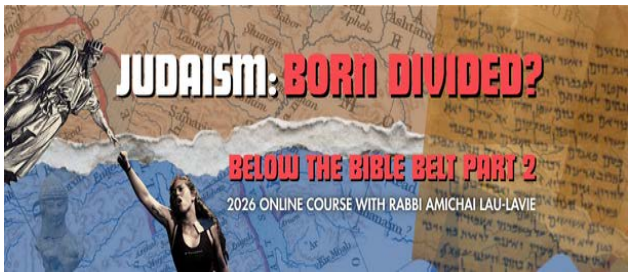


“Let Justice Roll from Micah to MLK: Prophetic Power in Broken Kingdoms

January 18, 2026

SOURCE 1

“It’s time for ‘justice to roll down like waters, and righteousness like an ever-flowing stream’ (Amos 5:24)… King stood in this prophetic stream, insisting that a nation that tramples the poor and hoards privilege will face judgment unless it changes its policies and practices.”

–Rev. Dr. Linda Thomas

SOURCE 2

"Somehow the preacher must be an Amos, and say, 'When God speaks, who can but prophesy?' Again with Amos, 'Let justice roll down like waters and righteousness like a mighty stream.”

–Rev. Martin Luther King Jr.
"I've Been to the Mountaintop" (April 3, 1968)

"No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream. I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive."

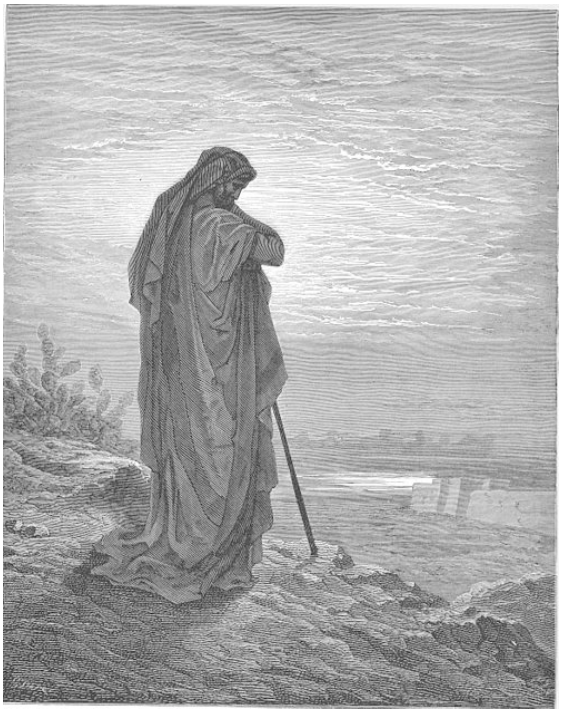
–Rev. Martin Luther King Jr. ,
"I Have a Dream" Speech (August 28, 1963)

SOURCE 3

“Tranquility is unknown to the soul of a prophet. The miseries of the world give him no rest. While others are callous, and even callous to their callousness and unaware of their insensitivity, the prophets remain examples of supreme impatience with evil, distracted by neither might nor applause, by neither success nor beauty. Their intense sensitivity to right and wrong is due to their intense sensitivity to God’s concern for right and wrong. They feel fiercely because they hear deeply.

The prophets tried to overcome the isolationism of religion. It is the prophets who teach us that the problem of living does not arise with the question of how to take care of the rascals, of how to prevent delinquency or hideous crimes. The problem of

living begins with the realization of how we all blunder in dealing with our fellow men. The silent atrocities, the secret scandals, which no law can prevent, are the true seat of moral infection. The problem of living begins, in fact, in relation to our own selves, in the handling of our emotional functions, in the way we deal with envy, greed, and pride.



The words the prophet utters are not offered as souvenirs. His speech to the people is not a reminiscence, a report, hearsay. The prophet not only conveys; he reveals. He almost does unto others what God does unto him. In speaking, the prophet reveals God. This is the marvel of a prophet's work; in his words, the invisible God becomes audible.

***–Abraham Joshua Heschel: Essential Writings*, edited by Susannah Heschel**

SOURCE 4

דִּבְרֵי עָמוֹס אֲשֶׁר־הָיָה בַנֹּקְדִים מִתְּקוֹעַ אֲשֶׁר חָזָה עַל־יִשְׂרָאֵל
בִּימֵי ׀ עֻזִּיָּה מֶלֶךְ־יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל
שְׁנָתַיִם לִפְנֵי הָרָעַשׁ׃

The words of Amos, a sheep breeder from Tekoa, who prophesied concerning Israel in the reigns of Kings Uzziah of Judah and Jeroboam son of Joash of Israel, two years before the earthquake.

–Amos 1:1-2

SOURCE 5

שִׁמְעוּ אֶת־הַדָּבָר הַזֶּה אֲשֶׁר אָנֹכִי נֹשֵׂא
עֲלֵיכֶם קִינָה בֵּית יִשְׂרָאֵל׃ שָׁכְבָה
לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נָטְשָׁה
עַל־אַדְמָתָהּ אֵין מְקִימָה לָּהּ׃ כִּי
כֹה אָמַר אֲדֹנָי יְהוִה הָעִיר הַיֹּצֵאת
תַּאֲלִיף מֵאָה תִשְׁאִיר לְבֵית יִשְׂרָאֵל
עֲשָׂרָה׃ כִּי כֹה אָמַר יְהוָה לְבֵית
יִשְׂרָאֵל דִּרְשׁוּנִי וִחְיוּ׃ וְאַל־תִּדְרְשׁוּ
בֵּית־אֵל וְהַגִּלְגָּל לֹא תַעֲבֹרוּ וּבְבְאֵר
שֶׁבַע לֹא תַעֲבֹרוּ כִּי הַגִּלְגָּל גָּלֹה יִגְלֶה
וּבֵית־אֵל יִהְיֶה לְאָוֶן׃ דִּרְשׁוּ יְהוָה וְחִיוּ
פֶּן־יִצְלַח כְּאֵשׁ בֵּית יוֹסֵף וְאָכְלָה
וְאֵין מְכַבֶּה לְבֵית־אֵל׃ הַהֹפְכִים
לְלַעֲנָה מִשְׁפָּט וּצְדָקָה לָאָרֶץ
הָנִיחוּ׃ עֹשֵׂה כִימָה וְכְסִיל וְהֹפֵךְ
לַבֹּקֶר צַלְמָוֶת וְיוֹם לָלָיְלָה חָשַׁךְ
הַקֹּרֵא לְמֵי הַיָּם וַיִּשְׁפְּכֵם עַל־פְּנֵי
הָאָרֶץ יְהוָה שְׁמוֹ׃ הַמַּבְלִיג שֹׁד עַל־
עָז וְשֹׁד עַל־מִבְצָר יָבוֹא׃ שָׂנְאוּ
בַשַּׁעַר מוֹכִיחַ וְדָבֵר תָּמִים יְתָעֵבוּ׃
לָכֵן יַעַן בּוֹשַׁסְכֶם עַל־דָּל וּמַשְׂאַת
בַּר תִּקְחוּ מִמֶּנּוּ בָּתֵּי גָזִית בְּנִיתֶם
וְלֹא תֵשְׁבוּ בָהֶם כַּרְמֵי חֶמְדָּה נְטַעְתֶּם
וְלֹא תִשְׁתּוּ אֶת־יֵינָם׃ כִּי יָדַעְתִּי רַבִּים
פִּשְׁעֵיכֶם וַעֲצוּמִים חַטֹּאתֵיכֶם צֹרְרֵי
צַדִּיק לֹקְחֵי כֹפֶר וְאֶבְיוֹן בַּשַּׁעַר הִטּוּ׃
עַל־כֵּן הַמַּשְׂכִּיל בָּעֵת הַהִיא יִדֹּם כִּי
עֵת רָעָה הִוא׃ דִּרְשׁוּ טוֹב וְאַל־רָע
לְמַעַן תִּחְיוּ וְכֵן יְהוָה אֱלֹהֵי צְבָאוֹת
יִהְיֶה עִמָּכֶם כַּאֲשֶׁר אֲמַרְתֶּם׃ שִׂנְאוּ
רָע וְאֶהֱבוּ טוֹב וְהַצִּיבוּ בַשַּׁעַר מִשְׁפָּט
אוּלַי יְחָנַּן יְהוָה אֱלֹהֵי צְבָאוֹת שְׁאֵרִית
יוֹסֵף׃ לָכֵן כֹּה אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת
אֲדֹנָי בְּכָל־רְחֹבוֹת מִסְפֵּד וּבְכָל־חוּצוֹת
יֹאמְרוּ הוֹי הוֹי וְקָרְאוּ אִכָּר לְאֵבֶל
וְיֹדְעֵי נֶהִי לִמְסֵפֵד׃ וּבְכָל־כְּרָמִים
מִסְפֵּד כִּי אֶעֱבֹר בְּקִרְבֶּךָ אָמַר יְהוָה׃
הוֹי מִתְאַוִּים אֶת־יוֹם יְהוָה לָמָּה זֶּה
לָכֶם יוֹם יְהוָה הוּא חֹשֶׁךְ וְלֹא אוֹר׃
כַּאֲשֶׁר יָנוּס אִישׁ מִפְּנֵי הָאַרְיֵה וּפָגָעוֹ
הַדֹּב וּבָא הַבַּיִת וְסָמַךְ יָדוֹ עַל־הַקִּיר
וּנְשָׁכוֹ הַנָּחָשׁ׃ הֲלוֹא חֹשֶׁךְ יוֹם יְהוָה
וְלֹא אוֹר וְאָפֵל וְלֹא נֹגַהּ לוֹ׃ שָׂנֵאתִי
מָאַסְתִּי חַגֵּיכֶם וְלֹא אָרִיחַ בְּעַצְּרֹתֵיכֶם׃
כִּי אִם־תַּעֲלוּ־לִי עֹלוֹת וּמִנְחֹתֵיכֶם לֹא אֶרְצֶה
וְשֶׁלֶם מְרִיאֵיכֶם לֹא אַבִּיט׃ הָסֵר מֵעָלַי
הֲמוֹן שִׁרֶיךָ וְזִמְרַת נְבָלֶיךָ לֹא אֶשְׁמָע׃ וְיִגַּל
כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן׃

Hear this word that I intone
As a dirge over you, O House of Israel:
I loathe, I spurn your festivals,
I am not appeased by your solemn assemblies.
If you offer Me burnt offerings—or your grain offerings—
I will not accept them; I will pay no heed
To your gifts of fatlings.
Spare Me the sound of your hymns,
And let Me not hear the music of your lutes.
But let justice well up like water,
Righteousness like an unfailing stream.

–Amos 5:1, 21-24

SOURCE 6

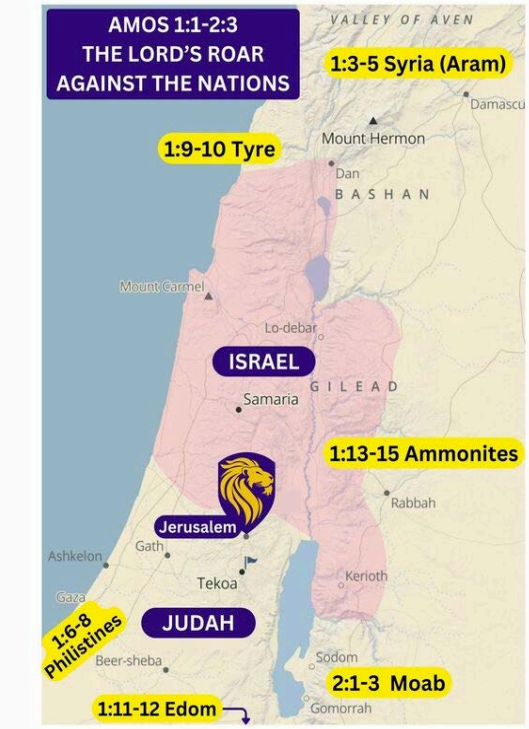
Amos was active c. 760–755 BC during the rule of kings Jeroboam II, 13th king of Israel and Uzziah, 10th king of the Kingdom of Judah. He is portrayed as being from Tekoah in the southern Kingdom of Judah yet preaching in Samaria, the capital of the northern Kingdom of Israel.

Amos is characterized as speaking against an increased disparity between the wealthy and the poor with themes of justice, God's omnipotence, and divine judgment. He is the first of the prophets to write down all the messages he received.

SOURCE 7

"One kingdom -- the kingdom of Israel -- was born in the fertile valleys and rolling hills of northern Israel and grew to be among the richest, most cosmopolitan, and most powerful in the region. Today it is almost totally forgotten, except for the villainous role it plays in the biblical books of Kings. The other kingdom -- the kingdom of Judah -- arose in the rocky, inhospitable southern hill country. It survived by maintaining its isolation and fierce devotion to its Temple and royal dynasty. These two kingdoms represent two sides of ancient Israel's experience, two quite different societies with different attitudes and national identities."

–Israel Finkelstein & Neil Asher Silberman, "The Bible Unearthed" (2001)



SOURCE 8

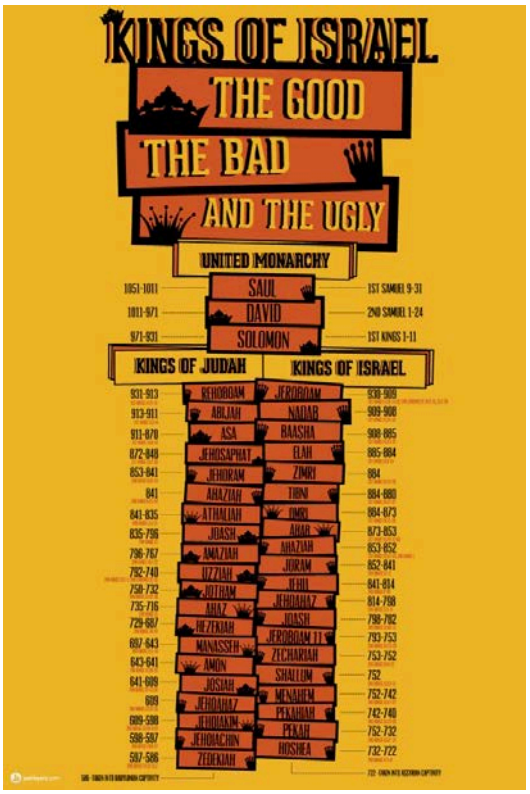
The book of Amos is not "prophecy" per se, but rather is a "literary-predictive text"—a text written as prophecy to explain a historical development in terms of divine will. The book is thus both an indictment and an autopsy of fallen Israel, part of the general biblical understanding of Israel's catastrophes as being due to the Israelites' own religious and moral failures.

The intended audience of the book would have been the people of Judah in the aftermath of the Assyrian conquest of Israel, a combination of Israelite refugees and the native Judahite population. The book presents to the refugee component of the audience a Judahite perspective on their role in their own fall, as well as an indication of what is morally expected of them in Judah. To the Judahite audience, the book declares that while wealthier Israel might have seemed favored by YHWH, Judah in fact is favored. At the same time, Judah remains vulnerable to suffering

Israel's fate if its people do not learn from Israel's experience.

The book's searing indictments of the kingdom of Israel probably come from resentment at Israel's relative success compared with its southern neighbor, Judah. Israel was always wealthier than Judah, but its wealth is presented as its own undoing: Israel suffered the fate that it deserved, in the book's view. Such an accounting of catastrophe both defended YHWH from blame for not protecting Israel, and, at the same time, empowered ancient Jews by asserting that they could control their future by their behavior.

–Prof.Jason Radine



SOURCE 9

בֶּן־שְׁמֹנֶה שָׁנָה יֹאשִׁיָּהוּ בְמָלְכֹו וּשְׁלֹשִׁים וְאַחַת שָׁנָה מָלַךְ בִּירוּשָׁלִָם וְשֵׁם אִמֹּו יְדִידָה בַת־עֲדָיָה מִבָּצְקַת׃

וַיֹּאמֶר חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל אֶל־שָׁפָן הַסֹּפֵר סֵפֶר הַתּוֹרָה מָצָאתִי בְּבֵית יְהוָה וַיִּתֵּן חִלְקִיָּה אֶת־הַסֵּפֶר אֶל־שָׁפָן וַיִּקְרָאֵהוּ׃ וַיָּבֹא שָׁפָן הַסֹּפֵר אֶל־הַמֶּלֶךְ וַיָּשֶׁב אֶת־הַמֶּלֶךְ דָּבָר לֵאמֹר סֵפֶר נָתַן לִי חִלְקִיָּה הַכֹּהֵן וַיִּקְרָאֵהוּ שָׁפָן לִפְנֵי הַמֶּלֶךְ׃ וַיְהִי כְּשָׁמְעַ הַמֶּלֶךְ אֶת־דִּבְרֵי סֵפֶר הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו׃ וַיְצַו הַמֶּלֶךְ אֶת־חִלְקִיָּה הַכֹּהֵן וְאֶת־אֲחִיקָם בֶּן־שָׁפָן וְאֶת־עַכְבּוֹר בֶּן־מִיכָיְהוּ וְאֶת־שָׁפָן הַסֹּפֵר וְאֵת עַשָׂיָה עֶבֶד־הַמֶּלֶךְ לֵאמֹר׃ לְכוּ דִרְשׁוּ אֶת־יְהוָה בַּעֲדִי וּבְעַד־הָעָם

וּבְעַד כָּל־יְהוּדָה עַל־דִּבְרֵי הַסֵּפֶר הַנִּמְצָא הַזֶּה כִּי־גְדוֹלָה חֲמַת יְהוָה אֲשֶׁר־הִיא נִצְּתָה בָּנוּ עַל אֲשֶׁר לֹא־שָׁמְעוּ אֲבֹתֵינוּ עַל־דִּבְרֵי הַסֵּפֶר הַזֶּה לַעֲשׂוֹת כְּכֹל־הַכָּתוּב עָלֵינוּ׃

וַיֵּלֶךְ חִלְקִיָּהוּ הַכֹּהֵן וַאֲחִיקָם וְעַכְבּוֹר וְשָׁפָן וַעֲשָׂיָה אֶל־חֻלְדָּה הַנְּבִיאָה אֵשֶׁת | שַׁלֻּם בֶּן־תִּקְוָה בֶּן־חַרְחַס שֹׁמֵר הַבְּגָדִים וְהִיא יֹשֶׁבֶת בִּירוּשָׁלִַם בַּמִּשְׁנֶה וַיְדַבְּרוּ אֵלֶיהָ׃ וַתֹּאמֶר אֲלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אִמְרוּ לָאִישׁ אֲשֶׁר־שָׁלַח אֶתְכֶם אֵלָי׃ כֹּה אָמַר יְהוָה הִנְנִי מֵבִיא רָעָה אֶל־הַמָּקֹום הַזֶּה וְעַל־יֹשְׁבֶיו אֵת כָּל־דִּבְרֵי הַסֵּפֶר אֲשֶׁר קָרָא מֶלֶךְ יְהוּדָה׃ תַּחַת | אֲשֶׁר עֲזָבוּנִי וַיְקַטְּרוּ לֵאלֹהִים אֲחֵרִים לְמַעַן הַכְעִיסֵנִי בְּכֹל מַעֲשֵׂה יְדֵיהֶם וְנִצְּתָה חֲמָתִי בַּמָּקֹום הַזֶּה וְלֹא תִכְבֶּה׃ וְאֶל־מֶלֶךְ יְהוּדָה הַשֹּׁלֵחַ אֶתְכֶם לִדְרֹשׁ אֶת־יְהוָה כֹּה תֹאמְרוּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמָעְתָּ׃ יַעַן רַךְ־לְבָבְךָ וַתִּכָּנַע | מִפְּנֵי יְהוָה בְּשָׁמְעֲךָ אֲשֶׁר דִּבַּרְתִּי עַל־הַמָּקֹום הַזֶּה וְעַל־יֹשְׁבָיו לִהְיוֹת לְשַׁמָּה וְלִקְלָלָה וַתִּקְרַע אֶת־בְּגָדֶיךָ וַתִּבְכֶּה לְפָנָי וְגַם אָנֹכִי שָׁמַעְתִּי נְאֻם־יְהוָה׃ לָכֵן הִנְנִי אֹסִפְךָ עַל־אֲבֹתֶיךָ וְנֶאֱסַפְתָּ אֶל־קִבְרֹתֶיךָ בְּשָׁלוֹם וְלֹא־תִרְאֶינָה עֵינֶיךָ בְּכֹל הָרָעָה אֲשֶׁר־אֲנִי מֵבִיא עַל־הַמָּקֹום הַזֶּה וַיָּשִׁבוּ אֶת־הַמֶּלֶךְ דָּבָר׃

Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem. His mother's name was Jedidah daughter of Adaiah of Bozkath.

Then the high priest Hilkiah said to the scribe Shaphan, "I have found a scroll of the Teaching in

the House of GOD." And Hilkiah gave the scroll to Shaphan, who read it.

The scribe Shaphan also told the king, "The high priest Hilkiah has given me a scroll"; and Shaphan read it to the king.

When the king heard the words of the scroll of the Teaching, he rent his clothes. And the king gave orders to the priest Hilkiah, and to Ahikam son of Shaphan, Achbor son of Michaiah, the scribe Shaphan, and Asaiah the king's minister:

"Go, inquire of GOD on my behalf, and on behalf of the people, and on behalf of all Judah, concerning the words of this scroll that has been found. For great indeed must be GOD's wrath that has been kindled against us, because our ancestors did not obey the words of this scroll to do all that has been prescribed for us."

So the priest Hilkiah, and Ahikam, Achbor, Shaphan, and Asaiah went to the prophetess Huldah—the wife of Shallum son of Tikvah son of Harhas, the keeper of the wardrobe—who was living in Jerusalem in the Mishneh, and they spoke to her.

She responded: "Thus said the ETERNAL, the God of Israel: Say to the one who sent you to me: Thus said GOD: I am going to bring disaster upon this place and its inhabitants, in accordance with all the words of the scroll that the king of Judah has read.

Because they have forsaken Me and have made offerings to other gods and provoked My anger with all their deeds, My wrath is kindled against this place and it shall not be quenched.

But say this to the king of Judah, who sent you to inquire of GOD: Thus said the ETERNAL, the God of Israel: As for the words that you have heard—

because your heart was softened and you humbled yourself before GOD when you heard what I decreed against this place and its inhabitants—that it will become a desolation and a curse—and because you rent your clothes and wept before Me, I for My part have listened—declares GOD. Assuredly, I will gather you to your ancestors and you will be laid in your tomb in peace. Your eyes shall not see all the disaster that I will bring upon this place." So they brought back the reply to the king.

–**I Kings 22**

SOURCE 10

Huldah the prophet was a woman prophet in late monarchic Judah, active in Jerusalem when King Josiah initiated his reforms following the discovery of a "book of the law" in the Temple, and she is remembered for authorizing this scroll as God's word and for foretelling Jerusalem's eventual destruction while promising Josiah a peaceful death because of his humility and repentance. Historically, her activity is situated in Josiah's reign, usually dated 640–609 BCE, and so she likely lived in the late seventh century BCE, overlapping at least with

Josiah and probably reaching back into the short reign of his father Amon (642–640 BCE) and the latter part of his grandfather Manasseh's long rule (traditionally 687/695–642 BCE).

SOURCE 11

Huldah's story is notable in the biblical tradition in that her prophetic words of judgment are centered on a written document: she authorizes what will become the core of Scripture for Judaism and Christianity. Her validation of a text thus stands as the first recognizable act in the long process of canon formation. Huldah authenticates a document as being God's word, thereby affording it the sanctity required for establishing a text as authoritative, or canonical.

–Claudia V. Camp

SOURCE 12

My name is Huldah. I work as a cleaning woman in the Holy Temple and in the king's palace across the street. I get to see all our "heroes" when they are just plain people, greedy and lustful and drunk.

I especially get to see our kings, wandering clueless in the corridors. Not at all majestic. They have turned away from worshiping YHWH, the Interbreathing Spirit that unites all life. Instead they spend their energy worshiping their own power and ignoring the poor. They corrupt the people. They have become tyrants, and the people have made themselves helpless.

If it were up to me, I would bring them a whole new Torah. I would tell them that God commands that the king not multiply his gold and silver, that he stop sleeping around with many wives, that he stop taxing us so heavily to pay for his horse-chariot Army. And a lot more.

Wait a minute! I said, "if it were up to me – –" Maybe it is up to me. If Amos, who barely made a living by trimming the sycamore trees, could speak out and the people listened, **Why not me?**

Oh well, Huldah, stop fooling yourself. Why not me? First of all, I'm a woman with no friends or relatives at court, whose only well-known family is that trouble-maker Jeremiah. I just clean the pots and basins and bathrooms in the Holy Temple.

Yet it is true that when I was **young and lovely**, Tzafon-Yah taught me to read and write when I slept with him. But if I were to write a Holy Scroll, people

would get surprised and excited that I could write at all, but that's all! Useless!

But wait—what if I wrote a whole Scroll as if it were Moses our Teacher speaking—maybe putting his words (really my own words) into the last speeches he gave to the people before he died! Then people would listen.

I would need to steal some parchment and the special ink the priests all use, but that would be easy while I'm sweeping the floors and cleaning the bathrooms in the Temple. Then I could write the kind of Torah that this creepy king and our stupefied people need to hear.

I would write: "Shabbat is about freeing slaves, not merely dancing to celebrate the sun and moon and stars!"

And when the king tries to force our young men to fight in his army, my Torah could provide for draft exemptions. That way, cruel officials appointed by the king would not be able to leave new wives forlorn and helpless when their husbands are forced into the Army.

In fact, I could go even further. There need to be some rules about how any king behaves. They should not be allowed to take our money in taxes and then pile it up in gold and silver for themselves. They should not be allowed to fill the palace with a harem, and go from woman to woman instead of paying attention to what the people need.

And once I've gotten the Scroll written, I could hide it — maybe in an old chest of cedar wood, stashed away in a women's bathroom that none of the Levite men have ever visited. And then I could pretend to discover it. Maybe my cousin Jeremiah would be willing to proclaim it. All the teachings would be in the name of Moses. Then maybe the people, and even the king, might have to pay attention.

Once I'm famous for having revealed this sacred Scroll by Moses, maybe I will be able to teach on my own. If I live long enough, maybe they will even begin to call me a Prophet!

All right, Huldah, this wild fantasy is going too far. But the Scroll of Moses, that I can really do.

–"Imagining the Author of Deuteronomy as a Woman: a Midrash,"
Rabbi Arthur Waskow in Lilith Magazine

SOURCE 13

"There have always been, and there will always be, brave prophets who speak unpopular truths to power—calling their people to recalculate. Throughout the Bible, known and unknown prophets tried—often in vain—to change minds, to change the course of history - for better.

They cried out, some paid the price, some silenced - yet their words still show up on our signs and in our sermons today — prophetic poetry, love-driven laments, protests powered by the passion of rage, a

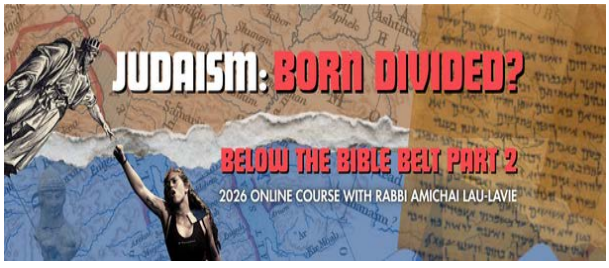
rebuke meant to repent, to admit what's wrong and to repair. To wake us up.

Today we need the voices of the prophets ancient and new—the ones whose words wail that cruel conflicts and wars must end, that morality must be restored.

Protest isn't only for prophets. It's on all of us—ordinary people daring to care and risk and raise our voice for justice, not as traitors but as truth tellers, on the mission of repair. And when we falter, fear, forget, the prophets still among us remind us to fear less. Love more."

–Amichai Lau-Lavie, "Below the Bible Belt"

SOURCE 14

"Profound ties bound the two nations together. Their story—united and divided—is told in the language and ideology of Judah, meaning that as the Deuteronomistic authors conceptualized and transmitted the history of the northern nation of Israel, they excoriated most of Israel's kings and virtually all expressions of Israel's religious practice and belief. Yet in doing so, these authors affirmed ties that bound the two nations together. The Deuteronomists could have dismissed Israel as they dismissed Judah's many non-Yahwistic neighbors. Their decision not to do so can be attributed to their acknowledgment of Israel's fundamental Yahwism, powerful prophets, revered ancestral traditions, valued clan affiliations, and more. What remains singularly important is that, despite the reality of separateness, the bond between these two "divided" nations became a critically important component of the Hebrew Bible. The depictions of this bond are so convincing that even today their imagery colors our reconstructions of the biblical past."

–Beth Alpert Nakhai