



## **VERSES IN AMOS AND JOB PROVIDE NEW INSIGHTS INTO THE MECHANISMS BEHIND NOAH'S FLOOD.**

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### **ABSTRACT**

For Creationists the Genesis account is the one place where a narrative text detailing the events of the Flood can be studied. However, if it can be shown that another O.T. Flood narrative exists, hidden as it were 'in plain sight', then fresh insights may come to light revealing details surrounding the Flood, so helping creationists refine their Flood Models. Mainstream Biblical scholarship has recognized a 'hymn' recorded in Amos (4:13; 5:8+9; 8:8; 9:5+6) and a strikingly similar passage in Job 9:5-9, using theophanic metaphor and language reminiscent of the Genesis Flood. I will show that these verses present a powerful new mini-tool kit to help further refine the creationist Flood Model.

An analysis of the hymn's verb tenses show that the Amos passages are narrative and the Job passage is a poetic version. Scholars have suggested Amos used Sumerian City Lament (SCL) as his literary-template, which included passages describing the destruction of Sumer's cities by a great flood. D. Hillers (1964) identified the use of the 'flood covenant-curse', which is used in ANE literature as a metaphor of invasion. Both factors offer literary reasons for Amos' use of verses describing the Flood within his prophecy. A comparison of these verses with the Genesis Flood account present striking similarities in terms of vocabulary and themes, demonstrating they describe the Flood. Careful exegesis of the MT text reveal important details of the mechanisms behind the Flood that offers much scope for refining the Flood-Model. Tentative suggestions will be proposed to explain how these verses may shed new light upon current creationist thinking. Much of the exegesis is based upon my paper: "*The 'Hymn' of Amos: an Ancient Flood-Narrative.*" 2013, Journal for the Study of the Old Testament. (Publication pending in 2013).

Leading Biblical scholars have stated that within Amos "Two fragments of a flood narrative do survive in 5:8 and 9:6, where the use of the *wāw*-consecutive construction requires that the preceding participle be construed as past tense...The same is true of 9:5...". Amos 9:6 "is a miniature flood story," the Hebrew genre is "classical narrative". (Francis I. Andersen, David Noel Freedman, 1989, pp. 453, 845). These verses in Amos and Job do not use the Genesis Flood

technical term **מבול** (*mabul*) (Genesis 6-11; Psalm 29:10), but when compared to the Genesis Flood, Amos and Job speak loudly of a global-scale Flood, due to their use of parallel Genesis Flood imagery and vocabulary.

**KEYWORDS & ABBREVIATIONS:** Accelerated Nuclear Decay (AND); Akkadian (Akk); Ancient Near East (ANE); Brown, Driver, Briggs Hebrew Lexicon (BDB); Catastrophic Plate Tectonics (CPT); Chicago Assyrian Dictionary (CAD); Covenant treaty-curse; Flood; Hapax-Legomenon (HL); Massoretic Text (MT); Old Babylonian (OB); Old Testament (O.T.); Septuagint Text (LXX); seismic-theophany; Sumerian (Sum); Sumerian City Lament (SCL); Theological Wordbook of the Old Testament (TWOT); Ugaritic (UG); wāw-consecutive.

## INTRODUCTION

Amos of Tekoa (circa 750 B.C.), Scripture's first 'writing-prophet', warned Israel, Judah and the surrounding nations, of God's coming climactic judgment, calling them to repentance, two years before 'the earthquake' (1:1) struck, thus authenticating Amos' message. Amos' earthquake became "synchronous with the introduction of 'seismic theophany' imagery into Hebrew literature, with the appearance of the 'Day of the Lord' eschatological motif..." (Austin, Franz, Frost, 2000, p. 657). Amos quoted from ancient literature to prophetically illustrate this coming disaster, literature that itself pointed back in history to an even greater seismic theophany, the Great Flood. My translation of Amos' hymn is below.

- 4.13 a Lo! Behold!  
b He formed mountains,  
c He created wind,  
d He declared Adam's thoughts,  
e Making morning into darkness,  
f He trod down the high-places of the earth,  
g [YHWH] *ʿēlōhē šebā ʾōt šemô!*
- 5.8 a He formed *Kimah* and *Kesil*;  
b And overthrew morning into the shadow of death,  
c Making day dark as night.  
d He called for the waters of the ocean,  
e And poured them out upon the face of the earth;  
f [YHWH] *šemô!*
- 5.9 a Flashing-forth devastation upon the strong,  
b Devastating their defenses.

- 7.4 a Lo Behold!  
 b *a 'dōnāy [YHWH]*,  
 c Called for judgment by fire,  
 d Which consumed the Great Deep,  
 e And consumed its portion.
- 8.8 a Did not the earth quake for this?  
 b And all its inhabitants lament?  
 c All things arose like the light,  
 d And all was expelled, permeated and subsided,  
 e Like the River of *Misrayim*
- 9.5 a *a 'dōnāy [YHWH] ṣebā 'ōt!*  
 b He struck the earth and it melted,  
 c And all its inhabitants lamented;  
 d Everything arose like the River,  
 e And subsided like the River of *Misrayim*.
- 9.6 a He built ascending-ascents into heaven,  
 b And plumes from beneath earth's foundations.  
 c He called for the waters of the ocean,  
 d And poured them out upon the face of the earth,  
 e [*YHWH*] *šēmô!*

## AMOS' HYMN IN THE LITERATURE

Scholarship has long maintained that Amos made use of hymnic material (Gaster, 1935; Watts, 1956; Wolf, 1977; McComiskey, 1987; Andersen and Freedman, 1989) which is best understood as theophanic judgment (Carny, 1977; Hayes, 1988; Gillingham, 1991). Scholars have maintained that these verses within Amos are to be found at 4:13; 5:8+9; 8:8; 9:5+6. MT has preserved the *nun* division-marker 'נ' at 4:13; 5:7 and 8:8 indicating a clear strophic limit. Watts (1956) attempted to extend the limits of the hymn, connecting 5:6+7 to 5:8, and 4:12c to 4:13. However Watts' redaction ignored the MT, preferring the LXX's perceived 'hymnic style' of the preceding verses. Watts theory should therefore be abandoned (Cramer, 1930, see also Gelston 2002; Arieti, 1974). Due to similar participles in these verses, and that 9:6 repeats 5:8, Wolff (1977, p. 215) stated that "one is forced" to think in terms of one hymn due to shared formal characteristics and themes. There is general agreement that a divine-name closed each verse (Wolff, 1977, p. 215). The clause 'YHWH is His Name' connects 4:13 to 5:8-9 with 9:5-6 "making the phrase important for a study of the relationships between the [verses]", (Story, 1980, p. 69).

A number of scholars have interpreted these verses, including 7:4's vision-report, as being pervaded by Flood metaphor (Andersen and Freedman, 1989, p. 453; Szabó, 1975, p. 504; Wood, 2002, p. 66). Following their lead I will make a specific comparison between these verses in Amos, a passage in Job (9:5-9), and the Genesis Flood account in order to discover specific Flood themes and vocabulary.

## **WHY AMOS QUOTED FROM FLOOD LITERATURE**

The purpose of Amos' prophecy was to warn Israel of her sins, to call her to repentance, and to give eschatological hope for a restored future. Covenant concepts come first to us through Moses' writings, chosen by YHWH to be witness to His covenant people, the surrounding nations, and to draft Israel's Foundation Treaty Document (Phelan, 2005, p. 183).

Amos and later writing-prophets referred back to this Document in their attempts to call Israel to repentance and warn her of the covenant-curses which would follow her disobedience. Much fruitful research by scholars and archeologists to understand ANE covenant literature has shown many historical Biblical parallels. By understanding ANE treaty-documents we may better comprehend Scripture.

Bramer (1999, pp. 46-8) identified Amos as a "covenant-enforcement document" which covers all major sections within Amos. Amos 3:1-4:13 has been described as an "heraldic vassal-covenant treaty-form" (Boyle, 1971, p. 343), conforming to known ANE *rib* or lawsuit-patterns, proclaiming YHWH's litigation against a covenant violating Israel. Such documents were written on behalf of the Suzerain (YHWH), to a nation who had agreed to be bound by its covenant stipulations, (Israel at Sinai). Bramer (1999, pp.46-48) cites Niehaus (1992) who identified 36 references in Amos that have direct links to covenantal passages in the Pentateuch. Thompson surveyed ANE treaty documents and compared them with O.T. examples of covenant, both pre and post-Sinai, and in particular Exodus 19:3-8; 20:1-17; 24:3-8 which contain a "remarkably complete picture" of ANE treaty ceremonies (Thompson, 1964, p. 22).

D. Hillers (1964) surveyed ANE treaty documents to discover striking parallels within Biblical covenantal passages. The "sealing of a promise by a curse was a characteristic of much of ancient legal practice...The curses were apparently regarded as more important than the blessings which were promised for obedience...the formula of blessings is ordinarily shorter than the curse-formula..." (p. 6).

Hillers analyzed Lev. 26 and Deut. 28 for ANE treaty-patterns of blessings and curses in list form, arguing for their historical authenticity. "Since [Lev. 26; Deut. 28] are, therefore, essentially authentic ancient Israelite curse-lists, they may profitably be drawn into the

discussion of treaty-curses and the prophets" (p. 42). Hillers analyzed 20 ANE treaty-curses, successfully comparing them with the Sinai-treaty and writing-prophets. The focus here is Hiller's identification of the *flood treaty-curse*.

"The treaty-curse which calls for flooding of the infidel's land has close Old Testament parallels in comparisons of a conqueror to a deluge...In Esarhaddon's annals, Enlil curses Babylon with a terrible curse, and a flood destroys the city. 'Like a deluge' (*abūbiš, abūbanis*) is a fairly common simile for the onrush of the king in the Assyrian royal inscriptions (sic)" (pp. 70-1). Once Hillers identified this specific genre, he was able to identify similar flood-treaty-curse language in Isa 8:7 and Jer 46:7-8; 47:2, of YHWH flooding rebellious lands with invading armies.

### **BIBLICAL FLOOD-CURSES**

YHWH promised never to Flood the earth again (Gen. 9:11). However, this does not prohibit the use of the Flood as a metaphor of judgment. For example Zeph 1:3 uses Flood allusions to describe the apocalyptic end of Israel, and in Ezekiel 26:19 YHWH threatens Tyre with an invasion by Nebuchadnezzar stating "when I bring the deep (יַם־רַב) upon you, and great waters cover you". Similar Flood-curse language appears at Isa 54:7-10 where Noah and the Flood are used as metaphors of exile. Both Isaiah (59:19); and Jeremiah (47:1-2; 46:8) describe Egyptian and Philistine invaders as 'floods'. Peters (2008, p. 26) offers a wealth of O.T. Flood allusions (see index).

Even 300 years before Israel's writing-prophets, the Psalmists used Flood allusions to describe heathen nations, or YHWH's wrath against them (cf. Ps. 46:1 ff.; 65:7; 69:1 ff.; 89:9; 90:50; 144:7 cf. 2 Sam 22:5). Therefore, Amos used this ancient text as his 'Flood treaty-curse'; the most catastrophic in Amos' arsenal, prophetically warning of YHWH's coming seismic-theophany (1:1), and Israel's exilic flood of invaders.

### **AMOS AND SUMERIAN CITY-LAMENT (SCL)**

A comparison of Amos with Lament literature reveals Amos reasonably utilized SCL as a literary template for his written prophecy. A number of scholars have concluded that Amos is "pervaded" by SCL motifs, which are "key to understanding the text" (Radine, 2010, pp. 140-1). Throughout these Mesopotamian laments the destructive agent *par-excellence* is the flood of *Enlil* (Dobbs-Allsopp, 1993, pp. 57-8). D. Hillers (1992) compared Lamentations and Amos 5 with SCL, concluding that Amos may have drawn upon such literature, "books are made out of other books," and, to the extent that this maxim is true, biblical books are no exception" (p. 33). Furthermore "common theophanic themes of flood, fire, darkness and earthquake are shared between Amos and Job's hymns, versus SCL" (Cox, 2013, p. 6). A comparison of the ANE vocabulary roots of both hymns reveals the possibility of an ancient source, both hymns share c. 75% of their roots with Ugaritic (Cox, 2013, p. 7). Jefferson (1954) discusses Psalm 110 which

has 71% of its vocabulary "paralleled by Ugaritic words" (p. 154). Within the Psalter only Psalms 29, 93 and 18 have such high percent Ugaritic vocabulary all of which speak of the Flood.

## SUMMARY

Scholarship has revealed Amos used a literary template for his prophecy of Jerusalem's destruction and Israel's judgment, the genre of SCL, which came 'pre-packaged' with the destructive agent *par-excellence*: the flood of *Enlil*. Amos was concerned to see YHWH's Covenant upheld, and utilized covenant-curse formulae to enforce Israel's obedience. D. Hillers demonstrated the *flood covenant-curse*, a common ANE treaty-curse formula, is to be found within Scripture. Amos was evidently the first writing-prophet to utilize this ANE curse-formula, specifically within the hymnic portions of his book. A comparison of the ANE vocabulary roots of both Amos and Job's hymns suggests an ancient source, so connecting them with the Flood psalms. The hymn's Flood relatedness is further established by the comparisons below.

## IDENTIFYING FLOOD METAPHORS

Firstly, to compare the hymnic verses in Amos with Job is appropriate, as Scholars recognize Job 9:5-10 as hymnic (Hartley, 1988, p. 41; Smith, 1992, p. 13; Crenshaw, 1967, pp. 49-50; Wolff, 1977, p. 217). Others view 9:5-13 as a literary-unit (Lo, 2002, pp. 133-40). Andersen (1976, p. 145), directly compares Job 9:5-10 with Amos 4:13. Gordis (1978, p. 522), states Job was "citing older sources". Habel (1985, p. 190) declared Job 9:5-10 a doxology describing "an earthquake of such cataclysmic proportions that the pillars of the earth totter". Hartley (1988, p. 169) recognized "language descriptive of theophany". Carny (1977, p. 154) noted great similarities between Amos and Job's doxologies, referring to their "threats of doom", rather than praise. Clines (1989, p. 224) noted the "strict hymnic form" of Job 9:5-10 with five introductory participles, (strikingly reminiscent of Amos 4:13's five participles). Historical commentator Matthew Henry (1710) stated Job 9:5-10 may be "applied to Noah's flood". Following these scholars lead, I present a thematic comparison of the hymns of Amos, Job and Genesis' Flood account.

4.13	Amos-Hymn	Ref.	Genesis Flood	Vs.	Job-Hymn
a	Lo! Behold! הַנְּה	6.17	Lo! Behold! הַנְּנִי	[12]	[Lo! Behold! הַנְּה]
b	Former of mountains הַרֵי	7.20	mountains הַרֵי were covered	5	He removes the mountains הַרֵי
c	Creator of wind הַרוּחַ	8.1b	God made a wind הַרוּחַ	9	He made... the south [wind]
c	Declarer of Adam's הַדָּבָר thoughts	8.21	the thoughts of Adam's הַדָּבָר heart	[11]	[I do not understand Him]

f	He trod down ודרך	7.19	were covered	8b	And treads ודרך
f	high places of the earth על במתי ארץ	7.19	on the earth על הארץ all high hills	8b	on waves of the sea ים על במתי ים
g	[YHWH] ʿēlohē šeba ʾot semō	9.26	YHWH ʿēlohē sēm	[13]	[ ʿēloha]
<b>5.8</b>					
a	formed Orion and Pleiades כימה כסיל			8, 9	made Pleiades and Orion כסיל כימה
b	And overthrew והפך			5b	He overturns הפכם
c	Making day יום dark as night לילה	8.22	day יום and night לילה not cease	7	the sun, and it does not rise
d	He called for	6.17	I Myself am bringing	7	He commands
d	waters of the ocean מים הים	6.17	Flood-waters מים מבול	8b	waves of the sea ים
e	face of the earth פני הארץ	7.4b	face of the earth פני הארמה	6	shakes the earth ארץ
<b>5.9</b>					
a	destruction upon the strong עו	6.4	became strong men	[13b]	[allies עזר of the proud]
b	Devastating their defenses	6.13	I will destroy them with the earth ארץ	6	shakes the earth ארץ out of its place
<b>7.4</b>					
a	Lo! Behold! והנה	6.17	Lo! Behold! והנני	[12]	[Lo! Behold! והן]
b	a ʿdōnāy [YHWH] called for	6.17	I Myself am bringing	7	He commands
d	consumed the Great-Deep תהום רבה	7.11	Great Deep תהום רבה broken	6a	shakes... earth out of its place מקום
<b>8.8</b>					
a	earth quake רגז ארץ			6a	earth... its pillars tremble רגזו ארץ
b	all its inhabitants lament?	6.13	earth... filled with violence	13c	[allies... lie prostrate beneath Him]
c	All things arose as the light			8a	spreads out the heavens
<b>9.5</b>					
d	everything arose ועלתה	7.20	waters מים prevailed...upwards מלמעלה	8b	the high על sea מים
d	subsided ושקעה like the River	8.1	the waters מים subsided וישבו	8b	treads upon the...sea מים

9.6					
a	built... ascents מעלות	7.11	all the fountains מעיין	8	spreads out the heavens שמים
e	<i>YHWH šemô</i>	9.26	<i>YHWH ʿēlôhê šēm</i>	[13]	[ ʿēlôha]

My comparison demonstrates strong vocabulary and thematic relationships between Amos, Job, and Genesis 6-9. I further present an analysis of shared vocabulary between Amos and Job's hymns. (The O.T. frequencies were quantified using Windows Bible Works<sup>®</sup> 8.0 morphological searches).

Shared Vocabulary	Amos-Hymn	Job-Hymn	Frequency
כימה	5.8a	9.9	3
כסיל	5.8a	9.9	3
ודרך	4.13f	9.8	6
על במתי	4.13f	9.8	6
הרים	4.13f	9.5	58
ים	5.8d; 9.6c	9.8	254
שמים	9.6a	9.8	394
הנה	4:13a; 7:4a	[9:11, 12]	448
ארץ	4.13f; 5.8e; 8.8a; 9.5b, 9.6 b, d	9.6	1529

Amos and Job's hymns share much vocabulary including rare occurrences and five participles, adding to the probability that both hymns are co-dependent literature describing the Flood.

## AMOS HYMN'S DIVINE NAMES ARE FLOOD RELATED

The Amos hymn divine names are unique and highly significant, occurring at the pivotal point in Amos (5:8), and at its conclusion (9:6) (Byargeon, 1995, p. 56). The abbreviated form [9:5a] of the redactor is "unique" (Wolff, 1977, p. 341), and "highlighted as key" (Caroll, 1992, p. 217). Crenshaw (1969) analyzed Scripture's use of these divine-names: *YHWH ʿēlōhê šebāʾôt šemô* (occurring only twice in Scripture); *YHWH šemô* (four times); *YHWH šebāʾôt šemô*, (twelve times). Crenshaw summarized his findings: "These passages possess a striking formal similarity, manifest a surprising degree of uniformity of themes, and appear to come from the same general period" (p. 156). I further analyzed these passages to determine any Flood references they may contain, which is summarized below.

Divine-Name	Ref.	Flood Allusion/Vocabulary
<i>YHWH šemô</i>	Ex. 15.3	(1, 4, 19, 20, 21: ים), (5, 8: תהמת, מים)
	Jer. 33.2	(20, 25: <i>Noahic-covenant</i> ), (22: ים)
	Amo. 5.8f, 27 9.6e	(8d ים, מים), (24 מים, נחל)
		(9.6c ים, מים)
<i>YHWH ʿēlōhê šēm</i>	Gen. 9.26*	(2: ים), (9-18: <i>Noahic-covenant</i> ), (11: מים), (11, 15: מבוול)
<i>YHWH šebāʾôt šemô</i>	<b>Isaiah</b>	
	47.4	(עברי נהות: 2)
	48.2	(כגלי הים, נהר: 18), (טפחה שמים: 13), (מים: 21)
	51.15	(עבר, ים-מעמקים, רב תהום, מים, ים: 10), (רהב: 9), (גליו, הים: 15), (שמים נטה: 13)
	54.5	(מי נח: 9), (ההרים: 10), (סערה: 11)
	<b>Jeremiah</b>	
	10.16	(המון מים: 13) Cf. Job 9.8; Zech 12.1., (נטה שמים: 12)
	31.35	(גליו, הים, <i>Noahic-covenant</i> : 35)
	32.18	(17, 21-23: <i>multiple-embedded Flood allusions</i> )
	46.18	(ים: 18), (מים, נהר, יאר, מים; כנהרות: 7, 8)
	48.15	(עברו ים: 32), (מים: 34)
	50.34	(ים: 42) Cf. Gen 8.7, 13, 14), (מימיה ויבשו: 38)

	51.19, 57	(גליהם כמים רבים: 13, 16, 55), (נטה שמים: 15), (מקור, ים הרב: 36, 42)
[YHWH] 'ēlohē šebā'ôt šemô	Amos 4:13e	(13a-c,f <i>multiple-embedded Flood allusions</i> )

(\*Gen. 9:26 is not discussed by Crenshaw, but appears as a divine-name in Noah's priestly blessing of Shem.

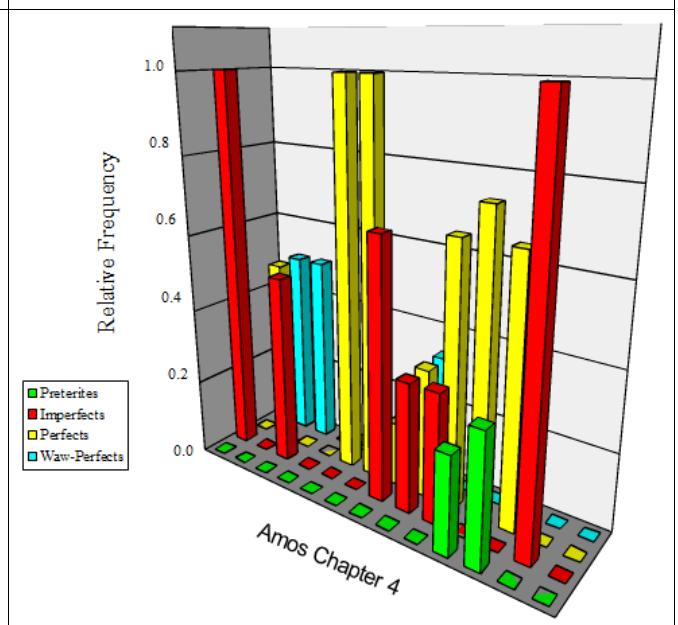
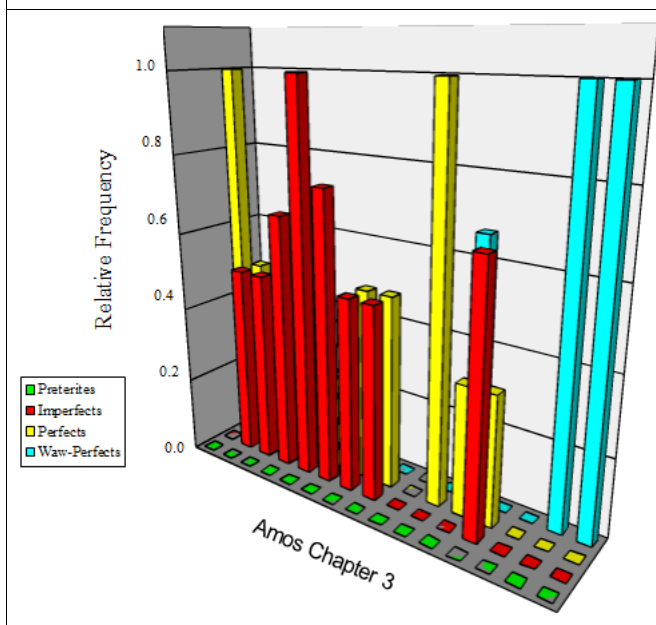
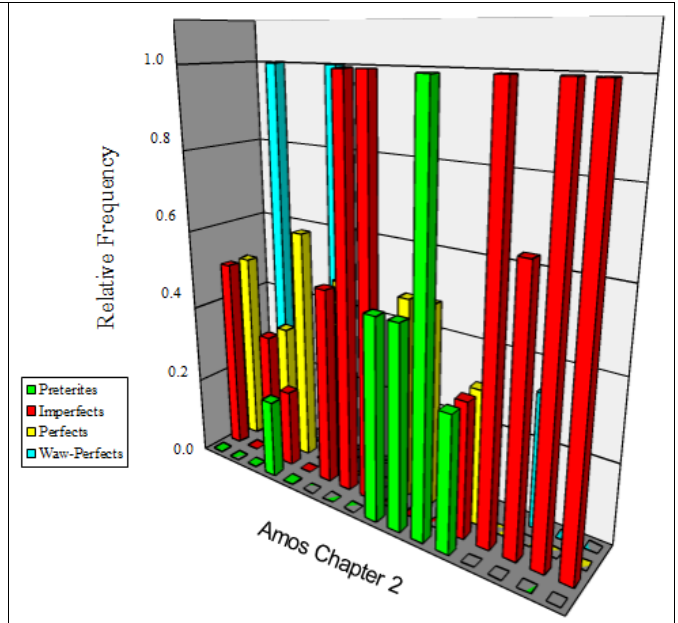
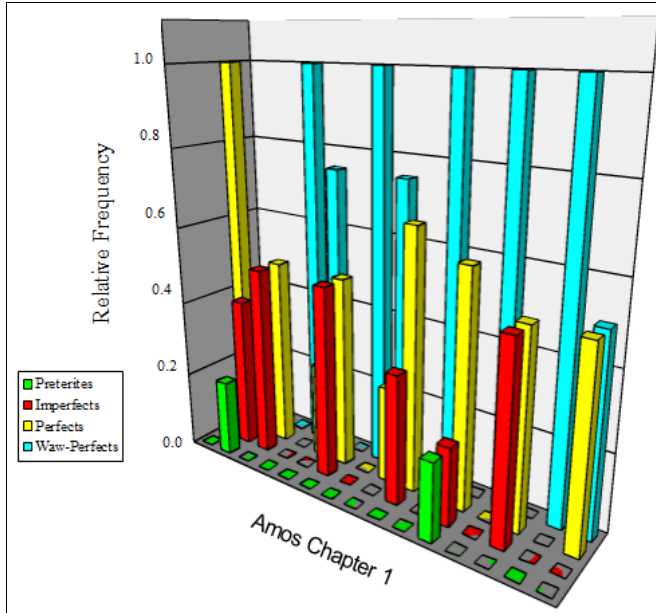
šem 'highlighted'	<b>Isaiah</b> 41:25 44:5	(מים, נהר: 41:18), (נטה שמים: 40:22), (מים: 40:12), (נהר, צולה: 27), (נטה שמים: 24), (מים, נזלים: 3)
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My thematic analysis demonstrates there are strong correlations between the '+šemô' compound divine names, and Flood-theophanic vocabulary and allusions. This could represent a unique Flood divine-epithet and a known literary-device. Crenshaw (1969, p. 158) cites Wambacq who recognized Amos, Isaiah and Jeremiah may all have quoted from an "ancient hymn." I suggest Amos' Flood-hymn is the prototypical representative of such literature. This unique set of divine names has helped identify Scripture's Flood related passages and offers further scope for investigation.

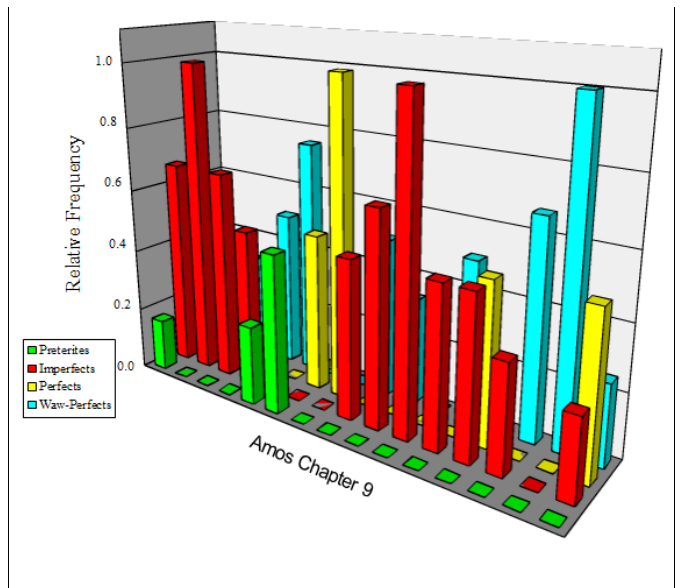
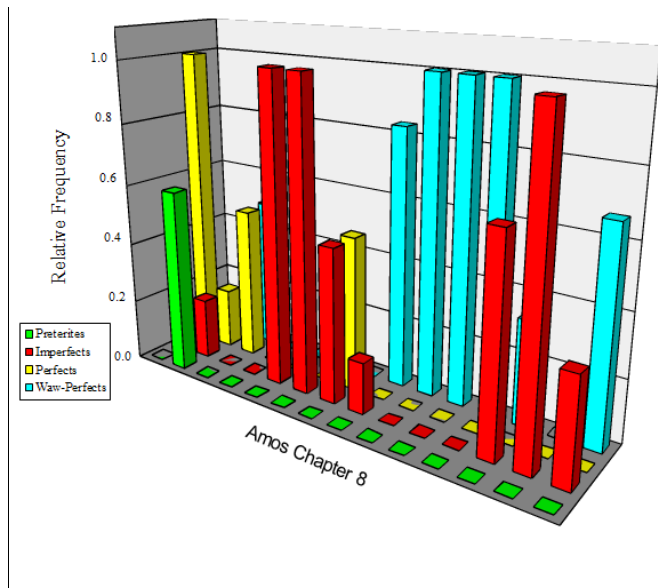
### AMOS' 'HYMN', A FLOOD NARRATIVE

It is essential to first establish a passage's genre before attempting to use it within a Creation-Flood Model. Poetry, due to its use of metaphor cannot support models which must rely on the literal sense of a passage (Boyd, 2005, pp. 633-9).

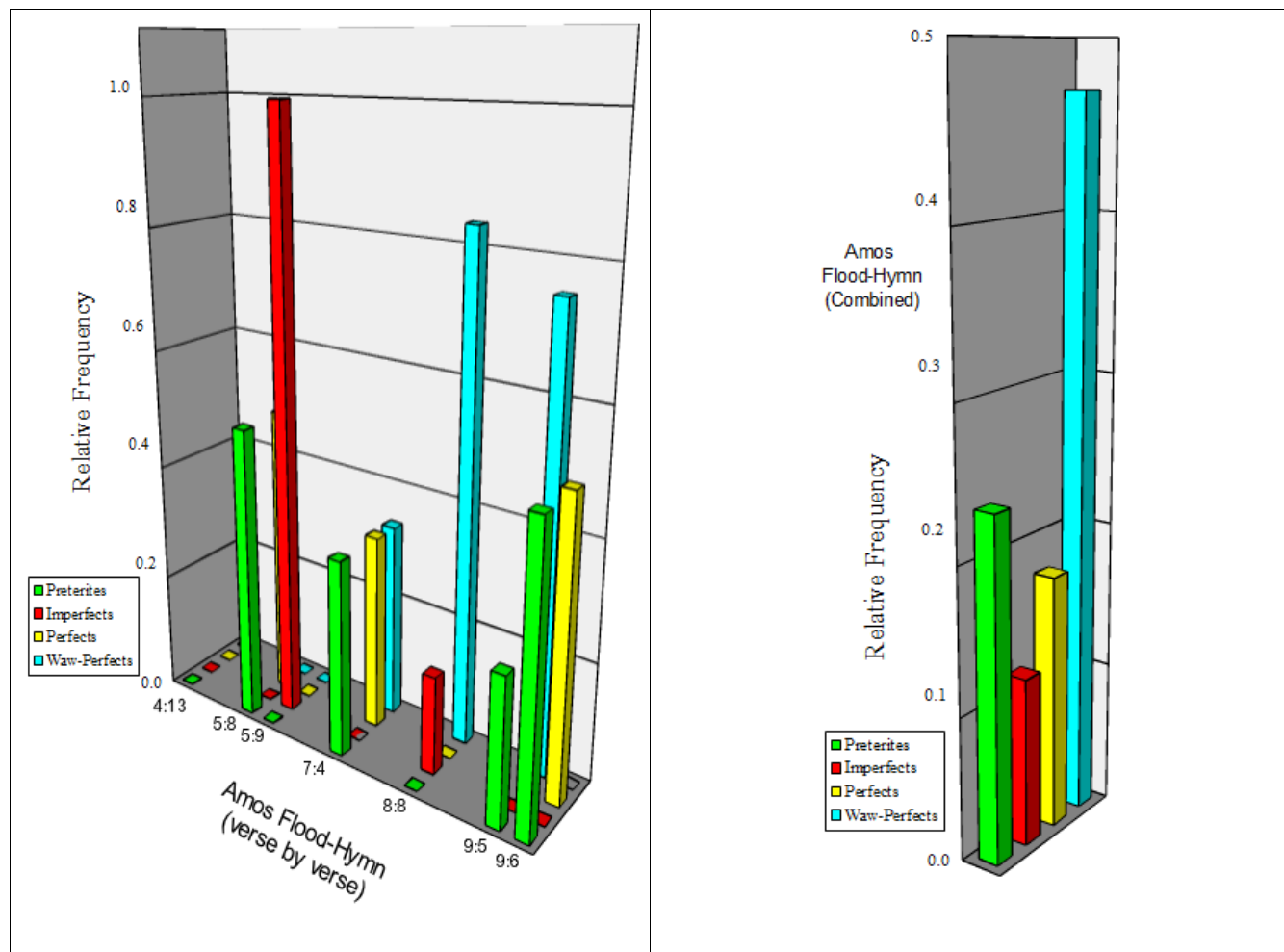
Andersen and Freedman (1989) define Amos' hymn as narrative. "Two fragments of a Flood narrative do survive in 5.8b and 9.6b, where the use of the *wāw*-consecutive construction requires that the preceding participle be construed as past tense. The same is true [of 9:5a; 5:8a; 9:6a]" (p. 453). Also, 7:4's "use of *ʿet* and the definite article shows that it is composed in standard prose" (p. 745-6). Boyd (2005) demonstrated using vigorous statistical analysis that Genesis 1:1-2:3 is narrative by its use of *wāw*-consecutives to a 99.5% confidence level (p. 632). One aspect of Boyd's analysis was a graphical visualization of the passages' frequency use of finite verbs. Boyd demonstrated a passage is established as narrative by its dominance of preterites, and poetry by dominant imperfects (pp. 657-660). Following Boyd's graphical method, I analyzed book of Amos verse by verse, then Amos' hymn passages were analyzed, in order to establish their genres. (I used The Westminster Theological Morphological database in BibleWorks<sup>®</sup> 8.0 to count finite verbs, and Apache OpenOffice<sup>™</sup> 3 spreadsheet to calculate and present the bar-graphs).







In particular, graphs of Amos chapters 5 and 9 demonstrates hymn-fragments 5:8; 9:5-6 appear as narrative island-peaks within a sea of poetry. Interestingly this method identifies prophetic future predictive texts (cf. 9:11-15). My analysis shows a general spread of finite verbs throughout Amos. The next graphs focus on the hymnic sections of Amos (see index for verb table).



Taken as a combined hymn the preterites clearly dominate. When viewed as separate verses 5:8; 7:4; 9:5-6 are clearly narrative. 4:13 is not a clear case, and 5:9; 8:8 'appear' to be poetic.

### LITERARY EVIDENCE FOR AMOS HYMN AS NARRATIVE

Andersen and Freedman (1989) show Amos' hymn does not possess features of classical poetry, i.e., regular syllables or beat, line lengths vary widely, and parallelism is minimal. "Attempts to find regular verse forms without recourse to drastic emendation have not been successful" (p. 454).

Cassuto (2008, pp. 24-5) explains that Hebrew *poetic* literature only uses the divine-name *YHWH*, but in *narrative* literature, (i.e., the Pentateuch's narrative sections, the earlier Prophets, Job's narrative section), "[*YHWH*] and *ʿēlōhīm* are both used in close proximity". Amos 4:13 combines '*YHWH* + *ʿēlōhīm*', "in close proximity" as Cassuto requires for his definition of narrative to be satisfied. *YHWH* is not singly used in Amos' hymn. The usage of divine names,

therefore, defines 4:13 as narrative.

Hymn-fragment 8:8 (which at first glance 'appears' poetic) uses 9 *wāw*-perfects (future-tense), interspersed with 1 imperfect *wāw*-consecutive (preterite, past-tense). This odd tense-mixing may be explained by the fact that Hebrew preserves remnants of two different ancient Semitic tense systems. S.R. Driver stated in Weingreen, (1979, pp. 252-3) "this strange phenomenon, whereby two tenses apparently exchange functions [is only accounted for by recognizing] two different systems, drawn from different sources, merged in the Hebrew scheme of tenses." Driver compares Akkadian and Aramaic verb constructions. The Amos hymn tense-mixing may be further evidence of antiquity. Possibly 8:8's dominance of *wāw*-perfects should be counted as ancient *wāw*-consecutives, in which case 8:8 becomes strongly narrative.

### IS 7:4 A HYMN-FRAGMENT?

Comparisons with Job 9:5-9 and Genesis Flood account shows 7:4 uses Flood vocabulary. Pass (2002, p. 274) saw a "striking relationship" between Amos' hymns and vision reports, showing Amos likely structured his book around both, so linking 9.5b's melting earth with 7:4's fiery-vision. Szabó (1974, p. 504) also recognized Flood traditions within both Amos' hymns and 7:4's vision-report. I therefore propose 7:4 utilizes a hymn-fragment starting at 'Lo! Behold!', terminating at 7:5. Presented below are common themes between Amos' hymn and 7:4.

Amos	Vision-Report	Amos	Hymn-Fragments
7.4b	Lo!Behold! (והנה)	4.13a	Lo!Behold! (כי הנה)
7.4b	<i>a 'dōnāy [YHWH]</i>	9.5a	<i>a 'dōnāy [YHWH] ṣebā'ôṭ</i>
7.4c	קרא לרב באש	9.6c	הקרא למי הים
7:4c	(called for judgment by fire)	9:6c	(called for ocean waters)
7:4d	Great Deep	9.6b	beneath earth's foundations
7:4e	consumed its portion.	9.5b	struck... earth and it melted

Strong parallel themes, vocabulary and emphasized divine-names are common to Amos' vision-report and Amos' hymn, indicating 7:4 should be considered a verse from the same 'hymn'.

## THE MEANING BEHIND THE TEXT

A running commentary of the major themes in Amos' and Job's hymns is presented below discussing Flood vocabulary, translation considerations, ANE root details, and implications for the Creationist Flood Model.

### HYMN-FRAGMENT 4:13

**4:13a** 'Lo! Behold!' (cf. 7:4a) emphasizes YHWH as the First-cause, initiating the Flood (cf. Gen. 6:17 לַמַּבּוּל). As creationists we have at our disposal both naturalistic and supernatural explanations for our models, but we especially need to take note when God declares that He is the First-cause of an action. In Genesis 6:17 YHWH speaks in the first-person and states "Lo! Behold I bring the Flood...". Amos hymn strikingly states: "Lo! Behold... "[YHWH] called for the waters of the ocean, And poured them out upon the face of the earth" 4:13a; 5:8d,e.

**4:13b** 'formed mountains' (cf. Genesis 7:20). יָצַר (BDB 4093) describes clay formed and molded by a potter. This would support the idea of water-logged 'clay-like' Flood sediments, being folded up into place during recent catastrophic orogenic processes, specifically isostatic readjustment after the Flood's peak (Baumgardner, 2005). Tightly folded strata can only be explained as being laid down while still wet and clay-like, and compressed into shape. (See appendix Figure 3).

**cf. Job 9:5a** 'He removes mountains' (BDB-7533) "move, proceed, advance" (TWOT-1721.0) "remove". This appears to be the poetic account of the Flood's initiation. The mountains would therefore refer to the pre-Flood 'high hills' (Gen 7:19) and land-forms completely scoured away by the encroaching Flood waters.

**4:13c** 'created wind', is the next act of YHWH after forming mountains (b). Wind is a significant motif within the Flood account Genesis 8:1, causing the Flood waters to subside, and dry the earth.

**cf. Job 9:9b** 'He made...the south [wind]' (BDB 3970) יָרַח, "south, south-wind". This phrase occurs at the end of the Flood sequence as per the Genesis account.

**4:13d** 'his thought' חֲשַׁב. YHWH declares to man (אָדָם) what their thoughts are, (cf. 5:12-15). This parallels Genesis 6:5 (cf. 8:21), where the pre-Diluvian's thoughts were 'evil continually', provoking the Flood judgment.

**4:13e** 'Making dawn into darkness'. Though the Genesis Flood account does not specifically mention darkness, this verse (cf. 5:8b), may fill in some detail. It would seem an inevitable consequence upon the atmosphere of all the 'fountains of the Great Deep' and the 'windows of heaven' opening up together at the Flood's initiation (Gen. 7:11).

**4:13f** 'Tread' (וּדְרַךְ) upon 'high places' (עַל בְּמֹתָי), a phrase evoking Genesis 7:19's 'covered high hills'.

**cf. Job 9:8b** YHWH is poetically described as 'treading' (וּדְרַךְ) upon the 'high places' (עַל בְּמֹתָי) 'of the sea', i.e., 'waves'. This may be a poetic expression describing the subsiding Flood waters.

**5:8a cf. Job 9:9b** *Kimah, Kesil; ('Ash)*

YHWH 'formed' (BDB-7468), if understood in the piel means 'squeezed' (BDB-7476), which when applied to stars has cosmological implications. The star names may refer to Pleiades and Orion, and the Great Bear (Schiaparelli, 1905, pp. 53-73). (Milikowsky, 1983) shows *Kimah* and *Kesil*, are strongly associated in Rabbinic literature with the Flood's initiation. Robbins (1999, pp. 329-44) discusses Rabbinic Flood traditions and the Pleiades. In the Babylonian Talmud, Rabbi Eleazer debates Rabbi Joshua. Both Rabbis agreed a substantial change occurred in the universe to cause the Flood, involving YHWH's removal of two stars from Pleiades. The Flood mechanism is completed in b.Ber 58b-59a which agrees with the Qumran Targum's rendering of Job 38:32 'Ayish will be comforted for her children'; "This shows that it lacks something, and in fact it looks like a piece torn off, and the reason why she [*Ayish*] follows her [*Kimah*] is because she [*Ayish*] is saying to her [*Kimah*]: "Give me my children." For at the time when the Holy One... wanted to bring a flood upon the world, "He took two stars from *Kimah* and brought a flood on the world" (b.Ros Has. 11b-12a). And when he wanted to stop it, He took two stars from '*Ayish* and stopped it." (p. 340).

Robbins discusses the third *Kimah, Kesil* passage in Job 38:31 "The binding and unbinding of constellations in the Job pericope points to an underlying story involving the Pleiades and Orion and may contain an oblique reference to the explanation of the Flood as a physical change in the configuration of the Pleiades. This interpretation occurs as early as the Qumran *Targum of Job*, where *tēhôm* in Job 38:30 is rendered *mbl'* 'flood'. Another indication that the Flood story was in mind is his use of נְפִילָא 'the fallen one' for Hebrew כְּסִיל 'Orion'" (p. 340).

Robbins concludes "[In Gen.Rab. 25:2; 34:11] it is argued that the Flood involved a change in the movement or effects of the planets during the year-long duration of the Flood, while according to 'Abot R.Nat. 32.1.3, God 'changed the order of the universe'...causing the sun to rise in the west and set in the east." (p. 335). (Cf. 1 Enoch 8:1 states 'and the world was changed'). Robbins concludes "The *idée fixe* underlying these texts is that the Flood was brought about by a

substantial change in the structure of the universe" (p. 336).

Andrews (2004), has extensively collected myths and legends from around the world concerning the star system Pleiades, their connections to mythical heros, and their experiences of cataclysms involving flood, fire and earthquake "...their connection with the various deluges (sic) that have plagued humanity throughout history which led to the destruction of numerous civilizations...is legendary" (pp. 337-8). Andrews, an Australian Aboriginal, speaks with some authority concerning her own people's association of Pleiades with a great flood (p. 28).

Though I don't place a Scriptural level of authority on these traditions, it is *consistent-with* the idea of the Flood as a cosmic-level event, not just affecting earth. (Amos 8:8 also has cosmological ramifications, see later).

The Cosmological scope of the Flood is brought out in **Job 9:7-8a**. YHWH commands the חָרָם (BDB 3468) not to זָרַח (BDB-2721) 'rise, come forth, appear'. חָרָם is an Hapax-legomenon commonly translated 'sun', (cf. Jud 14:18 may refer to a red sun-set), but can mean 'eruptive disease' (i.e., a red, inflamed area), (TWOT-759b), related by root to 'potsherd', i.e., red earthen-baked clay. ANE roots reveal: *ḥarāsu*, *ḥarāšu* (Sum, Akk) "to itch" (CAD, 2008, Vol. 6H pp. 92, 96); *ḥrḥrt* (Ug), "crimson red, flare up" (Lete, 2004, p. 367). Evidence indicates that Job and Amos hymns are ancient (Cox, 2013), so following the Ugaritic, I translate חָרָם as 'crimson-flare'. זָרַח also has related ANE roots: *zirḥu* (SB), "to heat, to scorch"; "to flare up, to display a sudden luminosity, to twinkle, (said of stars)" (CAD, 2008, Vol. 16§ p. 100).

**Job 9:7c** 'Through the stars, sealing them up.' וּבַעַד is often left untranslated. However, at Gen. 26:8, Job 22:13, Prov. 7:6, בַּעַד is translated 'through' (a window), and Sol 4:1, 3; 6:7 'behind' (a veil), because the context has spacial/directional significance. 7c places the preposition וּבַעַד in between לַחֲרָם and כּוֹכְבִים which could indicate the *heresh* appears to be 'behind' the stars, or shining through them.

7c 'seals up the stars.' כּוֹכְבִים (plural- stars), are sealed-up יַחְתָּם (BDB-3586) a word used in Song 4:12 to describe stopping up a fountain. Commentators see here language describing unusual astronomical or eclipse phenomenon concealing the stars' light (Reichert, 1985, p. 40; Driver & Gray, 1971, p. 85; Clines, 1989, p. 230). Rashi's commentary states "He closed off the stars with a partition and they did not shine". From a cosmological perspective, Job 9:7 appears to be a theological description of supernovae seen at the onset of the Flood, possibly in the Pleiades region.

**Job 9:8a** 'He stretches out the heavens, alone.' נִטָּה (BDB-6075) "vb. stretch out, spread out,

extend, incline, bend." (cf. Job 26:7†; Ps. 104:2†; Isa. 40:22†; 44:24†; 48:13†\*; 51:13†\*; Jer. 10:12†\*; 51:15†\*; Zech. 12:1†; [\*verses appear alongside divine Flood-epithets]). At Jer. 10:20 the verb 'to stretch'† מָנַח is used in connection with pitching a tent, (TWOT-1352 "spreading out"; "pitching one's own tent"), or Ex. 10:22 'Moses stretched forth his hand'. Hartnett (2011, pp. 125-7) states it is "pure eisegesis" to maintain Scripture describes cosmological expansion in terms of a "rubber sheet" analogy. I agree, it would be contextually ridiculous to suggest Moses 'stretched his hand out' like rubber! Rather מָנַח must be understood contextually. For example, Bedouin pastoralists would have no experience of rubber sheets. However, concepts of unpacking tents from camel saddle bags and erecting them, would be familiar; whereby an increase in volume from tightly packed, to fully erected tent, fit to dwell in, seems exegetically appropriate, so offering a metaphor from which YHWH can teach truths to understanding readers. This analogy also holds true at a cosmological level for an expanding universe, (a volumetric increase), where YHWH stretched out, or unpacked, the heavens "like a tent", at creation to be inhabited, and again at the Flood, thereby exerting the profound cosmological changes hinted at in Amos and Job. Such changes would, in theory, include time dilation (Humphreys, 2008), cosmological volumetric cooling (Humphreys, 2005), and accelerated nuclear decay (Chaffin, 2005; Snelling, 2011, pp. 849-850).

**Amos 5:8b** 'overthrew morning', מָנַח. My translation follows the natural Hebrew word-order which is: 'overthrows morning into deep-darkness', this then parallels the next phrase: **5:8c** 'Making day dark as night', (cf. 4:13e; 8:9). A reversal of the Noachian-covenant (Gen. 8:22b), of dependable day-night cycles. The 11th C Rabbi Ibn Ezra comments on Genesis 7:11 "The flood was so strong that it was impossible to distinguish between day and night, which is why God promised in His subsequent covenant (8:22) that "day and night will not cease"" (Drazin, Wagner, 2006, p. 38).

**5:8e** 'poured out...upon the *face of the earth*' (cf. 9:8) a striking phrase used in Genesis' Flood account, (cf. Gen 6:7, 23; 7:3-4, 23; 8:9, 21), revealing the universality of YHWH's judgment.

**5:9a** 'flashing forth' מָנַח (HL) possibly equivalent to *balaḡ*, Sumerian for 'drum', an ideal description of catastrophic thunder, lightning and rain.

#### **HYMN-FRAGMENT /VISION-REPORT 7:4**

**7:4a.** 'Lo! Behold!', connects this vision-report to hymn 4:13a, and YHWH's personal involvement at the Flood (Gen. 6:17).

**7:4c.** 'Called for judgment by fire'. Anderson and Freedman (1989, pp. 746-7) sees a "great similarity" between this phrase and the two uses of calling for water (5:8d,e; 9:6c,d).

**7:4d.** YHWH's fire is described as consuming the 'Great Deep' (הַיָּם הַרְבֵּה), a specific technical Flood term (cf. Gen. 7:11), also reminiscent of YHWH's burning to the mountain roots Deut. 32:22.

But does תהום simply refer to water? Schiaparelli, (1905, p. 28) explains: "The terrestrial mass, which supports the continents and seas in its upper part, extends in depth to the lowest part of the universe: to this extension, as has been already said, the Jews gave the name of *təhôm* implying depth. We may conveniently render this by abyss (or deep). Thy judgements are a great abyss/ says the author of Psalm 36 to the Lord, meaning to indicate inscrutable profundity. 'Thou hast brought me again from the abysses of the earth' says the author of Psalm 71:20 to the Lord: that is to say, from the depth of misery."

Therefore, תהום is not water itself, but a description of it. תהום is never used in place of Yam (sea) in Hebrew (Tsumura, 1989, p. 59). "...in the relationship with the term '*eres* "earth", the Hebrew *təhôm(ôt)* is hyponymous (Ps. 71:20, 148:7, Prov. 3:19-20, Gen. 1:2) and hence what *təhôm* refers to is included in what '*eres* refers to. The Hebrew *təhôm(ôt)* therefore normally refers to the subterranean water...though it can also refer to the "flood" caused by an overflow of the underground water (cf. '*ēd* in Gen. 2:6) as well as to a huge mass of waters like *təhôm* in Gen. 1:2". "in the framework of tripartite understanding of the world it is *yām* "sea", not *təhôm* "ocean", that constitutes the third part... On the other hand, the Hebrew *təhôm(ôt)*, which is hyponymous to the Hebrew '*eres*— hence what the *təhôm(ôt)* refers to— is a part of the "earth" ('*eres*)...'. (p. 74). See also Isa. 51:10, which describes depths of water, Gen. 49:25; (cf. Deut. 33:13), describes the earth's depths. In Job 38:16 YHWH asks Job if he had walked in search of the תהום indicating a solid place, in the context of a Flood-like passage (vv.8-16).

So תהום is used as an adjective, תהום means deep, or as deep as can be fathomed. In other words the consuming fire of Amos 7:4 and ascending fountains of 9:6b manifest at the deepest levels possible, which is clearly demanded by the grammatical context of the Hebrew language. The plain narrative demands an explanation, which needs to be discussed in geophysical terms.

Along with the Great Deep described in Amos 7:4, a 'portion' is consumed. The Hebrew semantic range of this word is most fascinating: חלק (BDB-3115) "Ar. *ḥlaq* divide, *ḥalaqa* measure, measure off". (BDB-3116) 'portion, tract, territory (of land)'; also 'smooth', e.g., stones (cf. 1 Samuel 17:40; Isaiah 57:6); (TWOT-0670.0) *ḥālaq*, 'be smooth, slippery thus figuratively, flatter'; 'smooth mountain' Joshua 11:17; 12:7; or a slippery place Psalm 73:18; a place of escape, literally 'slippery-rock' (BDB-3133) סלע המחלקות 1 Sam 23:28.

In Ugaritic /*ḥ-l-q*/ 'to perish, be destroyed', *ḥlq* 'ruined, spoilt, missing,' (Lete, 2004, p. 393-4). *ḥalāqu* (OB) 'to disappear, become lost, perish'. (CAD, 2008, Vol 6H p. 36).

Montgomery (1904, p. 96) gives a good sense of 7:4 "And (the fire) ate up the great Deep and then began to eat up the Created World."

Andersen and Freedman (1989, p. 747) explain: חלק "is typically used to describe a 'portion of land', or 'inheritance', that which belongs to the inheritor, so must be something matching the Great Deep... not a synonym, but a compliment."

At Joshua 14:5 Israel is described as 'dividing the land' חלקו את הארץ, in accordance with YHWH's will for the 12 tribes. To summarize: the חלק (the compliment of the *təhôm rabbāh*) can be understood in terms of the MT Hebrew semantic-range as: 'flat', 'smooth', 'divided', 'slippery-rock', which is 'consumed' by the fire from YHWH, along with the (תהום רבה) (earth's deepest parts). As startling as this may sound, this verse appears to be a theological description of Catastrophic Plate Tectonics (Baumgardner 1994, 2003), or something similar. (See index Figure 1 and 2 for a visuals).

**8:8a.** 'Did not the earth quake (תרגז) for this?' YHWH's seismic-theophany, commentators recognize 8.8a as earthquake metaphor (Hayes, 1988, p. 209; Hammershaimb, 1970, p. 125).

**8:8b** 'lament' אבב (HL) is related by root to יבל 'stream' (cf. Gen. 4:20; Is. 30:25; 44:4). Within Babylonian Wisdom Literature *wabalu* means "to carry off, sweep away, said of water..." (CAD, 2008, Vol. 1A, p. 10). I suggest 8:8's unique use of 'mourn' is an ancient and rare Flood-specific term meaning to 'sweep away', causing 'to mourn'.

### **8:8c Cosmological Implications**

'All things arose (ועלתה) like the light (אור)'. [Not יור]. Hammershaimb (1970) points out "In the MT the rise is compared first with the light... but in place of this most commentators...prefer 'like the Nile' since the consonant could easily be lost." (p. 125).

I believe, thanks to the meticulous Jewish scribes, that the Spirit did not permit MT's 'yod' to be lost (cf. Matt 5:18). Recognizing 8:8c's 'light' disturbance imagery links 8:9's eclipse-language, binding text to context, thus refuting form-criticisms. YHWH's judgment causes daylight to 'go down' cf. 'subside' into darkness, (cf. 4:13e; 5:8b,c cf. 5:18, 20). The way this 'light' behaves is described using three adjectives:

**8.8d** Three HLs, sharing ancient related roots:

(BDB-1951) ונגרשה 'cast out, drive out, expelled'; (Ug)- /g-r-š/ (Lete, 2004, p. 309); (Sum) *riši* (Holloran, 2005, p. 14). This verb describes movement away from an original position/state (cf 8.8c ועלתה 'go-up, ascend').

(BDB-10299) ונשקה 'give drink, be irrigated' (Ug) *šqh* (Lete, 2004, p. 840); (Sum) *a-šèğ-ğá*,

*šagia* (Holloran, 2005, p. 74); (OB/Akk) *ša qu* (CAD, 2008, Vol. 17ŠII p. 24). This verb is reminiscent of Gen 2.6 'a mist went up (עלה) from the earth and watered (והשקה) the whole face of the ground'; ונשקה can therefore be understood in terms of 'permeation'.

(BDB-10312) ונשקעה 'sink down' (Ug) *šq* (Lete, 2004, p. 789); (Sum) *ešsad*; (Holloran, 2005, p. 55); (OB) *šaḡalu* "said of rainfall or floodwater" (CAD, 2008, Vol. 17ŠII, p. 12). My translation uses 'subsided', which may be applied to both Flood waters and light that decreases in strength.

When Amos 8:8c is understood in terms of Job 9:8a it appears that light *itself* is being stretched out, along with the heavens. The stretching is described in terms of the rise and fall of the Nile waters, but with an added verb of 'permeation' which also affects the light. The duration of this stretching matches the Nile season, i.e., a year long event, equal to the time-scale of Noah's Flood. See conclusions for further details.

### **HYMN-FRAGMENT 9:5**

9:5b. 'He struck the earth and it melted'. הַנְּנַע, (HL), (BDB-5885) 'touch, reach, strike'. Story (1980, pp. 76-7) explains נַע indicates "catastrophic and permanent change" to the place being struck. וְהַמְּוַג (HL) (BDB-5091) 'melt, surge' related to Aramaic *ma' ḡa* 'surge', or possibly *mug* (Sum) "to hew out, hollow out; to engrave, carve; to abrade, erode" (Holloran, 2009, p. 26). Could this be describing a massive impact event? Spencer (1988) discusses the roll of impacts on the pre-Flood continental break-up. "the shock pressure wave for large impacts would be capable of inducing a mineralogical solid state phase change even at a depth of 400 to 600 Km. This could serve to trigger the subduction mechanism outlined by Dr. John Baumgardner. Thus, a significant number of impacts could influence catastrophic plate tectonic (or other tectonic) models." (p. 4) (See comments on 9:6a,b for further discussion).

**9:5d-e** (cf. 8:8c-d).

Verbs describing the rise and fall of the earth, like the Nile waters, are reminiscent of the rise and fall of the Flood waters, 'everything arose' (ועלתה) (cf. Gen. 7:20 'waters prevailed...upward' (מלמעלה)). 'subsided (ושקעה) (HL) like the River', (cf. Gen. 8:1 'the waters subsided' וישבו). Applying these verbs to the earth, scholars recognize them as vivid earthquake imagery (Paul, 1991, p. 261). Context must not be confused; the 'land' is the subject, which is disturbed 'like the Nile'.

### **HYMN-FRAGMENT 9:6**

**9:6a.** 'He built ascending-ascents into heaven'. Wolff (1977, p. 342) described 9:6's imagery as

"unparalleled". Möller (2000, p. 514): "Like the second fragment, it features an allusion to the flood (5.8b; 9.6b) and stresses the cosmic dimension of Yahweh's rule (5:8a; 9:6a)...9:5-6 envisages a divine intervention on a more cosmic scale, causing all who live on the earth to mourn". מעל ורתו-מעל ורתו (BDB-7097) commentators assume a ditography (Paul, 1991, p. 280, foot. 75) and "delete the first *mem*". Rather, this is inspired double emphasis 'what goes up/stairs' (cf. Ezek 40:6), suggesting a 'global-scale grand-staircase'. 9:6a describes the waters ascending into the heavens, i.e., an immeasurable Flood, revealing YHWH's majesty (cf. Ps. 29:1-11).

Hubbard (1989, p. 232) comments regarding the hymn's imagery "It is hard to catch the exact picture of what Yahweh is building in 9:6...The earthly component is even more difficult to define precisely... Fortunately, we do not have to have a photographic image of Amos' scheme in order to catch its force. What counts is that God's presence is... everywhere in the universe from top to bottom, and that presence is utterly dependable and permanently to be reckoned with as the verbs of construction, builds and founds, connote." Amos' Flood-hymn is grammatical 'photography', Amos used the hymn to warn Israel of YHWH's impending wrath, the imagery here is truly astonishing.

**9:6b** 'plumes' אֲנַדְרָתוֹ (HL), (BDB-102). 9.6a,b's language describes actions of ascent into the sky, then descent back to earth i.e., active shapes 'bunch', (cf. Ex. 12:22), also violent, 'troop' (fighting men, plural). אֲנַדְרָתוֹ shares a root with מַגְדָּל (BDB-1662) 'tower' and גָּדַל (BDB-1650 'becoming great, grow up', so includes ideas of towering, growing structure. Sumerian and Babylonian related words (*gudūdu*, *sukud*; *zugud*) include ideas of 'military troop', 'height', and possibly 'cauldron' (CAD, 2008, Vol. 5G, p. 120; Halloran, 2009, p. 66). Byargeon (1995, p. 55) recognized Amos 9:2-4 presents a series of 'paired-merismus', vertical extremes (digging into Sheol/climbing up to heaven vs. hiding on-top of Carmel/hiding at bottom of sea) and horizontal extremes (Jerusalem/exile), to demonstrate the futility of escaping judgment. That being the case, 9:5-6 match 9:2-4 in the rise/fall of the river's waters, / the vertical extremes of the 'ascending-ascents'/plume- depths', vs. horizontal extremes of calling the ocean onto/ the face of the earth. Andersen and Freedman (1989, p. 719) discuss from where the plumes were founded: "This structure is in the heavens but has been founded upon the earth (or even the underworld); in other words its foundations are deep [*baššāmāyim // ʿal-ʿereš*]" (cf. Ps. 78:69). Theologically the plume's foundations are in אֲשַׁרְלַיִם 9:2, (BDB-9598) 'underworld'.

This foundation, of the 'plumes', is described by אֲסַדָּה BDB-3985 'establish, found, fix' a rare verb occurring only four times in Scripture, which has related ANE roots: *išdu*, *ešdu* (Oakk) meaning "base, foundation (of building, said of bedrock), root,\* lower extremities" (CAD, Vol. 7IJ, p. 235). The language strikingly describes the descent of the אֲנַדְרָתוֹ (plume) into the deepest depths of the earth. (\*Root '*išdu*' is used mythically in Era Epic I 152 to denote extreme depths: "*i-šid-su ikšuda šupul aralli* 'the tree's root reached (one hundred double miles down

through the water) to the bottom of the netherworld” (CAD, Vol. 7II, p. 239).

**9:6a** מעלותו-מעלותיו 'ascending-ascents' could well be a theological description of the 'fountains of the Great Deep', erupting at the initiation of the Flood (Gen. 7:11). Baumgardner (2003) has described the effects of upwelling lava from continental break-up upon ocean water, causing super-critical steam jets bursting into the stratosphere and falling back as catastrophic rain fall. 9:6's imagery which, fits nicely with such a phenomenon. Jeremiah 10:13 (which also uses a specific divine Flood-epithet 10:16) is reminiscent of Amos 9:6, using language to describe ascending vapor 'from the ends (קצה) of the earth' (BDB-8656) 'end, extremity; border, outskirts'. קצה in this context possibly describes the linear length of the path of the vapor, i.e., global-scale. (See Index, Figure 5).

If 9:6a-b is interpreted from a geophysical perspective, they graphically describe the possible role of mantle plumes (ואגדתו) in the catastrophic break-up of the pre-Flood continent. Ratcliff et. al., (1998) discuss (from a uniformitarian perspective) the proposed mechanism of continental break-up via mantle plumes. However, Storey (1995) admits that "After 30 years of plate tectonic theory, the reasons why supercontinents disintegrate and disperse to form smaller continental plates remain enigmatic". Amos' 'plumes' are initiated by the הנוגע 'strike' of YHWH, which 'melts the earth.' 9:5b therefore presents the 'required mechanism' for such a continental break-up. Sears, Hynman, (1988) discuss the role of impact craters causing mantle-plumes by initial pressure relief melting suggesting that "large impacts may crack stressed lithosphere to start oceanic spreading ridges and continental rifts. Once started, they too maintain themselves as persistent low pressure cells in the mantle." (p. 647). Williams, Greeley, (1994) modeled the antipodal nature of massive impacts on a planet's structure where deep crustal "fractures 10s km deep" are produced at, and antipodal to, large impact craters (p. 201), (see Index, Figure 4). The Scriptural evidence points to impact initiated pressure-relief plumes descending, rather than ascending, causing continental break-up upon an already pre-stressed lithosphere caused by internal heating.

**9:6c-d** Andersen and Freedman (1989, p. 845) state this phrase "has already been used in 5:8[d,e]", calling it "a miniature flood story", and defining its genre as "classical narrative". This verse states YHWH poured the ocean *onto* the land. From a geophysical perspective, this could only be accomplished by a raising of the sea-floor levels and/or lowering of continental margins (Austin *et al.*, 1994, p. 6).

## **'LIKE THE RIVER OF MIZRAIM.'**

**8:8e; 9:5d-e** This phrase has caused biblical commentators some confusion. Cripps, (1969, p. 246) states "A perplexing simile; for the rising and fall of a river, especially the annual inundation of the Nile, would be very gradual, as opposed to the short rapid movements of an earthquake." Hammershaimb (1970, p. 125), dismissed the metaphor as mere "heresay." Hayes (1988, p. 209) is nearer the mark, reasoning it "would suggest some disorder and chaos lasting over a period of time". Cripps 'perplexing simile' and Hammershaimb's dismissal can only be resolved within a year-long Flood context.

Firstly, what does 'like' mean within its context? The Hebrew holds no surprises here: כִּי (BDB-4305) "the like of, like, as...in the form... a. quantitatively... to express exact or approximate equality... qualitatively... to express resemblance in respect of some attribute, action, character, appearance...as an accusative of mode or limitation, in or with the like of (like, as according to)... expressing conformity to a standard or rule...". In Ezekiel 1 the prophet uses כִּי eighteen times in one chapter to describe the 'likeness' of the Lord's glory compared to things familiar to Ezekiel.

Amos is presenting a global set of attributes whose behaviour is analogous to the annual rise and fall of the Nile flood waters: 'light' 8:8c (cosmology); the 'melting earth' 9:5b (thermodynamics); earth's movements 9:5b-c (tectonics); and Flood waters 9:6c-d (hydrodynamics). The Nile flood is therefore an analogue available to study, in order for creationists to model Noah's Flood. "like the Nile" is found within Hebrew narrative, not poetry, so is therefore not an extended poetic metaphor.

Scripture is therefore pointing us towards the behavior of the Nile as a natural 'parable.' We must, in the words of Job 37:14, 'stop and consider God's wonders.' (Cf. Ps.8:3; 143:5; Ecl.7:13). Because we cannot study Noah's Flood directly, by analogy, our study must turn to the behavior of the Nile flood year.

## **TOWARDS AN AMOS AND JOB HYMN COSMOLOGICAL FLOOD MODEL**

The cosmological nature of the "all" and its "swelling and subsiding" "Like the Nile" is repeated twice in Amos 8:8e and 9:5d,e, by way of divine emphasis, we therefore need to take notice. The Amos hymn is clearly narrative history, so can support numbers. For example, Tas Walker proposed his Flood Model based on the narrative text of Genesis 7:11-8:18 (Walker, 1994). I will, therefore, tentatively propose an Amos Hymn Cosmological Model supported by the narrative text of the stretched "all" and "light" "like the Nile" in Amos 8:8c,e; 9:5d,e; (cf. Job 9:8a), supported by the nine O.T. verses describing YHWH's 'stretching out' of the heavens.

Scripture seems to be using the Nile's ebb and flow to describe the phenomena surrounding Noah's Flood. Can we use this idea to identify and quantify the Flood phenomena described in

the Amos hymn? I will ask a series of questions at the ICC that will form the basis of a Flood model that deals with the subjects described in the Amos hymn:

1. Can the phrase “like the Nile” describe the cosmological 'stretching out of the heavens' (cf. Job 9:8) which caused 8:8d's light to be 'expelled, permeated and subsided'?
2. Can the phrase “like the Nile” describe the global heating event described at 9:5b? Specifically is there evidence of a global geotherm that would be 'like' the Nile? A possible area of study will be suggested at the ICC.

Amos' and Job's hymns appears to give the broad-stroke cosmological picture of what YHWH did at the Flood.

1. I propose, for theological reasons, that YHWH began stretching out the heavens approximately 120 days before the Flood, granting mankind time to repent: "And the LORD said, 'My Spirit shall not strive with man forever, for he is indeed flesh; yet his **days** shall be **one hundred and twenty years**.'" (Gen 6:3 NKJ). I suggest, prior to the Flood, YHWH began judging mankind 1 day for each year YHWH had warned of His impending judgment, (120 days for 120 years). An example of day-for-year judgment is seen in Ezekiel 6:4 where YHWH prophetically judged Ezekiel, 1 day for each year YHWH would judge Israel, (40 days for 40 years). The reverse is seen at Exodus 14:34 where Israel is judged 1 year for every day of her unbelief, (40 years for 40 days).

I suggest that prior to the Flood, 120 days of increasing warnings to repent were given, which would have included such phenomena as cosmic-level disturbances, including earthquakes, local low-land flooding, (cf. Gen. 7:6, 10) and possible supernovae events, visible to all (Job 9:7 cf. Amos 5:8).

## CONCLUSIONS

Amos contains an ancient Flood narrative (Anderson and Freedman, 1989; Cox, 2013). Amos quoted from this ancient literature in order to furnish his prophecy with a flood-curse and a prophetic warning of the impending great earthquake (1:2) of 750 BC (Austin, *et al*, 2000). When compared to the Genesis Flood account, the Amos hymn is clearly describing the Flood. A poetic Flood version appears in Job 9:5-9, which is also clearly cosmological in scope. A careful exegesis of both hymns has revealed the MT text contains striking descriptions of the events surrounding the Flood, which is attested to by the most ancient Rabbinic traditions. At the ICC I will propose a tentative cosmological Flood model, based specifically upon Amos 8:8c,e; 9:5d,e; (cf Job 9:8a) as a 'mini theological toolkit' that will further enable refinements of the Flood Model.

I will also discuss some of the occurrences of 'stretching out the heavens' and how they may help

in our understanding of the creationist Flood model.

Post ICC, I propose further work to develop these models which need to be offered up to creationist peer-reviewed literature, and to that aim I will be working. Also, the question of who wrote Scripture's Flood literature and how it became incorporated into Israel's literary corpus is an ongoing investigation which will be presented in due time. I believe these passages in Amos and Job are eye witness, Divinely inspired accounts of Noah's Flood, possibly written by Noah's son, Shem.

The author thanks the ICC editor and reviewers for their kind and patient attention to the matters raised in this paper.

## INDEX

Peters (2008, p. 26.) gives examples of Flood curse metaphors: Ps 29:10; Job 22:15-22; Isa 24:1 4-5; 29:20-21; Nah 1:8; Ps 18:16, [15]; 65:6-9, [5-8]; 69:2, [1]; 93:3; Dan 9:26. For the 'Deep' and acts of judgment or disaster see: Gen 7:11; 8:2; Exod 15:5; 8; Ezek 26:19; 31:15; Amos 7:4; Jonah 2:5; Hab 3:10; Ps 42:7. Cf. The waters fear and the deep trembles when God sees them Ps 76:17, [77:16]. See Isa 44:27; 50:20; 51:10.

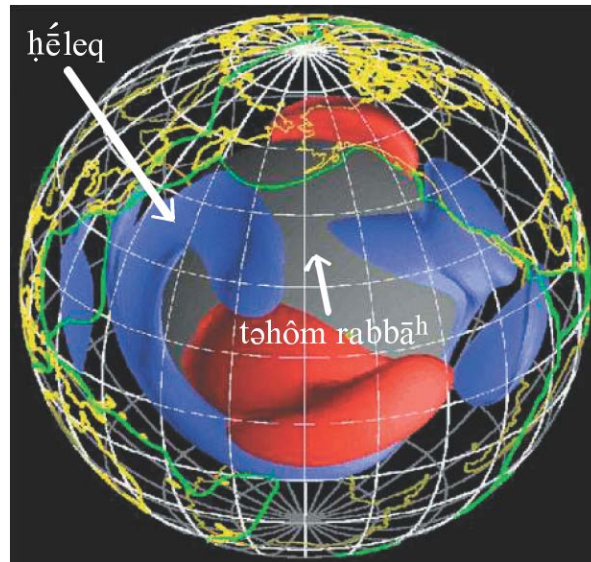
Finite verb table.

Tense	Amos-Hymn
4 preterites	5.8; 9.6 וישפכם; 7.4 ותאכל; 9.5 ותמוג
2 imperfects	5:9 יבוא; 8:8 תרגו
3 perfects	5:8 התשיך; 7:4 הראני; 9:6 יסרה
9 <i>wāw</i> -perfects	8:8 ונשקעה; ונשקה; ונגרשה; ועלתה; ואבל
	7:4 ונשקעה; ועלתה; ואבלו; 9:5 ואכלה
Tense	Job-Hymn
3 imperfects	9:6 יתפלצון; 9:7 יזרתם; יחתם

2 perfects

הפכס; ידעו 9:5

## APPENDIX

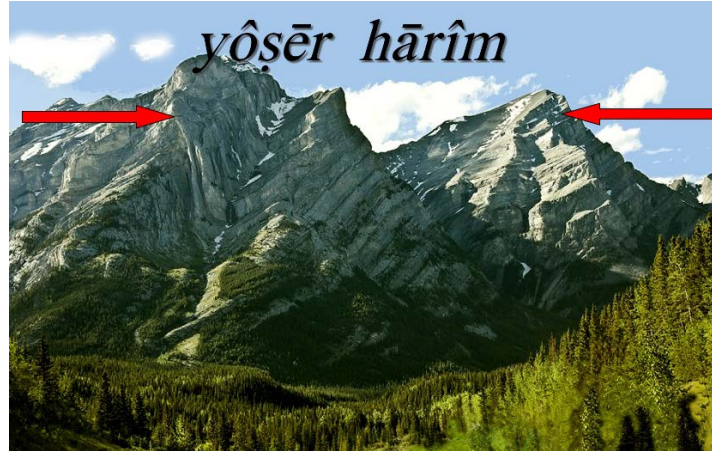


**Figure 1.** *tehom rabbah*, and *heleq* (source: Baumgardner, 2003, p. 7).

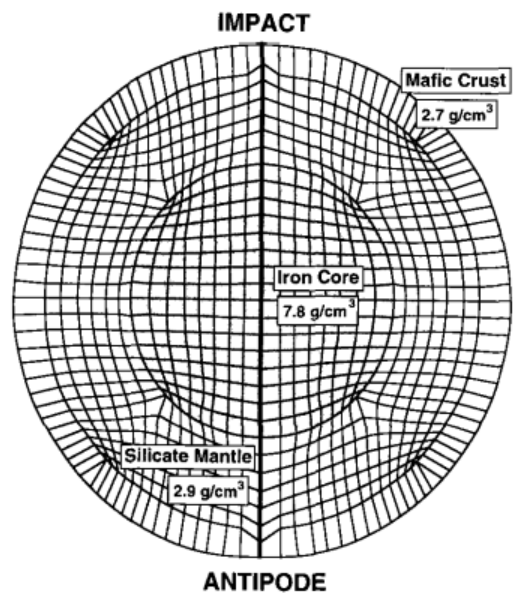


**Figure 2,** *tehom rabbah*, and *heleq*.

(image source: <http://paulmirocha.com/projects/ingeous-terrain/>)



**Figure 3.** Amos 4:13 yôṣēr hārîm.



**Figure 4.** impact & antipode (source: Williams, Greeley, 1994, p. 197).



**Figure 5.** Fountains of the Great Deep, Amos 9:6a *ma ʿălôṭô ma ʿălôṭāyw*.

(source: <http://www.answersingenesis.org/assets/images/articles/am/v2/n2/entrained-water.jpg>).

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