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The social teachings of the eighth century prophets

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Thesis

THE SOCIAL TEACHINGS OF THE EIGHTH CENTURY PROPHETS

by

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INTRODUCTION

The present world crisis has set on edge the masses who in bitterness cry for more humane life. On the other hand it has called into action economists, socialists, politicians, religionists, and all those who are the human destiners of the life of the common people, for theirs is the chance to devise a system or to project a program that shall reconstruct the present social order into one more suitable for human living. Echoes of suggested helps reach us from across the continent: systems, such as Bolshevism, Fascism, and Nationalism, propose themselves as ready remedies; individuals, like Kagawa and Ghandi, offer philosophies for the redemption of this "mal de monde". Mankind is on tiptoe looking for some solution of its woes, looking for social justice. The world is sick for love, justice, service, - for a brotherliness involving the three. The social problems seem overwhelming; but there is also an encouraging social awakening. The eyes of the people are eagerly turning in every direction from whence light may come. This paper is turning to the Bible for light, in particular to the writings of the eighth century prophets.

In times of personal need people have turned to the Bible and have been helped. The Bible is large enough to allow us to look into it for suggestions for the pressing problems of the present changing world. Our justification for doing so is the fact that the Bible is not a fictitious novel, but the sacred literature of a people, a book portraying national culture. It pictures for us the growth of
the religious, social and political institutions of the Jewish people. The Old Testament is the history of the civilization of the Hebrews. To the prophets of the Old Testament we ascribe the greatest contribution of that civilization. They were not sentimental dreamers but men of practical insight and outlook. They dipped their pens in the fluid of actual life; they tested their principles in the laboratory of life, before they put them out for sale. That is why their teachings have abiding value. That is why I have undertaken a study of their social teachings; to discover their potency, if any, for the healing of the hurts of the world today.

To understand the prophets we must look into their background in Hebrew history. They can be understood only in the light of their precedent and contemporaneous social conditions. "The study of the social teachings of the Bible may easily be misleading. If we simply search the prophetic books and the gospels for passages which have some connection with the various social problems of today we shall quite likely be led astray. There is no such thing as absolute social teachings. Morals are not static to be delivered by accredited teachers once and for all. Any social teaching involves adaptation to a specific social situation. The prophets can be understood only against the background of the actual living conditions of their time." (1)

Not only to look into the situations but into the lives and

(1) Soares, "The Social Institutions of the Bible", pg. 14
personalities of the prophets themselves is essential to a full appreciation of their social teachings. And only when these social teachings are interpreted in universal terms can they be used as solvents for the social problems of our day.

The purpose of this paper then is to discover the essential social teachings of the eighth century prophets, to determine the universal values contained therein, and to offer them as solvents of the present social problems.

Our general method of procedure shall be (a) an analytic study of the messages of each of the eighth century prophets to their day and generation, (b) a systematic collation and arrangement of their separate and similar teachings on the urgent problems which they confronted, and (c) a final appraisal of the worth and value of those teachings for the world today.
The table of values below shows the relationship between the number of patients and the percentage of recovery. The table indicates that:

- As the number of patients increases, the percentage of recovery decreases.
- The relationship is not linear but rather shows a inverse proportion.
- The data suggests that more patients are likely to recover if the number of patients is lower.

Further analysis is required to determine the exact nature of the relationship.

The following conclusion can be drawn:

- The number of patients has a significant impact on the percentage of recovery.
- More research is needed to understand the underlying causes.
- Measures should be taken to minimize the number of patients to improve recovery rates.
CHAPTER I

The History of Israel from Solomon to Jeroboam II

1. Solomon's Splendor and Power

Solomon ascended the throne of Israel in the latter days of its great king David. His accession to the throne was preceded by the attempt of David's eldest son Adonijah, to secure for himself the crown; for Adonijah, by right of the traditional law of primogeniture, was the legitimate successor to the throne. But the law of succession in Israel was not firmly established as yet, and the right of the oldest son was often put aside and the ability or popularity of a man was frequently the main requisite for election. In the time of David the practice involved two important elements: first, nomination by the dying king and second, the acceptance of the people. Solomon, through the scheming of his mother Bathsheba and the prophet Nathan, was nominated by David.

In spite of the oath Solomon gave to his rival Adonijah and his supporters that he would spare their lives if they were trustworthy, Solomon opened his kingship with the determination to tolerate no rivals. Adonijah was put to death and all his supporters slain. Solomon centralized in himself all authority, even to the point of becoming a despot. All those who helped him get the throne were given high positions. A magistrate over the high officials in the palace was appointed, tribute collected from all the tribes of the United Kingdom, and his subjects heavily taxed to
support in luxury the extravagant court of Solomon.

Solomon's foreign marriages were motivated by the advantages of alliances with such neighboring countries as Egypt, Moab, Ammon, and Edom. His attempt to vie with other oriental rulers led him to many and diverse practices, the most costly being his attempt to outdo all others in splendor and magnificence. His policy, however, also had in view the lifting of his people as a whole into successful association and intercourse with neighboring peoples. Extensive commerce with the ancient world began and for a time flourished.

With these ideals in mind Solomon, naturally broke with the traditional ways of his predecessors and violated many of the democratic principles which the Hebrew people had built up among themselves during their long desert experiences. In the pursuit of power and splendor he gave up the simpler and nobler ideals of kingship. He was chosen to be the servant of David's people, but he became virtually their despot.

As a part of his program of expansion and power Solomon strengthened his army with horses and chariots, built royal arsenals, constructed roads, fortified strategic cities and erected forts. All this made it possible for him to ward off invasion and to keep his subjects in submission and comparative peace.

It must be admitted that he did bring to his people for the first time a brilliant material of civilization; and the common people must have rejoiced with national pride in the splendor of
their capitol. Yet this must have been only a small advantage to
the people. Solomon's anti-democratic procedures could not but
arouse the resentment of the people. The changes he instituted
were too drastic; they were imposed and not developed. The peace
that prevailed was a peace kept by the sword in the hands of a
strong well equipped despotic king.

Such a peace could not last long. The rebellions which
broke out in four different sections of the country were indications
of national discontent. Jereboam, the revolutionary leader of the
Israelites in the tribes of Ephraim and Manasseh, headed the most
important one. Ahijah, the prophet, backed the rebellion. Even in
this early period we notice that prophets like Nathan and Ahijah
championed the rights of the people against kingly encroachments.

2. The Division of the Hebrew Empire

While Solomon's despotic policy was not the immediate cause
of the fall of the United Hebrew Empire, it was the major underlying
cause.

It is generally pointed out that the immediate cause was the
refusal of Rehoboam, the successor of Solomon to lighten the burdens
imposed upon the people by his father. "My little finger", said he,
"is thicker than my father's loins." (1) Whereupon Israel returned
to her tents and elected another king.

There were, however, other deep-lying causes for the division
of the Empire. North and South had always been divided by differences,

(1) I King 12:10b
...
both territorial and tribal. The two sections had developed somewhat independently of each other, each with its own traditions, life and territory. The North on account of its fertility and favorable location had developed more rapidly in resources and culture. The South with its rocky and hilly land and a desert for a neighbor developed a civilization inferior to that of the North, yet hardy and enduring.

The rivalry between North and South had shown itself even in the time of David. Solomon, merely held it in check by his general brilliancy, and strong hand.

It is noteworthy that the prophets in the time of Rehoboam favored the division. Kent says that they chose it as the lesser of two evils. If Rehoboam was to follow his father's policy it meant the crushing out of the democratic spirit which Israel had inherited from its nomadic past. It meant also, giving Yahveh a place of equality among the gods of the neighboring countries. The prophets saw that whatever disadvantages the falling of the United Kingdom may bring, it would be good for the faith and freedom of the Northern people. (1)

This is how Solomon's policy, the difference between the North and the South, and the influence of the prophets as religious forces, all combined to bring about the disintegration of the United Hebrew Kingdom.

(1) Kent, Kings and Prophets of Israel and Judah, page 5
3. Israel from Jeroboam to Ahab.

Jeroboam, who as a leader of the rebellion against Solomon in the North proved himself a good leader of the people, was chosen the first king of the Northern tribes of Israel. His was the important task of laying the foundation of Israel as an independent kingdom. He fortified Shechem and made it the capitol of Israel. From the Egyptian records we learn that he fought the Egyptians who invaded the North for plunder. (1) From the Biblical account it is evident that he had to fight back also the invasions of the Philistines and other neighboring tribes. (2) The tribes within Israel were loosely connected, which resulted in inner instability. This together with attacks from without made Jeroboam's reign hard and lacking the unity which David and Solomon had. However, the fact that Jeroboam was able to keep himself king over Israel for over two decades shows the strength of his character and policy. Among his many achievements we must note his revival and establishment of such sanctuaries as Dan, Shechem, Bethel and Gilgal, his erection of a new priesthood, his introduction of bulls into the sanctuaries, and his general separation of the religion of the North from that of the South.

While in Judah the legitimate rulers came from the House of David, in Israel with the break of Jeroboam a succession of separate dynasties followed each other. Jeroboam was succeeded by his son, Nadab. He reigned for two years only. His general Baasha slew him,

(1) Kent, Kings and Prophets of Israel and Judah, page 6.
(2) Kent, Kings and Prophets of Israel and Judah, page 7
exterminated the family, and took the throne. A few military campaigns constitute his reign. His march to Judah caused the latter to call on Damascus for help. Finally one of his generals, Zimri, slew him and exterminated the rest of the family. Zimri, in turn, after only seven days of kingship, was burned to death, and Omri the popular general of the Northern army became king. He proved to be a wise ruler. Civil wars had weakened Israel. Omri came as her saviour when unity was most needed. He fortified Samaria as his capitol, successfully carried out a few campaigns, one of which according to the record of the famous Moabite Stone, resulted in Israel's rule over the northern part of Moab, and entered into peaceful alliances with neighboring tribes, as he did with the Sidonians. Omri was able to pull Israel up from her downward trend, and put her on her feet once more as one of the commanding nations in Southwestern Asia.

Omri was succeeded by his son Ahab. Like Solomon, Omri adopted the policy of foreign marriages. To bind the treaty which he made with Ethabaal, King of Tyre, Ethabaal's daughter was married to Ahab, Omri's son. Ahab's marriage with Jezebel brought Israel and Tyre together. But while the marriage had benefits for the international policy of Israel it proved to be disastrous to the inner peace of the country. The queen was not a passive royal personality but an energetic, self-assertive royal power. The story of Naboth's vineyard brings her out as an undesirable co-power to the king. Moreover, Jezebel was an ardent Tyrian Baalist, and a propagandist of power.
Ahab himself was a good warrior and wise statesman. He fought with the Arameans, beat back the Syrians, formed an alliance with Judah which he sealed with the marriage of his daughter Athaliah to Jehoshaphat's son Jehoram, and entered into peaceful relations with Phoenicia. His military skill and patriotic zeal made him one of the great rulers of Israel.

4. Summary.

Solomon and the kings that followed after the fall of the Empire in the North appear as militarists, politicians, diplomats, and adventurers. Their ideal for Israel was territorial expansion, alliance with neighboring powers, and prosperity. This ideal they sought to achieve and maintain largely by force. In the case of David, Solomon and Ahab foreign marriages were fostered. Successive rival kingly houses exterminated each other.

The efforts of all these labors were for Israel's international standing, for her enlargement and enrichment. Little or no effort was given to uplift from within. The people appear as means to an end. The end is Israel, the means are the people working under kingly authority concentrated in force and the sword. The kings one by one act as if Israel's highest ideal, deeply rooted in her past experience, was that of military strength and material splendor, forgetting the democratic instinct of the Hebrews as their nomadic inheritance, forgetting Israel's highest ideal, that of loyalty to Yahveh.

Now and then persons spring out of the soil to remind the kings
The actions of all those involved were fully reported and documented. Confidentiality was ensured, and all communications were conducted ethically.

To prevent any potential misuse, the documents were shredded, and the hard drives were securely erased.

The evidence was thoroughly examined, and the findings were recorded accurately. The report was then submitted to the relevant authorities for further action.

The entire process was conducted with utmost professionalism, ensuring that the rights of all involved were respected.

In conclusion, the situation was handled with great care and attention to detail, ensuring a fair and just outcome for everyone involved.
of this ideal, but their voices are as voices in the wilderness.

Whatever religious activities the kings attempted appear as side issues of their political policies. We will turn now to these secondary activities of the kings.

B. The Religious Status of Israel.

In the reign of King Solomon the erection of the Temple at Jerusalem stands out as the big religious event. But can we take it as a part of Solomon's religious policy? The erection of the temple was part of the building policy of Solomon, it was only one of many buildings erected. His purpose was not to build one single legitimate place where the worshippers of Yahveh would center. (1) It was only part of his castle, the cathedral of his capitol. The fact that Solomon allowed other sanctuaries and himself went to Gibeon to worship shows that his purpose in bringing the ark to the Temple was not to close the other sanctuaries, nor to centralise a legitimate worship in it. Other shrines were opened and the Temple was not meant to overshadow them.

That Yahveh was not to be found in one place alone, not only where the ark was, that he could be worshipped at many shrines was an important item in Israel's religion at this time. Another important bearing of Solomon's religious policy was the place which Yahveh was given as the only God of Israel; though we must not blind ourselves to the fact that other gods than Yahveh were worshipped near the temple. The foreign wives of Solomon brought their native gods and

naturalized them in Jerusalem. Then Solomon's kingdom included such different tribes as the Moabite, the Ammonite and others; all of whom had their own deities who had to be recognized. "It is nothing surprising, therefore, to find the tutelary deities of all Solomon's subjects united in a pantheon - the king's new Temple at Jerusalem. Statecraft would suggest such a step. The religion of Yahveh was not at this period sufficiently exclusive to protest against it. We shall be attributing later motives to the king if we suppose him to be a universalist, to whom all religions were equally true, and who found the one God in all the objects of worship. Rather we must suppose him a believer in the multitudes of gods, each of whom ought to be conciliated in the interests of the throne and the nation." (1) In spite of this easy toleration and worship of the deities of his subjects Solomon must have acknowledged Yahveh as the real God of Israel in a sense in which the other gods could not be.

The religious policy and zeal of Jeroboam I was manifested in his establishment of the sanctuaries at Bethel and Dan. In each of these sanctuaries he put a golden bull which represented the God of Israel. In such form Yahveh was supposed to be worshipped. (2) There is a difference of opinion as to whether Jeroboam's religious activity was prompted by political motives or not. Some say that his purpose in establishing the sanctuaries at Bethel and Dan was to keep his people from going to Jerusalem, and thus to wean them away from the South. Others say that this supposition is not

(2) This point is doubted by Dr. Pfeiffer
justifiable for it does not take into consideration the fact that there were many other sanctuaries throughout the country. Even in Judah the Temple was not the only place for worship. Smith says, (1) that "we are driven to suppose, that Jeroboam was moved by the zeal for the God of Israel."

The two golden bulls may not have been the adoption of Baalism but just the symbolism of the time. Yahveh was the God who brought Israel out of Egypt. It is very probable according to Smith that in the desert Israel had worshipped Yahveh in the form of a bull. (2)

Ahab's period is one of the most important ones when we are inquiring into the religious status of Israel in this particular period. So far the Baals of the resident Canaanites have been recognized and worshipped. These Baals were local gods, gods of the land, while Yahveh was God of the people of Israel. His dwelling place was supposed to be in Horeb, Sinai or Kadesh. With the transportation of the ark he was brought into Canaan, but in the minds of the people Yahveh remained the God of the people of Israel and the Baals the gods of the land.

The Israelites were therefore logically led to the worship of the local gods for they were, as gods of the land better acquainted with agriculture than Yahveh was, and the people depended on the Baals for the fruit of the land. This fact, also the many shrines

(1), (2), Smith, H.P., Old Testament History, page 181.
The President does not have the authority to issue a pardon, even in the case of a government official who has committed a crime. Any such action would be unconstitutional and may lead to legal consequences. If you have any questions or concerns, please consult with legal advice.
of the Baals, the name Baal itself so easily appliable to any god, because of its meaning "Lord", led to a syncretism which to a large extent identified in the mind of the Israelite Yahveh with Baal. However, it never disappeared from the mind of the people that Israel's God was supreme over the Baals. Him they worshipped although they also served the Baals.

In the time of Ahab, through the queen, the Baal of Tyre was given a prominence which overshadowed the worship of Yahveh. Jezebel, a daughter of a priest, a very fanatically religious personality took advantage of her royal power and established a sanctuary to the Baal of Tyre. The court officials and the king, for reasons of state had to pay respect to the Baal of Tyre. Others joined in the worship for it always pays to please the power in authority. A group of worshippers of the Tyrian Baal was formed. The new priesthood, the splendor, the kingly respect and the zeal of the queen raised to supremacy the worship of Baal.

Ahab's religious policy was political policy; the recognition of other gods was that constructive policy of keeping alliances. Such a policy was essential for the international peace and prosperity within the country. Thus Ahab's religious policy was only another name for his political policy, while in the mind of Ahab the idea of replacing Yahveh by Baal was not admitted.

We have seen so far that the religious policies of the kings of Israel were means by which the foreign tribes within the country
to the point, and I've now been able to reach a conclusion.

I have decided that the best course of action is to focus on the immediate needs of the community. We need to address the issues of overpopulation and urban development.

To begin, I propose that we establish a new city plan that takes into account the unique characteristics of our community. This plan should include provisions for increased green space and affordable housing.

In addition, I believe we should invest in public transportation to reduce traffic congestion and improve connectivity.

I am committed to working with all stakeholders to ensure that we achieve the best possible outcomes for our community.
could be kept in unity. This led to the recognition of local gods, which in turn led to an amalgamation of the tribal religions. But all along, in the minds of the thinking Israelites Yahveh is given supremacy over the Baals. The worshippers of Yahveh, especially those from among the class of prophets, raised their voices against the king's religious disloyalty. Especially in the time of Ahab there were signs of a coming storm. The issue in the air was ready to be cleared: were the kings to follow their politico-religious policy which brought material prosperity to some for the time being, or were they to keep loyal to Yahveh, the God of Israel?

C. The Social Status of Israel. (1)

The social inheritance of the Hebrews clashed with their social development in the era following the division of the Kingdom. During the period of their Nomadic life the Hebrews developed a social creed, which was embodied in their customs and institutions. It was the foundation of their ethics. There was no distinctively individual morals in it, for there were no individuals apart from the clan or the group. The individual survived only as a part of the group. The group survived only because of the loyalty of the individual. The social responsibilities of the individual were his only responsibilities.

The atmosphere in which the Hebrews lived then was entirely democratic. All worked together for one ideal, the good of the tribe; all were equal, in the councils; the word of everybody was

(1) Kent, The Social Teachings of the Prophets and Jesus, page 13-22.
heard indirectly through their representative. Property was common. The only inequalities that were admitted were based on exceptional ability and service rendered to the group. Thus the Hebrew nation started, on a thoroughly democratic conception of government, with wide social consciousness and broad socialistic group control of property.

The next stage of life development was the agricultural and a very important one from the standpoint of adjustment. To pass from the nomadic into a settled manner of living the Hebrews had to adjust the old principles of social government to the new mode of life. The village now represented the tribe. The elders of the family were the rulers of the village. When enemies pressed from outside neighboring villages came together for common defense. This larger grouping was called a kingdom in the sense of federation of tribes.

The tribes kept the democratic rule of election. The dying king would nominate his successor but the tribe had to approve the nominee. At this stage the king was only the people's servant. Then the Hebrews government was in full sense a government "of the people, by the people and for the people."

Later when Hebrews and Canaanites came into closer contact through intermarriage and living together, a clash between the two civilizations took place. At the point of religion we found that the Hebrew mind admitted one God, the God of the Hebrews, while the Canaanites admitted many gods, local deities. The Hebrew God was a male, moral being, while the gods of the Canaanites were
both male and female and immoral beings. Thus the first clash was that of religious beliefs.

Another point of conflict came in the clash of governmental ideals. The Hebrews had the servant idea of king, the Canaanites the despotic type. In the Hebrew commonwealth the people chose their king to serve the social group, while in the Canaanitish autocracy the ruler made the people serve him.

This clash of governmental ideas appears with the accession of Abimelech whose Canaanitish mother planted in him the ideals of her civilization. (1) Abimelech established himself as a despotic tyrant over the little Hebrew democracy which he turned into an autocracy.

In the reign of Saul we see the Hebrew king ruling with the simplicity of a nation's servant. (2) He preserved those national democratic ideals that were nearest to the soul of the people. Saul served his people, even with his life, to the very end. So did David up to a certain point. The people were with him in so far as he governed on the basis of a democratic rule, afterwards when he stepped into the role of a tyrant the people began to withdraw from him.

In the reign of Solomon these governmental ideals were overthrown by the mighty hand of the king. (3) The Canaanitish theory was substituted for the democratic ideals of the Hebrew race. Solomon

(1) Judges 9
(2) I Samuel 22
(3) I Kings 4,5,9,10.
The page contains a paragraph discussing the importance of engaging in community service as a means to foster personal growth. It suggests that volunteering and participation in community activities can lead to a better understanding of oneself and others, promoting empathy and a sense of belonging. The text emphasizes the value of giving back to the community and highlights the benefits of such involvement.
in order to enter upon the role of a despot had to exterminate the officials who might have been in opposition, and fortify the strategic points of his kingdom. To keep his policy going on, a large income was necessary, all of which came from his people who slaved under heavy taxation and imposed forced labor.

The Hebrews went through this period of despotism; but not without active bitterness. The voice of the rooted democratic instinct cried out in the rebellion of Jeroboam and finally triumphed even at the cost of the integrity of the United Hebrew Empire.

The inherited social principles of the early Hebrew commonwealth may be summarized as follows: (1)

1. "The state is organized simply to promote the welfare of the social group and of each individual citizen."

2. "Rulers are the servants of the people and should be governed in all their public acts by the demands of public welfare."

3. "No ruler in order to gratify his personal ambition has the right to use his power to deprive even the humblest of his subjects of his freedom, or of his rightful possessions."

4. "Any tax or levy required to promote the general welfare of the people may be justly imposed, and the individual citizens are under obligation to abide by the decrees of their properly appointed rulers."

(1) Kent, The Social Teachings of the Prophets and Jesus. pages 24, 25.
The importance of the problem of the earth's rotation

(1)
5. "But any tax levied for the mere satisfaction of a ruler or a ruling class without regard to the welfare of the people is a crime."

6. "When rulers fail to promote the common welfare the citizens have the right to depose them and to take such measures as are necessary to protect the public interests."

7. "The ultimate source of all political authority rests with the people and the safeguarding of their welfare and interest is the primary aim of all government."

Such was the social inheritance, on such democratic ideals was the Hebrew nourished; his system could not function properly under a different social regime. This is probably the root cause of the prophetic movement. The prophets were the most socially minded of the Hebrews whose social inheritance cried out from their very blood, and in utterances which stood not only for the socialization of power, but for the intensification and the strengthening of the old Hebrew socially idealistic system.
CHAPTER II

THE FORERUNNERS OF THE EIGHTH CENTURY PROPHETS

A. The Soothsayers:

The primitive beginnings of Hebrew prophecy are to be found among the soothsayers of early times. The main characteristics of this class were religious excitability and clairvoyance. A trace of this low stage we find in the case of Samuel when he was called on by Saul for his mysterious power of finding lost things. (1) Elisha was dependent on the music of minstrels to induce the state of trance in which he could prophesy. (2)

The great majority of prophets were of this type and remained in this stage. In the time of Micaiah there were four hundred such whom the king of Israel consulted concerning the battle at Ramoth-gilead. (3)

B. Champions of Individual Rights:

That which caused the development of the higher type of prophets was the sense and experience of Yahveh as the God of righteousness. This experience raised its possessors above the level of soothsayers and made them stand out as representatives of an ethical religion.

Of such a type we discern an early group who, inspired by justice, stand out as champions of individual rights. The difference

(1) I Samuel 9:6-10.
(2) II Kings 3:15.
(3) I Kings 22:6
II.

INTERACTION OF THE IMMUNE SYSTEM WITH PATHOGENS

The immune system plays a crucial role in defending the body against pathogens.

- Understanding the mechanisms of immune response is essential.
- Pathogens, such as viruses and bacteria, can evade the immune system through various strategies.
- The ability of the immune system to recognize and respond to pathogens is critical for maintaining health.

Factors Influencing Immune Response:

2. Environmental Factors: Exposure to infections, pollution, and other environmental factors influence immune function.
3. Hormonal Influences: Hormones can modulate immune responses significantly.
4. Chronological Age: Immune response is known to change with age.

Strengthening the Immune System:

- A healthy diet and regular exercise can enhance immune function.
- Adequate sleep is crucial for immune system health.
- Stress management techniques help maintain a balanced immune response.

References:

[1] Importance of Immune System in Health and Disease.

Table 1: Comparison of Immune Response in Different Age Groups

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Immune Response Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infant</td>
<td>Greater sensitivity to pathogens</td>
</tr>
<tr>
<td>Child</td>
<td>Mixed response, beginning to develop immunity</td>
</tr>
<tr>
<td>Adult</td>
<td>Well-developed, responsive to a variety of pathogens</td>
</tr>
<tr>
<td>Senior</td>
<td>Reduced response, increased susceptibility to infections</td>
</tr>
</tbody>
</table>

Graph 1: Trends in Immune System Efficiency Over Time
between this group and the later eighth century prophets consists mainly in the fact that these early forerunners were concerned with occasional denunciations of individual acts of tyranny, while the later prophets denounced the whole social system.

In this early group of champions of individual rights comes Nathan. With his parable of the ewe lamb he brought home to David the great injustice he had done to Uriah, the Hittite. (1) Ahijah was Solomon's rebuker. His denunciation of the king's policy consisted in stirring up Jeroboam to rebel against Solomon. (2)

C. Elijah and Elisha:

Ahab's act of tyranny in the case of Naboth is denounced by Elijah, the first of the greater prophets. (3) First we see him as champion of the religion of Yahveh. In the period of the Tyrian Baalism when Queen Jezebel overshadowed the worship of the God of Israel, Elijah spoke to the people to remain loyal to the God of Moses and Israel. The wavering between Baal and Yahveh put the latter in a relative place. Elijah fought a battle against syncretism. It was not a question of whether Yahveh was stronger than Baal; the question he asks is, who is God, Yahveh or Baal? "How long halt ye between two opinions? If the Lord be God follow him, but if Baal, then follow him." (4) A practical monotheism is now announced, the oneness of the God of Israel is now recognized.

(1) II Samuel 12.
(2) II Kings 11:29ff.
(3) I Kings 21:17-22.
(4) I Kings 12
In this study, we focused on analyzing the relationships between specific factors and outcomes in a particular scenario. Our approach involved collecting data from various sources and applying statistical methods to understand the patterns and trends.

We found that factor A significantly influences outcome B, as indicated by the correlation coefficient of 0.85. This suggests a strong positive relationship. Conversely, factor C has a negligible effect on outcome B, with a correlation coefficient of 0.12, indicating a weak relationship.

To further validate our findings, we conducted a regression analysis. The model explained 75% of the variance in outcome B, providing evidence for the robustness of our findings.

In conclusion, our study highlights the importance of identifying and addressing the factors that significantly impact the outcomes. Further research is needed to explore the underlying mechanisms and develop strategies to optimize performance.

References
There was no God coexisting with Yahveh. He was the only Holy and
Mighty One who had revealed himself in the mind of men and in the
laws of human society. He was a jealous God who would not permit
apostacy.

Elijah starts the prophetic conception of God; God is an
ethical being, a righteous ruler above men. The moral character of
God Elijah brings into strong relief in the case of the murder of
Naboth. The act of Ahab could not be reconciled with a righteous
God who hates iniquity. Therefore vengeance will fall upon the
murderer no matter from what rank he comes. "Thus said Jehovah,
in the place where dogs licked the blood of Naboth shall dogs lick
thy blood, even thine." (1) In this same case of Naboth's
murder stands out the prophetic conception of democratic government.
Ahab represents the Canaanitish theory of a despotic ruler and
Elijah stands for the democratic.

Elisha, a friend and disciple of Elijah, is the second of
the prophets whom we note as a forerunner of the great eighth
century prophets. Elisha's zeal for Yahveh is the same fiery
zeal of Elijah, he continues the battle against Baalism and
strengthens in Israel the thought of the moral character of Yahveh.

In as much as the work of Elisha, in so far as it affected
the social and political life of Israel was essentially a working
out of the plan set in motion by Elijah, we shall not need here to
recount his activities in detail. We shall see later how the

(1) I Kings 21:19
revolution which he instigated and which was in the hand of Jehu, resulted in the destruction of the autocratic rule of Ahab and Jezebel.

Both Elisha and Elijah stand out as courageous purifiers of the religion of Yahveh. Their method is political for there was then no separation of state and church. The one carried the other. Therefore it took some heroism for these two God-inspired men to stand out for the rights of individuals against tyranny and the misuse of political power, against the prophetic supporters of royalty, who for the sake of securing personal favors prophesied pleasant things to the kings.

Elijah and Elisha were the pioneers in the cause of justice and freedom for the weak, based on the conception of a moral and righteous God. They were but the spark that grew into a fire later in the following line of prophets.
CHAPTER III

ANALYSIS OF THE TEACHINGS OF THE EIGHTH CENTURY PROPHETS

A. Amos of Tekoa. Date of his preaching set between 765 and 650 B.C.

1. The Transformation in Israel since Ahab:

From the time of Elijah, to the time of Amos, a period of half a century elapsed. Within this time changes appeared in the Northern Kingdom which transformed the social status of the people. These changes were brought about by the political policy of the kings following the reign of Ahab, and also by the maturing of the great plot against Baalism.

Ahab was succeeded by his son Ahaziah. (1) The reign of Ahaziah was short and no outstanding event marked it. After him came his brother Jehoram. His reign is marked by two petty wars against Moab and Damascus. The educational campaign carried by Elisha at that time, Bailey considers the most significant event in Jehoram's reign. (2) Elisha was waiting for the time to ripen for action against Baalism and the house that fostered it. The moment came when King Joram (or Jehoram), wounded in the battle against the Arameans at Ramoth-Gilead, returned to Jezreel to recuperate and left his army and his captains in the field, in charge of the young officer Jehu. Elisha took advantage of the moment and appointed Jehu king of Israel.

Thus Jehu was the one who put an end to the degenerated house

(1) I Kings 22:40,49,51-53; II Kings 1
III ESTATE

CONCLUSION OF THE TREATY OF THE GOOD LORDS OF HESBURG.
of Ahab and strengthened himself on the throne by paying tribute to Assyria. Damascus then was badly weakened by the Assyrian expeditions, and Jehu did not hesitate to take advantage of it. He marched north and recovered his east Jordan territory. Judah at that time was also subordinate to Israel. This subordination dates from the time of Jehoash when Amaziah began to pay tribute to Israel. Thus Israel was now wide in extent and receiving rich spoil and tribute from the conquered neighboring nations. A new era of prosperity bloomed and seemed even greater when placed in contrast to the preceding period.

The period of peace that prevailed for a while gave Israel a chance for the development of her natural resources, and gave a stronger and faster tempo to her commerce. Israel was taking her place among the great nations of southeastern Asia. Such an elevation was interpreted as a divine favor from Jehovah who was just beginning to pour out upon her only a part of the great conquests and glories which he had in store for the Northern Kingdom.

The political situation was critical but Israel did not see it. Absorbed in her temporal prosperity Israel closed her eyes to the menace of the great Assyrian armies that were now recovering from their local troubles and beginning to move westward. The peril which was approaching was one which Israel's power could not stand. And yet, the leaders of the nation were blinded to the approaching menace. (1)

(1) Kent, The Social Teachings of the Prophets and Jesus, page 39.
The policy of the United Nations on the question of Israel's existence and its rights and duties in the Middle East is the subject of the annual General Assembly discussions. The United Nations has adopted a number of resolutions concerning the situation in the Middle East, including Resolution 181 (II) of 1947, which recommended the establishment of a Jewish state in the territory of Palestine, with the remaining territory to become an Arab state. The United Nations has also expressed its concern about the security of all states in the Middle East and has called for a peaceful resolution of the conflict.

The United Nations has also called for the implementation of the United Nations Partition Plan for Palestine, which was adopted by the General Assembly on November 29, 1947. The plan called for the establishment of two independent states, a Jewish state and an Arab state, in the territory of Palestine. The plan also called for the International Committee of the Red Cross to administer the Palestinian territories until elections could be held.

The United Nations has also called for the implementation of the United Nations Peacekeeping Force in the Middle East (UNIFIL), which was established in 1978 to monitor and verify the peace agreement between Israel and Lebanon. The United Nations has also called for the implementation of the United Nations Disengagement Observer Force in the Golan Heights, which was established in 1974 to monitor the disengagement agreement between Israel and Syria.

The United Nations has also called for the implementation of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), which was established in 1950 to provide relief and social services to Palestinian refugees.

The United Nations has also called for the implementation of the United Nations Development Programme (UNDP), which was established in 1965 to provide technical assistance and capacity building to countries in the Middle East.

The United Nations has also called for the implementation of the United Nations Environment Programme (UNEP), which was established in 1972 to promote environmental protection and sustainable development in the Middle East.

The United Nations has also called for the implementation of the United Nations Children's Fund (UNICEF), which was established in 1946 to provide emergency assistance to children and women in conflict situations.

The United Nations has also called for the implementation of the United Nations High Commissioner for Refugees (UNHCR), which was established in 1950 to provide protection and assistance to refugees and internally displaced persons.

The United Nations has also called for the implementation of the United Nations Office for the Coordination of Humanitarian Affairs (OCHA), which was established in 1992 to improve the coordination of humanitarian assistance.

The United Nations has also called for the implementation of the United Nations Peacebuilding Commission (PBC), which was established in 2005 to support countries in the process of peacebuilding and statebuilding.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1201, which was adopted in 1998 to end the conflict in the former Yugoslavia.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1325, which was adopted in 2000 to promote the participation of women in peace processes.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1373, which was adopted in 2001 to strengthen the response to terrorism.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1441, which was adopted in 2002 to prevent Iraq from developing weapons of mass destruction.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1454, which was adopted in 2003 to provide humanitarian assistance to the people of Iraq.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1540, which was adopted in 2004 to strengthen the implementation of UNSCR 1325.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1612, which was adopted in 2005 to strengthen the implementation of UNSCR 1454.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1718, which was adopted in 2006 to strengthen the implementation of UNSCR 1540.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1803, which was adopted in 2008 to strengthen the implementation of UNSCR 1612.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1862, which was adopted in 2009 to strengthen the implementation of UNSCR 1718.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 1929, which was adopted in 2011 to impose sanctions on Iran for its nuclear program.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2014, which was adopted in 2012 to impose sanctions on North Korea for its nuclear program.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2129, which was adopted in 2014 to impose sanctions on Venezuela for its human rights abuses.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2231, which was adopted in 2015 to end the conflict in Syria.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2345, which was adopted in 2017 to prevent chemical weapons attacks.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2395, which was adopted in 2018 to address the threat of terrorist financing.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2496, which was adopted in 2019 to address the threat of nuclear terrorism.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2548, which was adopted in 2020 to address the threat of cybercrime.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2624, which was adopted in 2021 to address the threat of weapons of mass destruction.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2695, which was adopted in 2022 to address the threat of violent extremism.

The United Nations has also called for the implementation of the United Nations Security Council Resolution 2716, which was adopted in 2023 to address the threat of terrorism.
The social conditions within Israel were equally alarming.

There was a class of slavery and servitude which sprang up as a result of the Armamean wars. The middle class which fought the wars lost its hereditary estates and came back impoverished. Later when Damascus was defeated and the east Jordan territory recovered, the land went not back to the original owners. The strong military class, brutalized by the bloody wars, along with the class patronized by the king seized the land and the riches. Thus the opportunity for wealth and commerce fell into the hands of the rich and the nobles while the middle class became an instrument for increasing their wealth. The middle class was exploited, robbed in legalized ways. So, while for the nobles and the ruling classes the era was that of prosperity, for the middle class it was an era of brutality, injustice and servitude.

In its external appearance the status was that of prosperity, and power, but at its heart it was a sore social problem. "Underlying the proud and blatant wealth and civilization of the day lies a crushed and impoverished people - the very foundation of national doom. Within it is a ruling class more utterly ruined by corruption of heart than are the people by their oppression; and above it a womanhood that has ceased to be womanly, and became animal and bestial in its thoughtless, careless lust and ease." (1) The majority of the people were carrying on their shoulders the burdens that made the rich richer. The poor classes were obliged to borrow from the rich at very high interest. When unable to pay back, in accordance with

the law, they were turned into slaves. The burden of taxation was put on the dependent classes by the nobles who presided over the law courts. Ruined by corrupt rulers the middle class melted into slavery. Thus the ruling rich classes in their hunger after luxuries, power, and riches neglected the demands of ordinary justice and mercy. The social evils of that day were no different from what happens in any corrupted commercial civilization at any time. This is why the prophet who appeared as the champion for social justice then spoke words of universal significance.

Even the religious life of Israel was corrupted. The rich explained their prosperity as a favor from Yahveh. A god of favors, of course, was to be approached diplomatically. Yahveh's favors were to be returned by rich sacrifices in the sanctuaries and by the performance of ritual. Yahveh was supposed to look at their religious acts and not on their relations with their poorer sisters and brothers. Yahveh was not supposed to see that the offerings on the altars were secured by oppression and injustice. So social corruption was nested in the sanctuaries just as much as in the palaces.

The whole social and religious problem required a king mightier than David to bring matters into shape. The champion who actually appeared was only a simple shepherd boy from Tekoa in Judah.
2. Amos's Preparation.

That little town of Tekoa was situated twelve miles south of Jerusalem and twenty two miles from the sanctuary at Bethel. It was bounded on the north and on the west by limestone hills and on the south and east by a barren rocky wilderness.

Amos must have come from an obscure line; nothing is said about his family. The fact that he had a double occupation, that of dresser of cycamore trees and a herdsman, shows that he must have been a poor man, looking for employment wherever he could find it. The shepherd life in his particular region made of him the keen, bold man we first meet at the sanctuary at Bethel. The surroundings of constant danger from wild beasts, robbers and unfriendly nature equipped the young shepherd with keen eyes and ears; he was on the lookout for the signs of danger, for the roaring of the lions, for the clouds and winds that brought the storms, always on the watch for possible opposition.

To see his goods he must have traveled around the neighboring countries, or at least to the markets of Israel. In his business trips he must have met traders from outside Palestine and have heard of the great and strange things of Egypt, of the rising great armies of the Assyrians. In some of these trips, with his watchful eye and quick ear the shepherd of Tekoa heard the roar of the Assyrian lion, and with the courage of a man used to hardships and action in time of danger and opposition he ran to give the signal for defence. He had observed how ill prepared the flock was; that is why he signalled
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so loud that it hurt the ears of the Israelites.

Amos was convinced that the situation was very dangerous, not because Jehovah was unable to avert it, but because Israel deserved it. With his shepherd instinct he could not keep still when he smelled the approaching lion fiercely coming toward his prey - Israel. Then he felt that to him was committed the part of giving the warning. That is why he trumpeted:

"The lion has roared; who does not fear? The Lord Jehovah hath spoken; who can but prophecy?" (1)

This is how we came to meet the Tekoan man at the sanctuary of Bethel, single handed, trusting in God alone, daring to denounce established traditions and institutions, and proclaiming principles that became the foundations of modern faith and ethics.

3. Amos's Method.

There was nothing more heroic than for Amos to appear at the sanctuary of Bethel at a moment of national festivity and rejoicing. It was one of the annual festival occasions, at the highest moment of national life when he presented himself with the proclamation that there was nothing more futile than their celebration and ceremonialism, that the downfall of the nation was at hand. There was nothing more absurd than for a southerner to appear in the north with such a word of condemnation, where the faintest welcome would be that of suspicion and contempt. And yet that is

(1) Amos 3:8
what Amos had to say, and in the most emphatic form, and that was the place where Amos wanted to say it.

The prophet who never went to college was well trained in observation and judgment. We see him proceed with rare tact, becoming only to a highly trained westerner of today. He begins by pouring judgment upon neighboring foes. First he condemns Israel's most hated foe, the Arameans. With supremely effective language he declares that Jehovah had overlooked the crimes of the Arameans but now they had reached a height of criminality for which there could be no forgiveness; the divine judge is about to sentence them. Their outstanding crime was the cruel manner in which Damascus had treated the Hebrews in the region east of the Jordan, which the Arameans once conquered.

The next nation in his list of condemnation was Philistia. And so Amos took the foes of Israel one by one, to come at last to the condemnation of Israel alone. When his audience had listened approvingly to his denunciations of their enemies for their unsocial and cruel conduct, he set before Israel her own sins:

"Thus saith Jehovah: For three transgressions of Israel, year, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver and the needy for a pair of shoes. They that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father go unto the same maiden, to profane my holy name: and they lay themselves down beside every altar upon clothes taken in pledge; and in the house of their God they drink the wine of such as have been fined." (1)

(1) Amos 2:6-8.
Thus Amos not only disposed them to listen but "made them accept great social principles which he compelled them by the sheer logic of fact and argument to apply to themselves. Thus he forced them to pronounce their own condemnation." (1)

Amos's words trembled with denunciation, doom and visions of destruction; yet his motive was not to condemn Israel but to save her. His social teachings are not expressed but to be inferred. In one place we meet him speaking with a mighty constructive voice that comes to tell us of the warm heart of the stern prophet:

"Seek good and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil and love the good, and establish justice in the gate: It may be that Jehovah, the God of hosts will be gracious unto the remnant of Joseph." (2)

So also in the two visions of doom where, unable to bear the thought of utter destruction, he pleads for the lightening of the stroke:

"O Lord Jehovah, cease, I beseech thee: how shall Jacob stand? for he is small." (3)

4. The Social Teachings of Amos.

The preceding prophets Moses, Nathan, Elijah, etc. dealt with kings only and stood for the rights of individuals. Amos appears as the first prophet to stand in opposition to a whole

(1) Kent, The Social Teachings of the Prophets and Jesus. page 42.
(2) Amos 5:14,15.
(3) Amos 7:5.
social system. He is the first great social reformer having much in common with the modern socialists. He stood as the tribune for the poor and oppressed. He attacked the rulers, the rich, the powerful and all those in authority. While Elijah as a rebuker of the king had the majority of the nation on his side, Amos had the support of Yahveh whose call to reform he voiced, and the masses whose side he championed.

(1) Teaching Concerning the Duties of the Ruling Classes.

With dauntless courage Amos stands against the leading representatives of the classes, the king and the nobles. He was well acquainted with their acts of violence and oppression. "Amos has evidently often sat beside the city gate and witnessed the proceedings of the Hebrew courts. His charge against Israel's rulers is expressed in distinctly legal form. Jehovah is the plaintiff. With fine sarcasm even the heathen Philistines and Egyptians are called as witnesses and judges:" (1)

"Publish ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold what great tumults are therein, and what oppressions in the midst thereof. For they know not to do right, saith Jehovah, who store up violence and robbery in their palaces." (2)

From the words:

"Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat:

(1) Kent, The Social Teachings of the Prophets and Jesus, page 43.
(2) Amos 3:9,10.
ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof. For I know how manifold are your transgressions and how mighty are your sins, ye that afflict the just, that take a bribe and that turn aside the needy in the gate from their right," (1)

we can infer the positive principle that underlies this stern arraignment. It is that the rulers should jealously and valiantly administer the rights of the poor; and on no account exploit them.

Another side of the social pathology of the rulers Amos found in their groundless optimism and indifference, in their lack of a sense of responsibility:

"Woe to them that are at ease in Sion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come...
Ye that put far away the evil day, and cause the seat of violence to come near." (2)

The crimes of the rulers, in a different application, are reflected in their homes. In a striking picture Amos paints the display of luxury secured by the blood of the oppressed. The picture must have been a disgrace even to the eyes of the rulers themselves:

"They who lie upon beds of ivory, and stretch themselves upon their couches, and eat the

(1) Amos 5:11,12.
(2) Amos 6:4-6.
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lambs out of the flock, and the calves out of the midst of the stall; That sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief oils, but they are not grieved for the affliction of Joseph."

(1)

"In his powerful lines, Amos set before humanity a new social principle which the human race has been slow to appreciate and apply. It is that rulers who deliberately shut their eyes to national perils and continue to indulge their own selfish cravings for luxury and pleasure are traitors to their nation, for they are directly responsible for the ruin that will inevitably result from their neglect of duty. The officials whom Amos denounced were the corrupt, grafting politicians of his day who used public office as an opportunity for private plunder and who felt no pity for the helpless masses whom they were leading to ruin. Amos was keenly aware of the appalling fact that the weak and innocent suffer alike for the crimes of the strong and guilty. With impassioned zeal he proclaimed in the name of Jehovah the direful consequences of the guilt of Israel's rulers:"

(2)

"Therefore shall they now go captive with the first that go captive; and the revelry of them that stretched themselves shall pass away. The Lord Jehovah hath sworn by himself, saith Jehovah, the God of hosts: I abhor the excellency of Jacob and hate his palaces; therefore will I deliver up

(1) Amos 6:4-6.

(2) Kent, The Social Teachings of the Prophets and Jesus, page 45.
In the corporate finance field, we have experienced a new concept in the structure of financial policies and practices. This involves a comprehensive review of existing policies to ensure they are aligned with current market conditions and regulatory requirements. We must also consider the impact of technological advancements on our financial strategies.

To achieve this, we must implement new policies that not only meet the needs of our stakeholders but also enhance our overall financial performance. This includes reviewing our capital structure, dividend policy, and risk management practices. It is crucial to ensure that our financial policies are sustainable and effective in the long run.

As a finance professional, it is essential to stay informed about the latest trends and developments in the finance industry. This will enable us to make informed decisions and effectively manage our financial resources. In conclusion, the development of new policies in the corporate finance field is crucial for the growth and success of any organization.

(1)

(2) Rights of the owners' article
the city with all that is therein. For, Behold, Jehovah commandeth, and the great house shall be smitten with breaches, and the little house with clefts."  (1)

2. The Responsibility of the Judges.

The court was the institution that caused the economic enslavement of the common folk. To purify the law court so that it would serve as an instrument of justice, Amos turned to its judges, who were not a special class in the modern sense of the word. In Israel at that time the leaders, the nobles and the royal officials, including the king, were functioning in the courts. We have seen already the king of corrupted and degenerated class the rulers were. No wonder Amos could not find justice for the masses! The words with which he addressed those who sat in judgment at the city gates stand as an eternal arraignment of all who, under the guise of authority and legality pervert the ideal of justice:

"Ye who turn justice to wormwood, and cast down righteousness to the earth,... They who hate him that reproveth in the gate, and they abhor him that speaketh uprightly. I know how manifold are your transgressions and how mighty are your sins - ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right."  (2)
"Ye have turned justice into gall, and the fruit of righteousness into wormwood."  (3)

(1) Amos 6:7,8,11.
(2) Amos 5:7,10,12.
(3) Amos 6:12b.

The rich of Israel had gained their wealth by the exploitation of the poor, the widows and the orphans. "Amos was the first teacher of Israel's history, if not in the history of humanity to raise his voice in indignant protest against wealth unjustly acquired." (1) His word to the rich fall like hammer strokes of condemnation upon their wickedness:

"Hear this, o ye that would swallow up the needy, and cause the poor of the land to fail, saying, when will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat?" (2)

4. The Responsibility of Women.

With the keen eye of the observer who looks into the bottom of things Amos traced the cause of exploitation, found it in the frivolity of the rich men's wives. His word to them is straight and fierce:

"Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their lords, Bring and let us drink. The Lord Jehovah hath sworn by his holiness, that lo, the days shall come upon you, that they shall take you away with hooks, and your residue with fish hooks. And ye shall go out at the breaches, every one straight before her; and ye shall cast yourselves into Harmon, saith Jehovah." (3)

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(1) Kent, *The Social Teachings of the Prophets and Jesus*, page 45.
(2) Amos 8:4-7.
(3) Amos 4:1-3.
The name of the patient, to be entered here, should be the same as
that on the record card, or if different, the reason for the change.

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The universal principle at the bottom of this teaching is that a society in which women seek to satisfy their selfish appetites, leads the men, who must pay for such indulgences, into violation and exploitation of the weak and the poor. Even in this early part of the history of mankind, recognition is given to the large responsibility which women play in society as builders or destroyers of social values.

5. The Vices and Evils Denounced by Amos and the Conduct Recommended.

"Amos saw the dark side of the nation's life with clearness. The wealth and luxury of the rich were obtained by violence and robbery, by oppression of the poor and needy who were driven into slavery by their cruel creditors, by dishonest trading, in which every possible advantage was taken of the unsuspected buyer; by exacting presents and bribes. Women were no better than men; to satisfy their appetites they urged their husbands to greater cruelties. Public and private virtue had almost died out. The corruption of the courts of justice was notorious; the poor could get no satisfactory hearing, justice was bought and sold. Immoralities were practiced without shame. Tradesmen were impatient at the interruption of their greedy pursuits by the sacred days. Humane feelings were smothered. The situation was the more hopeless because the leaders who should have been protectors and guardians of the people were the leaders in vice and crime and were indifferent to the affliction of Joseph." (1)

The crimes of the Israelites were those of violence, robbery, personal impurity, oppression, corruption, bribery of justice, seduction of the innocent, greediness, evils of luxury, and indifference to the afflicted.

Over against these social evils Amos offered and demanded social consciousness and moral character, justice to all, kindness and help to the poor:

"Seek good, and not evil that ye may live...
Hate evil and love the good, and establish justice in the gate." (1)

God and moral good are one: "Seek Jehovah and ye shall live." (2)

The essential social message of Amos in its negative form is that a society which is not built upon justice, social consciousness and brotherly consideration is a shaking, unstable society, destined to ruin. The opposite of this would constitute Amos's positive social teachings; those of Democracy and Brotherhood. Amos is the first prophet to bring out the truth about Jehovah as the God not only over Israel but over other countries, that He has treated the other nations with the same hand of protection as he had Israel:

"Are ye not as the children of the Ethiopians unto me, o children of Israel? saith Jehovah.
have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? " (3)

In his opening address he points that God is about to punish all neighboring countries that have disregarded the laws of humanity.

(1) Amos 5:14a,15a.
(2) Amos 5:6a.
(3) Amos 9:7
Jehovah is the God of all nations, of whom Israel is only one. He acknowledges, however, God's historic selection of Israel; but this acknowledgement carries with it the denunciation: "Therefore will I visit upon you all your iniquities."

His ideal of democracy comes out when he condemns cruelty to friend or foe; violence to the week, oppression and exploitation of the poor, in place of which brotherly love, justice and kindness must rule. "Let justice roll down as waters and righteousness as a mighty stream." (1)

Thus the simple but keen eyed shepherd of Tekoa proclaimed eternal principles which made him father of all true social reformers. Because of his deep vision and insight he did not proceed to overthrow the corrupted social and political institutions but sought the reorganization of society upon the transformation of spirit which would call for the intelligent and faithful responsibility of the individual and society. Because of this his method of reconstruction of one order into a better, Amos still remains a voice of salvation to this day.

If his principle of compassion and justice should be applied to our industrial capitalistic system, in our courts, and in all the rest of the administering institutions, the era of universal peace and good will would at least have a beginning.

(1) Amos 5:24.
6. The Possible Influence of the Judean Historian.

We have followed in large measure the authors we have canvassed in ascribing to Amos ideals of brotherhood and democracy; though strictly speaking neither the terms brotherhood nor democracy appear in his writings. And we have noted the early features of his life which coupled with the social and political situations of his day lead him to his social insights. But we must notice at this point another possible influence affecting the whole range of his thinking. For while we are taking note of his social messages only, we must not ignore the fact that he appeals to the character of Israel's true God Jehovah, and to that God's revelation of himself in Israel's historic past. That Amos was not ignorant of Israel's past history is very evident from the following passage:

"I brought you up out of the land of Egypt, and led you forty years in the wilderness to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazirites. Is it not even thus O, ye children of Israel? saith Jehovah."

(1)

In the first and second chapters of his book Amos shows definitely his knowledge of the past history of Israel as closely connected with that of the neighboring countries.

Now, it is the dictum of critical scholars that Israel's first great history, the Judean history or J document, appeared somewhere in the ninth century, B.C., approximately one hundred years before

(1) Amos 2:10,11,12.
To give taxation to those reasons the nation may very costly, rapidly and harmoniously.

On the other hand, the battles against the war, the national economy, and the tax enforcement of the nation are closely related.

Thus, the national economy, taxation, and war enforcement are closely related.

In the light of the national economy, taxation, and war enforcement, the national economy and war enforcement are closely related.
Amos. Bewer sums up the teachings of that history as follows: (1) "The history of Israel is set in the framework of the history of the world. J thought of history as the working out of the purpose of God. For He was behind the great movements and He ordered events according to his plan. That the world-wide horizon was not maintained all through the stories lay in the nature of the author's task... J was a great teacher of religion, Yahveh was to him the one great God, the Creator, the only God for Israel. He controlled the forces of nature, as the creation and deluge stories show, and also the forces of history, as the whole trend of his tales prove. He is a moral God who demands righteousness, rewards faith and kindness, innocence and unselfishness, but punishes wickedness and oppression and this not only in Israel but in the whole earth, in Babel, in Egypt, etc. Such is Israel's God and to him the people must be loyal, for he had done everything for them, so that they have finally become a great and prosperous nation."

"The ancient local sanctuaries of the Canaanites were not sacred to Israel, because Baal had lived and received his worshippers, homage, but because Yahveh had appeared there to the ancestors, who thereupon had built altars to Him there. The sacred places were not the only places where Yahveh dwelt and worked, for He was not bound to them. He dwelt in heaven."

"There are elements in the stories of J which cannot easily be harmonized with his exalted idea of God. But these elements are

only a small part of the whole material. "That J deepened the purely Israelite ideas in these stories is manifested, e.g., from the story of Cain, where the older conflict between the non-acceptability of cereal sacrifices and the legitimacy of animal sacrifices is thrown into the background entirely, and the moral idea of harboring sinful thoughts and the subsequent mastery of sin in the heart are emphasized, together with the man's social obligation of being his brother's keeper."

From a casual comparison of Amos's teachings with those of the J document would suggest a dependence of one upon the other, or at least an influencing knowledge on the part of Amos of the essential features of J.

B. Hosea.

Hosea began his work during the same decade as did Amos. He worked contemporaneously with the earlier period of Isaiah's activity. "We are certain that he began his work in 743 and continued to prophesy until 734 B.C." (1)

"Hosea is not generally thought of so much as a social prophet because of the intense religiousness of his message. Amos was also religious, but his word from Jehovah had to do almost entirely with the divine demand for just relations between men, while Hosea was intensely concerned with the broken relations between Israel and Jehovah, a broken faith, a broken loyalty. Yet it was the

social evils that gave meaning to Hosea's message. The breach between the people and Jehovah was so evident because of the social anarchy of that terrible time." (1)

(1) The Political and Social Situation in the Time of Hosea.

After the death of Jeroboam II sudden and radical changes took place in Israel which changed the character and fortunes of the kingdom. Zechariah, the son of Jeroboam, reigned six months and was slain by Shallum. Shallum, who became king in his place was killed a month later by the next master of the throne - Meahem. He introduced a reign of terror, one little item of which consisted in his policy of paying tribute to Assyria. The danger of the Assyrian army was evident, and to avoid it he got on her side by paying her a high tribute, which he had to collect from the men of his kingdom.

The world forces were upon Israel at that time. The period of Assyria's weakness was gone, Tiglath Pileser III, Shalmanezer IV and Sargon were Assyria's war giants who respectively turned their weapons upon the little Hebrew kingdom. From the southeast the Egyptians were making proposals for alliance, enticing the little power to unite with them against the unsurpassed power of Nineveh. It was such a complex political situation that Hosea faced and found to be too big and baffling a problem for the corrupted minds and activities of the kings.

(1) Soares, Social Institutions and Ideals of the Bible, page 226.
The following section is about the effects of certain chemical reactions and their applications in various fields. It discusses the importance of understanding these reactions for effective problem-solving in science and technology.

In the context of these chemical reactions, the study of materials science plays a crucial role. Materials science involves the study of the properties and behavior of materials, aiming to develop new materials with specific characteristics that can meet the needs of various industries.

The section then delves into the practical applications of these chemical reactions, highlighting how they are used in everyday life, from manufacturing to pharmaceuticals. It emphasizes the need for continuous research and development to improve existing technologies and discover new ones.

Overall, the section underscores the significance of chemical reactions in advancing scientific knowledge and fostering innovation in various sectors.
By the end of Jeroboam's reign the prosperity which was lowering in Bethel and Samaria had drained itself. Menahem had to extract from his nobles the tribute he paid to Assyria; and that dragged down the material success of the previous period. Of course this did not lighten the facts of the poorer classes, neither was more justice meted out to them.

The people of Israel were in moral and social decay. Hosea sums up the whole moral situation in one word - whoredom. Israel had proved faithless to her husband in the sphere of religion, morals and politics. The people are without knowledge of God (4:6; 5:4) therefore do not know his requirements. That is why thieves and robbers ravaged the land (7:1); the nobles threw aside all pretence of social order (5:10); the priests were like a company of robbers (6:9) and the kings were unable to do much; they did not care much about the violence and injustice which prevailed in the land. Sensuality became shameless. Religious sanction was given to prostitution (4:13). What hope of wholesome family life could such a state of things hold out? what effects upon the nation's powers of reproduction, as well as upon the intellectual vigour of the people? (4:14)

Moral decay means political decay. The nation is confused. Its foregoing relations have been a curse. "The tides of a lavish commerce scattered abroad the faculties of the people, and swept back upon their life alien fashions and tempers, to subdue which there was neither native strength nor definiteness of national
purpose. "(1) That is what Hosea thought when he said:

"Ephraim, he mixeth himself among the peoples."

(2)

The situation at home Hosea described in the second part of the above quoted verse:

"Ephraim is a cake not turned." (3)

Everything in Israel was in want of thoroughness: politics, religion, morals and culture. "How better describe a half-fed people, half-cultured society, a half-lived religion and half-hearted politics than half-baked scone?" (cake not turned.) (4)

Israel was like a pigeon without heart fluttering from one refuge to another, from Assyria to Egypt, depending upon foreign alliances rather than upon the power of Yahveh:

"Ephraim is like a silly dove, without understanding; they call unto Egypt, they go to Assyria."

"Ephraim feedeth on wind, and followeth after the east wind; he continually multiplied lies and desolation; and they make a covenant with Assyria and oil is carried into Egypt." (5)

Since Jeroboam II the kings were chosen not by the people but by the impulse of some faction. The throne was blood stained. The monarchs were man-made and man-murdered:

"They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off. " (6)

(1) Smith, The Book of the Twelve Prophets, page 271.
(2) (3) Hosea 7:18a; 7:8b.
(5) Hosea 7:11, 12:1
(6) Hosea 8:4.
The whole crisis Hosea sums up thus:

"They have transgressed my covenant and trespassed against my law." (1)

"It was indeed a 'thick night' into which this Arthur of Israel stepped from his shattered home." In such a state of affairs Hosea found his inspiration to prophecy.

2. The Personal Experience which made Hosea a Social Reformer.

Hosea was a victim of the sensuality of his time. His wife Gomer, whom he loved very dearly, proved faithless, turned to a life of infamy, and shamed him before the people and wounded him in the deepest interests of his life. Thus Hosea not only saw but felt the corruption of the social life through his own broken heart.

Hosea's personal experiences might have made him bitter against his wife and against the evils of his day; but they led him to a feeling deeper than bitterness, a pity for his wife, and a sense of responsibility for her restoration, that she might become worthy of his love. So he went out and found her, brought her back, and put her under a temporary discipline, calculated to restore her again to the position of wifehood. Through this his own experience Hosea learned of the infinite love of God, just in discipline, endless in hope. Israel was like an unfaithful wife to Jehovah. How would God treat her?

(1) Hosea 8:1b.
The trouble with most people is that they think they have no time.

To see what can be done in a day, one must analyze what is done in an year.

"No man is wise who takes every word of a man at face value, for there is no honesty in the world but that is often tinged with deceit." - John R. Commons
Thus "in the laboratory of life Hosea discovered the social principle which makes his prophecies in many ways the most original and revolutionary contribution to the philosophy of society that the Old Testament contains. He was Israel's great moral and social diagnostician because, as a result of his own painful experience he learned to look upon life and human society through the eyes of love."

(1) 

(4) Hosea's Social Teachings.
1. Marital Responsibilities.

From the treatment of Gomer, his unfaithful wife, Hosea taught by personal example that broken relations between husbands and wives might be alleviated by divorce, only when love and gentle discipline had been sincerely tried and proved ineffective.

Hosea's wife had broken the marital vow, had become a harlot, and brought shame and tragedy into his life. The laws and customs of the times would have allowed divorce, and Hosea seems to have been on the way to use it as a remedy:

"For she is not my wife
Neither am I her husband,
Upon her children will have no mercy
For their mother hath played the harlot.
She that conceived them hath done shamefully." (2)

But the powerful love of Hosea, even for a wife who had wronged him was able to destroy the first impulse. Later Hosea represents it as a divine impulse; for he hears Jehovah saying:

(1) Kent, The Social Teachings of the Prophets and Jesus, page 50.
(2) Hosea 2: 2b,c,4,5a,b.
"Go again, love a woman beloved of her friend, and an adulteress, even as Jehovah loveth the children of Israel, though they turn unto other gods, and love cakes of raisins." (1)

So, in spite of his first impulse Hosea went on and did one of the things which stands out in history as the great price love is willing to pay. His affection had no bounds; he forgave not in part but completely; he went and bought her back:

"So I bought her to me for fifteen pieces of silver, and a homer of barley, and a half homer of barley." (2)

Hosea forgave because his love was willing to pay all; but Gomer's had to be restored and made over. Therefore Hosea proceeded in a kindly manner to put her through a period of discipline:

"And I said unto her: thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be any man's wife: so will I also be toward thee." (3)

Thus Hosea set a standard of marital responsibility. Even where the wife has gone wrong it is still the husband's moral responsibility to bring her back to repentence and to restore her to a life of fidelity and purity. As early as the eighth century B.C. was this lofty principle enunciated; but society has been slow to recognize it. Even today divorce is used as the first, and often as the only means of settling broken family relations. Hosea's example still stands - an example of kindly discipline and love.

(1) Hosea 3:1
(2) Hosea 3:2
(3) Hosea 3:3.
Hosea’s contribution to the solution of the social problems of his time is his analysis of the forces that build and destroy society.

2. Social Immorality.

Of the forces that destroy society Hosea strongly attacks social immorality. Canaanitish influences had demoralized the social and religious life of Israel. The licentious rites of the heathen religions had been growing in Israelitish society. Even the holy places had been profaned. Prostitution had become part of worship:

"The spirit of whoredom hath caused them to err, and they have played the harlot, departing from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and terebinths, because the shadow thereof is good; therefore your daughters play the harlot, and your brides commit adultery." (1)

Hosea exposed and denounced these heinous social crimes very courageously, for he had suffered them, they had attacked his own home and had swept away the beauty of his family life leaving it cold and desolate.

He appears to have been the first in the world to proclaim a single standard of morality. "He was apparently the first man in human history to combat boldly the double standard which places the entire burden of guilt upon the fallen woman and lets the man go free." (2) Not only the daughters and the wives shall be punished

(1) Hosea 4:12b,13.
(2) Kent, The Social Teachings of the Prophets and Jesus, page 52.
but the brothers and the fathers also:

"I will not punish your daughters when they play the harlot, nor your brides when they commit adultery; for the men themselves go apart with harlots, and they sacrifice with the prostitutes; and the people that doth not understand shall be overthrown." (1)

Another effect of the social immorality of the day is brought out in the following passage:

"Whoredom and wine and new wine take away the understanding."

"There shall be no birth, and none with child and no conception." (2)

The understanding is taken away, the moral sense is withered, the result is sterility. That is why Hosea's tone is merciless and his words swift and sharp; he is speaking for social morality, for the preservation of the good racial stock.

3. Perjury and Deceit.

Perjury and deceit are another set of social crimes the effects of which, Hosea maintains, destroy society. It was out of his great heart of love that Hosea so unsparingly raised his voice against these evils which, if Israel herself did not undertake to uproot, God alone would not be able to do. The charge of lying and perjury appears in these clear bold words:

(1) Hosea 4:14.
(2) Hosea 4:11, 9:11b.
"Jehovah hath a controversy with the inhabitants of the land, because there is no truth nor goodness, nor knowledge of God in the land. There is naught but swearing and breaking faith, and killing, and stealing and committing adultery; they break out and blood touched blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and the birds of the heavens; yea the fishes of the sea also shall be taken away." (1)

The universal truth underlying this analysis is that the welfare both of the individual and of society is dependent upon the moral and social integrity of the people.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children. As they were multiplied, so they sinned against me: I will change their glory into shame. They feed on the sin of my people, and set their heart on their iniquity. And it shall be, like people, like priest; and I will punish them for their ways, and will requite them their doings. (2)

Hosea sees that the people have failed to understand intelligently and appreciate actively the loving character and purpose of God. Now it seems to him that the remedies for the social sins of murder, perjury, falsehood are true understanding of God which will result in love for God, and loyalty to the noble purpose which God is seeking to realize in human life. And love for God is to be expressed in love for men, in loving acts of mercy and kindness. Hosea gives a supreme example in his personal life, his forgiving love for Gomer.

(1) Hosea 4:1-3.
To the priests as a class has been left the responsibility to instruct the people, but they have themselves rejected knowledge. The priesthood is sentenced along with the kings:

"Hear this, 0 priests, and hearken, 0 house of Israel, and give ear 0 house of king. For unto you pertaineth the judgment; for ye have been a snare at Mizpah, and a net spread upon Tabor." (1)

Society is being destroyed because unsocial acts like murder, stealing, lying, violence and adultery are being let loose; the control of love has not been made effective. The forces needed for the building of a moral society according to Hosea are fidelity, and honesty rooted in an intelligent knowledge of the love of God and of His righteous purposes for men.

4. The Love that Remedies.

On the conception of God as a divine lover Hosea bases the fundamental motive of right social thinking and living. Through his personal experiences he had come to conceive of God as a lover of Israel. Israel, God's bride had become faithless to him. The divine lover was in anguish. His children had denied him and gone to the Baals of Canaan. Therefore he would punish them. Nothing could bring them back except discipline:

"Let her put away her whoredoms from her face, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day she was born, and make her as a wilderness.

(1) Hosea 5:1
To the Secretary of the Army the President of the United States.

Washington, D.C., [Date]

Sir,

I am pleased to submit the following report on the recent expedition to the Far East.

The expedition was launched in response to the urgent need for increased military presence in the region. The objectives were to reinforce our allies, deter potential adversaries, and promote regional stability.

We encountered significant challenges, including harsh weather conditions and logistical difficulties. Despite these obstacles, our forces successfully conducted a number of key operations, including the evacuation of civilians and the reinforcement of allied bases.

The success of this expedition is a testament to the professionalism and dedication of our military personnel. Their courage and sacrifice have ensured the safety and security of our allies.

I am confident that this expedition will contribute to our national security and the lasting peace in the region.

Sincerely,

[Signature]

[Name]

Secretary of the Army
and set her like a dry land and slay her with thirst. Yea, upon her children will I have mercy; for they are children of whoredom; for their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. Therefore, behold, I will hedge up thy way with thorns, and I will build a wall against her, that she shall not find her paths." (1)

But this discipline was not an end in itself; it was a means to a loftier end. The day of punishment will be over:

"Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her, and I will give her vineyards from thence, and the valley of Achor for a door of hope; and she shall make answer there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith Jehovah, that thou shalt call me Ishi and shalt call me no more Baali. For I will take away the names of the Baalim out of her mouth and they shall no more be mentioned by their name. And in that day will I make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the land and will make them lie down safely. And I will betroth thee unto me in righteousness and in justice, and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah." (2)

On such faithfulness would Hosea build a prosperous society:

"I will betroth thee unto me forever; year I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know Jehovah." (3)

(1) Hosea 2:2b-7.
(2) Hosea 2:14-20.
(3) Hosea 2:19,20.
Righteousness, justice, kindness, faithfulness and love are the foundations upon which a fellowship between God and mankind can be built. Hosea elevates to an unsurpassed height the conception of religion when he definitely connects it with social science. When once religion is established in which justice, love and mercy are the operating forces we have laid the foundations for a prosperous society.

Hosea is a good pedagogue. After painting a picture of destruction he paints another picture of what comes after the divine discipline, a picture of a prosperous society. The colors with which he paints are those of an artist who belongs to an agricultural nation:

"And it shall come to pass in that day I will answer, saith Jehovah, I will answer the heavens, and they shall answer the earth; and the earth shall answer the grain, and the new wine, and the oil; and they shall answer Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God."

(1) Jehovah's love will triumph:

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the grain, and blossom as the vine; the scent thereof shall be as the wine of Lebanon."

(2) Hosea 2:21-23.

(1) Hosea 14:4,5-7.
The misfortunes which had overtaken Israel in the earlier part of her history and were now impending with the advancement of the Assyrians are only disciplinary, remedial, an expression of God's love for them. It is just a method by which Israel is to see its folly and come back to her loyalty to God. All is prompted by God's love for his people.

As early as the eighth century B.C. Hosea brought out what Jesus later proclaimed, that God is love and man His chief object of love. Hosea discovered from his own experience, that our love for others is expressed in an effort to bring happiness and perfection to those we love. Hosea saw that he alone could not do it, Gomer had to take some part in it. So God could not alone perfect society. If love is to realize itself it must be working on both sides. If the social order in Israel was to be perfected love on the side of the people must operate. This truth Hosea expresses in the words of Jehovah, who finds it hard to do His share since the people have allowed oppression, perjury, falsehood and immorality to operate instead of love and the knowledge of God:

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth. For I desire love and not sacrifice; and the knowledge of God more than burnt offerings." (1)

(1) Hosea 6:4-6.
The mechanical nature of electronic devices is such that any input may cause an unexpected result. In this case, the input caused an output that was not intended. It is important to understand the consequences of such outputs.

For example, if a method to produce a false reading is used, the results may be incorrect.

1. The method should be carefully tested to ensure accuracy.
2. Errors need to be corrected as soon as possible.
3. The system should be monitored continuously.
4. Support personnel should be available to address issues.

In conclusion, it is crucial to address these issues promptly to ensure the reliability of the system. Multi-step verification is essential to prevent similar problems in the future.
Thus, the contribution of Hosea to the social ideals of Israel consists in his pointing to the basic motives that work for the perfection of society. In his proposition the emphasis is not on more and stronger external control of law and custom, but on social self-control. His task was to plant in the people such normal feelings as in any social environment would bring the right response. Love is his key word. If love for God and for fellowmen is the basic motive in any of our activities, then under any circumstance society will function properly.

"Hosea's analysis of the causes of the crimes which destroy society is as simple as it is satisfying. Men wrong their fellows because they are not inspired by a passionate loyalty to God. They are unfaithful to God because they do not love him. (4:1) To the entire group of Israel's faithless teachers and prophets declared: (4:6a.) "My people are destroyed for lack of knowledge."

"Hosea's solution, therefore, of the social problem was as simple as his analysis. If we are to have a perfect social order men must first gain an intimate knowledge of the character and purpose of that divine Lover who created man and is ever seeking to develop a perfect humanity. Hosea firmly believed that 'only they who know can serve.' He taught, therefore, that religious education is the first step toward any lasting social reform. When once men know God not only through instruction but also through personal insight and experience, they will love both him and their fellow men,
they will be faithful to all their social obligations. Then, like streams cut off from their sources, the vices and crimes which sweep society on to its ruin will vanish and a perfect social order will be established. The first task, therefore, of Israel's teachers and of all social reformers, is, according to Hosea, to make men intimately acquainted with God and thereby to kindle in their hearts that divine love and loyalty which will bind them to their divine Lover and to their fellow men. Thus Hosea proclaimed that real religion is the supreme motive power in all enduring social reform. " (1)

(1) Kent, The Social Teachings of the Prophets and Jesus, page 58, 59.
C. Isaiah

The Political Situation in Judah in the Time of Isaiah.

The history of Judah during the two centuries following the death of Solomon is considerably different from that of Israel. This difference is largely due to Judah's geographical location. Israel with its fertile land and good location attracted the invaders coming from the direction of Damascus and Assyria. Judah with its barren and rocky land, the easily defended fortress of Jerusalem was of little attraction to the foreign invader. Syria and Israel did severely attack and badly injure Judah, but this was little when compared with the fate of Israel.

In Judah the famous dynasty founded by David continued on the throne, and its reign and policy stood superior to the frequent change of dynasties in Israel which resulted in anarchy and revolution for the North, while the South was enjoying a period of comparative peace.

This period of Judah's history, relatively free from serious internal conflicts, developed no great prophets. Soon however, we leave this rather peaceful period and emerge upon a new one, disturbing enough to call forth the great prophet Isaiah.

In the reign of King Uzziah and his son Jotham, Judah developed her resources extensively and left to Ahaz a kingdom of prosperity
and security. But the atmosphere soon resounded with the noise of approaching disaster. Two great powers were making up their minds to act: one was Egypt, stronger than any of the western powers, the other was Assyria. Assyria's invasions of her neighboring countries were for the purpose of plunder. The captured sections were robbed; silver, gold and slaves were carried away, and the land heavily charged with tribute. Such hard conditions aroused rebellions in the captured countries which manifested themselves in efforts to free themselves from Assyria. At a later period Assyria adopted the policy of deporting people from their own land to distant districts and thus insuring safety from revolt. This policy was the greatest menace to the national life of any country. Amos forew. The disaster coming upon Israel and called out his warnings. But the rulers of the nation had too much faith in their own strength, which made them adopt the policy of alliance with smaller powers. Thus Israel and Syria joined together and called on Judah to join the coalition against Assyria. Ahaz refused to join them; and that brought both Israel and Syria down upon him. Thus pressed, Ahaz sought Assyria's help, as a result of which Judah became tributary to Assyria. Tiglath-Pileser, now advanced from the west, destroyed Syrai, and made Israel tributary. Now both Judah and Israel were in annual debt to Assyria, and any failure in paying it would have resulted in deportations, and that would have meant the disintegration of the life of either country.
While Judah and Israel thus brought themselves into tributary subordination to Assyria, Egypt was soliciting the Palestinian countries for the purpose of forming a new coalition against Assyria. Against the gloomy horizon of the moment Egypt's call appeared as the only plan for liberation from Assyria. Israel fell into the trap and paid for it with its national life. In 722 B.C. Samaria fell, and with it went the historic Northern Kingdom. If the same thing had happened to Judah, the great contributions to religious experience of the Hebrew nation would have disappeared. Soares says that "there is a sense in which it may be said that the religious future of humanity was dependent upon the politics of the court of Jerusalem at the end of the eighth century B.C." (1)

The crisis called for a statesman to direct the delicate course of the developing conditions which threatened the very existence of Judah. Isaiah appeared, its first great prophet.

**The Social Conditions in Judah.**

"The national prosperity which resulted from the strong policy of Uzziah, produced the same political and social conditions in Judah as they had in Northern Israel under the corresponding reign of Jeroboam II. New ambitions and hopes stirred the people. Naturally the nobles, the wealth citizens and King Uzziah himself profited most by this period of peace. To them alone came the spoils of conquest and they alone were able to engage in foreign trade." (2)

(2) Kent, *Kings and Prophets of Israel and Judah*, page 126.
"Under the influence of this increasing taste for luxury, the ruling class in Judah became disregardful or negligent of its responsibilities, men vied with each other in aping foreign customs, and in building up great fortunes at the expense of the common people. The old simplicity fast disappeared, and in its place came false pride and greed and the resulting disregard of the needs and rights of the poor and dependent. Judah, therfore, like Northern Israel was sadly lacking in social control and moral integrity and ill-fitted to meet a great political crisis." (1)

In his contrast between the rich and the poor: 3:16ff., 5:8,11ff, and 1:17, 10:2; in the favoritisms of the administration of justice: 5:7,23, Isaiah vividly reveals the grave social problem. Even the prophets were serving for money: 9:15, 30:10. When the moral leaders reached a point where they were bought to speak pleasingly to the kings, instead of facing the stern facts about them, then a moment of social decay arrived for Judah.

The religion of Judah was formal, lacking in ethical motive. Sacrifices were being multiplied to Jehovah: 1:10-15. Religion was divorced from human interest; it had degenerated into mere formality and ceremonialism.

The times were heavy with the cry for social righteousness. Isaiah appeared.

(1) Kent, Kings and Prophets of Israel and Judah., page 126.
The publication of the present paper is delayed due to ongoing research and data analysis. The authors apologize for any inconvenience caused by the delay.

The importance of this research cannot be underestimated, as it has the potential to significantly impact the way we understand and solve the presented problem.

In the meantime, we encourage readers to consult our previous works for related insights.

Thank you for your patience.

[1]
The Prophet Isaiah

At the time of his call Isaiah must have been a young man, probably not more than twenty to twenty-five. His ministry as preacher to his countrymen must have extended over a period of forty and probably fifty years. (1) Because of his personal acquaintance with priests, nobles and rulers of Judah, and his easy enter to the court Isaiah is believed to have come from a rich, if not a noble family of Jerusalem.

He appears before us as an alert, well trained mind. His knowledge of the past experiences and traditions of his race, his mastery of the prevailing social and political conditions, his excellent literary style, his brilliant oratory, all helped him to stand out in the line of the eighth century prophets as the best equipped man. His energy and his convictions may not supercede those of Amos and Hosea, but his trained mind and brilliant style single him out as the educated prophet of that century.

The political and social conditions of the day stirred the conscience and appealed to the patriotism of the young Isaiah. But this was not the only element that entered in his call. What brought him out to prophecy was not the fact that he was one of a "people with unclean lips" but also because he was one of the sons of a divine king, holy and righteous. Isaiah's call to political and social reform has a religious foundation. The sixth chapter of his

(1) Kent, Kings and Prophets of Israel and Judah, page 128.
book gives us the account of the profound religious experience that he had. The voice which he heard, of a holy and majestic God, became the motive force in his life. His mission was to influence his people to a holy and righteous life, which meant loyalty to Israel's Divine King. "Isaiah believed that Jehovah was infinitely holy and that he was supremely concerned to have a holy place dwelling peaceably and safely in the land which he had given them. Thus the very depth of his religion gave the social quality to his message." (1)

The Social Teachings of Isaiah.

The social teachings of Isaiah are to be deduced from his denunciations of prevailing evils and from the specific requirements he makes of the people and their rulers.

Like Amos and Hosea, he is concerned with the people as a whole and not as individuals merely. Jehovah was concerned with a people of social solidarity, and the people were responsible to Him as a group. Individualism in religion had not yet become a dominant idea.

The social ideals of Isaiah can be discussed under three headings:

1. The demand for social righteousness.
2. Wisdom for political policies.
3. The ideal social order - the Kingdom of God.

The Demand for Social Righteousness.

"Isaiah found no fault with the fundamental constitution of society, although it included master and slaves, rich and poor. The

(1) Soares, Social Institutions and Ideals of the Bible., page 238.
evil, to Isaiah's mind, was that the strong and privileged, not satisfied with the advantages which they enjoyed by reason of their very condition as such, not only did not realize the fraternal responsibility of generosity to the weak, but actually took every opportunity of exploiting them." (1)

First we meet Isaiah denouncing with forceful oratory the corrupt rulers of Judah. The princes and the elders, who should be the protectors of the nation, have filled their houses with the spoil of the poor:

"Jehovah will enter into judgment with the elders of his people, and the princes thereof: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: What mean ye that ye crush my people and grind the face of the poor." (2)

Bribery and graft were the seal in Judah's political life. With scorn Isaiah rebuked it, for it was threatening not only the individual but was leading the nation to weakness and ruin:

"How is the faithful city become a harlot! she that was full of justice! righteousness lodged in her, but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth bribes, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them."

"Woe unto them that justify the wicked for a bribe, and take away the righteousness of the righteous from him:" (3)

(2) Isaiah 3:14,15.
(3) Isaiah 1:21-23; 5:23.
The text on the image is difficult to read due to the quality of the image. It appears to be a page from a document, but the content is not clearly legible.
The women of Isaiah's time were also a peril to the nation with their aspirations after luxury and debauchery. The prophet did not spare them; in a very direct and merciless manner he whips them with scathing words for their display of personal adornments and physical charms. To their vanity he presents the contrasts of horror that awaits them in captivity:

"Because the daughters of Zion are haughty, and walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will lay bare their secret parts.

And it shall come to pass, that instead of sweet spices there shall be rottenness; and instead of a girdle, a rope; and instead of well set hair, baldness; and instead of a robe a girding of sackloth; branding instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and shall be desolate and sit upon the ground." (1)

The judges and the legal distributors of justice have also turned righteousness into bitterness. Like Amos, Isaiah could not bear to see the officials, the very ones entrusted with the power to be protectors of the oppressed, themselves turned into enemies of justice. His oratory helps him to pour upon them stinging words of condemnation, words that ring in the ears of those who today perpetuate the same evils.

"Woe unto them that decree unrighteous decrees, and to the writers that write perverseness; to turn aside the needy from justice, and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey. And what will ye do in the day of visitation, and in the desolation which shall come from afar? to whom will ye flee for help? and where will ye leave your glory? They shall only bow down under the prisoners, and shall fall under the slain." (1)

With similar fervent speech Isaiah pours out woes upon those who seek to get large estates into their hands by crowding out the small farmers, so that they may live in ease upon vast domains:

"Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land! In mine ears saith Jehovah of hosts, of a truth many houses shall be desolate, even great and fair, without inhabitants. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah." (2)

With these words Isaiah enunciated the social principle that land monopoly is egoistic and anti-social. This principle may well apply to the monopoly of private corporations today not only in land but in industry. The aim of these corporations is gain for the group that controls, with only scanty returns to those whose labor produces the profit. Our economic system is tainted by this same crime and that is why the oppressed are raising their voices and

(1) Isaiah 10:1-4a.
(2) Isaiah 5:8-10.
(1)

with sufficient reason, namely, that the noise made by the people gathering to hear the speaker to whom the floor had been granted was so great that the speaker could not be heard. The speaker then adjourned to the next day.

(2)

The weather was very favorable, and the people were in high spirits. There was a great deal of discussion, and many points were raised that had not been considered before. The meeting adjourned at sunset, and the people dispersed to their homes.

(3)

The next day, the weather was still fine, and the meeting was held in the same place. There were more people present than the day before, and the discussion was even more spirited. The speaker made a long speech, which was very well received by the audience. The meeting adjourned at noon, and the people dispersed to their homes.
crying for the socialization of public utilities. Our modern prophets are simply re-voicing the moral demand which Isaiah raised in this matter of land monopoly.

In drinking and in luxury Isaiah found real economic significance. Wealth and personal ability in his estimation are trusts to be used for the welfare of society and not for private egoistic ends. Again in merciless tones and heavy words he charges those who have indulged in drinking and luxury for the sake of their appetites:

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them. And the harp and the lute, the tabret and the pipe, and wine, are in their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands. Woe unto them that are mighty to drink wine and men of strength to mingle strong drink; that justify the wicked for a bribe, and take away the righteousness of the righteous from him." (1)

The social efficiency which, from these denunciations of social evils, we may infer Isaiah desired, he regarded as impossible without a right attitude toward God. His conception of God as holy gave to his preaching and social enterprise an objective and eternal basis. There were those who looked skeptically on the power of God:

"They say: Let him make speed, let him hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." (2)

(1) Isaiah 5:11,12; 5:22,23.
(2) Isaiah 5:19.
To the nature of this movement.

It is interesting to find how few account for economic activities.

The idea of wealth in contrast with the other modes of thought has led to

the development of social and economic theories of wealth and value.

In economics there are many theories of wealth and value which have

been developed by economists and philosophers. These theories are

based on the idea of wealth and value and their consequences.

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And to those who put their trust in other things, to them Jehovah said:

"Hear the word of Jehovah, ye scoffers, that rule this people that is in Jerusalem; because ye have said, we have made a covenant with death, and with Sheol are we at agreement; when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge, and under falsehood we have hid ourselves. Therefore thus saith the Lord Jehovah; your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." (1)

Isaiah denounced also those who were pretending to be in right relations with God, but were deceiving themselves; who for true worship substituted hypocrisy:

"And the Lord said, forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a command- ment of men which hath been taught them, therefore, behold, I will proceed to do marvelous work among this people, even a marvelous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (2)

The whole social problem Isaiah approached from the religious point of view. God is just he said, "Jehovah is a God of justice," (3) and unless our daily dealings are endorsed by a faith in such a God, calamity will ensue:

"If we will not believe, surely ye shall not be established." (4)

(1) Isaiah 28: 14-16a,18.
(2) Isaiah 29:13,14.
(3) Isaiah 30:18.
(4) Isaiah 7; 9c,d.
The Practical Political Teachings of Isaiah.

In the time of Isaiah the Assyrian peril was near at hand. Probably this is why Isaiah came out with offers of a distinctly political character. The wisdom which he shows in political matters is founded in his religious faith that God is directing the affairs of men. (1) No matter how naive this view may appear, Isaiah had a sound offer to make at particular times when political action was necessary. This was due to his good grasp of the political situation in western Asia.

Isaiah declared that the people had sinned, therefore they were to be punished. Yet it was not God alone acting; men had something to say; it depended on what their proceedings would be. This share in their own destiny Isaiah tried to direct when he advised the king not to enter into any foreign alliance. Particularly distrustful was he of any alliance with Egypt:

"Egypt helpeth in vain, and to no purpose." (2) Foreign alliances seemed futile to Isaiah because of the little dependence one could place upon the courts of Palestine. The courts were nests of intrigue and bribery; alliances were formed now with one country, now against another. Egypt was the all uniting power, trying to combine all the lesser powers into one coalition against Assyria. Isaiah said that there was no use of such an alliance. (3) If the social order needed purification, Judah could not afford to give her

(1) Soares, Social Institutions and Ideals of the Bible, page 239.
(2) Isaiah 30:7.
attention to the destinies of her neighbors. She needed it all for her inner problems. This attitude Israel adopted because of his conviction that a nation built upon justice cannot be overthrown. One universal value we can detach from this local offer of Isaiah and that is the principle that until we restore justice at home, little can be done for justice abroad.

Another bit of advice Isaiah offered when he insisted that once an alliance had been formed or a promise given, Judah should keep it faithfully. He opposed Ahaz’s plan to call on Assyria for help when Israel and Syria threatened Judah with attack (7:10-23). Ahaz refused the advice and became vassal to Assyria. Isaiah then insisted that since Judah had become a vassal unto Assyria she should keep her pledge, pay the tribute and not respond to the new invitation of Egypt for a union against Assyria. Isaiah went so far in his protest as to make graphic demonstration of the result of a revolt against Assyria. Chapter twenty shows Isaiah dressed as a slave wailing in the streets of Jerusalem, demonstrating what would happen to the people should they revolt.

Isaiah’s Message of an Ideal State.

Isaiah did not predict the entire destruction of the Hebrew Commonwealth. Out of the calamity a remnant would survive. It would develop into a real Kingdom. A king from the house of David (1)

(1) Isaiah 11:1-5.
would establish justice and peace. The picture of this society he gives in 11:6-9. We see him pleading for the things which will characterize the new social order in the following verse:

"Cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." (1)

The ideal kingdom will be:

"The city of righteousness, a faithful town." (1a)

Isaiah's Contribution to Israel's Social Ideals.

"Isaiah did not analyze the psychological causes and the correctives of the social evils of his day as profoundly as did Hosea. His conception of the ideal state was influenced to a certain extent by his conservative and aristocratic training. Yet Isaiah was the first to set forth certain fundamental and far-reaching social principles. He first branded as a crime the selfish monopoly of natural resources. He also was the first to point out the injustice and peril of class legislation (10:1,2.) He it was who inaugurated the first temperance crusade recorded in human history. Moreover, he based his arguments on the same social and economic grounds that are giving ever added impetus and strength to that modern movement. Above all, Isaiah traced in bold outline that ideal of a kingdom or rule which was destined to become a central factor in the social evolution of the human race." (2)

(1) Isaiah 1:16c,17.
(1a) Isaiah 1:26.
(2) Kent, Social Teachings of the Prophets and Jesus, page 29.
D. Micah.

Micah was a contemporary of Isaiah. From Micah 1:1 and 1:14 we understand that his home was Moresheth, a little village on the outskirts of the old Philistine town of Gath. The date of his birth is set with probability at 755 B.C. His earliest prophecy appears at about 735 B.C., his latest, about 700 B.C. The superscription (1:1) indicates that his ministry extended during the period of reign of Jothan, Ahaz, and Hezekiah. "These kings represent a period of over half a century, from 750 B.C. to 686 B.C. (1) Jeremiah (26:18,19) affirms that Micah prophesied in the days of Hezekiah.

Political Situation.

"The events connected with the great crisis of 701 present the natural background for Micah's earnest protest and warning. When the army of Sennacherib swept up from the western plain toward Jerusalem, the truth of the prophet's warnings was amply vindicated... The national humiliation and distress of the years 703-701 B.C. and the signal confirmation of the ominous prediction of Isaiah and Micah, furnish the most natural background for this reformation. It would seem, therefore, that Micah's work for the most part, like that of Isaiah gathered about this great crisis in Judah's history, and that Micah was a younger contemporary and possibly a disciple of the great Isaiah." (2)

(1) Kent, Kings and Prophets of Israel and Judah, page 165.
(2) Soares, Social Institutions and Ideals of the Bible, page 245.
...
The location of Micah's home town made it possible for him to get rumors of the moving Assyrian army. When Micah heard it he knew what it meant for Judah. His task was to discover what he could do about it.

The Social Situation.

"The social situation appeared different to Isaiah and to Micah. The former saw all evil, but did not regard them as inseparable from the city life. He looked for a regenerated city. The younger prophet felt that the rottenness of the Hebrew life had come from its urban development and nothing but a return to thesimplicity of the earlier days would insure purity." (1)

Micah's analysis of the social situation was to a great extent correct. Following the history of Israel beginning with Solomon we can see how the simplicity of the agricultural life of the nation was gradually swallowed up by the highly organized commercialism of the city. Jerusalem, the most important of the cities, was the leading example of this change. The simplicity in it turned into greed for material splendor, extravagance, arrogance, and heartlessness. The aim of the rich was to get richer; those who had property were eager to turn it into money. The big aim of life centered upon the goods and things which money could secure. Ideals of justice and patriotism were in the way of such ambitions; therefore they were largely abolished and in their place greed and exploitation

(1) Kent, Kings and Prophets of Israel and Judah, page 166.
established. Those in power, those in business, those in charge of religion made use of their positions to gather wealth in their hands and leave the poor unprotected and hungry. The resources of the country poured into the city and the men of the country became the victims of the greed and commercialism of the city.

Micah like this predecessors observed the change and came out with a denunciation involving the destruction of the city:

"The voice of Jehovah crieth unto the city, and the man of wisdom will see they name; hear ye the rod, and who hath appointed it. Are there yet treasures of wickedness in the house of the wicked, and a scant measure that is abominable? Shall I be pure with wicked balances, and with a bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth."

"Therefore for your sake shall Zion be ploughed as a field and Jerusalem shall become heaps."

(1)

The Social Teachings of Micah.

Micah's plan for reform was to hit those social evils that were destroying the national life of the people. Those evils were seated in the city. There he shot his arrows, and there he pleaded for social justice. The civilization of Judah was polluted from within the city; and the destruction of the city was the way of purification of this civilization. Whether Micah meant really the entire destruction of the city and the return to the simple life of agriculture, we cannot tell. Neither can we look to his proposal

of the elimination of the city for the solution of our problem. But there are evils which he attacked that we must attack if our society is to be safe from moral and economic destruction.

Micah had nothing to say about the foolish political policies of the kings and their advisers. Part of Isaiah's ministry was centered upon the policies of the kings, but Micah probably knew little about such matters. Like Amos, he appeared as the tribune of the people. He saw the significance of the social crimes of the powerful of the day and with a stern uncompromising voice condemned the crimes and pointed to the consequences.

**Teachings Regarding the Duties of the Rulers.**

This peasant prophet arrived in the big city with the determination and conviction of a divine call to make the greedy rulers know what they were doing to the innocent:

"Hear ye, heads of Jacob, and rulers of the house of Israel: is it not for you to know justice? ye who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron." (1)

The rulers of the nation have perverted justice and have also aided hypocrisy and false trust in Jehovah. They have been encouraged by false prophets under the inspiration of gold rather

than of the divine spirit. With bitter sarcasm he says to them:

"Hear this, ye heads of the house of Jacob and rulers of the house of Israel, that abhor justice, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, is not Jehovah in the midst of us? no evil shall come upon us." (1)

For those who thus work for peace and prosperity destruction awaits:

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." (2)


To the rich, who after the conduct of the ruling classes, have turned from social ideals of patriotism and brotherhood, to deliberately oppress and exploit the poor and the weak, Micah said:

"Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage." (3)

Those who had wealth did not want to hear the true prophet; their money bought for them the voices of royal prophets. With

(1) Micah 3:9-11.
(2) Micah 3:12.
(3) Micah 2:1,2.
sarcasm and protest Micah describes the type of prophet the rich delight in:

"Prophesy ye not, thus they prophesy. They shall not prophesy to these: reproaches shall not depart. Shall it be said, O house of Jacob, Is the Spirit of Jehovah straitened? are these his doings? Do not my words do good to him that walketh uprightly? Yea, if a man walking in wine and falsehood were to deceive you, saying, I will prophesy to you of wine and strong drink, then he would be the prophet of this people."

(1)

The Duties of Those Instructed with Public Education in Religion and Morals.

The official prophets of Jerusalem had set for themselves one task, that of saving the consciences of the corrupt leaders and of approving their acts, that they might get their money and good will. Not social ideals, but bread and a lot of it, was their end in life. Micah presents in himself the contrast to these false educators of religion and morals. His function was to save, theirs to betray:

"Thus saith Jehovah concerning the prophets that make my people to err; that bite with their teeth, and cry, Peace; and who so putteth not into their mouths, they even prepare war against him: therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black

(1) Micah 2:6,7,11.
over them. And the seers shall be put to shame, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." (1)

The Result of Micah's Social Teachings.

Micah is the only one of the eighth century prophets whose words did have some immediate impression upon the social life of the people. Kent (2) gives us the account of the facts that lead us to this conclusion. The reference of Jeremiah indicates that Micah's prediction of the destruction of Jerusalem infuriated the people who would have killed the prophet were it not for his friends:

"Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God, Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morashite, prophesied in the days of Hezekiah king of Judah, saying, Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of a forest. Did Hezekiah king of Judah, and all Judah put him to death? did he not fear Jehovah repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own souls." (3)

From the record of II Kings (4) we understand that a reformation took place during the reign of Hezekiah. The reform was more religious than social for it consisted in the abolition of

(1) Micah 3:5-7.
(2) Kent, The Social Teachings of the Prophets and Jesus, page 74ff.
(3) Jeremiah 26:18-19.
(4) II Kings 18:46.
the ancient Canaanitish cults. Micah did not make any reference to ceremonialism. His attacks were against the social crimes of his day. And from the reference of Jeremiah as well as the teachings of Micah it is evident that these reforms went deeper into the social life of Judah.

"There is ample reason, therefore, for concluding that under the leadership of Hezekiah, and following the disastrous Assyrian invasion in 701 B.C. a series of drastic social reforms were instituted that for a time at least delivered Judah from the evils which the prophets of the Assyrian period had strenuously protested." (1)

The reasons why Micah was successful in arousing the social consciousness of the people when Isaiah failed are, as given by Kent: (2)

1. Because he spoke from the point of view of the common people, and with a simplicity and vigor that were irresistible.

2. The imminent invasion with which Micah reinforced his teachings moved his audience with deadly fear.

3. The common belief that calamity was the means of Jehovah's disapproval.

4. The truths which Micah hammered down were proclaimed before by his predecessors and the people had been contemplating them. Now Micah reasserted them and it did have an effect. "Micah reaped where others had faithfully sown."

(1) (2) Kent, Social Teachings of the Prophets and Jesus, page 75.
The Ethical and Social Character of Religion.

Micah gives us the definition of the prophetic type of religion as a synthesis of the statements of the prophets of the Assyrian period, Amos, Hosea, and Isaiah. It comes as the high water mark in the last of the eighth century prophets.

The historical setting for this prophetic conception is to be found in the prevailing conditions during the reign of Hezekiah's successor, Manasseh. The reform under Hezekiah stopped under his son. Heathenism flourished and human sacrifice was instituted. A God of high price was conceived; his favors paid for with human life. On the other side there was the cry of the people who failed in their endeavor to please God:

"Shall I come before Jehovah, and bow myself down before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" (1)

Micah gives the answer to this cry. All the temple sacrifices, ceremonies, sacramental institutions he puts in subordinate places, as aids to religion, and proclaims true religion to consist in acts of justice and love towards man and in receptive trustfulness toward God:

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly and to love kindness, and to walk humbly with thy God." (2)

(1) Micah 6:6,7.
(2) Micah 6:8
"Here each of the great social prophets speaks in turn and yet in unison. To do justice is an echo of Amos's fundamental teaching. The Hebrew word translated "mercy" is repeatedly used by Hosea to describe the kinetic love which binds God to man and man to God and his fellow men, and inspires him to express that love in acts of mercy. It is love in action. The command is not merely to admire but passionately to love, love and its social expression. To walk humbly with God is a reflection of Isaiah's characteristic teaching regarding the majesty and holiness of God. Interpreted in modern terms it means whole-hearted, devoted loyalty. Justice and love toward man and devoted loyalty to God - these are the three basal social virtues, and each marvelously reinforces the others. He who, like Micah, synthesises and makes old truths new and vital forces in human history certainly deserves a high place among the immortal teachers of mankind." (1)

(1) Kent, The Social Teachings of the Prophets and Jesus, page 77.
CHAPTER IV

RESTATEMENT OF THE MAJOR IDEALS IN THE SOCIAL TEACHINGS OF THE EIGHTH CENTURY PROPHETS.

1. Amos's Ideal of Righteousness.

"Let justice roll down as waters, and righteousness as a mighty stream." (1)

Amos proclaimed one big fundamental principle: that social justice and righteousness are the corner stones of an enduring social order. "Amos was a preacher of righteousness almost wholly in its judicial and punitive offices." (2)

For the rulers social justice meant a jealously and valiant protection of the rights of the poor and defenceless. Justice for the rulers meant using a public office not for private plunder, but for the good of all.

Justice for the judges meant pure law courts, not institutions for the enslavement of the classes.

Justice for the rich meant not profit seeking, not turning man into a commodity bought and sold at the labor market on the basis of demand and supply, but a brotherly love, creative of kindness and consideration of the poor.

Only justice, not in scanty measure but in abundance, like the flow of a mighty stream running through palace, court and public

(1) Amos 5:24
(2) Smith, The Book of the Twelve Prophets, page 227
tribunal, could secure for Israel the divine favor - the preservation of the nation.

To Amos justice was different from conventional morality. To him justice was loyalty to the moral idea of God, - the judge of all the earth. Justice is required because God is a righteous God and our relations to him must be that of loyalty to his character, loyalty to righteousness.

Amos makes the deeds of justice to be the essential fruits of a true religion and the only stable foundation upon which society can be built. Social injustice ruins society, but righteousness in the court, in industry, in the parliament, in the corporations, in the White House and in the private house builds society. Therefore:

"Seek good and not evil,

And establish justice in the gate." (1)

2. Hosea's Ideal of Love.

Righteousness was not enough. "There was needed a prophet to arise with as keen a conscience of law as Amos himself and yet affirm that love was greater still. The prophet of conscience had to be followed by the prophet of repentence." (2)

Hosea came to supplant Amos. "To his nation he brought what Amos did not know, almost as of the New Testament, of God's pity, mercy and healing power..... In social life, in the relation of

(1) Amos 5:14,15
(2) Smith, The Book of the Twelve Prophets. pg. 229
man with man, justice is not enough; there is needed also loving-kindness, and that is owed by each citizen to his fellow country-man." (1)

There is no justice where there is no love. "In love Hosea had found the truth destined to enable men of dispositions utterly varied, to bridge the gulf yawning wide, to cure ills afflicting the nation and to form the foundation of prosperity and true life." (2) It was true love for God and for man, love not in terms of vague emotions, but in definite acts of mercy and kindness, for such love contains the essentials upon which men can enter in abiding relations with God and with one another.

Kagawa appears today as the second Hosea. He maintains that love should be the law of life. According to him love can bring singlehanded the new social order if it penetrates in all of life, if everybody is infused with it. Only through the evolution of inner love, he believes, can a genuine society be built in which no one will be oppressed, no one deceived, no one shunned. (3)

3. Isaiah's Ideal of Holiness.

"Isaiah's supreme charge is that Israel did not know her God and this ignorance is seen in religion on the one hand and in social life on the other." (4) Isaiah's conception of God was that of a holy God, primarily concerned to have holy people peaceably and safely dwelling on the land. Therefore Isaiah's ideal was to see established a holy

(1),(2) Keeble, The Social Teachings of the Bible. pg. 55,56
(3) Kagawa, Love the Law of Life.
(4) Keeble, The Social Teachings of the Bible, pg. 58
I am writing to express my concern about the recent political events.

I want to take a moment to express my disappointment with the direction our country is heading. The recent political decisions have left me feeling uncertain about the future. I believe that we need to come together as a nation to address these issues.

I encourage everyone to take an active role in the political process. Whether through voting, writing to your representatives, or participating in local events, your voice can make a difference.

Thank you for your time and consideration.

Sincerely,
[Your Name]
society, where the spirit of mercy, justice and trust in a holy God would join the classes together in one big, holy, social solidarity.

According to Isaiah, holy people will be just people. Judges who will be loyal to a holy God, will carry justice in legislation, will not turn aside the dependent from securing justice.

Holy people will treat with justice the question of the land. The powerful rich will not absorb the hereditary estates of their poor neighbors. Holy people will not be egocentric on the question of land monopoly.

Holy people will be all economically prosperous because the economically strong will consider their wealth as a sacred trust to be administered to the welfare of society.

People who love their neighbors, who have treated them with justice and righteousness are holy people of a majestic king, himself holy and righteous. Such people will build a "Citadel of Righteousness" and will live in a "Faithful City."

To Isaiah, holiness involved both mercy and justice. Amos, Hosea and Isaiah had to bring their tools together. For with these three, Isaiah said, there can be built a nation which will be happy.


Micah's peasant origin made him stand out for the simple life. His analysis of the shaking society, even to the point of collapse, was
analyzing the structure of words, phrases, and sentences to enhance comprehension. Some join in the strategic discussion on the role of social science research.

In the beginning, people will test and refine their ideas. The process is iterative. The context and discussion will help determine the relevance and significance of each idea.

Eventually, the shared understanding of the topic will take shape, leading to a collective conclusion.
that of the corrupted life of the city. Jerusalem highly commercialized in its political, economic and civil life became a menace to Israel's peace and survival. The need of the moment, therefore, was the destruction of the city, that is, the destruction of its social evils. Like Amos he raised his voice for the justice of the rulers, for the practice of brotherhood on the part of the rich, for the true prophecy of the teachers of religion and morals.

Like his predecessors, his social ideal was not separated from the religious ideal. The acceptance of the latter was the practice of social welfare. Micah defined the religious ideal in the words:

"What Jehovah demanded of thee is:
   To __do justice__, to __love mercy__,
   And to __walk humbly with God__."

These were the social ideals of the prophets: justice, mercy, holiness and simplicity; the pillars upon which a nation can be built; not complicated systems, but simple counsils. The life of a nation depended not only on utterances but on actions: to__do__ (justice), to__love__ (mercy), to__walk__ (with God)

"We are fully of Milton's opinion that the prophets and writers of the Old Testament in their majestic, unaffected style, gave better council as to what makes a nation happy and keeps it so, than all the orators or statesman of Greece and Rome." (1)

(1) Kebble, The Social Ideals of the Bible, pg. 46
SUMMARY AND CONCLUSION

In our discussion of the political and social situation in the time of each of the prophets we found that it was a national crisis that called for the higher type of prophet, whose preaching, unlike that of the soothsayer, had national scope and was based on fundamental moral laws and convictions. We noticed how with the development of the court and military aristocracy the old simplicity of the Hebrew life was changed. In the days of the Hebrew Commonwealth the land and the wealth were fairly distributed among the free men, now it was seized by the powerful, and in consequence two social classes, the rich and the poor, came into existence. This situation brought with itself the anti-social habits of luxury, oppression, dishonesty, cruelty, bribary, and heartlessness. Jehovah was not forgotten; he was well patronized, on his altars rich sacrifices were laid, but righteousness to him and to men was forgotten. But this was not all, there was another aspect to the national crisis. If on the inside the danger was that of moral corruption, on the outside was Assyria, rising on the eastern horizon like a cyclone-cloud spreading fast and with a monster's hunger waiting to swallow the unprepared. It was such a situation that produced the great prophets of the eighth century.

We saw that these prophets, with the exception of Isaiah, were of obscure parentage, and positions of no social importance. They came from the poor, exploited and oppressed class. They had suffered the evils of their days, that is why they came out with
In the extraction of the pollen and body fluids in the

are treated by the analysts to bring them into a

state that allows for further analysis and comparison.

The role of the scientists in understanding the

environmental factors that influence the

pollen and body fluids is crucial.

The scientists also conduct experiments to

understand the effects of different variables.

In conclusion, the work of the scientists in

extracting and analyzing pollen and body fluids is

vital in understanding the natural world and its

interactions.
such intensity of social consciousness to protest against social crimes. Their own religious experiences led them to a higher conception of God, higher than that offered by the priestly institution of their time. They learned by the laboratory method of studying contemporary life.

For their time these prophets were preachers of religion and ethics, social reformers, political idealists, statesman, men of affairs, rationalists and mystics. But above all they were God's spokesman to the nation. Their religious faith was at the same time their social passion.

We pointed out that the eighth century prophets were interested in the problems of their own time. They were attacking the social evils of their own society. Israel, not mankind was their focus of attention. However, they transcended their limits and reached a point of international vantage.

The purpose of this paper was to follow the "mishpat" or justice struggle of the prophets. In that struggle we saw them stand for the more backward social classes, the peasantry of the highlands. They were the champions of the oppressed classes and against the privileged. They stood in opposition to the kings, nobles, and all the official classes in general. In the interest of "mishpat" they stood in opposition to all the factors that worked against justice. Their platform, which we infer from their attack upon the social crimes, consisted not of a new program, but
but called for the revival of the old Hebrew ideals of social justice, ethical love, holiness and simplicity.

Do the prophets have any suggestion to make to our inquiry of how to rebuild modern society so that it will become one more suitable for human living? We emphasized the fact that the prophet undertook to reconstruct, with no new tools, a very local order. They do not expound modern morals. We agree with Dr. Wallis (1) that the prophets have no affinity with modern democracy in the exhaustive sense of the word. The prophets attacked slavery of Hebrew by Hebrew but not the institution of slavery. We also agree with Wallis that the prophets did not offer a real social program. They just unfolded and discussed the social problem, denounced evils and called for the rehabilitation of the old Hebrew social ideals of justice, mercy, kindness and ethical love. It was nothing new they proposed. It is nothing new that this paper takes from the past to pass on to the present as a possible solvent for our "mal-de-monde." It is just the voice of the eighth century prophets that we want to be heard again, their demand for the revival of the social ideals of righteousness, justice, love, holiness and simplicity. No matter at what time and what place these ideals are applied they will work to produce a prosperous society.

The prophets conceived of a perfect state only when a purifying process of religion had been tried. They called for the


**Commentaries:**

