

Seek God and Live: An Exegesis of Amos 5:4-15

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## **1. Introduction**

Several centuries had passed since the children of Israel had made their way out of Egypt and into the Promised Land. Over time they had transitioned from a type of tribal confederacy to a united monarchy which eventually split into two separate kingdoms, the southern kingdom of Judah and the northern Kingdom of Israel. Jeroboam I, the first king of the northern kingdom, led the people into a pattern of illegitimate worship practices from which they would never completely break free. By the early to mid-eighth century BCE the people of the northern kingdom had forsaken many aspects of the covenant that their forbears had established with YHWH centuries earlier. Socially, injustice and oppression abounded while, religiously, the illegitimate worship practices initiated by Jeroboam I continued in full force. These are the issues that Amos, the shepherd-turned-prophet from Tekoa, was called to confront. His command to seek God and live right as true today as it did almost three thousand years ago.

## **2. Text and Translation**

This particular section of scripture is very similar in the majority of the English versions that were examined. There are no major textual variances; however there are, at times, slightly different English translations of a particular Hebrew word or phrase. These will be noted as appropriate.

The New Revised Standard Version (NRSV) is the primary text that will be used here. It was chosen for its formal equivalence as well as its ease of reading. Other versions may be noted when their translation of a particular word or phrase adds to the understanding of the pericope.

## **3. Context**

The book of Amos opens in following way, “The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.” This first verse of this book reveals several important aspects about the historical context in which this pericope is set.

First, it reveals that Amos ministered sometime during the early to mid-eighth century BCE. Uzziah reigned over the southern kingdom of Judah sometime between 790-740 BCE<sup>1</sup> and Jeroboam II reigned over the northern kingdom of Israel ca. 786-746 BCE.<sup>2</sup> The earthquake mentioned in Am 1:1 cannot be precisely dated.<sup>3</sup> The records in 1 Kgs 14-15 and 2 Chr 26 indicate that the reigns of both Jeroboam II and Uzziah were relatively prosperous and peaceful as both kings captured cities and expanded their respective borders. Matthews notes that “the elimination of Israel’s chief economic and military rival gave the rulers of the northern kingdom more latitude in making treaties and in dealing with neighboring countries.”<sup>4</sup> This period of political peace, however, was not indicative of the spiritual condition of the land in the north since 2 Kgs 14:24 relates that Jeroboam II “did what was evil in the sight of the LORD; he did not depart from all the sins of Jeroboam [I] son of Nebat, which he caused Israel to sin.” Perhaps this is why YHWH had to bring a prophet up from the southern kingdom to deliver his message.

The Book of Amos itself reveals that Amos was a shepherd and a dresser of sycamore fig trees from the town of Tekoa,<sup>5</sup> which was located ten miles (sixteen km) south of Jerusalem in the southern kingdom of Judah.<sup>6</sup> This is significant for two reasons. First, Amos was not a “professional” prophet; he did not earn his living serving in the temple or for a king. Second, Amos delivered his prophecy in the northern kingdom of Israel. In Am 7:14 the prophet uses these facts to demonstrate that his mission was not his own but that he had indeed been sent by YHWH.

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<sup>1</sup> There is some disagreement as to the exact dates of Uzziah’s reign. 2 Kgs 15:2 and 2 Chr 26:3 both state that Uzziah reigned for fifty-two years, however some modern scholars have suggested a shorter reign. See Paul L. Reddit, “Uzziah.” In *Eerdmans Dictionary of the Bible.*, Ed. by David Noel David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: Wm. B Eerdmans, 2000), 1350.

<sup>2</sup> Gordon McConville, *Exploring the Old Testament: A Guide to the Prophets*, 4<sup>th</sup> ed. (Downers Grove, IL: InterVarsity Press, 2002), 163.

<sup>3</sup> *Ibid.*, 163-164.

<sup>4</sup> Victor H. Matthews, *Social World of the Hebrew Prophets*, (Grand Rapids, MI: Baker Academic, 2011), 67.

<sup>5</sup> See Am 1:1 and 7:14.

<sup>6</sup> Herbert G. May, G. N. S. Hunt, R. W. Hamilton, and John Day, eds., *Oxford Bible Atlas*, 3<sup>rd</sup> ed. (New York: Oxford University Press, 1984), 69.

In regard to literary context, Amos follows Joel and precedes Obadiah in the Hebrew Bible. Amos is one of the installments in what is known as the Book of the Twelve.<sup>7</sup> Jones notes that the Book of the Twelve was developed as a way for Jewish scribes to preserve the shorter prophetic writings in one scroll. He also notes that there is literary unity among the twelve separate books despite the fact that they were produced over a period of several centuries.<sup>8</sup> McConville mentions that Amos' focus on justice and righteousness contributed to the book's "prominent place in the Book of the Twelve."<sup>9</sup> As with many of the other writings in the Hebrew Bible, there is debate among scholars as to how much of the book is the actual words of Amos and how much may have been added later. The passage under consideration is widely considered to be the prophet's own words.<sup>10</sup>

The pericope under examination appears amidst a series of oracles against the nation of Israel. Amos begins by delivering oracles against several cities and nations surrounding Israel but he saves his harshest words for the Israelites themselves. Prior to the passage under examination Amos has accused the Israelites of such sins as suppressing their prophets (2:12)<sup>11</sup>, oppressing the poor (4:1), and refusing to return to YHWH (4:6).

#### **4. Form and Structure**

The book of Amos falls within the fairly broad genre of prophecy, however different forms of prophecy are present, ranging from judgment speeches, to woe-oracles to hymns to visions. According to McConville, the pericope under examination appears in a larger section of judgment speeches and woe-oracles.<sup>12</sup>

Amos 5 begins with a lamentation over the house of Israel, who has been declared to be "fallen, to rise no more" and "forsaken on her land (5:1-2)." Verses 1-17 are widely regarded to be a

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<sup>7</sup> The Book of the Twelve refers to what is also known as the Minor Prophets.

<sup>8</sup> Barry A Jones, "Book of the Twelve." In *Eerdmans Dictionary of the Bible*, 196.

<sup>9</sup> McConville, 176.

<sup>10</sup> *Ibid.*, 165-166.

<sup>11</sup> Perhaps this why YHWH had to bring a prophet from the south?

<sup>12</sup> McConville, 168-169.

funerary lament over Israel, which Reed Lessing suggests was used as a rhetorical device to catch Amos' audience off-guard.<sup>13</sup> Verses 4-6 repeat twice a command to seek YHWH with an accompanying command not to seek other places of worship as well as consequences should Israel disobey. These verses, although quite brief, are reminiscent of the covenantal language in Deuteronomy. Verses 7-13 make up a section that contains many of the basic elements of a covenantal lawsuit, namely indictments and evidence against Israel, statements of YHWH's omnipotence and omniscience, and a declaration of consequences.<sup>14</sup> McConville also notes that vv. 7-9 was likely a hymn in reference to YHWH as creator.<sup>15</sup>

The pericope can be outlined as follows.

I.	Commandments, Prohibitions, and Consequences.....	4-6
	A. Introduction to YHWH's address.....	4a
	B. Commandment: Seek YHWH and Live.....	5a
	C. Prohibitions.....	5b-d
	1. Do not seek Bethel.....	5b
	2. Do not enter Gilgal.....	5c
	3. Do not cross over to Beer-Sheba.....	5d
	D. Reason for prohibitions.....	5e-f
	1. Gilgal shall go into exile.....	5e
	2. Bethel shall come to nothing.....	5f
	E. Commandment: Seek YHWH and Live.....	6a
	F. Consequences for disobedience.....	6b-c
	1. YHWH will break out against Bethel.....	6b
	2. YHWH will devour Bethel.....	6c
II.	Covenant Lawsuit.....	10-13
	A. Identification/Indictment of Addressee.....	7
	1. You that turn justice into wormwood.....	7a
	2. And bring righteousness to ground.....	7b
	B. Declaration of YHWH's strength and power.....	8-9
	1. YHWH's power over heaven and earth.....	8
	a. Power over heaven.....	8a-c
	i. Made Pleiades and Orion.....	8a
	ii. Turns deep darkness into morning.....	8b
	iii. Darkens day into night.....	8c
	b. Power over Earth.....	8d-e
	i. Calls for the waters of the sea.....	8d

<sup>13</sup> Reed Lessing, "Upsetting the status quo: preaching like Amos," *Concordia Journal* 33, no. 3 (July 1, 2007): 292-293. Accessed March 28, 2014. *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>14</sup> See John Kessler, *Old Testament Theology: Divine Call and Human Response* (Waco, TX: Baylor University Press, 2013), 229-231. These verses in Amos do not fit Kessler's formula exactly, however they are similar enough to warrant the comparison.

<sup>15</sup> McConville, 169.

ii.	Pours them out on the surface of the earth.....	8e
c.	YHWH is his name.....	8f
2.	YHWH's power over strength of humans.....	9
a.	Makes destruction flash out against strong.....	9a
b.	So destruction comes upon fortress.....	9b
C.	Further Indictments of and Consequences for Israel.....	10-13
1.	Indictment.....	10-11b
a.	Hate the one who reproves/abhor the one who speaks truth.....	10
b.	Trample on the poor and take levies of grain.....	11a-b
2.	Consequences.....	11c-f
a.	Will build houses but not live in them.....	11c-d
b.	Will plant vineyards but not drink their wine.....	11e-f
3.	YHWH knows about Israel's transgressions and sins.....	12a-b
4.	Further Indictment.....	12c-e
a.	Afflict the righteous.....	12c
b.	Take a bribe.....	12d
c.	Push the needy aside.....	12e
5.	Therefore the prudent will keep silent.....	13
III.	Corrective Action for Restoration.....	14-15
A.	Corrective Action: Seek good and not evil.....	14a
B.	Restoration.....	14b-d
1.	That you may live.....	14b
2.	And the YHWH will be with you.....	14c-d
C.	Corrective Action.....	15a-b
1.	Hate evil and love good.....	15a
2.	Establish justice in the gate.....	15b
D.	Restoration: It may be that YHWH will be gracious.....	15c

## **5. Commentary Body**

Verse 4 This pericope opens with the words, “Thus says YHWH,” a common introduction in prophetic announcements. The opening phrase also makes clear that the following discourse is directed toward the house of Israel. YHWH begins by commanding the house of Israel to seek him and live. Stuart mentions that this is a typical part of a funeral lament in which the audience is called upon to “conform their actions in some way to the severity of the loss being lamented.”<sup>16</sup> According to Brown, Driver, and Briggs, one of the uses of the Hebrew word translated “seek” in this verse, is to “seek deity in prayer and worship.”<sup>17</sup> The idea of seeking YHWH to live is a central and recurring theme in the Hebrew Bible; one that finds prominence in the book of Deuteronomy.

<sup>16</sup> Douglas Stuart, *Word Biblical Commentary*, Vol. 31, *Hosea-Jonah*, (Nashville: Thomas Nelson, 1987), 346.

<sup>17</sup> Francis Brown, S. R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*. (1906; repr., Peabody: Hendrickson, 2010) s.v. שָׁרַשׁ.

In Dt 4:1, 5:33, 8:1, as well as other places, the Israelites are commanded to listen to and obey God's statutes and rules in order that they may live. In Dt 16:20 they are commanded to follow justice in order that they might live. Finally, in Dt 30:15-20 they are told that if they love God and walk in his ways then they will live. In light of this, it becomes clear that YHWH, through Amos, is calling his people back to the terms of a previous covenant and giving them a chance to amend their ways and avoid judgment.

Verse 5 Whereas in v. 4 YHWH's command is stated in the positive—what to do—the commands in v. 5 are stated in the negative—what *not* to do. The house of Israel is commanded not to do three specific things: seek Bethel, enter Gilgal, nor cross over to Beer-Sheba. The word “seek” here in v. 5 is the same Hebrew word used for the word “seek” in v. 4.

Bethel is an especially important place in the history of the northern kingdom. After the death of Solomon the united monarchy split into two kingdoms. Up until the split, the primary center of worship was Jerusalem, which became the capital of the southern kingdom after the split. Jeroboam I, the first king of the northern kingdom, was concerned that his people would “revert to the house of David” if they continued to return to Jerusalem for worship. To remedy this, Jeroboam I set up places of worship with golden calves and non-Levitical priests in the cities of Bethel and Dan, which were, respectively, near the southern and northern borders of Israel.<sup>18, 19</sup> This action was looked upon very unfavorably by the writers of 2 Kgs, so much so that later Israelite kings were judged by the way in which they followed after the sins of Jeroboam I. 2 Kgs 14:24 declares that Jeroboam II, the king of Israel during Amos' ministry, “did what was evil in the sight of YHWH; he did not depart from all the sins of Jeroboam, son of Nebat, which he caused Israel to sin.” Am 4:4 also names Gilgal as a place where the Israelites brought sacrifices. Thus, it is clear that Amos, on behalf of YHWH, is confronting illegitimate worship when he commands the northern kingdom not to seek Bethel, Gilgal, and Beer-Sheba. Seeking YHWH and seeking these other places are mutually

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<sup>18</sup> See 1 Kgs 12:25-33.

<sup>19</sup> *Oxford Bible Atlas*, 69.

exclusive options for worship and, therefore, worshipping in these other places would be a violation of the covenant to serve YHWH and YHWH alone.

The latter half of v. 5 states that Bethel and Gilgal, these sites of illegitimate worship, are going to come to ruin. 2 Kgs 17 reveals that Shalmaneser, King of Assyria invaded the land of Israel and eventually captured the city of Samaria and carried the Israelites away in the year 722, more than twenty years after the reign of Jeroboam II.<sup>20</sup> 2 Kgs 23 describes how Josiah, who was king of Judah over a century after Amos' prophecy, destroyed the altar and the high place at Bethel.<sup>21</sup>

Verse 6 This verse repeats the command to seek YHWH and live, only this time the command is in the third person (as opposed to the command being in the first person in v. 4). Instead of being followed by a negative command like that in v. 5, the command to seek YHWH in v. 6 is followed by a statement of consequences that will follow should the people disobey. Amos warns the people that disobedience will be met by YHWH "break[ing] out against house of Joseph<sup>22</sup> like fire" which "will devour Bethel, with no one to quench it."

Verse 7 This verse is the first of a series of verses that are reminiscent of a covenant lawsuit in which the Israelites are brought up on charges of violating their covenant with YHWH. Verse 7 contains two indictments. First, they are accused of "turning justice to wormwood." According to Ex 23:6, the original covenant at Sinai included a command that God's people were not to pervert justice for the poor in their lawsuits. According to Dt 16:19, in the covenant renewal that took place just prior to Moses' death, the Israelites were again commanded not to pervert justice by showing partiality or taking bribes. Thus, the idea of justice was a central theme in the covenant between YHWH and the Israelites. Amos identifies several specific aspects of injustice that were happening in Israel. For example, Am 2:6-7 reveals that the righteous were being sold for silver and the needy for a pair of sandals, the heads of the poor were being trampled into the dust of the earth and the

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<sup>20</sup> Jeffrey K. Kuan, "Shalmaneser," in *Eerdman's Dictionary of the Bible*, 1195-1196.

<sup>21</sup> Lowell K. Handy, "Josiah," in *Eerdman's Dictionary of the Bible*, 741.

<sup>22</sup> The House of Joseph is another reference to people living in the northern kingdom, specifically the tribes of Ephraim and Manasseh, see Stuart, 347.

afflicted were being pushed out of the way. Justice was supposed to bring relief to the afflicted and instead the leaders of Israel had turned it to wormwood, leaving a bitter taste in the mouth of the very ones it was supposed to help.<sup>23</sup> In addition to turning justice to wormwood, the Israelites were also accused of bringing righteousness to the ground. The Hebrew word here translated righteousness is also used in Dt 24 in relation to how pledges on debt were to be handled among God's people. These indictments indicate that the Israelites were clearly in violation of their covenant with YHWH.

Verses 8 and 9 These verses are a declaration of YHWH's majesty, his strength and his power. Stuart mentions that these verses were probably a portion of an old hymn with which the Israelites would have been familiar.<sup>24</sup> Perhaps this is also a variation of Kessler's explanation of covenant lawsuits where, instead of a declaration of YHWH's goodness to Israel in the past, there is a declaration of YHWH's omnipotence.<sup>25</sup> YHWH is the one who made the Pleiades and Orion, celestial constellations familiar to people in the ancient world.<sup>26</sup> YHWH is the one responsible for turning darkness into morning and day back into night. YHWH is the one who causes the rain to fall upon the earth.<sup>27</sup> YHWH is the one who brings destruction upon the strong and upon the fortress. These verses seem to be a reminder to the people that their sins are not simply sins against their own brothers and sisters but against the creator and the controller of the universe, the one on whom they depend for daylight and rain and protection.

Verse 10 further elaborates on the deteriorated condition of the judicial system in Israel. Amos reveals that there are people who "hate the one who reproves in the gate" and "abhor the one who

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<sup>23</sup> Brown, Driver, and Briggs, s.v. מַרְאֵי. The ESV has a footnote indicating that this word could be translated as "bitter fruit" and the NIV translates it as "bitterness."

<sup>24</sup> Stuart, 347.

<sup>25</sup> Kessler, 230.

<sup>26</sup> Billy K. Smith and Frank S. Page, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, Vol. 19b, *Amos, Obadiah, Jonah*, (Nashville: Broadman and Holman, 1995), 101.

<sup>27</sup> This is likely a direct negation of the Caananite belief that rain was supplied by the Caananite god Baal. See Smith and Page, 101. Gowan, however sees this more as a threat of a destructive flood as opposed to life-giving rain. See Donald E. Gowan, "Amos," In *The New Interpreter's Bible: A Commentary in Twelve Volumes*, Vol. VII. (Nashville: Abington, 1996), 389.

speaks the truth.” The “gate” is a reference to a place in the city where judicial decisions were made and justice was dispensed.<sup>28</sup> Considering that most of the other indictments are directed toward the offenders themselves and are marked by the pronoun “you,” the pronoun “they” in this verse seems to indicate that Amos is referring to the ones who have been oppressed. If this is indeed the case it means that judicial system had become so corrupt that the people hated anyone who was associated with it, even if they were speaking the truth.<sup>29</sup> If “they” is referring to the oppressors, it means that they did not care about truth or justice. Both of these explanations are equally plausible in light of the situation, although Smith and Page favor the latter.<sup>30</sup>

Verse 11 levels more indictments at Israelites who are accused of trampling on the poor and taxing their grain while building houses of stone and planting vineyards for themselves. In other words, those who were rich were getting richer off the backs of the poor. YHWH warns the oppressors that they will not be able to enjoy these ill-gotten gains; they will not live in their stone houses nor drink the wine from their vineyards.

Verse 12 Whereas vv. 8-9 declared YHWH’s omnipotence, v. 12 declares YHWH’s omniscience. YHWH is aware of the people’s transgressions, they cannot hide their sins from him. Once again YHWH levels a series of indictments against Israel’s unjust judicial practices: they afflict the righteous, they take bribes, and they push aside the needy in the gate, the very place where the needy should be able to find justice. All of these things are violations of their covenant with YHWH.

Verse 13 states the prudent will remain silent in such an evil time. This verse presents some interpretive difficulties; Smith and Page present several options. Perhaps “the prudent” were people of wisdom whose advice had been rejected and therefore they refrained from speaking.

Another option is that “the prudent” refers to those who were culturally savvy and knew that it was

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<sup>28</sup> See Dt. 21:19, 22:15, 25:7.

<sup>29</sup> A seemingly similar situation in the religious sphere is recorded in 2 Sm 2:12-17 in which the priests were abusing their privileges when it came to the offering. V. 17 records that the men despised the offering of the Lord. It is not entirely clear, however, if “the men” is referring to the priests or to the people. A footnote to the NIV states that the MT refers to the people while the Dead Sea Scrolls and the LXX refer to the priests. Both possibilities are entirely possible in this context. In light of that it is impossible to make a concrete connection here.

<sup>30</sup> Smith and Page, 103.

in their own best interest to keep their mouths shut and their heads down, so to speak. Finally, “the prudent” may be referring to those who had been the oppressors who will become silent when God’s judgment is executed.<sup>31</sup> Gowan seems to favor the latter option, although he does also mention that it could be “an ironic comment on the hopelessness of attempting to do anything...in the courts.”<sup>32</sup>

Verses 14 and 15 return full-circle to the beginning of the pericope and deal with the corrective action that must be taken in order for Israel to be restored. The Israelites are commanded to seek good and not evil in order that they might live and YHWH might be with them. When this command is understood in light of the parallel command to seek YHWH and live from v. 4, it becomes very clear that it is impossible to seek YHWH and not “seek good.” V. 15 goes on to further elaborate that establishing justice in the gate is inextricably linked to loving and seeking good. YHWH tells the people that if they do these things - seek good, love good, hate evil, and establish justice, which is, in essence, returning to the covenant - then he may be gracious toward them. Gowan notes that many interpreters have difficulty ascribing any message of hope to Amos and that if this is indeed a message of hope it only applies to a small remnant who will be left after the unavoidable impending judgment.<sup>33</sup> Smith and Page, however, note that a constant theme in scripture is the idea that “until judgment comes, individuals still have the opportunity to repent by the grace of God” and these twelve verses in chapter five may have been a last-ditch effort to persuade the Israelites to change their ways.<sup>34</sup> Andersen and Freedman take this a step further and argue that these verses contain “the heart of the message” of chapter five and that these verses “emphasize the mercy and kindness of the covenant deity” and indicate that “even in the worst situations and most threatening crises the grace and compassion of God will prevail, even over his rectitude and retributive justice.”<sup>35</sup>

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<sup>31</sup> Smith and Page, 105.

<sup>32</sup> Gowan, 390.

<sup>33</sup> Ibid., 391.

<sup>34</sup> Smith and Page, 98.

<sup>35</sup> Francis I. Andersen. and David Noel Freedman, *The Anchor Bible*, Vol. 24A, *Amos: A New Translation with Introduction and Commentary*, (New York: Doubleday, 1989) 504-508.

## **6. Conclusion**

God's people living in the northern kingdom of Israel were in violation of their covenant to YHWH. In matters of religion they were still following the illegitimate worship practices instituted by Jeroboam I. Matters of justice were even worse. The poor and the righteous were oppressed and afflicted. The city gate was the place where people were supposed to find justice but instead they only found corruption. Conditions were so bad that YHWH had to bring a shepherd from the southern kingdom to prophesy to the people. This prophet named Amos begins by delivering oracles against the nations surrounding Israel but before long he turns his attention to the people of Israel themselves and literally sings their funeral song. In the midst of this funeral lament, however, the people are given a chance to change their ways, to seek God and live. YHWH indicts them for their transgressions, declares his omnipotence and omniscience, warns them of the judgment that will result from continued disobedience, and urges them once again to love good, hate evil, and establish justice in the gate so that they might live. This pericope concludes, therefore, with a possibility of hope and of restoration, even if only for a remnant. This is a testimony to the mercy, longsuffering, and grace of YHWH who has given his people yet another chance to return to the covenant he made with their forebears, to seek him and live.

## **7. Application**

The book of Amos, which shares many themes with the entire corpus of prophetic writings, demonstrates beyond all doubt that matters of social justice are inextricably linked to a right relationship with God. In the pericope that was just examined it was clear that YHWH viewed the neglect and abuse of social justice to be as much a violation of his covenant as illegitimate worship practices. The message for the people in Amos' day was to establish justice in the gate. This clearly would have involved more than simple mental assent; YHWH expected the people to take action and make changes so that the poor and the oppressed would be able to find the justice they

deserved. The rich would have been expected to stop taking advantage of the poor and growing richer off of their backs. Those who were giving and receiving bribes would have been expected to stop. Those showing partiality in judicial decisions would have been expected to start rendering impartial justice.

It is impossible to read about the condition in Amos' time and not realize that the very same things are happening in twenty-first century America. America has long considered itself to be a Christian nation and yet there are still hungry children in America. There are still corrupt politicians and judicial officials in America. The church in America is not exempt either. Churches continue to build newer and fancier buildings and campuses with newer and more advanced technology all the while homelessness continues to be a perpetual problem in every major city in America. Brett Younger poignantly states the following, "The average American eats four times as much as the average citizen of the world. Twelve and one-half percent of the world's population is undernourished, 870 million. Some of us count calories while others go hungry."<sup>36</sup> The church must realize that social justice and the gospel are inseparable. The church must continue to preach social justice just as it must continue to preach the gospel. Preaching, however, is not enough. The church must demonstrate social justice as well as the gospel and show the world how to seek God and live.

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<sup>36</sup> Brett Younger, "Calorie counting ministers in a starving world: Amos 5:14-24." *Review & Expositor* 110, no. 2 (March 1, 2013): 296. Accessed March 29, 2014. *ATLA Religion Database with ATLASerials, EBSCOhost*.

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