., a well formed discourse is going somewhere. The progress of a discourse typically issues in some sort of climatic development (or developments)." See Robert E. Longacre, *The Grammar of Discourse*, Topics in Language and Linguistics, 2nd ed. (New York: Plenum Press, 1996), 33.

oriented text-linguistic analysis of the book of Amos with special focus on the development in the role of the character Lord[8] and the implications for the text-immanent reader.

The research question is formulated as follows:

• How profound and persuasive are the communication layers in the book of Amos in relation to the role of the Lord and what is the position of the text-immanent reader in this communication?

This will further lead to the examination of some of the details of the communication found in the book and consequently the research question will be discussed on different levels:

➢ First, regarding the text-linguistic approach:

• How do the text-syntactic, text-semantic and text-pragmatic analyses explore the communication in the book of Amos and contribute to the research into the role of the Lord?

• What is communicated by the Lord, to the Lord and about the Lord in the text?

➢ Second, regarding the text-internal communication:

• What is communicated between:

(a) the Lord and other characters in the text? How does their relationship progress?
(b) the text-immanent author and the text-immanent reader? How does their relationship progress?

Having formulated the research questions, the methodology adopted in the formulation of this dissertation will be discussed in the next section.

1.3   METHODOLOGY

The increasing use of diverse scientific procedures borrowed from the historical and literary [or a-historical] disciplines have enormously contributed to the biblical exegesis. The present research, that aims to examine the development in the role of the Lord from a communication perspective, is a literary study of the book of Amos. Therefore, the first

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[8] The book of Amos uses various names for the character Lord, such as, יהוה (LORD) [52 times], אֲדֹנָי יְהוִה (Lord GOD) [19 times], אֱלֹהִים (GOD) [3 times], אֲדֹנָי יְהוִה אֱלֹהֵי הַצְּבָאוֹת (Lord GOD, the God of hosts) [1 time], יְהוִה אֱלֹהֵי־צְבָאוֹת אֲדֹנָי (LORD, the God of hosts, the LORD) [1 time], and יְהוָה אֱלֹהֵי־צְבָאוֹת (LORD, the God of hosts) [7 times]. Since in the majority of cases the term יהוה (LORD) occurs, while in the remainder it is incorporated into the name, it has been decided to use the term 'the Lord' when referring to God.

phase of the dissertation focuses on a literary, namely text-linguistic analysis of the nine chapters in the book. The second phase focuses on a communication-oriented analysis. A detailed account of these two approaches follows.

1.3.1   The Text-Linguistic Analysis

It is true to say that "language is made up of a hierarchy of levels. Sounds, words and word elements, and phrases and clauses are successively more complex levels."[9] Consequently a text-linguistic study is desirable in the Hebrew Bible exegesis.[10] Since the aim of this dissertation is to enter into a thorough study of the communication in the book of Amos with special emphasis on the development in the communicative role of the Lord,[11] a textual analysis is essential.[12] Added to that, the communication-oriented analysis in the second phase will also be undertaken from a textual point of view. The textual analysis will be conducted in three phases: syntax, semantics and pragmatics.[13] Though there are clear distinctions between these three phases, they are interlinked. Moreover, the syntactic, semantic and pragmatic studies are completely text-bound and therefore, more precisely, it

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[9] Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 49.

[10] Michael Aubrey, "The Value of Linguistically Informed Exegesis," in *Linguistics & Biblical Exegesis*, ed. Douglas Mangum and Josh Westbury, Lexham Methods Series 2 (Ashland: Lexham Press, 2017), 151–58; Robert de Beaugrande, "Text Linguistics," in *Discursive Pragmatics*, Handbook of Pragmatics Highlights 8, ed. Jan Zienkowski, Jan-Ola Östman and Jef Verschueren (Amsterdam; Philadelphia: John Benjamins, 2011), 286–96; Ellen J. van Wolde, "Linguistic Motivation and Biblical Exegesis," in *Narrative Syntax and the Hebrew Bible*: *Papers of the Tilburg Conference 1996*, ed. Ellen J. van Wolde, BibInt 29 (Leiden: Brill, 1997; repr., Boston: Brill, 2002), 21–47.

[11] For a study of the book of Amos that follows the communication theoretical approach, however, from a rhetorical point of view, see Möller, *A Prophet in Debate*.

[12] "Concentrating on the text as it is, always is a good starting point for textual analysis." See Eep Talstra and Christo H. J. van der Merwe, "Analysis, Retrieval and the Demand for More Data. Integrating the Results of a Formal Textlinguistic and Cognitive Based Pragmatic Approach to the Analysis of Deut 4:1–40," in *Bible and Computer: The Stellenbosch AIBI–6 Conference. Proceedings of the Association Internationale Bible et Informatique "From alpha to byte." University of Stellenbosch 17–21 July, 2000*, ed. Johann Cook (Leiden: Brill, 2002), 43.

[13] Charles W. Morris, *Foundations of the Theory of Signs*, International Encyclopaedia of Unified Science 1 (Chicago: University of Chicago Press, 1938) puts forward for consideration a general semiotic theory construction in these three – syntax, semantics and pragmatics – sub-disciplines. See also Umberto Eco, *The Role of the Reader: Explorations in the Semiotics of Texts* (Bloomington; London: Indiana University Press, 1979), 11; Peter Cole, ed., *Pragmatics*, Syntax and Semantics 9 (New York: Academic Press, 1978). Cf. Cynthia L. Miller, "Discourse Functions of Quotative Frames in Biblical Hebrew Narrative," in *Discourse Analysis of Biblical Literature: What It Is and What It Offers*, ed. Walter R. Bodine, SemeiaSt (Atlanta: Scholars Press, 1995), 155–82.

can be called an analysis based on text-syntax, text-semantics and text-pragmatics.[14]

Before explaining the application of these analyses, a few words of explanation on these three steps and their order are worth mentioning.

"'Syntax' comes from the Greek word syntaxis (*syntaxis*, "ordering together"), and it is the study of how a language arranges its words into phrases, clauses and sentences." [15] Moreover, in the process of communication, these linguistic forms have a major role with the syntax providing a description of the linguistic forms. Syntax can be elaborated as "the description of the linguistic forms that conduct the process of communication."[16] While the linguistic forms are the formal properties of a language, syntax is the preliminary tool used in describing those linguistic forms. Thus the linguistic forms should be analysed according to their function.[17] This way, semantics can play its role and give meaning to these linguistic structural relations. Therefore, knowledge of the grammatical structures and structural elements is a prior requirement for any meaningful articulation of the scriptural pericope, which occurs at the second stage. Hence, it is appropriate to suggest that text-semantics cannot come about independently of text-syntax. In other words, text-semantics describes the literary connections in a text based on syntax, literary forms, terminology and the close study of phrases and forms. This approach facilitates a coherent reading of the text. It is to be noted that this comprehensive reading is meaningful only in a communicative-setting. Therefore, the linguistic elements that offer the possibility of deriving meaning from the text are to be applied in the pragmatic phase as well. [18] Consequently, the communicative developments in the text are influenced by both syntax and semantics.[19]

The above-mentioned three phases form the following three meaningful linear steps; the linguistic and morphological form, the subject matter and the elements of communication.

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[14] Harald Weinrich, *Sprache in Texten* (Stuttgart: Ernst Klett, 1976), 11–20; Archibald L. H. M. van Wieringen, "The Reader in Genesis in 22:1–19: Textsyntax – Textsemantics – Textpragmatics," *EstBib* 53 (1995): 290.

[15] Wendy Widder, "Linguistic Fundamentals," in Mangum and Westbury, *Linguistics & Biblical Exegesis*, 48.

[16] The linguistic study by Eep Talstra on the basis of Hebrew grammar and the Hebrew Bible are helpful in regard to the syntactic analysis. Eep Talstra, "Text Grammar and Hebrew Bible. I: Elements of a Theory," *BO* 35 (1978): 169.

[17] Talstra, "Text Grammar and Hebrew Bible. I," 169.

[18] To better understand pragmatics, see Jeremy Thompson and Wendy Widder, "Language in Use," in Mangum and Westbury, *Linguistics & Biblical Exegesis*, 57–65.

[19] Mira Ariel explains the contact points between discourse and grammar and firmly states that discourse and grammar go hand in hand and often complement each other. She uses the analogy of a horse and carriage in this regard. See Mira Ariel, "Discourse, Grammar, Discourse," *Discourse Studies* 11 (2009): 6.

Expressed differently, as Archibald van Wieringen observes, syntax is the hard material of the text, namely, the 'skeleton', whereas semantics is the soft material of the text, specifically, 'the muscles and flesh' on that skeleton[20] and finally, pragmatics is the 'lungs.' Any text requires a combination of all these three elements and a failure in this regard will result in a flawed composition of the text. In brief, the text requires grammar (syntax), meaning (semantics) and a communication-setting (pragmatics) for coherent and intelligible text-communication.[21] Syntax initially explores the language structures, semantics gives meaning to these structural relations, and finally this meaning becomes intelligible at the pragmatic level.[22] The grammar of the text can therefore be enriched by the meaning and can shed further light upon the communicative elements in the text. Thus, all these three aspects complement each other and knit the text together in all its dimensions and dynamics.

The application of these three steps in the analysis of Amos is explained in the next section.

1.3.1.1   Application: text-syntax

The syntactic analysis will be conducted in the following way:

•   Delineation of the textual units: the entire text consists of nine chapters in the Hebrew Bible,[23] each of which will be divided into different pericopes to facilitate detailed reading and comprehension leading to a more meaningful analysis of the text. The delineation is based on various grammatical factors.

•   Division of the textual unit into clauses: from a grammatical point of view, a clause is a sentence or part of a sentence with just one single predicate. Thus, "a new clause begins at every finite verb, unless the finite verb is preceded by a conjunction."[24] The clauses are classified as follows: verbal clause (VC) – a clause that begins with a verb; nominal clause

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[20] van Wieringen, "The Reader in Genesis in 22:1–19," 291.

[21] Ellen van Wolde, *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition, and Context* (Winona Lake, IN: Eisenbrauns, 2009), 361–62.

[22] For the crossing point of syntax, semantics and pragmatics, see Cynthia L. Miller, "Introducing Direct Discourse in Biblical Hebrew Narrative," in *Biblical Hebrew and Discourse Linguistics*, ed. Robert D. Bergen (Dallas: SIL International; Winona Lake, IN: Eisenbrauns, 1994), 218.

[23] *Biblia Hebraica Stuttgartensia* (BHS) is used to refer to the Hebrew Bible in the thesis. See Karl Elliger and Wilhelm Rudolph, eds., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft, 1983).

[24] A. J. C. Verheij and Eep Talstra, "Crunching Participles: An Aspect of Computer Assisted Syntactical Analysis Demonstrated on Isaiah 1–12," in *A Prophet on the Screen: Computerised Description and Literary Interpretation of Isaianic Texts*, ed. Eep Talstra and Archibald L. H. M. van Wieringen (Amsterdam: VU University Press, 1992), 22.

(NC) – a clause that begins with a noun; and complex nominal clause (CNC) – clause that is generated when the nominal predicate of a NC is substituted by either a VC or a NC.[25] At the preliminary stage, the pericope is divided into clauses. The purpose of this exercise is not to break the coherence of the unit, but to closely observe the syntactic status of each and every clause, and also to learn how they are related or unrelated to one another in order to have a more meaningful reading experience.[26]

• Construction of the hook-system:[27] the numerous clauses in the text are sketched and connected in the framework of a hook-system. This layout is binary, which implies that there cannot be more than two elements in one hook. The hook becomes larger as the number of units increases at every successive level through the combination of clauses. In the syntax diagram, a hook with single lines indicates indirect speech and a hook with double lines indicates direct speech.

• Formulation of the English translation: the translation of the text of Amos from the Hebrew is provided for examination.[28]

• Syntactic analysis: various grammatical elements are taken into consideration when the textual analysis is conducted. In this examination, particular attention is paid to factors such as tense, person, verbal links, congruence in number and gender and their various functions in the text.[29] Having a knowledge of the verbal forms and constructions used is

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[25] Wolfgang Schneider, *Grammatik des Biblischen Hebräisch: Ein Lehrbuch* (München: Claudius, 1982; 2001; 2007), 153–63; Eep Talstra, "Text Grammar and Hebrew Bible. I," 169–70; A. J. C. Verheij and Eep Talstra, "Crunching Participles," 22–24.

[26] For a variety of clause and interclause relationships, see Francis I. Andersen, "Salience, Implicature, Ambiguity and Redundancy in Clause-Clause Relationships in Biblical Hebrew," in Bergen, *Biblical Hebrew and Discourse Linguistics*, 99–104.

[27] For this kind of layout for showing texts on syntactic grounds see H. Leene, "Unripe Fruit and Dull Teeth (Jer 31.29; Ez 18.2)," in *Narrative and Comment: Contributions to Grammar and Discourse Biblical Hebrew*: *Presented to Wolfgang Schneider*, ed. Eep Talstra (Amsterdam: Societas Hebraica Amstelodamensis, 1995), 84; Archibald L. H. M. van Wieringen, "Isaiah 12,1–6: A Domain and Communication Analysis," in *Studies in the Book of Isaiah: Festschrift Willem A.M. Beuken*, ed. Jacques van Ruiten and Marc Vervenne, BETL 132 (Leuven: Peeters, 1997), 150–51; P. Lugtigheid, "The Notion of the City in Isaiah 44:21–46:13," in "*Enlarge the Site of Your Tent*": *The City as Unifying Theme in Isaiah*, ed. Archibald L. H. M. van Wieringen and Annemarieke van der Woude, OTS 58 (Leiden; Boston: Brill, 2011), 123–25, 141–42, 147–48.

[28] Unless otherwise stated, the biblical words, terms and verses used in this dissertation are taken from the English translation which I have prepared.

[29] See Alviero Niccacci, "On the Hebrew Verbal System," in Bergen, *Biblical Hebrew and Discourse Linguistics*, 117–37.

beneficial when determining whether a clause belongs to the narrative or to the discursive world of the text and whether it is in the foreground or in the background.[30]

1.3.1.2 Application: text-semantics

Having examined the structural relations through the syntactic study, the semantic study explores the meaning of the text.[31] There are several ways of entering the text and of revealing the hidden sense within it. The various semantic techniques applied in the current study, such as, word-repetitions, synonyms, antonyms, parallelisms, antitheses, word-pairs, semantic-fields and figurative language, assist in forming broader semantic lines, in order to search out the meaning of the text.

Words are used repeatedly in the text in order to establish a deeper relation between these words, a strategy which serves to further illuminate the sense of the sentences. Hence, finding the repeated words in the pericope concerned and understanding the purpose of these repetitions will facilitate a better understanding of the text. Also, synonyms and antonyms greatly contribute to answering questions about the meaning of the text. For synonymity, the meanings of words must be identical in all contexts. Antonyms are words that opposed in meaning.[32] Likewise, parallelisms[33] and antitheses[34] also have semantic objectives and therefore, it is interesting to discover the semantic goal inherent and aimed at in the text through the use of these techniques. Concerning word-pairs, Yitzhak Avishur demonstrates: "the term "word pairs" as used in this study, will be defined as pairs of synonymous, antonymous, or heteronymous words, whose components are found in tandem as result of

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[30] In this regard, a recent study conducted by Gino Johnny Kalkman provides a detailed account of the theory of Hebrew verbs and introduces the pioneers of text-linguistic approaches to the Hebrew Bible. See Gino Johnny Kalkman, *Verbal Forms in Biblical Hebrew Poetry: Poetic Freedom or Linguistic System*? ('s–Hertogenbosch, NL: Box Press, 2015), 71–109.

[31] See the discussion on the semantic domains by Reinier de Blois. He explains that the semantic framework evolves through the structural semantic analysis. Reinier de Blois, "Semantic Domains for Biblical Hebrew," in Cook, *Bible and Computer*, 209–29.

[32] Stephen Shead, *Radical Frame Semantics and Biblical Hebrew: Exploring Lexical Semantics*, BibInt 108 (Leiden; Boston: Brill, 2011), 16–18, 20–21.

[33] The agreement of one clause or verse with another. Adele Berlin, *The Dynamics of Biblical Parallelism*, rev. and enl. ed. (Grand Rapids: Eerdmans, 2008). From a linguistic perspective she investigates the extent of biblical parallelism.

[34] Bringing about a contrasting effect by putting two opposite ideas together. A significant survey of the discussion about the antithetic structure in biblical Hebrew poetry and the prophetic literature is offered by Jože Krašovec. See Jože Krašovec, *Antithetic Structure in Biblical Hebrew Poetry*, VTSup 35 (Leiden: Brill, 1984). See also Longacre, *The Grammar of Discourse*, 55–59. Using examples, the author shows how wide and multifaceted the phenomenon of contrast is.

mutual affinity; at least twice in one language, or once in two different Semitic languages."[35] The semantic-field technique will also enhance the comprehension as it deals with a collection of words that belong to each other.[36] When words of similar import are grouped within a semantic-field, they contribute to the meaning as well.[37] Apart from these aspects, extracting the required knowledge from the figurative language used[38] in the book of Amos is also part of the semantic study aimed at in this research.

• Having marked the grammatical components in the text, and aided by the above mentioned semantic techniques, the semantic analysis of Amos will be conducted. However, the analysis does not aim to find the meaning of each and every word or clause separately. In other words, an analysis of words taken in isolation, does not form part of this study.

• The interpretation of the text is based on the broader semantic lines and issues, while at all times, keeping a clear focus on the character Lord. The communicative thrust in the text is maintained by asking the question of how the Lord relates to these semantic lines.

• The application of the semantic techniques described above will help to identify the meaningful semantic units in the text. Therefore, the book of Amos is thoroughly examined to explore the true meaning inherent in the text by means of finding word-repetitions and realising how they emphasise or enhance the meaning, by differentiating between both parallel and antithetical ideas, by finding word-pairs, by examining the semantic fields and by finding the figures of speech that are predominantly used in the text.

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[35] For a discussion on word-pairs in biblical literature, see Yitzhak Avishur, *Stylistic Studies of Word-Pairs in Biblical and Ancient Semitic Literatures*, eds. Kurt Bergerhof, Manfried Dietrich, and Oswald Loretz, AOAT 210 (Kevelaer: Butzon & Bercker; Neukirchen–Vluyn: Neukirchener Verlag, 1984), 1.
[36] Susanne Gillmayr–Bucher, "Relecture of Biblical Psalms: A Computer Aided Analysis of Textual Relations Based on Semantic Domains," in Cook, *Bible and Computer*, 311–13.
[37] Shead, *Radical Frame Semantics and Biblical Hebrew*, 25–32.
[38] Ethelbert William Bullinger, *Figures of Speech Used in the Bible: Explained and Illustrated* (London: Eyre & Spottiswoode, 1898). The various classes of figures of speeches with Biblical examples are explained here. See also Manfred Kienpointner, "Figures of Speech," in Zienkowski, Östman and Verschueren, *Discursive Pragmatics*, 102–15.

1.3.1.3   Application: text-pragmatics

The third step, namely the text-pragmatics, focuses on the communicative dimensions and is an attempt to deepen the meaning by uncovering the communicative factors inherent in the text.[39] Thus the major concerns of the pragmatic analysis are:

- The exploration of the communicative function by using the linguistic signs and semantic results rather than examining the motives of the speaker.

- Identifying who is speaking (the speaker) and to whom (the addressee/s), as well as the time of speaking.[40]

- The communication taking place at the characters' level, how the characters are addressed, how they respond to the message communicated, and how their responses affect the communication.

- The communication between the text-immanent author and the text-immanent reader also needs attention. The search for the role and position of the text-immanent reader is a useful exercise as through him the real reader could possibly communicate with the text.[41]

1.3.2   The Communication-Oriented Analysis

Together with the above-mentioned three phases of text-linguistic analysis, a communication-oriented analysis is applied, with the intention of uncovering how the text-

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[39] For instance, see Jon–K. Adams, *Pragmatics and Fiction*, Pragmatics & Beyond VI: 2 (Amsterdam; Philadelphia: John Benjamins, 1990), 27–37, 59–72; George Yule, *Pragmatics*, Oxford Introductions to Language Study (Oxford: Oxford University Press, 1996), 3–7. Cf. also Teun A. van Dijk, *Text and Context: Explorations in the Semantics and Pragmatics of Discourse*, Longman Linguistics Library 21 (London: Longman, 1980).

[40] Cf. Harry P. Nasuti, "The Poetics of Biblical Prophecy: Point of View and Point of Standing in the Prophetic Books," in *Thus Says the Lord: Essays on the Former and Latter Prophets in Honour of Robert R. Wilson*, ed. John J. Ahn and Stephen L. Cook, LHBOTS 502 (New York; London: T&T Clark, 2009), 100–13.

[41] The text-immanent author and the text-immanent reader are not real persons, but textual constructions. The text-immanent author is the author present within the text and the text-immanent reader is the reader present within the text. It is through the text-immanent reader that the actual reader communicates with the text. It can be male or female or neutral gender, but for practical reasons the term 'he' is used to denote all three. For further information on the text-immanent author and the text-immanent reader, see Wolfgang Iser, *The Implied Reader: Patterns of Communication in Prose Fiction from Bunyan to Beckett* (Baltimore; London: Johns Hopkins University Press, 1978), 274–94. Here the author explains the role of the implied reader in his interactions with the actual reader; Eco, *The Role of the Reader*, 10–11; Jon–K. Adams, *Pragmatics and Fiction*, Pragmatics & Beyond VI:2 (Amsterdam; Philadelphia: John Benjamins, 1990), 32–37; Stephanie Anne Sieburth, *Reading 'La Regenta': Duplicitous Discourse and the Entropy of Structure*, Purdue University Monographs in Romance Languages 29 (Amsterdam; Philadelphia: John Benjamins, 1990), 45–51.

communication flows through the characters, with particular focus on the Lord character, and its implications for the text-immanent reader.[42]

• The principal idea behind the communication-oriented analysis is the perception of the texts as communicative. A text is not written for its own sake and the reading of a text is not done in isolation, rather the text has a communicative function,[43] where the primary roles are taken by the author, the reader and the characters.

• The textual communication can give rise to two different explanations; one relating to the textual world[44] and the other to the extra-textual world.

• The communication between the real author (composer of the text) and the real reader (historical reader of the text) happens in the extra-textual world. That means that this extra-textual realm belongs more to the field of historical study. This aspect is not included in this dissertation due to the limited scope of this project.

• In the textual world, the text is of prime importance, with the text-communication description being carried out through the medium of discursor/narrator, characters, text-immanent author and text-immanent reader.

• The text-internal communication occurring between the text-immanent author and the text-immanent reader is of special importance. Through this communication, the real

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[42] The core concepts of communication-oriented analysis that has been followed in this research are influenced by van Wieringen's contributions in the field of communicative exegesis. See Archibald L. H. M. van Wieringen, *The Implied Reader in Isaiah 6–12*, BibInt 34 (Leiden; Boston: Brill, 1998), 1–26, describes the communications in Isaiah 6–12 through a text-linguistic and domain analysis; van Wieringen, *The Reader-Oriented Unity of the Book Isaiah*, Amsterdamse Cahiers voor Exegese van de Bijbel en zijn Tradities Supplement Series 6 (Vught: Skandalon, 2006), 10–15; van Wieringen, "Isaiah 24:21–25:12: A Communicative Analysis," *Formation and Intertextuality in Isaiah 24–27*, ed. James Todd Hibbard and Hyun Chul Paul Kim, AIL 17 (Atlanta: SBL Press, 2013), 77–97; van Wieringen, "Isaiah 12, 1–6: A Domain and Communication Analysis," 149–172; van Wieringen, "Communicatiegeoriënteerde Exegese en Tekstuele Identiteit," 3–46; van Wieringen, "Transformative Poetry: A General Introduction and a Case Study of Psalm 2," *Perichoresis* 14 (2016): 3–20; van Wieringen and Piet J. van Midden, "Moses as a Teacher in the Narration about the Gold Bullock: A Communication-Oriented Exegesis of Exodus 32," ed. Bart Koet and Archibald L. H. M. van Wieringen, CBET 88 (Leuven: Peeters, 2017), 9–28.

[43] Ellen J. van Wolde, *Words Become Worlds: Semantic Studies of Genesis 1–11*, BibInt 6 (Leiden; New York: Brill, 1994), 181.

[44] A comment by Eco is significant in this regard: "you cannot use the text as you want, but only as the texts wants you to use it. An open text, however 'open' it be, cannot afford whatever interpretation." See Eco, *The Role of the Reader*, 9. Likewise, van Wolde remarks, "a text is like a guide who directs a reader on a journey. The reader starts travelling, but the text maps out the road." See also Ellen J. van Wolde, "The Text as an Eloquent Guide: Rhetorical, Linguistic and Literary Features in Genesis 1," in *Literary Structure and Rhetorical Strategies in the Hebrew Bible*, ed. Lénart J. de Regt, J. de Waard and J. P. Fokkelman (Assen: Van Gorcum; Winona Lake, IN: Eisenbrauns, 1996), 134.

reader has access to the text and can continue to relate to the content of the text without any immediate identification with the characters or without appropriating any of the views of the characters in the text.[45] By avoiding the danger of appropriation in this way, the text becomes more intelligible in the communication process. Besides, the text-communication becomes precise and fresh without losing its coherence, and the multifariousness of the text can be revealed through the involvement of the text-immanent reader.[46]

The real reader does not communicate with the text by associating emotionally with the characters. In such a situation, the character, the text-immanent reader and the real reader would be fused into one and the text would lose its fundamental sense. It is through the text-immanent reader that the real reader receives reading-directions and enters the communicative process, which in turn helps to place him/her in the story itself.[47]

1.4   CHAPTER OUTLINE

Having examined the methodological concerns of the research, the focus turns to the structure and content of the dissertation.

The dissertation consists of eight chapters. After this introductory chapter, chapters 2 to 7 offer the text-linguistic analysis of Amos with particular focus on the Lord character. The entire text has been divided into the following linguistic units: 1:1–2, 1:3–3:2, 3:3–15, 4:1–13, 5:1–6:14, 7:1–9:15, where each unit forms one chapter. The analysis of the 6 chapters follows a common basic structure, as follows:

•   A syntax diagram with an English translation is presented, followed by an exploration of the syntactic features of the clauses and units outlined in the diagram.

•   A text-semantic study taking into consideration the issues, mainly in relation to the Lord character, explores the meaning of the text.

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[45] On non-appropriation theology see Archibald L. H. M. van Wieringen, "Psalm 65 as Non-Appropriation Theology," *Biblica* 95 (2014): 179–97; Archibald L. H. M. van Wieringen, "The Triple-Layered Communication in the Book of Amos and Its Message of Non-Appropriation Theology," in Koet and van Wieringen, *Multiple Teachers in Biblical Texts*, 89–106.

[46] Rabbi Jonathan Magonet, "Character/Author/Reader: The Problem of Perspective in Biblical Narrative," in de Regt, de Waard and Fokkelman, *Literary Structure and Rhetorical Strategies in the Hebrew Bible*, 13; van Wolde, *Words Become Worlds*, 175–76.

[47] van Wieringen, "The Reader in Genesis in 22:1–19," 300.

- A pragmatic study affirming the communicative structure of the unit.

- Finally, the concluding remarks relate solely to the role of the Lord.

The concluding chapter (chapter 8) deals exclusively with the development in the communicative role of the Lord. The communication concerning the Lord that occurs between the characters and its implications for the text-immanent reader, are addressed here.

A concise summary of the structure and content of each chapter is given below.

Chapter 1: The introductory chapter contains a description of the methodology and the content of the dissertation. This chapter includes: (i) the research purpose, (ii) the main research question and a set of supportive sub-questions, (iii) an explanation of the methodology pursued, with special emphasis on the text-lingusitic approach in three different, but connected, phases, namely text-syntax, text-semantics and text-pragmatics, (iv) an outline of the content of the dissertation and (v) the concluding remarks.

Chapter 2: The second chapter focuses on the opening verses of the book of Amos 1:1–2. A number of studies on these verses are available. It is true that these studies are mostly dedicated to the nature of Amos' occupation,[48] or to the earthquake mentioned in 1:1,[49] or to the study of the expressions of the Lord, who is roaring and raising his voice, making comparisons with Joel 4:16–17. Nevertheless, this study is conducted with a communicative focus. In order to achieve the intended goal, the minor units in the text are identified (1:1a–c and 1:2a–e) from the syntax diagram and an examination is conducted to discover the way in which they are interconnected, both syntactically and semantically. This is followed by a pragmatic analysis, with the aim of understanding how, through the text-immanent author, the communication of Amos hints at the approaching judgement of the Lord. The concluding remarks on the role of the Lord focus mainly on the references to the Lord, in particular the persuasive prophetic reference – *the Lord roars from Zion and from Jerusalem he utters his voice* – in 1:2b–c.

Chapter 3: In the third chapter, Amos 1:3–3:2 is surveyed. This unit, which consists of a number of direct speeches, records a series of prophecies against eight nations, including

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[48] Richard C. Steiner, *Stockmen from Tekoa, Sycomores from Sheba: A Study of Amos' Occupations*, CBQMS 36 (Washington, DC: Catholic Biblical Association of America, 2003).
[49] R. Reed Lessing, "Amos's Earthquake in the Book of the Twelve," *CTQ* 74 (2010): 243–59.

Judah and Israel, the chosen people of God. The syntactic study is conducted in order to find out if there are any structural similarities between the minor units. Based on the syntactic units, the semantic analysis aims to discover if there is any semantic congruence and examines each prophecy separately in order to learn what transgressions have been perpetrated by each nation, as well as the resultant divine punishments. The pragmatic analysis concerns the communication that takes place on three levels: addressing Israel, Judah and the text-immanent reader.[50] The concluding part of this chapter ascertains the significance of the communicative role of the Lord in the prophecies against the nations.

Chapter 4: Having studied the prophecies against the nations, the fourth chapter deals with unit 3:3–15. The linguistic issues within the two major parts 3:3–8 and 3:9–15 are the primary concern of the text-syntactic section. The issues concerning prophecy and the impending divine judgement are revealed in the semantic study. At the pragmatic stage the rhetorical questions in 3:3–8 and the direct speeches in 3:9–15 are analysed with a view to finding out how the communication takes place. Using rhetorical questions, in 3:3–8 the speaker creates a situation of inevitability for the addressee, of accepting the Lord's instruction to prophesy. In 3:9a–10d and 13a–15d the prophet is addressed in a more intimate 'you'-figure speech manner and his profound yes to the Lord's word is evident. The concluding remarks focus on the role of the Lord and to that end, various direct speeches of the Lord are examined in order to find out how they portray his impending judgement.

Chapter 5: This chapter deals with linguistic unit 4:1–13. It begins with a prophetic call שִׁמְע֞וּ הַדָּבָ֣ר הַזֶּ֗ה (*hear this word*) followed by a divine oath. Having determined the syntactic constructions and peculiarities of each minor unit and their correlations, the semantic issues are closely observed. The persistent failure of the people of Israel and the consequent warnings as part of the Lord's effort to win them back, are brought to the fore. The recurring phrase וְלֹֽא־שַׁבְתֶּ֥ם עָדַ֖י (*yet you did not return to me*) in 4:6–11 highlights simultaneously the stubbornness of the people of Israel and the Lord's longing for their repentance. The expression הִכּ֥וֹן לִקְרַאת־אֱלֹהֶ֖יךָ (*be prepared to meet your God*) in 4:12 also serves as a reminder to turn away from evil ways. The pragmatic section concentrates on the

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[50] A communication-oriented analysis of Amos 1:2–3:15, carried out by van Wieringen supports this section. See van Wieringen, "The Triple-Layered Communication in the Book of Amos and its Message of Non-Appropriation Theology," 91–98; van Wieringen, "The Prophecies against the Nations in Amos 1:2–3:15," 7–19.

communicative elements in each unit within 4:1–13. Here the vocative פָּרוֹת הַבָּשָׁן (*cows of Bashan*) receives attention due to the subject-verb incongruity of a masculine plural verb and a feminine plural noun being used together. The divine involvement all throughout the unit is the focal point in the concluding remarks with particular attention being given to the divine description in 4:13a–g.

Chapter 6: Linguistic unit 5:1–6:14 is the subject of chapter six. The syntactic investigation focuses on the structural peculiarities of each minor unit, followed by an explanation of the formation of the bigger units. The semantic analysis explores the critical situation facing the people of Israel. The lamentations (5:1a–3f, 16a–17c), woe announcements (5:18a–20d; 6:1a–2f) and an oath of the Lord (6:8a–e) confirm that widespread destruction and ruin await them. The various communicative tasks, including the identification of the speaker, the addressee, the time of speaking, the role of the characters, and the involvement of the text-immanent author and the text-immanent reader are all discussed in the pragmatic section. Finally, the concluding remarks refer to the words spoken by the character Lord, and how he is described by both the prophet and the text-immanent author.

Chapter 7: The seventh chapter studies 7:1–9:15, the final linguistic unit. Various grammatical features – structural, rhetorical, and morphological – are considered in the syntactic analysis section. The intention of the semantic study is, however, to explore the content and the meaning of the text. In this section, an account of five visions, the Amaziah–Amos confrontation and a promise of restoration are described. The pragmatic analysis looks at the communicative process in the same three areas. The concluding remarks focus on the Lord primarily from the point of view of the communication by the Lord and about the Lord.

Chapter 8: The eighth chapter is the concluding chapter of the dissertation. The aim of this chapter is to provide from a communication-oriented perspective the justification for the main research question put forward at the beginning. Consequently, this becomes an exploration of the development of the role of the Lord on the basis of the text-linguistic analysis already conducted in chapters two to seven. The communication between the Lord and the various characters is evaluated, and is followed by an examination of the reader-

oriented communication structure in the book, and of the implications for the text-immanent reader.

1.5   CONCLUDING REMARKS

•   This dissertation is a study focusing on communication in Amos with special reference to the development in the role of the Lord, who is the principal agent of communication in the prophecies of Amos.

•   To address the research question a text-linguistic and communication-oriented analysis is conducted.

•   At the text-linguistic stage, a text-syntax diagram with clause divisions and connections using a hook-system in conjunction with an English translation is provided. Then the linguistic units concerned are explored from a textual and literary perspective through separate syntactic, semantic and pragmatic analyses. Having completed a text-linguistic analysis in this way, the present research fills a gap in the exegetical studies of Amos.

•   Both the text-communication and the text-internal communication phases help to draw a distinction between the characters, the real author, the real reader, the text-immanent author and the text-immanent reader, which in turn provides new insights into the text-communication. Interacting with the text through the communication between the text-immanent author and the text-immanent reader reduces for the real reader the possibility of flaws in the text-communication that could arise from the immediate appropriation of the message or any identification with the characters within the text.

•   Finally, a few remarks regarding the broader horizon of this research with a view to possible further studies: (i) since the aim of this research as a whole is to uncover the development in the divine communication as it is envisioned in the text of Amos, it would be of interest to research the relation between the communication in the text and its historical context. (ii) This research is entirely concentrated on MT Amos. Research on LXX Amos would be an interesting comparative study. For example, were there any textual communication changes in the Greek translation of the text? Likewise, a comparative study to discover the similarities and differences between the divine communication in Amos and

that in the other minor prophets would be a worthy undertaking. (iii) The various theological themes prominent in the textual communicative study of the book of Amos draw attention to the study of the contextualized interpretation of the communication techniques in the book. The many possible interpretations widen the areas of communication evoked in the book, providing further options for any future research. In addition to this, it is also open to research in detail the hermeneutical aspects of the divine and prophetic communications.

Having thus specified the methodological approach and the outline of the thesis, it is intended to proceed to the text-linguistic and communication-oriented analysis of Amos in the following chapters.

CHAPTER TWO

AMOS 1:1–2

THE LORD MAKES HIS VOICE HEARD

The LORD roars from Zion and from Jerusalem he utters his voice (1:2b–c). This startling introduction, where Amos refers to the thundering voice of the Lord, immediately arouses interest in the book. The severity of the tone creates an atmosphere which not only attracts attention, but also provides a depiction of the Lord, which sets the scene for what is to follow. All of this, together with the extent to which this portrayal of the Lord accords with the message concerning Israel (1:1a–c) are the topics for consideration in this chapter. To elucidate these matters, a detailed analysis of the text will be conducted from the point of view of syntax, semantics and pragmatics. The syntactic analysis provides an understanding of the structure of the two verses, while the semantic study concentrates on their content and meaning, with the focus on the role of the Lord. Finally the pragmatic exploration looks at the communication contained within the text, specifically, concerning who is speaking and to whom as well as the importance of the communication emanating from the Lord.
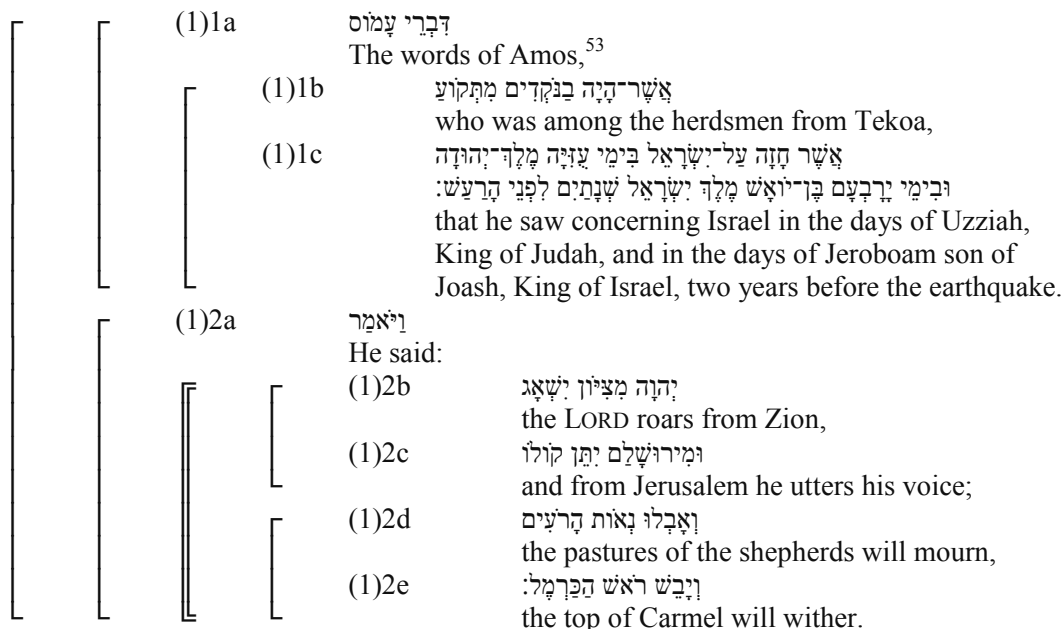
2.1   TEXT-SYNTAX: AMOS 1:1–2

Firstly, to facilitate a detailed investigation, the pericope is divided into clauses (see 2.1.1 text-syntax diagram).[51] As the diagram shows, first two verses are divided into eight clauses which combine to form the minor units 1:1a–c and 1:2a–e. Secondly, in 2.1.2 text-syntax analysis, based on the exploration of the grammatical elements of the text, the clause connections are established.[52] It can be seen from the analysis that the two minor units, 1:1a–c and 1:2a–e, are not independent of one another, but interrelated.

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[51] I acknowledge the help received from ETCBC in the exercise of parsing Hebrew. I have referred to the Bible online learner, page: http://bh.3bmoodle.dk., which is a learning tool based on SHEBANQ, one of many tools of ETCBC. To get an outline of such data bases, see Cody Kingham and Wido van Peursen, "The ETCBC Database of the Hebrew Bible," *JSem* 27 (2018): 1–13; Cynthia L. Miller-Naudé and Jacobus A. Naudé, "New Directions in the Computational Analysis of Biblical Hebrew Grammar," *JSem* 27 (2018): 1–17.

[52] For an overview of the syntactic parameters pertaining to the classification of clauses, integration of clauses into a larger unit, forms of verbs and other words in clauses with their discursive functions, see Eep Talstra, "A Hierarchy of Clauses in Biblical Hebrew Narrative," in Wolde, *Narrative Syntax and the Hebrew Bible*, 94–97; Francis I. Andersen and A. Dean Forbes. *Biblical Hebrew Grammar Visualized*, LSAWS 6 (Winona Lake, IN:

2.1.1   Diagram

(1)1a	דִּבְרֵי עָמוֹס The words of Amos,[53]
(1)1b	אֲשֶׁר־הָיָה בַנֹּקְדִים מִתְּקוֹעַ who was among the herdsmen from Tekoa,
(1)1c	אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל בִּימֵי עֻזִּיָּה מֶלֶךְ־יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל שְׁנָתַיִם לִפְנֵי הָרָעַשׁ׃ that he saw concerning Israel in the days of Uzziah, King of Judah, and in the days of Jeroboam son of Joash, King of Israel, two years before the earthquake.
(1)2a	וַיֹּאמַר He said:
(1)2b	יְהוָה מִצִּיּוֹן יִשְׁאָג the LORD roars from Zion,
(1)2c	וּמִירוּשָׁלַם יִתֵּן קוֹלוֹ and from Jerusalem he utters his voice;
(1)2d	וְאָבְלוּ נְאוֹת הָרֹעִים the pastures of the shepherds will mourn,
(1)2e	וְיָבֵשׁ רֹאשׁ הַכַּרְמֶל׃ the top of Carmel will wither.

2.1.2   Analysis

As shown in the above diagram, Amos 1:1–2 is divided as follows:

major unit	minor units
1:1a–2e	1:1a–c and 1:2a–e

The opening expression דִּבְרֵי עָמוֹס (*the words of Amos*) in the first minor unit 1:1a–c functions as a beginning title.[54] The two relative clauses, אֲשֶׁר־הָיָה בַנֹּקְדִים מִתְּקוֹעַ (*who was among the herdsmen from Tekoa*, 1:1b)[55] and אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל (*that he saw concerning Israel*, 1:1c), both of which contain verbs in *qatal*-form (הָיָה and חָזָה) in the second

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Eisenbrauns, 2012), 86–134; A. Mosak Moshavi, *Word Order in the Biblical Hebrew Finite Clause: A Syntactic and Pragmatic Analysis of Preposing*, LSAWS 4 (Winona Lake, IN: Eisenbrauns, 2010), 48–63.

[53] A respective Hebrew-English working translation in the syntactic diagram is used in the discussion of the respective chapters unless otherwise stated.

[54] Expressions similar to דִּבְרֵי עָמוֹס are found in Eccl 1:1 (דִּבְרֵי קֹהֶלֶת) and in Neh 1:1 (דִּבְרֵי נְחֶמְיָה). However, of the twelve minor prophets, this construction is confined to Amos, and outside of this it is to be found in Jeremiah alone (דִּבְרֵי יִרְמְיָהוּ Jer 1:1). See John D. W. Watts, "Superscriptions and Incipits in the Book of the Twelve," in *Reading and Hearing the Book of the Twelve*, ed. James D. Nogalski and Marvin A. Sweeney, SymS 15 (Atlanta: SBL Press, 2000), 116. See also Edgar W. Conrad, "Semiotics, Scribes and Prophetic Books," in *Redirected Travel: Alternative Journeys and Places in Biblical Studies*, ed. Roland Boer and Edgar W. Conrad, JSOTSup 382 (London; New York: T&T Clark, 2003), 45–46.

[55] For a detailed discussion on the syntax of this expression, see Steiner, *Stockmen from Tekoa*, 87–90.