

In the present composition of the Book of Amos, a striking relationship can be found between the hymns (Am. iv 1 vision-reports (vii 1-3, 4-6; ix 1-4). Thus, at least the second part of the Book is presented as a 'progress of doom', in more absorbed in the execution of YHWH's judgment, personally and *qua* communicative strategy. The second pa serve in the current shape of the Book as a framework for the so-called biographical section Am. vii 10-17. This com audience that is exhorted to learn from the bad example of Amaziah and to believe the divine origin of Amos' wor

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