

# Amos 5:2

Authorized King James Version (KJV)

The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

## Analysis

**The virgin of Israel is fallen; she shall no more rise** (נָפְלָה לֹא-תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, naphlah lo-tosif qum betulat Yisrael)—the verb naphal (נָפַל, "fallen") in the perfect tense indicates completed action: Israel has fallen, not will fall. From God's eternal perspective, their doom is so certain it's spoken as accomplished fact. The term "virgin of Israel" (betulat Yisrael, בְּתוּלַת יִשְׂרָאֵל) depicts the nation as young woman in her prime, emphasizing tragic waste—Israel dies before fulfilling her destiny. The phrase **she shall no more rise** (lo-tosif qum, לֹא-תוֹסִיף קוּם) uses emphatic negative: absolutely will not rise again. This prophesies Israel's permanent end as political entity.

The verse continues: **she is forsaken upon her land; there is none to raise her up** (nitshah al-admatah ein meqimah, נִטְשָׁה עַל-אֲדָמָתָה אֵין מְקִימָהּ, nitshah al-admatah ein meqimah). The verb natash (נִטַּשׁ, "forsaken/abandoned") describes corpse left unburied—the ultimate indignity in ancient culture. Israel lies dead on her own land with no one to bury her or raise her up. The imagery evokes battlefield carnage where bodies rot unburied. This reverses covenant promise: God gave Israel the land as inheritance, but now she lies dead upon it, forsaken. The phrase "none to raise her up" emphasizes total abandonment—no ally, no rescuer, no hope of recovery.

## Historical Context

The imagery of "virgin of Israel" lying dead resonates with ancient Near Eastern lament traditions. Daughters represented hope, future, posterity—a virgin's death

before marriage and childbearing was tragedy compounded. By depicting Israel this way, Amos emphasizes wasted potential and permanent loss. The prophecy fulfilled literally in 722 BC when Assyria conquered Samaria, deported the population, and repopulated the land with foreigners (2 Kings 17:6, 24). The northern kingdom never recovered—the ten tribes were "lost" to history. Jeremiah later uses similar imagery for Judah (Jeremiah 14:17, 18:13), showing this prophetic tradition continued. Yet God's ultimate purposes transcend national Israel's failure—the New Covenant in Christ brings resurrection life to all who believe, Jew and Gentile alike (Ephesians 2:11-22).

## Related Passages

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**John 15:13** — Greatest form of love

**1 Corinthians 13:4** — Characteristics of love

**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does describing Israel as "virgin" intensify the tragedy of their coming judgment?
2. What does it mean that Israel's doom is spoken in past tense ("is fallen") before it historically occurred?
3. How does this lament relate to Christ's weeping over Jerusalem (Luke 19:41-44) before its destruction in AD 70?

## Interlinear Text

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נָפְלָה	לֹא	תֹוס יִרְ	מְקִימָהּ:	בְּתוֹלַת	יִשְׂרָאֵל
is fallen	H3808	she shall no more	rise	The virgin	of Israel
H5307		H3254	H6965	H1330	H3478
נִטְשָׁה	עַל	אַדְמַתָּהּ	אֵין	מְקִימָהּ:	
she is forsaken	H5921	upon her land	H369	rise	
H5203		H127		H6965	

## Additional Cross-References

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**Jeremiah 14:17** (Parallel theme): Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.