

Amos 9:13

Authorized King James Version (KJV)

Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

Analysis

Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. This verse paints an astonishing picture of agricultural superabundance in the restored kingdom. The phrase "the plowman shall overtake the reaper" (nigash horesh ba-gotser, נִגַּשׁ חוֹרֵשׁ בַּקֹּצֵר) describes continuous, overlapping harvest—before one crop is fully reaped, plowing for the next begins. Normal agricultural calendar had distinct seasons with gaps between plowing, sowing, growing, and reaping. Here the harvest is so abundant and continuous that workers can't finish gathering before the next cycle starts.

"The treader of grapes him that soweth seed" (we-dorekh anavim be-moshekh hazara, וְדֹרֵךְ אֲנָבִים בְּמוֹשֶׁךְ הַזָּרָע) continues the image—grape harvest overlaps with seed sowing. Normally, grape harvest (late summer/fall) preceded winter grain sowing by weeks. The compressed timeline indicates such fertility and productivity that seasons blur into perpetual fruitfulness. This imagery reverses covenant curses (Leviticus 26:16, Deuteronomy 28:38-40) where hard labor yielded little, and restores covenant blessings (Leviticus 26:5) where threshing lasts until vintage and vintage until sowing.

"The mountains shall drop sweet wine" (we-hittivu he-harim asis, וְהִטִּיפוּ הַהָרִים עֲסִיס)

uses hyperbolic language—mountains dripping with wine (asis, טִיטִּי = fresh grape juice/sweet wine) suggests terraced hillsides overflowing with such abundant grape harvest that wine seems to pour down slopes. "All the hills shall melt" (we-khol-ha-geva'ot titmoganah, וְכָל-הַגְּבוּעוֹת תִּתְמוֹגְנָה) likely means "flow" or "dissolve"—hills seem to melt into fertility, producing crops so abundantly they appear to liquify with productivity.

This is Edenic restoration imagery, anticipating the New Heavens and New Earth. Joel 3:18 contains similar language: "the mountains shall drop down new wine." Leviticus 26:3-5 promised such blessing for covenant obedience. Amos reverses the judgment oracles dominating his prophecy, showing God's final word isn't destruction but restoration through Messiah. This finds ultimate fulfillment not in agricultural abundance but in spiritual fruitfulness under Christ's reign—the Kingdom of God where righteousness, peace, and joy overflow (Romans 14:17), where believers bear much fruit (John 15:5, 8), and where God's goodness is so lavish it exceeds comprehension (Ephesians 3:20).

Historical Context

Ancient Israel's agricultural calendar included distinct seasons: plowing (October-November), sowing (November-December), growing (December-April), and harvest (April-June for grain, July-September for grapes). The gap between harvest and next plowing allowed rest, celebration, and preparation. Amos's description of overlapping agricultural activities would have been instantly recognized as miraculous—impossibly abundant blessing reversing the curse of laboring in vain (Genesis 3:17-19).

The original audience, facing imminent judgment and exile, needed hope that judgment wasn't God's final word. After eight chapters of condemnation, Amos concludes with restoration promises (9:11-15). These verses anticipate the Day of the LORD's positive dimension—salvation, not just judgment. The imagery draws on Edenic memory (Genesis 2:8-14) and anticipates eschatological restoration when creation itself is liberated from bondage to decay (Romans 8:19-23).

This prophecy finds progressive fulfillment: partial fulfillment in post-exilic return,

greater fulfillment in Christ's first coming inaugurating the Kingdom, ongoing fulfillment in the Church's growth and fruitfulness, and ultimate fulfillment in the New Heavens and New Earth (Revelation 21-22). The New Testament spiritualizes this agricultural imagery—fruitfulness now means spiritual fruit (Galatians 5:22-23), gospel spread (Colossians 1:6), and transformed lives (John 15:1-8). Yet physical restoration of creation remains promised for Christ's return (Acts 3:21, Romans 8:21, Revelation 22:1-3).

Related Passages

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does this image of superabundant fruitfulness reverse the covenant curses Israel experienced due to sin?
2. In what ways does agricultural abundance in Old Testament prophecy point to spiritual abundance in the New Covenant?
3. What does continuous, overlapping harvest teach about the character of God's kingdom under Messiah?
4. How should Christians experience and demonstrate the spiritual fruitfulness this passage anticipates?
5. What is the relationship between this prophecy's partial fulfillment in the gospel age and its ultimate fulfillment in the New Heavens and New Earth?

Interlinear Text

הֵן הַ	יָמֵי יוֹם	בָּאִים	נָאֻם	יְהוָה הַ	וְנִגַּשׁ
H2009	Behold the days	come	saith	the LORD	shall overtake
	H3117	H935	H5002	H3068	H5066
חֹרֵשׁ	בֹּקֵץ רֶ	וְדֹרֵךְ	עֲנַב יוֹם	בְּמִשְׁכָּן	הֵן רֶעֶ
that the plowman	the reaper	and the treader	of grapes	him that soweth	seed
H2790	H7114	H1869	H6025	H4900	H2233
וְהָטָּ יָפוֹ	הַהָרִים	עֵס יוֹם	וְכָל	הַגְּבֻעַ וְהַ	תִּתְמוֹגְגָהּ:
shall drop	and the mountains	sweet wine	H3605	and all the hills	shall melt
H5197	H2022	H6071		H1389	H4127

Additional Cross-References

Joel 3:18 (References Lord): And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

John 4:35 (Parallel theme): Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

Isaiah 55:13 (References Lord): Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

Leviticus 26:5 (Parallel theme): And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

Ezekiel 36:35 (Parallel theme): And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

Joel 3:20 (Parallel theme): But Judah shall dwell for ever, and Jerusalem from generation to generation.

Psalms 97:5 (References Lord): The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

Judges 5:5 (References Lord): The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

Amos 9:5 (References Lord): And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

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