

Further Reading may include Lewis, Jack, THE MINOR PROPHETS and the older work of Kirkpatrick: THE DOCTRINE OF THE PROPHETS. A number of non-technical commentaries on the Minor Prophets are on the market at present Inman: PROPHETS OF DOOM IN AN AGE OF OPTIMISM.

b. Due to the size of the book and the nature of the course we will offer no analytical outline of Joel but will offer further discussion on these points:

- the nature of prophetic language
- N.T. 'use of the O.T. literature
- the character of Joel's promised blessing: Israel and her neighbors

Joel is a very interesting little book and it is regrettable not to spend more time in it. But you should be able to grip the major thrust of the message at this point and we will press on to other minor prophets.

3. A study survey of Amos... "God's Logic"

a. An overview...and we are back with Putnam's notes

Amos was written, according to the opening verse, by Amos of Tekoa during the reigns of Ussiah (also known as Azariah) of Judah (779-740 BC) and Jeroboam II of Israel (783-743 BC). This claim is generally accepted by most scholars today. Their questions about the book center on three areas:

1) The verses of hope are said to have been added to Amos at a later time because they are out of place in a book so concerned with judgment (this is especially claimed about 9:11-15, the final passage of the book). There is, however, no linguistic reason for rejecting these verses as original. They are probably rejected for a less-discussed reason: they may preassume the fall of Jerusalem and the end of the Davidic dynasty. Since neither of these events would happen for another 18 decades after Amos (587) to accept these verses as genuine would mean to accept them as predictive prophecy, which is rejected, a priori, by most critical scholars. This "problem" thus becomes a question of one's theological presuppositions, not of the text.

2) Scholars also criticize Amos's references to Judah because, although he was from Judah (Tekoa is six miles south of Bethlehem), his message concerned for the most part the Northern Kingdom. Amos 2:4-5 is the major text cited in this connection. This is simply a non sequitur (something that does not have to follow) because his message is to the Northern Kingdom does not mean that he could not also refer to Judah. Indeed, much of the force of his progression in chapters one and two would be lost if 2:4-5 were excised.

3) The third critical concern question about Amos is in connection with the three "hymnic fragments" (4:13; 5:8; 9:5-6). These, it is alleged, are pieces of an old hymn which have been inserted into the text almost at random. Each of these passages, however, fits context well and there is no indication that, if removed from their present contexts and joined directly together, they would make any more sense of be in a "more accurate context."