

26
34

u

The Social Conditions
of the
Divided Kingdom during the
Eighth Century, B. C. E.

Graduation Thesis.
Morris M. Feuerlicht.

Hebrew Union College.
Cincinnati, O.
1901.

Contents.

Preface	3.
Introduction:	8.
Chap. I. General Conditions.	15.
" II. Population.	40.
" III. The Rulers.	47.
" IV. The Monopolists.	65.
" V. The Priests.	77.
" VI. The Prophets.	83.
" VII. The Masses.	96.
" VIII. The Women.	102.
" IX. Social Customs.	107.
" X. The Prophets and the Social Evils.	111.

Preface.

It is somewhat surprising, in view of the numerous works that have been written on the prophets and their activity, that the social conditions by which the prophets were surrounded have been scarcely touched upon. Perhaps this neglect is due to the almost prejudiced interest of scholars and critics, as well as of laymen, in favor of the theological and religious side of the prophets' work. Whatever the cause, however, it is quite evident that the prophets were concerned not merely with the relations between Jehovah and his people, but with

4.
the relations between man and man,
as well. This, at least, is true of the
eighteenth century prophets.

Owing to the scarcity of authentic
literature treating the period of these
prophets' activity from a social point
of view, I have been thrown almost
altogether on my own limited resour-
ces to deal with the conditions as
presented in the writings of the pro-
phets themselves. My work must,
therefore, appear crude and fragment-
ary.

My sincere thanks are due to Dr.
Philips, at whose suggestion I chose
this subject, which has proved inter-

esting to a fascinating degree. My thanks are also due to Dr. Grossman for the loan of books and pamphlets that have been helpful to me.

In the preparation of this thesis, I have studied the prophets with English and Hebrew commentaries — ^{with} the former throughout, and with the latter, to all the verses herein referred to. Have also studied those chapters in II Kings and II Chronicles containing contemporary history. Have avoided references to disputed passages as much as possible. The results of my readings in the works mentioned below are embodied

chiefly in the notes:

Budde, Karl; Religion of Israel to the Exile,¹⁸⁷⁹
Buhl, Franz; Sozialen Verhältnisse der
Israeliten.

Cheyne, T. K.; The Prophecies of Isaiah.
5th. ed., 1895.

" " ; The Book of Hosea.
Cambridge Bible ed., 1892.

" " ; The Book of Micah.
Camb. Bible ed., 1893.

Driver, S. R.; The Book of Amos.
Camb. Bible ed. 1897.

" " ; Isaiah, His Life and Times.

" " ; Introduction to the Literature of the Old Test. 1899.

Montefiore, C. G.; Hibbert Lectures on the

7.
Prophets.

Nowack, Wilhelm; Schriftbuch der Hebräisch-
en Archäologie, 1894.

" " ; Die Sozialen Probleme
in Israel. Rectoratsrede
in der Universität Strass-
burg, 1892.

Smith, G. A.; The Book of the Twelve Prophets
Vol. I, Expositor's Bible, 1900.

Smith, W. Robertson; The Prophets of
Israel, 1897.

Strachey, Edward; Hebrew Politics in the
Times of Sargon and
Sennacherib, 1853.

Introduction.

Relations between the two Kingdoms.

The feeling between the Kingdom of Judah and the Kingdom of Israel during the eight century does not appear to have been altogether cordial or friendly. At least two wars occurred between them (cf. 2 K. 14^{8f.15}; 16⁵; Isa. 7¹). Yet, it appears, this feeling of animosity existed, not so much among the masses, as between the dynasties of the two kingdoms. (cf. 2 K. 16⁵; Isa. 7^{2,4}; 2 Chron. 28^{13f.})

And even these, under normal conditions, would have been anxious to avoid war. (2 K. 14^{8f.}) Among the masses

— which prove
the opposite
of the fact that
what does the author
mean by "normal
conditions"?

the ill-feeling was not nearly as strong. Soldiers of Israel were willing to fight at Judah's hire (2 Chron. 25⁶). The secession of the ten tribes left a deep impression of mutual regret (Isa. 7¹⁷). Besides, the proximity of their two chief sanctuaries — Bethel being only ten miles from Jerusalem — naturally brought them into frequent communication. Migrations, too, from one territory into the other were frequent, (cf. Imos' prophesying in Israel), and, except under extraordinary conditions, the rights of immigrants were not questioned. (Am. 7^{12, 13}). Still, mutual jealousies kept drawing the kingdoms away from one another.

The northern tribes, e.g., although not welded together into a complete union (Hos. 10¹⁴*¹), were united at least in a common jealousy towards Judah (Isa. 9²⁰; 11¹³) probably because of its ancient standing and the stability of its royal house (Isa. 11¹ff.; Am. 9¹¹; Hos. 3⁵; Mic. 4¹ et passim). Judah, on the other hand, beheld with envy Israel's greater material prosperity and extent of territory (Isa. 11¹³)*²; also, its elevated position among the tribes as a whole from antiquity (Hos. 13¹). Moreover, the humiliating defeat of Judah's king, Amaziah, at the hands of Jehoash, King of Israel, and the latter's plunder of Jerusalem (2K. 14⁸⁻¹⁵),

*¹ Gheyn, P. 107, interpretation of
 ^{לְעַמֵּי} "thy peoples."

אֲפֹרִיט לֹא יִקְנֶה אֶת
יְהוּדָה
*² cf. Chapter I.
General condition

was rankling in the breast of Judah and served to heighten its jealousy.

Despite these political differences, however, there was a strong feeling of religious unity between the peoples of both Kingdoms; and Jerusalem was still considered the religious centre of all Israel by the pious. (Isa. 2³; 18⁷; 30²⁹; 33²⁰; Mic 1⁹).

The prophets, too, deprecated the political schisms and even denied it divine sanction* (Hos. 8⁴; 2²; 3⁵; Isa 11¹³; Am. 9¹¹).

In view of these facts, as well as that of the actual similarity of social and moral conditions existing in both kingdoms (cf. Isa. 8¹⁴; Hos. 6⁴; et passim), we shall, for convenience sake, speak of both king-

Holmes
1901

12

doms as one, and refer to the people as Israel.

The following chronology may serve as a skeleton of the general historical background of the 8th. century:*

- | | | |
|--|---|---------|
| | 802. Jehoash, King of Israel. | (4) |
| | 801. Amaziah, " " Judah. | (4) |
| | 792. Uzziah, " " " " | (4) |
| | 786. Jeroboam II, " " Israel. | (2) |
| 8 th cf. Driver, to Am. 8 ⁹ . | 763. Total eclipse of the sun. § ¹ | (4) |
| | 760. Call of Amos. | (5) (4) |
| | 758. Earthquake. § ² | (4) |
| 8 th cf. Am. 1 ¹ 4 th , Zech. 14 ⁵ | 746. Zechariah, King of Israel. | (2) |
| | 745. Shallum, " " " " | (2) |
| | 745. Menahem, " " " " | (2) |
| | 745. Pekaiash, " " " " | (2) |

*¹ Compiled from

1) Cheyne, Proph. of Isaiah. Introd.

2) Driver, Introd. to Lat. of O. T. Ps. 205; 300

3) Driver, Isaiah Life and Times. P. 214.

4) Driver, Amos. P. 98. 212

5) Budde, Relig. of Israel before the Exile. §

6) Robertson Smith, Proph. of Israel; 413-19.

7) Cheyne, Hosea. P. 10.

8) Cheyne, Micah. P. 10

745. Tiglath Pileser III. (2)
745. Call of Hosea. (5) (7)
743. Overthrow of House of Jehu. (5)
740. Jotham, King of Judah. (1) (2) (4).
740. Arpad taken. (3)
740. Call of Isaiah. (2) (5).
739. Hamoth taken. (3)
738. Menanem tributary to Assyria. (3)
737. Pekariah, King of Israel. (2)
736. Ahaz, Judah (4) (6)
735. Pekah, Israel. (2)
- 734-2. Expedition of Tiglath Pileser against
Damascus, Philistia, and Israel. Tribute of
Ahaz to Assyria. (1) (2) (5) (6).
732. Damascus taken. (3)
727. Shalmaneser. (1) (2)

725. Hezekiah, King of Judah. (1)(5)(6)
722. Sargon. (1)(2)(5)
722. Fall of Samaria. (1)(2)(5)
720. Great defeat of Egypt by Assyria at
Raphia. (1)(3)
715. Call of Micah. (8)
713. Merodach Baladan's embassy to Hezekiah ⁽¹⁾
711. Sargon's siege of Ashdod; and (probable)
invasion of Judah. (1)
711. Hezekiah's illness. (1)
710. Sargon defeats Merodach Baladan and
enters Babylon. (1)(2).
705. Sennacherib. (1)(2).
703. Sennacherib defeats Merodach Baladan
and spoils his palace. (2)
701. Sennacherib's siege of Jerusalem. (1)(2)(5)

15

Chapter I. General Conditions.

The facts derived from the writings of the four great prophets of the 8th. century relate chiefly to the contemporary reigns of Jeroboam II, King of Israel, and Uzziah, King of Judah, and their immediate successors. Under these kings, it appears, the material conditions of Israel were more prosperous than they had been since the days of Solomon. (Am. 6²). Jeroboam II, by his numerous conquests, (2 K. 14²⁵), restored the cities captured by Syria, and extended the boundaries of the land from the

"entering in of Hamath," on the north,
to the "sea of the Arabah," on the south.

(2 K. 14²⁵; Am. 6⁸). The "entering-in of
Hamath" ³ was the Pass between the Leban-
ons, at the mouth of which stood Dan.*

The "sea of the Arabah" was the Dead

Sea.*² The Kingdom of Judah extended
from Ai (Isa. 10²⁸) or Geva (2 K. 23⁸) on
the north, to Beer-Sheva on the south.

Its territory was on the west of the Jordan
and Dead Sea, and was separated, at its
western boundary, from the Mediterra-
nean by the narrow strip of land oc-
cupied by the Philistines. Israel's
territory extended on the west to the
Mediterranean (Am. 8¹²). Thus, all

3' Hamath = the modern Hamat^{at}, a place

of about 6000 people, and situated in the territory
of Hamath, which extended at least 50 miles S. of
Hamath itself as far as Riblah, in Coelo-Syria (2 K. 23²⁸, 25²⁴)*

*1. cf. G. A. Smith
12 Prophets, v.
P. 177.
also, Driver,
Joel and Amos,
P. 192 f.
*2. cf. G. A. Smith
P. 177.
Driver, P. 100.

חמת
חמת
*cf. Driver,
192.

Israel, in the 8th. century,* occupied ^{at least,} the land between Syria, ^{and Phoenicia} on the north ^{until three years after the death of Sargon. Cf. Chronology.} and Edom, Moab, and Philistia on the south, a space of about 16,000 sq. klm^s.* ^{Cf. Buhl, P. 52.} Some idea of the extent of this territory may also be formed from the fact that the distance between Hamath and Jerusalem was equal to that between Jerusalem and Cairo, or, about ten days' journey.*³

*3 Cf. Cheyne to Isa. 11 "referring to Höl-decke, Z. d. m. G."

This territory, moreover, was a "luxuriant vine which freely put forth fruit." (Hos. 10').*⁴ Many of its mountains even, besides presenting a scene of beauty to the eye (Am. 3⁹; Isa 28²) were fertile (Isa 7²⁵). The valley of

*4, 50 Cheyne, P. 100, who takes verse in material sense. Rashi & Dimchi in moral sense.

Rephaim, a plain stretching to the S.W.
 of Jerusalem, was an especially good
 corn district. (Isa 17⁶). Bashan, in the
 N. E., was famous for its pasture grounds
 and oak forests, as well as for its fine
 breed of cattle. Am. 4¹; Mic. 7¹⁴; Isa. 2¹³.
 So, also, Gilead (Mic 7¹⁴); while Lebanon
 was known for its vines and thick
 cedar forests (Isa 2¹³; Hos 14⁴ & passim). Car-
 mel also possessed luxuriant forests
 (Mic 7¹⁴). The neighborhood of Tekoa^{*} was
 rich in pasture lands and sycamore
 forests (Am. 7¹⁴). These, however, are
 only the especially fruitful districts
 mentioned: the land as a whole pro-
 duced plenty of the necessities of life,

* Tekoa itself
 was situated too
 high. cf. Driver,
 Land A, 207

19.
such as corn, wine, oil, etc. (cf. Hos. 2¹⁰).

Especially rich was Palestine in oil,
(Hos. 12²), which it exported to other
lands.* Grapes and the early fig, which ^{*1} *limchu* to
latter was considered a great delicacy, ^{this verse.}
abounded (Isa. 28⁴; Hos. 9¹⁰; Mic. 7¹).

Vines, olives, and horticultural products
were extensively cultivated (Isa. 18^{4,5};
Hos. 14^{6,8} et passim). Flax, wool, (Hos. 2¹¹)
and lye (Isa. 1²⁵) were also plentiful. ? *p. 50-120 of 3/6/1*

The natural fertility of the soil was
made even richer as a result of the
early winter rain, which continued from
the end of October to the end of February,
and was followed by the latter rain, or
showers of March and April (Am. 4^{7,8}).

^{*2} *Driver, JBA,*
¹⁶⁹ *and Limchu.*

20
The clouds of night mist were favorable for the vintage of August and September (Isa 18⁴).

These land conditions, though generally favorable during the latter half of the century, were greatly disturbed in the early decades as a result of foreign invasions, failure of rain fall, and similar natural causes. During the reign of Uzziah, in 758, two years after Amos' appearance as prophet (Am. 1:4⁵), occurred the great earthquake, which, judging from the results of other earthquakes in that vicinity*, appears to have ^{*cf. Driver,} affected chiefly the borders and not the ^{JVA, P. 172.} central portion of Palestine. This

21
earthquake was exceptional in its severity, occasioning great terror in people's minds long afterwards (cf. Zech. 14⁵). Some time before the earthquake, the heavy winter rains, so necessary for a full May harvest, had failed them; and a partial rain-fall, such as still occurs in Palestine,*¹ resulted in a famine by which many cities were affected. (Am. 4^{6,7}.) Eastern cities being dependent then, as they are to-day,*² upon the rain-fall for the water-supply of their cisterns, these soon became dry, and a water-famine increased the suffering (Am 4⁸). A crowding from the unfortunate cities

*¹ cf. Driver, JVA, P. 168.

*² cf. Driver, JVA, P. 169.

to those more fortunate naturally re-
sulted, and the usual struggling and
suffering that accompany such con-
gestion followed. (Am. 4⁸). The crops,
too, failed them as a result of the
blighting and blasting of the scorch-
ing East-wind that came up from
the desert (Am. 4⁹; cf. Hos. 13¹⁵).^{*1} The
gardens, vineyards, fig and olive trees
suffered from the frequent ravages of
the destructive shearer, or lopper^{*2} (Am. 4⁹)
and from a species of locusts that infest^{*3}
the land in great numbers (Am. 7¹; Isa. 33⁴).
Besides the famine, to which these con-
ditions contributed, the wars of Jeroboam
II killed off many of the young men (Am. 4¹⁰).

*1. This East wind corresponds to the modern *sikhwin* or *sirocco* of Palestine. Its heat, celerity, and violence wither the growing corn and make it unfit for eat-
ing. cf. Driver, J.B.A. p. 170.

*2. *ḥṣṣ*; Species of locusts so called because of their destruct-
iveness. cf. Ps. 105. Excursions on Locusts, by Driver, J.B.A. p. 72-9.

*3. *ḥṣṣ*. cf. *ibid.* p. 86; also, p. 200.

and pestilence of a malignity akin to that which prevailed in Egypt at the time of the Exodus (Am. 4¹⁰), wasted much of the population.

Wild animals, such as the lion and bear, although found now only in the far north of Palestine, around Mt. Hermon,* were at that time common all over the land Am. 5¹⁹; 2 K. 2²⁴). These evils, it appears, occurred chiefly during the early part of the reigns of Jeroboam and Uzziah. From about the year 780 on, however, there was little, if anything, to disturb the land until the days of

Ahaz. Then, it seems, another famine occurred (Isa. 7¹³)*²; and, somewhat later,

*1 of Driver, JVA, P. 185.

*2 So Cheyne in interpreting the unmarked sign.

in 711, the Assyrians under Sargon* com-
pletely devastated many of the fields and
cities of Palestine (Isa. 1⁷⁻⁹). Later, in 701,
under Sennacherib, these terrible scenes
were repeated. The agriculture of the
country-districts was killed, and the
business of the cities was quiet (Isa. 32⁴⁻²⁴,
37³⁰ f.). The inhabitants of the country
districts fled to the cities again, chiefly
to Jerusalem, and famine again pre-
vailed. (Isa. 22²).

*! For argu-
ments in favor
of Assyrian in-
vasion of Palestine
in 711, cf. Clague,
Proph. of Isa.,
Pp. 67 ff.; 203-4.

With these exceptions, recurring
at the beginning and end of the centu-
ry, the resources of the land itself dur-
ing the interregnum were rich and
plentiful; and ^{the} material conditions

in general were more prosperous than they had been for two centuries. Both kingdoms were enormously wealthy (Isa. 27: 39²⁸; Hos. 2¹⁰; 12⁹; et passim) Indeed, their wealth and power were equal to that of any of their neighbors (Am. 6²). Gold, silver, horses, chariots, and treasures of all kinds appeared to be inexhaustible (Isa. 27); and made it easily possible for Menahem to pay to Tiglath Pileser the enormous tribute of one thousand talents of silver (2 K. 15¹⁹); and later, for Hezekiah to pay to Sennacherib "30 talents of gold, 800 talents of silver, cast metal(?). ... large precious stones, etc." *1

*1. Taylor cylinder, according to Schrader, K.A.T. P. 293, quoted by Cheyne, Isa., P. 14

Horses had long ago been imported by Solomon from Egypt (1 K. 5⁶; 10^{25, 29}); and were now used not merely in war, but in peace also, as ornaments of state (2 K. 5^{9, 15}). Chariots were also used for the same purpose (ibid. 5⁹); but while the latter were used chiefly in the northern kingdom, horses alone were used in Judah on account of its numerous hills.*

*1 Ritter, referred to by Cheyne, p. 17, in *Proph. of Isa.*

The wealth of Israel was evident also from the fortifications, towers, massive public buildings, and magnificent private dwellings that were being built during this century. Palaces and fenced cities were

27

numerous (Nos. 8¹⁴). Uzziah and Jo-
tham built castles, towers, walls, cisterns,
and even whole cities (Isa. 2¹⁵; 2 Chron.
26^{9,10}; 27^{3,4}.) The Port of Elath was
rebuilt as a commercial outlet on
the Red Sea (2 K. 14²²). Jerusalem, it-
self, besides being surrounded by
immense walls, had walled towers
and massive gates, such as the cor-
ner - and valley - gate (2 Chron. 26⁹),
and the "great gate" (Isa. 22⁷; Mic. 1¹²).
Part of the palace was used as the for-
est-house, or arsenal (Isa. 22⁸; 39⁴).

The foundation stones of Eastern build-
ings being usually enormous and
massive,* it required great expendi-

*1 cf. Cheyne,
to Isa. 25¹⁵
P. 160.

ture of wealth to build as extensively as the kings and nobility of this period did.

The houses were generally built of brick or hewn stones (Isa. 9¹⁰; Am. 5¹¹).^{*} Cisterns

were dug all over the land (2 Chron. 26⁹).

Artificial watercourses and conduits were also built (Isa. 8⁶; 22¹¹; cf. Isa. 30²⁵).^{*3} The

rock-tunnel of Siloah was famous for its skilful construction (Isa. 8⁶; 22¹¹).

So level in its horizontal plane was this tunnel built that the difference in that plane between its beginning

and end was only about thirty centimeters.^{**} Along its sides were inscrip-

tions which were made by the workmen themselves.^{*5}

*1. The Hebrews never built houses of wood; Nowack, Vol. 1, Archäol. P. 254. cf. however, Sag 49.

*2. In Jerusalem, especially, every large house had its cistern. cf. Nowack, P. 254.

*3. The upper conduit of Jerusalem appears to have been the rendering of the great. cf. (Isa. 7³; 36²).

*4. cf. Nowack, P. 254.

*5. Sayce, referred to by Cheyne, Isa. P. 42, Note.

Amid such prosperous surroundings, Israel was naturally afforded sufficient opportunities to glide into the general evils of the day. The age was one of occultism, and therefore, an age of decadence. Egypt, Syria, and Philistia were the homes of magic (Isa. 2⁶; 8¹⁹; 19³). Philistia had its cloud-diviners* (Isa. 2⁶); and Syria and Egypt its magicians, necromancers, wizards, and chirping and muttering sorcerers (Isa. 8¹⁹; 19³).

*1. An established order in Philistia on a level with their priests (1 Sam. 6²); at Ekron was the famous oracle of Baal-Zebub (2 K. 1²). Cf. Cheyne, Isa., p. 17.

The eighth century was permeated also by an intense commercialism (Isa. 2⁷)*². The Phoenicians and Edomites*³ were most prominent as traders.

*2. [עוֹלָם, e. g., mentioned here because a synonym for merchant (cf. Job 40³⁰; Job 1¹; Prov. 31¹⁴). Just as Chaldean was a synonym for astrologer. Cf. Cheyne, Isa., p. 115.

*3. Mentioned by Jeremiah, later (49⁵), as belonging to Edom (cf. Ezek. 25¹³; 27^{15, 20}).

(Isa. 23; 21¹³). The former were the world's merchant-princes (Isa. 23⁵).

וְיָבִין וְיָבִין

A spirit of conquest prevailed (Isa. 10³) especially among the Assyrians and Egyptians who were now forging to the front as the two great world-empires. The natural accompaniments of such a spirit of conquest was the deportation and barbaric treatment of captives (Isa. 14^{4,5}; 37²⁹).

?! may be a figure derived from the usual treatment of animals.

Syria dragged sharp threshing-boards of iron over their prisoners of war (Am. 1³).

Philistia carried on a slave trade with them (Am. 1⁶); so, too, Phoenicia (Am. 1⁹). Edom was cruel to the point of savagery in its treatment (Am. 1¹¹).

Ammon, Syria, and others ripped up pregnant women, and dashed children to pieces (Am. 1¹³; Hos. 10¹⁴; Isa. 13¹⁶; 2K. 8¹²).

The spirit of conquest, moreover, on the part of the two great world-powers served to engender in the smaller peoples a love of militarism and an arrogant, overweening pride akin to

that of our modern nationalism (Isa. 16³; 34¹²; 10⁸ ff.)^{*1}

^{*1}cf. also Moabite Stone; and Assyrian inscriptions.

Crowning these evils, were those of a widely accepted idolatry with its shameful practices (Hos. 4^{13,14}; Mic. 1⁷); the luxury and indolence of the world-empires (Isa. 10⁸ ff.; 14⁴ ff.); and a superficial, vaunting intellectualism (Isa. 28⁹; 29¹⁻¹³)^{*2}

^{*2}The whole of Chapter 24, indeed, presents a good picture of the world conditions of the period. Chapter is of disputed date, however, cf. Cheyne, p. 145. Driver Intro. to Lit. O. T., 219 ff.

Now Israel was affected by these evils
 we shall see later. Aside from the fact
 that the prosperous material conditions
 in themselves afforded a fertile field
 for these evils to take root, the people's
 foreign relations served to increase
 and develop them. The series of pro-
 phecies on foreign nations (Isa. 13-23)
 afford sufficient evidence of Israel's
 extensive dealings with foreign peo-
 ples.* Their commerce brought them
 into continual relations with the
 Phoenicians and Dedanites. The twenty-
 one articles of the women's toilette
 mentioned (Isa. 3rd) would indicate,
 from their names, commercial inter-

*1. In these chapters
 are mentioned:
 Babylon 13-14, 21
 Assyria, 14, 24-27, 28-32
 Philistia, 14, 28-32
 Moab, 15-16
 Damascus, 17-18
 Ethiopia, 18, 20
 Egypt, 19, 20
 Cush (Edom), 21
 Arab, 21
 Tyre, 23

course with Syria and Arabia. From Egypt they obtained linen and white cloths, besides horses (cf. above) (Isa. 19); *¹ cf. Buhl, p. 78f. from Moab, wine (Isa. 16⁸). Aramean traders had a certain quarter in Samaria.²⁰

But Israel was not merely an importer, thereby bringing foreigners into its territory, but also an exporter, and through this means influenced, in its turn, foreign peoples.²² It

*2. cf. e. g., on Egypt. Cheyne, Isa., p. 11.

Isa. 1⁶ had its deep sea-ships,²¹ built especially for foreign trade, and stationed at Elath, a port on the Red Sea (2 K. 14^{7, 22}).

*3. Cf. Cheyne, Isa., p. 19. Robertson Smith, p. 204. Under Ahaz, however, Elath was lost to Edom (2 K. 16⁶).

The ambitious of Assyria and Egypt, moreover, as world-powers - Israel being situated midway between the two -

and the frequent raids of Moab, Edom, and other neighboring peoples into its territory necessarily brought Israel into constant diplomatic relations with all these nations. According to the Inscriptions, Assyria began its relations with Israel as early as the time of Ahab.* In the 8th. century, however, Israel was concerned chiefly with Assyria and Egypt, whose conquests naturally aroused tremendous opposition and fear on the part of the smaller powers. The latter, in order to protect themselves, made strenuous efforts to unite all anti-Egyptian and anti-Assyrian forces. In such a union, Israel,

*cf. Cheyne,
Isa., P. 100.

on account of its wealth, influence, and geographical position, would naturally play an important part; and its co-operation was, therefore, eagerly sought, as, e. g., by Ethiopia (Isa. 18) and even Babylon (Isa. 39¹; 2 K. 20¹²). Thus, diplomatic alliances and negotiations were being constantly effected between Israel and foreign peoples and were responsible for much of an alien nature incorporated into Israel's life. The common language in which such negotiations were carried on was Aramaic (Isa. 36¹¹), which was also the common commercial language of Syria, Palestine, and

West Asia.*' Hebrew, not merely "Jewish" ^{*1 cf. Cheyne, Isa., P. 212.}
 as the dialect employed by the Kingdom
 of Judah alone, was the popular language
 of all Palestine, outside of Phoenicia - ^{*2 J. Cheyne, Isa. P. 212. Robertson Smith, P. 24.}
 (Isa. 19¹⁸)*~

It is quite easy to comprehend,
 therefore, how Israel was affected by
 the general evils of the time. The
 prevailing idolatry of the age, which
 found expression chiefly in nature-
 worship and its concomitant disgust-
 ing practices ^{*3 cf. 2 K. 16³, 17⁶; 23¹⁰.} secured plenty of de-
 votes in Israel (Isa. 17⁸; Hos. 5³⁸; 4^{13, 14, 8⁴};
 et passim). The land was full of
 "not-gods" ^{*4} (Isa. 2^{8, 18}; 10⁹); images of all
 kinds (Hos. 3⁴; 8⁵; Isa. 17⁸); and of the

*4 □. 5. 52

"bomoth," or high-places, and sacred pillars (Isa. 36⁷; 2 K. *passim*). Like the other nations, Israel too had imbibed the noxious spirit of militarism (Hos. 10³), nationalism (Isa. 9³; Am. 6⁸; Hos. 5⁵; 7¹⁰), skepticism (Isa. 7⁹; Am. 2⁴), ~~for a~~ ^{for a} ~~material~~ ^{material} atheism (Isa. 30⁴), intense commercialism (Hos. 12⁷), vaunting intellectualism (Isa. 28⁸; 30⁹), and innumerable other evils to which we shall have occasion to refer later.

These could not result otherwise than in Israel's complete decay, evidences of which existed already in the latter half of the century (Hos. 7⁸; Isa. 2²; 26⁷). The state was completely dis-

eased (Isa. 1⁵), and, if it was to continue to live, it could do so only by the activity of the "saving remnant" as represented by the four great prophets of this period. The greater part of the first half of the century was almost totally devoid of such activity. No really great prophet appeared. These years, therefore, were merely the calm in which moral corruption and social disintegration were gradually bringing about a storm of reaction that burst forth, first, through Amos, then Hosea, Isaiah, and Micah successively. Through these mighty heroes, the

91.
best element of the people was a-
roused (2 K. 17¹⁸; 2 Chron. 24¹⁸; cf. Am. 7¹⁴),
and, as a result, the 8th. century ended
far more gloriously for the social and
moral status of the people than the
antecedent enormity of corruption
had promised (Isa. 37³⁰); for Heze-
kiah himself was the concrete
product of the prophets' work
(cf. Isa. 37, 38, 39).

Chapter II. Population.

In 2 Chron. 25⁵ & 26¹⁵, we are told that in each of the two censuses taken respectively by Amaziah, King of Judah at the beginning of the century, and Uzziah, his successor, towards the middle of the century, there were about 300,000 able-bodied men, ready for military service. If, therefore, we take this number to be, at the very highest, one-third of the total population of Judah, the number of inhabitants would reach 900,000. By comparison with the census taken by David (2 Sam. 24⁹), however, whose numbers Buhl shows

41

to have been absolutely impossible,*¹ the numbers in Chronicles cannot be correct. Besides, we are told in Sennacherib's inscription,*² that he captured forty-six fortified towns of Judah, together with innumerable villages, and led 200,150 men, women, and children — more, as Buhl remarks,*³ for demonstration than deportation. Adding to this number the population of the uncaptured capital, Jerusalem, placed at 25,000*⁴, the total population of Judah in the 8th. century was 225,000. For the northern kingdom, whose territory was far more extensive than that of Judah,

*¹ P. 52.

*² quoted by Buhl, P. 52 f.

*³ P. 53

*⁴ Zeitschrift des deutschen Palästina-Vereins, 4, 211 f.; referred to by Buhl, P. 53.

and also more thickly populated, we may reasonably multiply this number, threefold. The entire population of both kingdoms, therefore, numbered somewhat less than a million people.

*1 cf. Buhl
P. 53.

Considering the fact that all Israel at this time contained an area of about 16,000 square kilometers,*2 a great part of which was wild and uninhabitable, the above reckoning appears reasonably correct, since it fixes the population at about sixty to the square kilometer, whereas the closely inhabited Belgium of today, to which Buhl compares Palestine,*3 contains 196 to the square kilo-

*2 Ibid. 52.

*3 P. 52.

meter.

Although, in former days, there was a certain gradation of rank in the position held by each tribe as a whole, yet, as was the case with the Bedouins, there was complete social equality within the tribe.* In the 8th. century, however, there appears to have been a total subversion of these conditions. Israel was primarily an agricultural people; and its simple, almost ascetic habits as such, made it well able, from a military standpoint, to cope with its enemies. The material prosperity under Jeroboam II and Uzziah, however, and the resulting gradual change in the

* cf. Buhl, P. 11 f. 34 f.

people from the agricultural to a commercial tendency, brought about a complete social disintegration.

Commerce, naturally, was controlled by the rich, who, ultimately, in their greed, encroached upon the farms of the peasants (e.g., Isa. 58; Mic. 2¹ f.).

A "humiliating interval" ^{*0} was thus created between the rich and the poor.

Isaiah, (3^{2,3}), mentions the important classes in the state as follows:

- 1) hero. ^{*1}
- 2) warrior. ^{*2}
- 3) judge. ^{*3}
- 4) prophet. ^{*4}

*0. Rob. Smith,
P. 94.

*1. ^{לוחם}
civil as well as
military officer, cf.
*2. ^{שופט}
Isa. 3:3

*3. ^{שופט}

*4. ^{נביא}
explained by
Limchi, referring
to Targum, ^{נביא}
as one who warns
the people.

- 5) soothsayer.*¹
- 6) elder.*²
- 7) captain of fifty.*³
- 8) man of repute.*⁴
- 9) counsellor.*⁵
- 10) skilful artificer.*⁶
- 11) expert enchanter.*⁷ &

Speaking from the point of view of the social conditions as they existed in the 8th. century, these classes as well as in others resolve themselves into the two main classes of rich and poor, spoiler and spoiled (cf. Isa. 5^{1,3}; 7^{1,3}; 19⁵; 24²; Am. 5⁹; et passim). On the one side were the rulers, monopolists, and priests (Isa. 5¹; Isa. 1²⁰; 2 Chron. 19⁸); and !!
 & Talmud Hagiga 14^a, explains these classes somewhat phantastically with reference to bible and talmud students. Quoted by Ginschi. &'. According to Cheyne after LXX reading.
 &2. cf. also Robertson Smith, Pps. 88; 95 f. and Buhl, Pps. 22; 45 f.

- *1. סוֹדֵק.
Ginschi, referring to Targum, takes סוֹדֵק as astrologer, one who has asked to foretell events by the stars.
 - *2. יִפְיָא
 - *3. שֵׁר חֲסִידִים
 - *4. גִּישָׁא פְּנִים
Ginschi: man honored because of prominence and great wealth.
 - *5. יָדָא = man who knows how to intercalate years and his calendar (Raschi).
Man versed in worldly affairs and business matters (Ginschi).
 - *6. חֲכָם אֲרָשִׁים
scholar (Ginschi).
 - *7. רִטְוִן חֲנֻכָּה
rhetorician (Ginschi).
- What?

What? Does this say?

According to 2 K. 15¹⁹; Menahem,
King of Israel, exacted from the wealthy
landowners the thousand talents of
silver which he paid as tribute to
Tiglath Pileser. Each landowner, it is
stated, was taxed fifty shekels; and,
from these facts, Buhl has computed
the number of landowners in Ephraim
to have been 20,000^{*1}; and that of Judah,
15,000^{*2}. Thus, out of a population
of little less than a million, the entire
wealth of the people was concentrated
in the hands of 75,000 men, while the
rest were living in the most abject
poverty, deprived even of the rights of
citizenship.^{*3}

2, that the trans-
lation of 20,000 is correct?

*1 P. 56.

*2 P. 53.

*3. For citizen-
ship required
ownership of
land.
cf. Buhl
Pp. 22, 45 f.

Chapter III.

The Rulers.

In the days of Solomon and some of the kings after him, it was the policy of the supreme ruling power to break up the ancient tribal system of Israel and form a single, united, and more powerful monarchy.*

* cf. Robertson Smith, P. 195 ff.

Such attempts on the part of the king created great dissatisfaction among the people, who were extremely conservative in their tendencies; and they naturally resented these inroads through their leaders, the elders, or tribal heads. This was especially true with regard to Judah whose conservatism made them loyal to the dynasty

of David to the very end of the commonwealth in 586. The less conservative Northern Kingdom, however, was the scene of constant anarchy and bloodshed, owing to the machinations and intrigues of its usurping kings. In the 8th. century, the tribal system was still a prominent feature of Israel's social organization* (Isa. 3²; Mic. 5¹); and it was probably due to the frequent friction between the king on the one hand, and the nobility and elders on the other, that the power of the former during this century was greatly diminished. That the king's power was indeed merely nominal appears

*1. Tribal institutions lingered on until after the Exile. Cf. Cheyne, Isa., p. 21.

from the fact that, throughout the writings of the four prophets, he is mentioned but very seldom: it is always the nobility, the princes, that are spoken of as the rulers (Isa. 1¹⁰; 3¹⁴; Mic. 3¹; et passim).

When he is spoken of at all, the princes, or rulers, are usually mentioned with him in a manner that would indicate their equal importance (Isa. 32¹; Hos. 3⁴; 7³; 13¹⁰).

In any case, the frequent usurpations in the north could not end otherwise than in weakening the dignity and power of the kingly office (Hos. 8⁴), and in affording innumerable opportunities for an

ambitious aristocracy to form a tyrannical oligarchy.*¹

*¹ cf. similar position of king a century later, Jer. 38⁵.

Hezekiah alone appears to be an exception. By his whole-hearted piety and firm demeanor in his official and private acts, he stands out in bold contrast to all the other kings of the century. He does also to the nobles under him (Isa. 36²¹; 37; 38; 39). Here Hezekiah figures alone: he is the king par excellence, "the king in his beauty" (Isa. 33¹⁷).

Jeremiah הנה הוּא כִּי אֵין בְּיָדָם כִּי אֵין הוּא יוֹכֵל אֶת־כָּל־הָעָם
cf. also, Glayne, Isa. Last Words, P. 299-300, for his theory of a numerous aristocracy in the 8th. cent.

One of the king's primal functions was that of judge (Am. 2³; Mic. 4¹⁴), which was the function of all Oriental monarchs.*² His sustenance came from the landowners (cf. 2K. 15¹⁹), who, in turn,

*² cf. Driver, J and A, P. 140.

exacted taxes even of the poor (Am. 5").
The king received also a tribute known
as the "king's mowings" (Am. 7'), or first har-
vest of the spring herbage, which served
as provender for the king's cavalry (1 K. 18⁵).

The princes formed a numerous
class,*² and, like the king, performed ju-
dicial and administrative functions (Isa. 1¹⁰;
3¹⁴; 32¹; Hos. 13¹⁰). They were the "servants
of the king"; the courtiers, whose personnel
it appears, varied with each new king
(Hos. 8¹⁰; 13¹⁰), and who held the more
important offices under the crown
(ibid. 8¹⁰; 13¹⁰; 2 Chron. 26²; 28⁷). Under
Hezekiah, however, there were also
high officers of lower ranks:

*1. The Roman
governors of
Syria, at a later
time, levied a
similar tax on
pasture land in
the month of
Nisan, as food
for their horses.
cf. Driver, JBA,
P. 202.
Buhl, P. 118 Note.

*2. cf. Sheyne,
Isa. P. 46, and
Sait Words,
Pp. 299-300.

*3. Accd. to LXX
reading:

וְיָשְׁבוּ
בְּמִשְׁכָּתָם
וְיִשְׁכְּלוּ
בְּמִשְׁכָּתָם

which Sheyne
Hosea, P. 90, re-
cepts.

the house-steward^{*1} (Isa. 22¹⁵), secretary of the kingdom, and the annalist (Isa. 36^{3, 22}; 37³). The occupant of the former position was a foreigner^{*2}; and the importance of the office may be judged from the fact that even a king's son had held it (2 K. 15⁵; 2 Chron. 26²⁴)^{*3}

*1. [1010].
So Rimelhi, Buhl, P. 84.
Bleyme, P. 137, who compares office to Frankish Mayor of the Palace.
Robertson Smith, P. 346, = vizier.

Altogether distinct from the royalty were the official representatives of the people, the hereditary chiefs, or elders (Isa 3²; Mic. 3¹; 2 Chron. 25⁵)^{*4}. The elders were also concerned with judging the affairs of the people (Isa. 3¹⁴; 2 Chron. 28¹²).

*2. So it appears from the context (Isa. 22¹⁵); and Bleyme even points to Syrian origin of name; yet at the same time does not fail to mention the fact that 1520 was also the name of the famous Rabbi Hillel's brother. *
cf. Bleyme, Isa. P. 13;

The conduct of these leaders, both royal and tribal, in their relations with the people was far from what

* The word 100 is omitted in both places; but Buhl, P. 84, and Bleyme, P. 137, it seems, take the expression 100 as equivalent to the expression in Isa. 22¹⁵.

In Isa. 36^{3, 22}; 37³, however, Shebna is mentioned as secretary, having been replaced in his former position by Eliakim a pious native (Isa. 22¹⁹); and this office, judging from the order given in these verses, must have been superior to that of 100.

*4 cf. Roman tribunes (?), except that latter office was not hereditary.

57
it should have been. Indeed, the picture of their dealings with the masses, as described by the prophets, is a gruesome one. It was naturally expected of these classes that they be as noble in mind and in character as they were in birth and station (Isa. 32⁵); that they be leaders of the people in fact as well as in name (Isa. 3¹²); yet, how they failed in fulfilling these expectations is only too sadly evident (Isa. 1^{21, 22}; et passim.)

As a result of their leadership, moral confusion and disorder prevailed among the people (Isa. 1⁵; 30⁸; 28²⁰; Mic. 7^{2b}; Am. 3^{9, 10}; 5^{1b}). The immorality and irreligiousness of the masses are attributed to their

guidance, or rather, misguidance ^{Am. 5⁶; Such, indeed, is the expression in Isa. 3¹²}
 9¹⁵). As judges, sitting in the gate (Am. 5^{10, 12, 13})
 they were perverters of justice, turning
 judgment into gall and wormwood,
 and laying righteousness low (Am. 5⁷; 6¹²).
 Ay, they abhorred justice, and judged
 only for reward (Am. 3^{9, 11}). They were
 all in league with the rich to do in-
 justice, accepting the bribes so freely
 offered to them (Mic. 7³). They declared
 the guilty innocent for such bribes
 utterly disregarding the loss of the just
 man's cause or reputation (Isa. 5²³).
 They were careful of the strictest formal-
 ity in rendering and registering their de-
 cisions, notwithstanding the fact that just-

ice itself was trampled under foot (Isa. 10²¹)
For even an ordinary man to accept a
ransom for the life of a murderer was
indeed a criminal offense (Am. 35³¹);
yet, the venal judges accepted the ran-
som of the rich murderer, while the
innocent poor man who had no
money to offer in his case against the
rich man was brushed aside (Am. 5¹²).
They who were the "law-makers" were
law-breakers, and in partnership
with thieves, "robbing even the orphan
and the widow (Isa. 1²³). So ruthless
were some in their unjust decisions, and
so greedy and reckless in their pursuit
of gain, that they committed forgery to

*1. So Cheyne,
quoting Dr.
Hir.

* Cheyne's trans-
lation to corres-
pond to Heb.:
שִׁירָן סוֹרְרִים
וְחֹבְרֵי גִבֻּרִים

deprive the weak and afflicted of their scanty
possessions (Isa. 10').^{*} Like the avaricious <sup>*1. Rashi, and
Dimchi.</sup> monopolists (cf. below, Chapter IV), the princes
too removed the "ancient landmarks" (No. 5)
— a crime ^{*2 of Prov. 22²⁸;} which put the offender under ^{23¹⁰; 1 K. 21;}
a curse ^{*3} —; and plundered the vineyards ^{St. 19¹⁴.}
and houses of the poor (Isa. 3¹⁴). Should
not they, who were the "heads of Jacob,"
and the "princes of the house of Israel,"
know judgment? (Mic. 3'). Yet, how
mercilessly they plucked the skin from
off the people, and the flesh from
off their bones; even ate the flesh, flayed
their skin, broke their bones, and chopped
them in pieces as for the pot, and as
flesh within the caldron! (Mic. 3^{2,3})

The fines so criminally extorted were spent for drinking wine in their idolatrous temples (Am. 2⁸)*¹ and in mixing strong drink*² at their banquet tables (Isa. 5⁻²² f.).

*¹ At the sacrificial meals which usually followed their peace-offerings, and at which wine was drunk.
cf. Driver, J. & A. P. 151.

Thus literally crushing the people and grinding the face of the afflicted (Isa. 3¹⁵), heedless of the misery they caused (Isa. 5⁷), princes, rulers, and judges continued in their luxurious mode of living. They were steeped in sensuousness (Hos. 7^{6, 7}), making it a practice on coronation-day, to drag even the king into their revels (Hos. 7⁵)*³ and thus assure themselves of his cooperation and encourage-

*² strong drink = artificial wine, made of dates, apples, pomegranates, honey, barley, and sometimes, spiced or mixed ingredients. Hence, expression "to mix strong drink".
cf. Cheyne, Isa., P. 32.

*³ So Targum, Rashi, A. E., Luncini, Cheyne.

ment in their lawless schemes (ibid. 75); nor did they have great difficulty in winning him (ibid. 77). The women joined their husbands in their licentiousness, and pushed them on to further oppression of the poor that there might be more opportunity for drinking (Am. 4'). And even in the midst of despair, when the foreign foe was within their territory and utter ruin was staring them in the face, they still kept up their extravagant living (Am. 6'8'), and sought to drown their misery in true Epicurean fashion (Isa. 28th. 32nd 8'). Some, more cowardly than the rest, fled from the city; and, upon en-

countering the Assyrians, threw down their arms and surrendered (Isa. 22³).

The poor from the country districts were meanwhile crowding into the city for protection (ibid. 22²). Only at the last moment did the rulers rouse themselves from their indolence and prepare to meet the enemy; they began to see that the breaches in the wall were many. Then, they collected the water of the lower conduit in order to keep the enemy from using it; and, in order to repair the breaches in the wall, counted the houses and destroyed many of them for material (Isa. 22⁸¹⁰). All this time, the poor

62.
were suffering not only as a result of foreign invasion, but also from the oppressive taxation of the rulers, who continued building their high towers and military fortifications (Isa. 2¹⁵; 2 Chron. 26^{9,11}; 27³⁸; Mic. 5¹¹), their palaces and castles (Hos. 8¹⁴; Am. 6⁸). If the poor man had neither cattle, money, nor sheep with which to pay the taxes imposed upon him, he had to offer the wheat of which he made his bread (Am. 5¹¹). Truly, the princes and judges were building up Zion with blood and Jerusalem with iniquity (Mic. 3¹⁰). The result of such luxury and indulgence was that the nobility

became an indolent (Am. 6^{1,4}), effeminate (Isa. 3¹²), and scornful (Isa. 7^{12,13}; 28^{7f}; 29²⁰) class, secure in the belief that the Day of Jahweh, or judgment day, could bring naught but good to them and the people over which they ruled (Am. 5¹⁵; 6³).

These characteristics found supreme expression in the pernicious type of the politician who was eager to win foreign favor, especially that of Assyria and Egypt, and to enter into alliance with them (Isa. 31^{1f}; Hos. 8⁹). These politicians worked secretly and underhandedly to accomplish their desires (Isa. 29¹⁵), and

62
finally succeeded (Isa. 30¹⁸; Hos. 10^{4, 6}; 12⁹). Prudent statesmen, such as Isaiah, easily saw that such foreign alliances could be of no benefit, but rather of harm to them (Isa. 29; 30). But for the weak and near-sighted politicians, the irritation at Assyria's taunts of Israel's lack of cavalry (Isa. 36^{8b}), and the intense desire for horses (Isa. 30¹⁶; 31¹) proved too much. They were indeed conscious of the low condition into which the state had fallen (Hos. 5¹³); yet, their remedy was to undermine the theocracy and make it a vassal of foreign powers (*ibid.* 5¹³, *et passim*). So strong was their influence in the

northern kingdom especially, that the wars of the latter against Judah are attributed to their manipulation of the reins of government with the purpose of forcing Judah to unite in a coalition against Assyria.*¹ They would even join with Syria in placing upon the throne of Judah, an obscure foreign adventurer, Tabeel (Isa. 7⁵⁶). Nor did they hesitate to employ oppressive measures in taxing the people to pay the tributes and presents that usually accompanied their foreign alliances (Isa. 30¹²; cf. 2 K. 15²⁰).

*¹ This according to Cheyne, Isa., P. 41, is the generally accepted view as to the purpose of Israel's wars with Judah.

*² Cheyne, Isa., P. 44, suggests that, from the form of the name, he was a Syrian.

It is quite evident, therefore, that the character of the people's lead-

ers, as a class, was far from reputable; and, were it not for the "remnant" among them, represented by Eliakim, "the peg in a sure place" and opponent of the politicians (Isa. 22^{20b}), and by Jezeiah, the spiritually firm and powerful ruler of the end of the century - were it not for such a remnant, Israel should indeed have been like Sodom and Gomorrah with regard to its rulers, just as the land was with regard to its inhabitants (Isa. 19).

Chapter IV.

The Monopolists.

As has already been observed,^{*1} *1 Chapter II.
 the traffic with Phoenicia greatly affected the agricultural life of the people and completely altered its social conditions. The traders soon became the great monopolists of wealth, while the peasants, who formed the masses of the people, became more and more impoverished, the victims of the former's greed and avarice. The one class became the masters, the sellers, and the lenders; while the other became the servants, the buyers, and the borrowers (Isa. 24²). If the poor man did hap-

pen to carry on a petty trade, he was soon forced, by the greedy competition of the larger trader, either to dishonorable methods (Mic. 6'¹²), or to complete failure (Am. 8⁴).

In their eagerness to accomplish the latter, the grasping monopolists were impatient of the interruption occasioned by the Sabbath and New Moon, when business was suspended (Am. 8⁵).^{*} They falsified their weights and measures (ibid. 8⁵; Mic. 6"), making the shephal smaller and demanding a proportionately higher price (Am. 8⁵); and selling even the refuse of the wheat (Am. 8⁶). In this way, they not only drove the petty trader to failure, but also

*1. Lamehi takes up to mean the harvest month when the poor could glean the corn; while שָׁבַע = the 7000 year, when the ground lay fallow. So also Rashi.

so burdened him so heavily with debt that he was compelled to sell himself as a slave for the extremely low price of a pair of sandals (Am. 8⁶).

But the larger traders were not content with the mere monopolization of trade. The various portions of land owned by the smaller proprietors (Jos. 5⁷; Mic. 2⁵; 2 K. 9¹⁰), who regarded their possession as a sacred heritage,*² were coveted by the larger proprietors (Mic. 2²). The latter, to realize their envious desires, planned all manner of iniquitous schemes in the quiet of the night, on their beds (Mic. 2¹); and already at dawn

*¹ cf. Breyer, Micah, P. 24.

*² cf. 1 K. 21³⁴.

ner. Their palaces were filled with treasures violently seized from their poor dependents (Am. 3¹⁰; Mic. 6¹⁰). The garments of the poor, given as pledge, were literally torn from their bodies while passing along the way securely and least expecting such procedure on the part of their creditors (Mic. 2⁸). Often, when the debtor was too poor to pay the value of a trifling article, his hard-hearted creditor would sell him into slavery (Am. 2^{6b})*. He yearned to see the dust strewn upon the poor man's head in token of his sadness and distress (Am. 2⁷)*². Not even the unprotected widows were

*1 cf.
2K. 4¹.

*2 So Driver
JVA, P. 148,
and Simelini.

exempted from equally remorseless treatment; for, they too were driven from their pleasant homes and their children sold into slavery (Mic. 2⁹).^{*} To effect the debtor's condemnation, they bribed the judges and brought false testimony (Isa. 29²⁴).

*1 of. Cheyne, Mic., P. 28. Rashi, A.E., and Ginzberg explain verse as meaning merely a breaking up of domestic happiness.

While the masses were being thus crushed to earth, the rich lived in the most extravagant luxury and unrestrained sensuality. They had their gorgeous winter houses and summer houses, and houses panelled with ivory (Am. 3¹⁵). The poor had houses of ordinary brick and sycamore wood; but the monopolists built their palaces of hewn stone and

cedar (Am. 5"; Isa. 9¹⁰). In imitation of Oriental grandees and kings*, they built costly sepulchres for themselves during their life time (cf. Isa. 22¹⁶). Their houses were furnished with divans inlaid with ivory (Am. 6⁴; 3¹²)^{*2}. Precious works of imagery served as ornaments (Isa. 2¹⁶)^{*3}. Richly adorned wagons were their means of conveyance (Isa. 22^{18b}). In true grandee fashion, and quite in contrast with the simple seat or chair of earlier days (2 K. 4¹⁰), or the still simpler custom in earlier Israel, of sitting on a carpet or rug spread on the floor (Gen. 27⁹; Jd. 19⁶; 1 Sam. 20^{5, 24}; 1 K. 13²⁰), the monopolists reclined at

*1 cf. Bheyné, Isa., P. 137. Rashi and Lunchi to Isa. 22¹⁶.

*2. Inscription of Sennacherib refers to "ivory couches" and "great ivory seats" received by him from Okezi, cf. Driver, T & A, P. 194.

*3. Imported from distant lands. cf. Bheyné, Isa. P. 20, also British Note, Vol. II, P. 137.

*4. The custom of reclining became general in early times through Greek and Roman influence. cf. Driver, T & A, P. 194; referring to Ecclesiastical 41¹⁹. Matth. 9¹⁰; 26¹ etc.

their tables on luxurious couches, feast-
ing on fatted calves, and the choice
lambs of the flock (Am. 6⁴). At the same
time, they idly improvised songs ac-
companied by the sound of the viol (Am. 6⁵).
Like David, (e.g., 1 Sam. 16^{15, 23}), they were
familiar with all kinds of musical
instruments, even invented new ones,
and played them (Am. 5²³; 6⁵). At the
close of their banquets, they drank their
wine, not in ordinary cups, but in
large-sized bowls (Am. 6⁶)*²; then, they an-
ointed themselves with oils of the
richest and choicest qualities (ibid. 6⁶),
usually, however, with olive-oil (Mic. 6¹⁵).
So they lived in security and ease, con-

*1. See *Driver*,
J. A., P. 144;
and P. 230.
Also A. E.
Rashi and Kimchi;
however, connect
וְהָיוּ אִתָּהּ with
פְּרָקִים פְּרָקִים =
separated berries
in a vineyard;
thus making
phrase mean
"singing measures
songs to musi-
cal accompa-
niments."
*2. Rashi refers
to explanation in
Talmud *Sav*,
that the mono-
polists poured
their wine from
one cup to the
others, and also
that the cup or
bowl out of which
they drank was
long, had two
mouths so that
they could drink
from both sides,
and thus the
wine was poured
from mouth to
mouth.

fident that God was with them (Am. 5¹⁴),
 and awaiting anxiously the "Day of
 Jahweh", which, as they thought, would
 bring them supreme delight and hap-
 piness (Am. 5¹⁵); for, did they not bring
 plenty of sacrifices, tithes, thanksgiving
 and free-will offerings Mic. 6⁶; Isa. 1¹¹;
 so that all the world might know it,
 too? (Am. 4^{4,5}). They continued, therefore,
 in their extravagance even to the extreme
 of debauchery, without paying the slight-
 est attention to the misery of the poor (Am. 6¹).
 Indeed, the very garments they took from
 the poor as pledges, and which, because
 they were used as coverings by night, were
 to be returned before nightfall (Ex. 22²⁶),

*i. ^{Dr. Driver}
 J. V. A., P. 150.

These very garments were used as rugs
 or mats upon which they performed their
 carnal rites at the heathen altars (Am. 25)
 The publicity and shamelessness of it all
 was illustrated by the fact that both father
 and son resorted to the same places of
 corruption and vice (Am. 27). Like the
 venal judges, the monopolists, too, were
 "mighty ones", but not in battle, and
 "valiant men", but not in war; they
 were "mighty" only in drinking wines
 and "valiant" in mixing strong
 drink (Isa. 5-22). From early dawn,
 until deep in the twilight, they sat at
 their bowls of strong drink, their pas-
 sions aroused by the sensuous music of

*1. So Driver,
 P. 150, connect-
 ing with last
 clause of V. 7
 and with Hos.
 4:14.
 Rashi and
 Linnell, however,
 explain that
 they used these
 garments as
 furnishings or
 tapestries at their
 revels.

the "lute and cymbal, the timbrel and flute"; and inflamed by the sharpness of the wine itself (Isa. 5^{11, 12*}; 28^{1, 3})

As a consequence of such avarice and licentiousness on the part of the rich, the good seed which had been planted in Israel, and which was expected to yield such excellent fruit (Isa. 5¹⁻⁴), brought forth instead of justice (צדק), bloodshed (דמ),^{*2} and instead of righteousness (קדש), the cries and groans of the oppressed (קול צעק), (Isa. 5⁷). The times in general became unsafe (Am. 5¹³); the prudent man would not dare to utter either a protest against the rich or a word

*1. Linnchi of latter half of passage quotes Rabbis: כל הידע נחשב בפקודות ומצוות וא"ל נחשב עניו הכתוב או מר זאת פועל ד"א יביטו ומעשה ידיו לא ראו. Refers also to Ps. 104, etc.

*2. So Cheyne, Isa. P. 30. Linnchi; צדק, plague, connecting with חסד, scarf, or seal of Lev. 13²; 14⁵⁶. Rashi connects word with חסד, join, add, share, 1 Sam. 26¹⁹.

of sympathy for the poor (Am. 5¹³). He knew well that the powerful monopolists hated not only the righteous judge or rebuker, but even him who dared to speak an upright word (Am. 5¹⁰; Isa. 29²⁴). The rich men had the power and they employed it so remorselessly that the prophets had to flee and hide themselves (Isa. 30²⁰).

Chapter V. The Priests.

In the theocracy, the priests naturally formed a powerful factor. They are indeed mentioned among the rulers (Nos. 5¹; 2 Chron. 19⁸); and the high-priests, as e.g., Amaziah and Uriah, may be aptly described, — to use a modern analogy — as the high churchmen of the established cult of their day (cf. Amos 7¹⁰; 2 K. 16¹⁰). Although Zion was distinctly the religious centre for the pious of all Israel (Isa. 2³; 11¹; 28⁷; 30²⁹; 33²⁰; Mic. 1⁹; 4²), there was in actual fact no question of centralization of the various sanctuaries (Nos. 8¹, et passim; cf. esp. 2 K. 23⁹). The

priests, therefore, were scattered throughout the land, at the principal sanctuaries, Bethel, Gilgal, Beer-Sheba, (Am. 3¹⁴; 5⁵; 7¹³; Hos. 4¹⁵; 9¹¹), Mizpah, Tabor (Hos. 5¹), Shechem (Hos. 6⁹), Gilead (Hos. 6⁸; 12¹¹), Samaria (Hos. 8^{5,6}), and Dan (Am. 8¹⁴). In addition to their regular sacrificial functions, they also taught the people, especially in ritual matters (Mic. 3¹¹).^{*} In this way they came into constant contact with the people and exerted a powerful influence upon them. At the end of the 9th. and beginning of the 8th. centuries, they were at the height of their power (cf. 2 K. 11^{4b}); and although they oc-

*1 cf. also,
Mic. 4²;
Malachi 2⁷;
Isa. 2¹¹⁻¹³;
Dt. 17⁹⁻¹³;
Dt. 24⁵.

casionally abused this power (2 K. 12^{7,8}),
as a rule they used it properly (2 K.
11⁴⁸; 12^{3,88}). During the greater part of
the 8th. century, however, they appear to
have completely degenerated and their
influence upon the people was chiefly
for evil - so much so that they are
blamed not merely for the people's
steer-worship (Hos. 10⁵) but for the gen-
eral lawlessness as well (Hos. 4²; 5¹).

With the general increase in mater-
ial prosperity, they too increased in
their luxury and sinfulness (Hos. 4⁷);
and they too possessed robes of royalty
and costly girdles (Isa. 22⁴). Their in-
struction was no longer given freely

and whole-heartedly (Mic. 3¹¹); in fact,
they were themselves ignorant of the
law (Hos. 4⁶). Still, they greedily ac-
cepted the sin-offerings brought by
the people, and would even have
them multiply their sins in order that
the greater revenue might be secured
to themselves (Hos. 4⁸).^{*} Some, even, were
so rapacious, as to form bands and rob
the pilgrims to Shechem, murdering
those who would oppose them (Hos. 6⁹).
Utterly devoid of spirituality, they com-
mitted whoredoms and participated
in wine-drinking revels (Hos. 4^{10, 11}).
Together with the rulers and false pro-
phets, they went to their functions stag-

*1. So explained
by Cheyne, P. 69,
and Simoli

gering and reeling from the wine they
 had drunk (Isa. 28⁷). When the pro-
 phet of God remonstrated with them
 seated at their "tables full of filthy vomit
 so that no place was left," they joined in
 the scornful cry: "Whom would he teach
 knowledge, and whom would he make
 understand the Tidings? Those who are
 weaned from the milk and separated
 from the breasts? For, it is) command
 upon command, rule upon rule, rule ^{xi.} upon rule, a little here, a little there". <sup>The transla-
tion is to be made</sup>
 (Isa 28⁸⁻¹⁰). In the same spirit of de-
 fiance and scorn, Amaziah, the high-
 churchman of Bethel, would drive
 the protesting Amos from the vicinity

of the sanctuary, and have him eat the
bread of the land of Judah, whither he
belongs (Am. 7^{12,13}). o. p. 9.

As with the rulers, however, so with
the priests: there was still a "remnant"
represented by Uriah, the credible wit-
ness (Isa. 8²)*.

*! Bleyer Isa.
p. 52 conjectures
that this Uriah
is the same one
mentioned so
unfavorably in
2 K. 16^{10,11}.

Chapter VI.

The Prophets.

The prophets were an important factor in the state (Isa. 3²; 30²; 38¹).

These were of two classes, according to the conception of their mission and the methods employed in fulfilling it: first, the soothsayers, or false prophets^{*1} (Isa. 3²; Hos. 4⁵; Mic. 3⁷); and second, the true prophets, or messengers of Jah-weh (Isa. 6; Mic. 3⁸; Am. 7¹⁴; Hos. 12¹⁰). The characteristic difference between the two is that, while the latter makes prosperity and happiness dependent upon righteousness, the former does not.^{*2} The true prophet prophesied "right things" despite the popular de-

*1. The term "false" prophets came from the LXX version of Jeremiah. cf. Cheyne, Hos., P. 64.

*2. cf. Cheyne, Isa., P. 176.

cf. also Robert. Smith's definition of proph. P. 82: "The place of a prophet is in a religious crisis, where the ordinary interpretation of acknowledged principles breaks down where it is necessary to go back, not to received doctrine but to Jahweh himself."

sire; while the false prophet spoke only smooth things and prophesied illusions (Isa. 30¹⁰; Mic. 2¹¹). Between the two there was constant hostility (Mic. 2^{6,7}). The false prophets divined for money (Mic. 3¹); and their prophecies varied according to the amount of fees received. If they received money beforehand, their prophecy was favorable; if not, it was bitter and warlike in tone (Mic. 3⁵). Like the grandees and priests, they too, reeled with wine and staggered with strong drink while performing the prophetic functions (Isa. 28⁷). Thus they misled the people, making the latter be-

*1. So Chayim,
Mic., P. 26-7,
explaining
verses as state-
ments of the
false prophets
themselves.
Rashi, a. e. v.
Limchi, however,
= people.

lieve that they were acting properly (Mic. 3⁵; Isa. 9¹⁵; et passim). The true prophets, however, were above all sordid considerations; and spoke because they were "full of power by the spirit of the Lord, and of judgment and of might," to declare unto the people their transgressions and sins (Mic. 3⁸; Am. 7¹⁵; Isa. 6⁸; Hos. 6⁵).

As was to be expected, they aroused the opposition and scorn of those whose evils they so vehemently denounced (Am. 2¹⁸). The aristocracy laughed them to shame (Isa. 28^{9, 10, 22}; Am. 5¹⁰), forcing them to flee and hide themselves (Isa. 30²⁰). Some

were stoned (2 Chron. 24²¹), while others became frenzied as a result of popular opposition and hatred (Jos. 9⁷). The populace believed prophecy to be a profession (Am. 7¹⁴); and they would have necromancy and magic (Isa. 8¹⁹) rather than the bitter truth.

Notwithstanding the opposition they encountered, the true prophets still possessed considerable influence both with the people and with the royalty (Isa. 37¹; 38¹; 39³; 2 Chron. 25⁷⁸; 28⁹; 2 K. 4¹³⁸). Gradually, there gathered around them disciples forming prophetic guilds*, which, though sunk quite low in Bethel at

*1. cf. 1 K. 20³⁵,
2 K. 2³, 5⁷, 15⁴¹,
4³⁵, 4⁴², 5²², 6¹,
9⁶. Not prophets
in "schools" in
the modern
sense of a
philosophic
school, but
corporations
associated
with the priests
cf. Robertson
Smith, P. 85 f.,
also, Pps. 389-90
391-92

least, in the first half of the century (cf. Am. 7¹⁴), were generally of assistance to the prophets in their work (Isa. 8¹⁶; Am. 2¹¹; Hos. 12¹⁰), most probably in instructing the people in religious matters (Isa. 8¹⁶; 30^{20*}), in helping and ^{*1. cf. 2 Chron. 17⁷ b.} consoling the sick (Isa. 38^{1, 5, 21}; cf. 2 K. 4³²; 5) and in interceding before God in behalf of the people (Am. 7^{2, 3, 5, 6}; Isa. 37⁴).

The work of the prophets was also augmented by the Rechabites,*² a sect of Nazirites (Am. 2¹¹ f.), whose existence was a protest against the prevailing effeminacy and luxury of Israel, and expressed a tendency to return to the simple nomadic habits of their ancestors. ^{*2. cf. 2 K. 10¹⁵ f.}

^{*3. cf. Jer. 35.}
 Driver, J & A,
 P. 152-3.
 Robertson Smith,
 P. 84-5.
 Nowack,
 Archäol., 133.
 Budde,
 208., 30, 35,
 45 f.
 The latter especially gives
 Rechabites considerable credit
 in developing pure Yahweh-
 worship in Israel

But very few of the prophets of this century are mentioned by name. Oded, a contemporary of Isaiah, (2 Chron. 28⁹), and Zechariah, son of Joiada (2 Chron. 24²⁰) are the only prophets mentioned outside of the four great prophets.* They are all eclipsed, however, by the latter whose period of activity extended from about 760 to the end of the century.

The first of these was Amos, who received the Divine call about the year 760 (cf. Chronology). But little is known of his life; yet, that little is considerably more than what we know of the others, and is derived

*1. cf. also 2 Chron. 26⁵ where Zechariah is mentioned as
 זכריה בן יחזקיה
 . ים . כהן
 Revised Version and Gesenius, therefore make him a prophet. May this Z., however, not be the same as the one mentioned in 24²⁰?

mainly from Amos' own statement (Am. 7¹⁴ & 8¹). He hailed from Tekoa^{#1}, in Judah; and by occupation was a herd-man^{#2} and cultivator of sycamore fruit^{#3} (Am. 7¹⁴; 1¹). He was neither a "prophet," nor the "son of a prophet," i. e., belonged to no prophetic guild, (Am. 7¹⁴); but, while attending to his flocks, the call came to him to leave Tekoa and prophesy unto Israel (Am. 7¹⁵). In accordance with the call, he left his flocks, and took up his residence in the north, in Bethel, where was situated the chief sanctuary of the Northern Kingdom, which was under the patronage of the king and nobles (Am. 7¹³). The fruit is *sycopha-gae crassipes*, which must first be removed by a nipping process before the fruit can be eaten. Amos, therefore, was not merely a poor sycamore-fruit gatherer, but a "nipper, or cultivator of sycamore-figs." cf. Rob. Smith, P. 121; 396.

*1. Now Tekoa. Tekoa was a village situated on a hill, 12 miles south of Jerusalem. Cf. Driver, JVA, P. 93. Rob. Smith, P. 120-1.

*2. According to Buhl, P. 67, and 93, Note 2, Amos, was a "hireling shepherd," i. e., one who was not a regular attendant upon any particular flock, but who hired himself out from time to time to the various sheep-owners.

*3. Somewhat like a small fig in shape and size but insipid and woody in taste. Driver, JVA, P. 207. The fruit is infested with a small insect (the *sycopha-gae crassipes*), which must first be removed by a nipping process before the fruit can be eaten. Amos, therefore, was not merely a poor sycamore-fruit gatherer, but a "nipper, or cultivator of sycamore-figs." cf. Rob. Smith, P. 121; 396.

90

Here, in the midst of steer-worship and flagrant social evils, he fearlessly denounced the prevailing conditions (Am. 7⁸; et passim), sparing not even Jeroboam himself (Am. 7⁹). Naturally, he stirred up numerous enemies, chief among whom was Amaziah, Jeroboam's priest at Bethel (Am. 7¹⁰). Amaziah, filled with sycophantic zeal for the king (7¹⁰), and piqued by Amos' aspersions on the priestly character (3¹⁴, 3⁵), sent word to Jeroboam that Amos was conspiring against him in his own land, and that his words were unbearable (7¹⁰). He even distorted the prophet's words,

saying that Amos had prophesied the death of Jeroboam himself by the sword, (7''), instead of the destruction of the house of Jeroboam, (7'), intending to make his charges more effective by introducing a more personal element into them.* But, seeing that his accusations fell upon deaf ears, Amaziah took it upon himself to dismiss Amos from Bethel and the northern kingdom (7'²). Amos, however, replied to his insinuations in a manly and dignified manner (7'⁴, 15); and then reiterated his denunciation more strongly than ever (7'⁶, 17). It does not ap-

*1. cf. Driver
JH A, 205-6.

fear that Amaziah succeeded in driving him from Bethel; yet, it is evident, from the skilful arrangement of his prophecies, that, after his work at Bethel was completed, he returned to his home in Judah to put his prophecies into written form.*¹

*¹. cf. Driver, JVA, P. 95.

Hosea was a younger contemporary of Amos (cf. Chronology). He has left us no personal account of himself such as Amos has done, and we know less about him, therefore. It is certain, however, from the fact that his name is especially characteristic of Northern Israel*², as well as from the nature of the contents of his prophecies,*³

*². Hosea = name of last king of Israel, cf. 2 K. 15-30. It is also the name borne originally by Joshua, who was of tribe of Ephraim, cf. Num. 13 & 16; Dt. 32 & 44.

*³. cf. Cheyne, Hos., P. 10. Rob. Smith, P. 154.

that he was a native of the northern kingdom. His father's name was Beeri (Hos. 1¹)^{*}, and that of his wife, Gomer, the daughter of Diblaim (Hos. 1²). Gomer bore him three children: two sons (1^{3, 4}), and a daughter (1⁶). She proved unfaithful to Hosea, however, playing the harlot and accepting the attentions and gifts of paramours (Hos. 2). Finally, she left him altogether, and, after some time, having fallen into the deepest misery (Hos. 3), Hosea had to buy her back at the price of a slave (3²). It is this domestic experience, which, by its analogy to that of Jahweh with His people, aroused within him the

*¹. Rashi to Isa. 8^{19, 20} - refers to rabbinical tradition that Beeri too was a prophet, identifying him with Beera², mentioned in 1 Chron. 5⁶. The verses 19 and 20 were supposed to be written by him, and, not being incorporated into a separate book by Beeri himself, were placed by him in their present place in Isa. 8.

*². cf. Ghesne, who reckons the price here mentioned as being equal to 30 shekels, or the average price of a slave. Ex. 21³². Hosea, P. 59.

call of God.*' (Hos. 1-3).

Isaiah was a younger contemporary of Hosea (cf. Chronology); and, as with the others, but little is known of his private life.* At the time of his call, 740, he was about twenty or twenty-one years of age.* He was married (Isa. 8³), and had two sons (7⁵, 8^{3,4}). From the manner of his intercourse with Ahaz (Isa. 7³) and Hezekiah (Isa. 37-39), it appears that he was a member of the nobility.* It is not known how long he lived after the great deliverance from Sennacherib** (Isa. 37³⁶; 2 K. 19³⁵) in 701 (cf. Chronology).

Micah, in his turn, was a young

*1. For controversy as to the historical or allegorical nature of this experience, and reasonable arguments for its historical correctness, cf. Cheyne, *Hosea*, Pp. 15-19. Rob. Smith, 1798.

*2. Cf. Driver, *Isa., Life & Times*, P. 2.

*3. In the 2nd. cent. A.C.E., there was a tradition current among the Jews that Isa. suffered martyrdom in the persecutions of Manasseh, Hezekiah's successor. Cf. Rashi to Isa. 1¹.

Reference is also made to this tradition in the *Magen*, and in many ancient Jewish and Christian writers, e.g., Justin Martyr, *Ascension of Isaiah*, etc. Cf. Driver, *Isa.*, P. 3.

*4. Rashi and Sennacherib to Isa. 1¹, refer to rabbinical tradition that Amoz, father of Isa., and Amaziah, King of Judah, were brothers, thus making Isa. a nephew of the latter and a cousin to Haggai.

or contemporary of Isaiah. He is the
 least known of the prophets. As with
 Amos, not even his father's name is
 mentioned; and from this it is
 inferred that Micah was of lowly ori-
 gin.*¹ He lived in Moresheth** (Mic. 1),
 and was therefore called "the Morasthite"
 (ibid. 1). From Jeremiah 26^{18, 19}, we in-
 fer that, notwithstanding the severe and
 gloomy nature of his prophecies, he
 was still accorded generous treatment
 by Azariah and the nobility.

*¹. cf. Cheyne,
 Mic., P. 9.

**². A small
 town in the
 maritime
 plain near
 Beth (Mic. 1¹⁴);
 still known
 in time of
 Jerome.

cf. Cheyne Mic.
 P. 9.

Chapter VII. The Masses.

The severe treatment of the masses at the hands of the rich and ruling classes has already been noted (Chapters III and IV). In addition to such treatment, there were also natural causes which gradually brought about their complete impoverishment. Famine, blasting, locusts, failure of rainfall (Am. 4), as well as the devastations of foreign invaders (Isa. 1⁷⁻⁹; *1. 46 towns 7168; 1058), brought the peasant class to utter ruin. As a consequence, the constant crowding into the cities took place (Am. 4⁸; Isa. 22²)*1.

*1. 46 towns were captured by Sennacherib before proceeding against the capital. Cf. Buhl P. 52-3. Driver, Isa., 73. Cheyne, Isa., 215.

By the combination of all

causes, the people were reduced to one of three classes of poverty: the needy ($\square'31'18$), i. e., greatly reduced in circumstances, (Isa. 14³⁰; Am. 2⁷; 4¹; 8⁴); the paupers ($\square'57$), without property of any kind, yet, still possessed of personal freedom (Isa. 10²; 11⁴; 14³⁰; cf. Jer. 39¹⁰); or, finally, the serfs, slaves, or mortgaged ($\square'38$), (Isa. 3¹⁴; 10²; 11⁴; 14³²).^{*1} The average value of a slave was about thirty shekels.^{*2} The poor, being no longer property-owners, were deprived of civil rights.^{*3}

*1. cf. Buhl, P. 21.

*2. cf. Ex. 21³ Buhl, P. 97. Cheyne, Hos., p. 59.

*3. cf. Buhl, 22; 45f.

Besides agricultural and pastoral pursuits, the people were engaged in numerous other occupations, e. g., that of $\square'$ Both money and farm products were used as means of exchange (Hos. 3²; Isa. 7²³).

The money in use was of course weighed, as coined money does not appear until after the Exile. cf. Buhl, Pps. 95, 96.

potter^{*} (Isa. 29¹⁶), fuller (Isa. 7³), weaver^{*2} (Isa. 38¹²), carpenter (Isa. 10¹⁵), metal-worker (Isa. 1²⁵), baker (Hos. 7⁴⁶), hunter (Hos. 9⁵), fisherman (Am. 4²; Hos. 4³), physicians (Isa. 1⁶), and professional mourners^{*6} (Am. 5¹⁰). The palaces of the monopolists (Am. 5¹¹; Isa. 7⁹) required masons, builders, etc.; and the "Ships of Tarshish" (Isa. 2¹⁰) required sailors to man them. There were also many hirelings, or day laborers (Isa. 16¹⁴; 21¹⁶), who differed from the slaves in possessing personal freedom, yet had no property of any kind. They also received wages, food, and clothing, while slaves received only food and clothing.^{*8}

*1. The potter's was a favorite trade for comparison with biblical writers e.g. Isa. 45⁶, Jer. 18⁶; etc. cf. Cheyne, Isa. P. 72.
 *2. The potter's trade was therefore, probably highly thought of.
 *3. According to Buhl P. 76 Note the trade of fuller was considered low. Thinks therefore that 2110 = tanner.
 *4. cf. Buhl, P. 9.
 *5. cf. Buhl, P. 8.
 *6. These according to Buhl, P. 92, were merely servants; referring to Isa. 10; 21. 8-9.
 But - cf. Isa. 38²⁸; 2 Chron. 10¹².
 *7. Both men and women, as here; and 2 Chron. 35²⁵ also Eccles. 12⁵.
 *8.

*7. cf. Buhl, P. 93, Note 1, where he states his opinion that 7100 in this verse = hired soldier.
 *8. cf. Buhl, P. 93. Buhl believes that Amos himself was a wandering shepherd of this kind, P. 67; 93 Note 2.

The beasts of burden employed in the agricultural work were horses (Isa. 28²⁸), oxen, and young asses (Isa. 10¹¹; Isa. 30²⁴). Threshing-machines and iron wains were also used (Isa. 28⁸; Am. 1³).

The conditions with regard to the education of the masses do not appear to have been altogether neglected. There were wise men and those who were book-learned among them (Isa. 29^{11, 14}); men, also, of wide geographical and general knowledge, e. g., Amos (Am. 8⁸; 9⁵; 1; 6²; et passim). Indeed, Amos himself is a remarkable type and product of the masses' education. Tablets, scrolls, and pens

were quite commonly used (Isa. 8: 308); even children being able to employ them (Isa. 10¹⁹)*1.

*1. cf. Cheyne, Isa., P. 72; where he refers also to p. 8¹⁴.
cf. also Sayce, quoted by Cheyne Isa., P. 72, who as authority for statement that the inscriptions on the rock-tunnel of Siloam are indications of the wide extent of writing among the Hebrews at this early period, for the carving appears to have been done by the workmen themselves.

The great majority of the masses, however, appear to have been ignorant and superstitious. Witchcraft and magic, imported originally from Syria and Philistia, were encouraged by them (Isa. 2: 3³; Mic. 5¹²; et passim) Satyr and "lillith"*2 superstitions were quite generally held (Isa. 34¹⁴). In their steer-worship, the degrading custom of kissing the calves was practised (Hos. 13²)*3. The "bomoth"; or high-places, at which they worshipped, were scattered throughout the land (Am. 7⁹; et passim in Prophets).

*2. Babylonian and Assyrian male and female demons persecuting men and women in their sleep. cf. Linnell, Cheyne, &c., P. 19. Lattin refers to numerous rabbinical stories about "lillith" found in the Talmud.

This superstition, mixed with Persian elements, existed among the Jews of Mesopotamia as late as 7th. cent. A. C. See, e.g. d. n. S., IX, 461-471, quoted by Cheyne, P. 197.
*3. So Rashi, A. E., Linnell, and Cheyne, P. 120, explain verse. Lattin, however, custom of Arabs kissing black stone at Mecca. cf. modern Magness Stone.

and 2 Kings); so, too, their images and consecrated pillars, asherahs, and idols (Hos. 3⁴; Mic. 5^{-13, 14}; Isa. 29; 17⁸; et passim). In the reign of Ahaz, human sacrifices were offered (2 K. 16³; 2 Chron. 28³)*. Such degrading religious practices, therefore, coupled with the extreme moral depravity of the masses (Hos. 4^{1, 2, 13}; Isa. 30⁹, et passim) afford a lurid expression of the people's low state of intellectuality.

*1. There is, however, no authoritative evidence that such practice was common in Israel before the time of Ahaz. cf. Cheyne, Hos., p. 120. Isa., p. 152.

Chapter VIII.

The Women.

Nothing illustrates better the high position accorded woman in the 8th Century than the frequent expressions of the prophets personifying Israel as a woman (Am. 5^{2*}; Isa. 1⁸; 10^{30, 32}; 22⁴; 37²²; Mic. 4^{10, 13}). Her influence, whether for good or evil, was powerful both at the court and in private life (Isa. 3¹²; 27^{1*}; Hos. 1-3). The mothers of the ruling kings, especially those of Judah, the queen-mothers, possessed powerful political influence (cf. 2 K. 11⁹). Isaiah's wife is called the "prophetess" (Isa. 8³), indicating her influence with the prophet. Woman, indeed, was one

*1. Driver, in commenting on this verse, remarks that this is the earliest extant example of the personification of a nation, or community, as a woman - a maiden or a mother, as the case may be. P. 176.

*2. J. Trenchard.

*3. The mothers of all the kings of Judah, except two, are mentioned in the historical books. Cheyne, Isa., P. 46-47; also Note.

of the props of the state (Isa. 3')*1.

As a result of the people's nature worship, however, the marriage bond became more lax, and woman's position was naturally degraded (Hos. 4''-14). But it was not so much the women that were at fault, as the men, their husbands and fathers, who were themselves associated with harlots at the idolatrous shrines (ibid. 4'').

Nor was the powerful influence possessed by the women of this period, and especially by those of the upper classes, always wielded in the proper direction. The wives of the rich and ruling classes were unceasingly

*1. So Cheyne,
P. 21, to
הַשָּׁמַיִם
in Isa. 3'.
dimchi, however,
explains re-
petition of שָׁמַיִם
in form. form
merely as em-
phatic.

and indolent set, leading a sensuous, animal existence (Am. 4') even in the face of impending judgment (Isa. 32^{9b}). It is they who urge their husbands to oppress the poor and crush the needy so that their own luxurious wants and licentious desires might be satisfied (Am. 4'). Their general bearing was haughty and vain; to attract the attention of men on the streets,*' they tripped along with tinkling feet, outstretched throats, and ogling eyes (Isa 3¹⁶). They decorated themselves with all manner of jewels and finery (Isa. 3¹⁸⁻²²):

- 1) anklets,*²
- 2) wreaths,*³

*1. Bloyne, P. 24-5.
Rashi
Lirushii

*2. וְסָבָא
rings of silver
or other metal
worn round the
ankles. cf. 3¹⁶
cf. Bloyne, P. 25.

*3. וְכִתְמוֹתָיִם. So Lirushii, and Bloyne, who refers to Talmud explanation given by R. Simeon; and to LXX, τὰ ἐμπλόκια; worn round the forehead from ear to ear

- 3) crescents.*¹
- 4) Ear - drops.*²
- 5) arm - chains.*³
- 6) fine veils.*⁴
- 7) diadems.*⁵
- 8) stepping - chains.*⁶
- 9) girdles.*⁷
- 10) Scent - bottles.*⁸
- 11) amulets.*⁹
- 12) Seal - rings.*¹⁰
- 13) nose - rings.*¹¹
- 14) state - dresses.*¹²

*1. $\square' \gamma \gamma \gamma \psi$.
little moons,
hung upon the
neck. cf. $\text{pd. } 8^{24}$.

Limchi, Cheyne.
Latter conjectures
that they were
originally talis-
mans. Form
part of modern
Arabian toilette.

*2. $\gamma \gamma \gamma \psi \gamma \gamma$.
So Cheyne, re-
ferring to $\text{pd. } 8^{26}$.
Rashi, after Targum
= $\square' \gamma \gamma \gamma$, referring
to Prov. 1⁹; there-
fore, pearl neck-
lace. So Limchi
also.

*3. $\gamma \gamma \gamma \gamma \psi$.
Cheyne, Rashi &
Limchi, after
Targum.

*4. Covering entire
face except eyes.
 $\gamma \gamma \gamma \gamma \gamma$.

Cheyne, Rashi, Limchi.
*5. $\gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma$
all commentaries,
referring to Ex. 39²⁸;
Isa. 66¹⁰.

*6. $\gamma \gamma \gamma \gamma \gamma$
Rashi & Limchi:
leg - bracelets.

*7. $\square' \gamma \gamma \gamma \psi \gamma$
such as brides

wore, Jer. 2²². Isa. 49²⁰. cf. Cheyne.

*8. $\psi \gamma \gamma \gamma \gamma \gamma \gamma$. Cheyne. Rashi & Limchi = ornaments hung between the
breasts.

*9. in form of ornaments, cf. Targum to Gen. 35⁴. Cheyne.

Rashi & Limchi = ear - rings. $\gamma \gamma \gamma \gamma \gamma \gamma$

*10. $\gamma \gamma \gamma \gamma \gamma \gamma$ *11. $\gamma \gamma \gamma \gamma \gamma \gamma$ *12. Put aside when occasion for their use
was over. So Cheyne. Rashi. Limchi.

- 15) tunics.*¹
- 16) costly wrappers.*²
- 17) purses.*³
- 18) mirrors.*⁴
- 19) linen-shifts.*⁵
- 20) turbans.*⁶
- 21) large veils.*⁷

Decked in such finery, and all thoroughly perfumed, they promenaded the streets of the capital. (Isa. 3^{6, 24}).

*1. וְהָיוּ
uppermost of two
undergarments;
with rich orn -
broidery and costly
girdle. Cheyne.
Dimchi = mantle
or shawl.
Rashi = couch -
spreads.

*2. וְהָיוּ
cf. Ruth 3¹⁵.
Cheyne.
Dimchi = kind of
veil.

*3. וְהָיוּ

*4. וְהָיוּ
hand-mirrors
made of polished
metal (prob-
ably copper) cf. Ex. 38⁸;
Job 37¹⁸. or of
glass, which may
have been brought
through Phoeni-
cian traders.
cf. Cheyne, P. 26.

*5. וְהָיוּ

*6. וְהָיוּ

*7. וְהָיוּ
cf. Bant. 5⁷.
Cheyne.

Dimchi = thin
cloak.
Rashi = mantle
trimmed with gold.

Chapter IX.

Social Customs.

Israel, like the peoples by whom they were surrounded, had their festivals and popular holidays connected chiefly with their agricultural work. The harvest and vintage seasons especially were times of great rejoicing (Isa. 9³; 16^{9,10}; Hos. 9¹). In the vintage season, the grape-treading and wine-pressing were accompanied by singing and joyful shouting (Isa. 16^{9,10}). The three great festivals appear to have been quite elaborately celebrated (Isa. 1¹³; 29¹; 30²⁹; Am. 5²¹; 8¹⁰; Hos. 2⁴; 9⁵; 12⁹). New moon and Sabbath were also holidays (Hos. 2⁴;

*To this verse is referred the rabbinical tradition of Sennacherib's flight from Jerusalem on the Eve of Passover. Cf. Rabbi Samsonides after the Engl. Bible!

Am. 8⁵; Isa. 1^{13,14}); business was suspended (Am. 8⁵); and mirth and recreation indulged in (Nos. 2¹³). They celebrated also the Baal feasts (Nos. 2¹³; 9¹).

*1 These, however, appear to have been the same as the fasts of Jahweh, only that they were devoid of pure religion and were mixed with foreign, senseless elements.

A few scattered references of customs of a religio-social nature are made by the prophets. Fragrant spices were burned in honor of the dead (Am. 6¹⁰). Artificial baldness, and girding of sackcloth (Am. 8¹⁰; Isa. 22¹²; Mic. 1¹⁶), besprinkling with dust (Mic. 1¹⁰), and cutting the flesh (Nos. 7¹⁴), were signs of mourning. Funeral ceremonies were accompanied with the lute (Isa. 16¹¹). Professional mourners attended with dirges and wailings (Am. 5¹⁶).

Chayne Nos. P. 52-3. Rob. Smith, 38-9.

*2 So Driver, referring to 2 Chron. 16¹⁴; 24¹; Jer. 34⁵; Rashi & Kimchi refer to comment. above who say - plain Am. 6^{10a} cremation of body on account of Idor.

*3 According to LXX reading and some Heb. Mss., accepted by Chayne. 1771257

Saying the hand upon the mouth was a mark of reverence (Mic. 7¹⁰)*¹ Smit-
 ing a person on the cheek was a gross insult (Mic. 4¹⁴). The corner in a room was the place of honor (Isa. 38²)*² The "broad places", or squares were the rendezvous of the populace (Am. 5¹⁶; Isa. 15³). In times of trouble or distress, the sanctuaries were frequented (cf. Isa. 37¹⁴). Vocal and instrumental music were employed both for secular and religious purposes (Am. 5²³; 6⁵; Isa. 5¹²; 38²⁰; 2 Chron. 29³⁰). The cornet was used to arouse the people in time of danger (Jos. 8¹). Forms of prayer were undoubtedly extant (Isa. 1¹⁵). The punishment

*¹ cf. Breyne
 refers to Job 21⁵
 Isa. 52¹⁶

*² cf. Breyne
 P. 226 Isa.

of the adulteress was first, to be stripped and then put to death (Hos. 2³)*¹. The relation between mother and children remained intact as a result of adultery, but that between husband and wife was destroyed (Hos. 2^{1,2}). A second marriage ceremony required a second betrothal (Hos. 2^{16,19,20})*². For a woman to remain unmarried all her life was considered a disgrace (Isa. 4¹). A numerous family was an honor to a father's house (Isa. 22²⁴).

*¹. In this case by stoning.
of Rabbinical interpretation of Lev. 20¹⁰, Dt. 22²², by strangling; and that of Ezek. 16^{39,40}, alluding to present verse, by stoning.
Cheyne, P. 46.
Hos.

*². cf. Cheyne, Hos., P. 54.

Chapter X.

The Prophets and the Social Evils.

As a last word, a rapid survey of the prophets' treatment of the social evils may not be amiss.

The brunt of the prophets' fierce denunciations is directed against the wealthy and ruling classes; for, while the masses were indeed guilty of offenses that deserved equally vigorous rebuke, the upper classes sinned both religiously and socially. The masses, however, sinned religiously. In other words, the former were guilty of offending both God and man; while the latter rebelled mainly against God.

The remedy, therefore, which the

prophets would apply to the evils of both
 classes is union; and this, chiefly, from
 two points of view: the one, political;
 the other, religious. From the political
 point of view, the prophets would have
 a complete reunion between the two
 kingdoms; and from the religious
 point of view, they would have this
 reunion eternally welded and strength-
 ened by its union, in turn, with
 Jahweh (Isa. 11¹⁻⁸; Am. 9¹; Hos. 2²; 3⁵;
 Mic. 4⁶⁻⁸, et passim). This is the pro-
 phets' ideal, and, in it, they be-
 hold the panacea for all existing
 ills, social, moral, religious, and
 political.

Of the four prophets, two, Amos and Micah especially, may be considered the social prophets par excellence. They are the peasant-prophets (cf. Chapter VI); and as such, were naturally more concerned with the purely social than the religious phase of existing conditions. Amos has but little to say against the religious alienation and idolatrous ritualism of Israel - although fully conscious of it (3¹⁴; 7⁹) - but he has much to say about the maladministration of justice, the oppression of the poor, the social immorality, the luxury and self-indulgence so rampant among the

upper classes (2⁶⁻⁸; 3^{9-12, 15}; 4¹⁶; 5⁷⁻¹³; 6¹⁻⁸; 8⁴⁻⁷). Indeed, he states expressly that ceremonialism and ritual duties are but secondary to social duties (5²¹⁻²⁶).

His constant cry, therefore, is for justice and righteousness between man (5^{14, 15, 24}) and man,* which, if practised, must result in finding God. With him, the road to God is man (5^{4, 6}).

The same is true of Micah. He too is more vehement in his denunciations of the conduct of the upper classes in their relations with men than in their relations with God (2; 3; 6⁹⁻¹⁶; 7¹⁻¹⁰). To him, the costly sacrifices of thousands of rams, and the

offerings of thousands of rivers of oil, which they would offer as the expression of their gratefulness to God, are naught compared to the simple deeds of justice, mercy and humility towards man (6⁶⁻⁸).

Isaiah and Hosea, on the other hand, are conspicuous chiefly for the political and religious phases of their activity. Isaiah is preeminent as the statesman (7-8; 10-23; 29-32).

Yet, he by no means neglects his duties as a reformer of the social evils. Although, apparently, of noble birth, he attacks the aristocracy of birth and wealth with the bitterest defiance and scorn (1¹⁰⁻²³; 2¹⁰⁻¹⁷; 3¹²⁻²⁶; 5; 10^{1-5, 28}).

*1. Indeed, Isa. 24², though punitive in tone, tempts one to consider Isaiah a socialist of the modern communistic type.

He, too, like Amos and Micah scorns ritualism unsupported by social integrity (1^{10-17} ; 11^{2-5}).

Hosea was the champion of religious purity. He lays most stress upon the unalloyed and whole-hearted devotion to Jahweh ($1-3$; 4^{12-19} ; 5 ; 6 ; 7^{7-10} ; 8 ; 9 ; 10 ; 11^{1-7} ; 12 ; 13 ; 14^{1-3}), and, although his denunciations and invectives are hurled mainly at the priests, the rulers and monopolists receive their full share of rebuke ($5^{1,10}$; 7^{3-7} ; $12^{7,8}$). Hosea, too, would have righteousness and judgment, tempered with mercy, far more than the sacrifices and burnt-offerings they were

observing so punctiliously (12° ; $12'^2$; 6° ; $2'^9$).

It is quite evident from these facts, therefore, that the prophets were not merely framers and developers of theology - a work for which they are popularly held in reverence - but also, and perhaps more effectively, the exponents and preachers of morality and ethics.

Morris M. Feuerlicht.