

PROPHECY AND POLITICS IN ANCIENT ISRAEL: AN EXPLORATION OF THE ROLE OF PROPHETESS HULDAH IN JOSIAH'S REFORMATION FOR GOOD LEADERSHIP IN NIGERIA

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Abstract

Without a doubt, political leaders should be chastised and ridiculed for their tendency to misuse their positions. Nigeria has an abundance of people and material resources, but its authorities are corrupt and self-serving, encouraging widespread crimes, wickedness, and poverty most of all. The most important issue and challenges facing Nigeria is determined to be the leadership's lack of moral will and ethical fortitude. There is no gainsaying that the nation lacks development decades after foreign colonists left, other than the moral lapses of those occupying positions of leadership and their consequent incapacity to act in the best interests of the populace as a whole. Scholars have written on King Josiah's selfless leadership style and his remarkable reign. Numerous books have also been published on his religious and personal changes, which brought him some recognition among the Israelite good kings. But there has not been enough discussion of Prophetess Huldah's place in this moral and theological structure. Adopting the historical critical and context method, this study investigates the socio-political impact of prophecy from a biblical viewpoint, challenging modern Nigerian religious leaders to act as the conscience of their community. Employing literatures from secondary sources, this study concludes and recommends that the ministers of God and their agents warn, reproach, ridicule, caution, or penalise political leaders and the public at large, depending on the situation.

Keywords: Prophecy and Politics, Exploration, Josiah's Reformation, Good leadership, Nigeria

Introduction

The two main issues facing Nigerian politics has been morals and political leadership. One major problem facing the nation has to do with politicians human rights violations. It is highly envisioned in the sphere to create a society free from corruption and violence, one that upholds equality of life and human dignity. To put it another way, Nigeria's present political, economic, religious, and social unrest demands more careful and brave thought regarding the nation's future in the League of Nations. The pursuit of a new society characterised by justice, love, freedom, and genuine stewardship in governance has been prompted by these social realities, as previously said (Anthony, 2018). This research aims to investigate the applicability of authentic prophets and prophecies in the Nigerian socio-political context, as shown in Old Testament traditions, especially in Huldah – Josiah accounts, there are few Christian prophets who can forcefully and bluntly condemn, warn, or chastise misbehaving Nigerian political leaders. Critical prophetism seems less juicy than esoteric and predictive activity, burning of fetish items, and claims of driving out evil spirits that define the history of the prophetic movement in Nigeria. In fact, it cannot be said that

the sociopolitical and economic circumstances in Nigeria have been adequately taken into account while applying the concepts of critical prophecy. The crux of this paper is to investigate the important role prophets can play in the political leadership of Nigeria politicians x-raying the life of prophetess Huldah in relation to King Josiah's reign.

Prophet, Prophecy and Politics in Ancient Israel

This section briefly clarifies the three terms that form the bedrock of this paper: Prophet, Prophecy and Politics, focusing on religion's role in the life and politics of ancient Israel.

Prophet, Prophecy and Prophecy: Conceptual Exploration

The basic and common Hebrew word for **Prophet** in Old Testament is nabhi'. Many attempts have been made to ascertain the etymological meaning of this term, but there is no common agreement among the scholars. There are four different schools of thought suggesting the possible root meaning of the term "prophet". One, the noun is from Arabic naba'a, meaning "to proclaim" or "to announce", and hence, the Hebrew noun nabhi' "Prophet" literally means a "spokesman" or "speaker". This Arabic root, according to the proponents, simply denotes an agent of another who has some special communications to deliver. Two, the noun is from Hebrew verb nabba', meaning "to prophesy", denoting one "who is the speaker as instrument of another, viz. God". Three, the noun is from Akkadian verb nabu, meaning "to call" or "to speak". The advocate of this view could not agree on whether the etymological meaning of the word should be considered passive or active. Four, the noun is from an unknown Semitic root, appearing to be most likely tenable. The verbal root nabha' "to prophesy", used in the Old Testament, is unquestionable, a demonstrative from the noun nabhi' "Prophet".

However, it would be difficult to determine the precise meaning of this verb on philosophical ground alone since the root from which nabhi' is derived does not itself occur in the Old Testament. Therefore, it is only the usage that can determine the meaning. The Old Testament usage has fortunately provided the knowledge of the meaning of the term "Prophet" (Hobart, 1968). The classic passage is Exodus 7: 1-2, which clarifies the meaning of nabhi' as one who speaks for God. The function of the prophet is to speak forth the divine message. This consideration is also given in Septuagint translation of nabhi', because the Greek noun *Prophetes* is derived from a preposition *pro* "to speak", hence, "to speak for or on behalf of another". Other passages in Old Testament

support this fact. When Jeremiah was called to be a prophet, God told him “Whatever I shall command thee thou shall speak” (Jer. 1:7). In chapter 15:19, the prophet is described by the Lord as one who stands before Him and “shall be as my mouth”. The false prophets are described as they who speak out of their own heart and “not out of the mouth of Yahweh (Isa.1:20). These clearly indicate that the Primary function of the prophet was to prophesy, that is “to speak the message which God had revealed unto him”. Two other terms which appear to be synonymous with nabhi’ “prophet” are *ro’eh* and *hozeh*, both are translated as “seer”. The terms for “seer” are considered earlier than nabhi’; and while the terms for “seer” speak of the receptive aspect, the term for “prophet” points to the communicative function. From the foregoing, it could be deduced that the prophet is one who is called and sanctified as divinely vehicle through whom God reveals His will to people.

Prophecy: Prophecy is the faculty and practice of prophesying. In order to avoid linguistic muddle, it is expedient to clarify that “prophet” is the proper noun; “prophecy” is an abstract while “prophesy” is the verb. In the common parlance, prophecy is often considered synonymous with prediction, focusing on the future. However, predictive prophecy is just an aspect of prophecy. This is sufficiently confirmed from the word of Dada (2018:180) that:

Predictive prophecy, in Old Testament perspective, has to do with foretelling aspect of prophecy. Prophecy in ancient Israel, as enunciated in the extant Prophetic tradition, is a combination of foretelling and foretelling, that is, a combination of prediction. and proclamation. In the Old Testament, history and prophecy are closely related. In other word, the history and religion of Israel are fundamentally prophetic (Iyanda, 2018).

The Origin and Development of Prophecy in Ancient Israel

It is impossible to research and comprehend Israel's history and religion without also understanding the larger background of the ancient Near East. Before appearing in Israel, prophecy and related events were well recognised in certain ancient Near Eastern nations. The ancient Near East is made up of several diverse geographical regions, such as Palestine, Syria, Mesopotamia, Egypt, and others, that are gathered around the meeting point of Asia, Africa, and Europe. There were many different kingdoms, countries, faiths, and civilizations in the ancient Near East, each with unique sociocultural and religious practices. Several academics have recently attempted to deprive Israel of any impact from its nearby and far-off neighbours. This school of thought bases its arguments

on the idea that Israel's religion is distinct from and fundamentally superior to that of her neighbours. However, in light of anthropological understanding and archaeological findings from the ancient Near East, this stance is inadequate. It is well known that the biblical narratives have been greatly illuminated by the finding of the ancient Near East. The ancient Near East's population produced a vast body of literature even before the earliest biblical texts were written. These literary works from Mesopotamia, Egypt, Iran, and Anatolia were written in the preferred tongues of the educated communities in which they were produced. Egyptian, Sumerian, Akkadian, Old Babylonian, Assyrian, Neo-Babylonian, Persian, Aramaic, and Hittite were among the languages with sizable text corpora. In order to provide a wealth of examples from other literatures that were written contemporaneously with the Hebrew Bible, these books make use of a startling diversity of literary forms or kinds. Magnus (1977:8) attested to this:

The Bible does not exist in a vacuum. It was written long after the early events it purports to record, and only by understanding of the cultural context in which it was written, can we gain a clearer understanding of the work as a whole. To this end, we must study the people and civilization around ancient Israel and not just the story of the 'Holy Land' alone.

This position is well reinforced by Alfred (1998:7).in his observation that:

When the Hebrews moved into Palestine they settled on the land bridged between Egypt Mesopotamia, the major power bases in the Ancient Near East. Consequently, Israel was exposed not only to local Canaanite culture but also to the cultural and political pressures of neighbouring nations. Israel did not function within a vacuum, and as the interrelationship with different cultures are further revealed through archaeological discoveries, the implications of many Bible texts may become clearer.

A study of the prophetic traditions of the ancient Near East will undoubtedly be insightful for our understanding of prophetism in ancient Israel, even though it is not always possible to reach a definitive interpretation of the similarities and differences that exist between Israelite culture and that of her neighbours. Israel must have been influenced during the process of interaction.

Prophecy in Ancient Israel

Prophetism spans the length of Israelite history, and prophecy is a continuous phenomenon in the common life and consciousness of the people. From the historic antecedent of the Israelites, people

believed in the possibility of hearing from Yahweh through human medium. Thus the bible recognized the existence of some men and women who were called by God to deliver His will in particular situation to people in form of message of rebuke, warning, encouragement and restoration (Iyanda 2018). In biblical era, Israelite prophets occupied an important position in the nation. They were very influential and their works covered a long period, starting from Moses in Pentateuch till the end of Old Testament dispensation. Prophets were powerful leaders of religious, social and political lives of the people. Though prophetic office was not hereditary neither was the office determined by human choice or human ancestral lineage, they occupied a distinct position in the hierarchy of Israel's leadership structure comprising religious, social and political leadership (Asha, 2018). In the historical development of Old Testament prophecy, two general periods appear: the era of the precanonical prophets and the era of the canonical prophets (Hobart, 1968). The precannonical prophets were those who came before 9th century B.C and left no written records of their prophetic messages. The Old Testament speaks of ancient prophets after Abel and before Moses like Enoch and Noah. Besides, Abraham, Isaac, Jacob, Joseph and perhaps other patriarchs are generally considered as prophets of Old Testament era (Gen. 20:7; Ps 105:15). In the Mosaic period, Moses (Deut. 18:9 – 22), Miriam (Exodus. 15:20) and Aaron (Exodus. 7:1), her brother, were also called prophets. In Judges 4:4, Deborah is called prophetess. From Moses to Samuel, the voice of Prophecy was rarely heard. Thus Moses was considered the founder of the prophetic institution which was to be formally organised later under Samuel. The development of Israel's prophecy as an institution is varied, complex and is divided into two classes. In one class are outstanding individuals such as Samuel, Elijah, Amos, Isaiah and Jeremiah. The other group is composed of those who are called "sons of the Prophets", whose work was undertaken primarily in bands or companies (Iyanda, 2018).

It is unclear when exactly Israel was channeled into the prophetic movement. In fact, the early oral tradition's veil obscured the beginnings of many Israelite cultural practices. Furthermore, the relative scarcity and selective character of Old Testament historical materials hinder any effort to track the history of these traditions. However, this never really matters for our comprehension of Israeli prophetism and prophetic stories. This is due to the fact that a detailed examination of Israel's prophetic institution demonstrates that it uses the common forms shared by all Near Eastern countries, with very little variation, making them accessible and useful for all people.

Politics in Ancient Israel

Now, coming to politics, it is obvious that the relationship between religion and politics in ancient Israel is very complex, and this complexity is inherent in Israel's character as a Jewish state (Itamar, 2018). Ancient Israel was not just a political entity, but a religious monarchy along with a priest (Waters, 2003). In another context, all political organisations were concurrently seen as religious organisations and the political personalities in the Hebrew Bible were also religious figures. Furthermore, it was difficult to understand the uniquely political nature of ancient Israelite society since the biblical descriptions and assessments of politics were almost all written in a religious language. Every political regime's success or failure seemed to depend on whether or not it upheld or disregarded religious laws and customs while in power (Gottwald, 2001). To put it briefly, the king of Israel presided over the country, protected it from foreign powers, and interacted with them on behalf of Yahweh, the deity of the Israelites. Covenants, or agreements between the people and Yahweh, were a major component of ancient Israelite religion, and the monarch was in charge of keeping these agreements. The covenants controlled daily affairs, including who the Israelites were to worship and how they were to behave towards non-Israelites. The monarch would attempt to establish relationships with other countries, usually via marriage, but would commonly wind up worshipping their gods a breach of Yahweh's covenant which prompted the prophets to complain to the king's methods of governance (Waters, 2003). The function that the prophets of the time performed is the central idea of this lesson.

The Prophets in ancient Israel were very active on socio-political scene; and with the divine mandate, they were able to promote social change which enhanced the life of ordinary individual in the society. Political activism of the prophets in ancient Israel is evident in the enthronement of the first king, Saul, and his removal by Prophet Samuel. This perhaps set the tone for political activism of the prophets in the subsequent history of Israel (Nicholas, 2018).

Prophetic Role of Huldah in Josiah's Reign

Huldah, the Prophetess: Huldah was a prophetess mentioned in Hebrew Bible in 2King 22:14 -20 and 2Chronicles 34: 22-28. Rabbinic literature listed Huldah among seven legitimate female Prophets along Sarah, Miriam, Deborah, Hannah, Abigail and Easter (Megillah 14: a-b). The name 'Huldah' means "weasel" or "mole" or "a burrowing animal", just as "Deborah" means "honey bee". According to scholars, the word "burrow," as it appears in Huldah's name, refers to the

process of looking for and analysing nuggets of wisdom to feed the heart and intellect. Huldah was thus just a scholar. She was the spouse of Shallum, the keeper of the King's wardrobe, who was the son of Harhas, also known as Hasrah, and Tokhath, also known as Tikvah. She most likely resided in a suburb of Jerusalem's Second Quarter.

This area was called Mishneh in Hebrew, which means "a place of repetition." As education at that time was mostly oral, and repetition would have been the method of instruction, we might conclude—as was previously mentioned—that Huldah was a teacher. According to various teachings, notably the oral theology, Sheila (2020) even states unequivocally that Huldah was not only a prophet but also publicly taught at the school (Targum to 2Kings 22:14). Huldah was regarded as a scholar and seer of great social standing in Jerusalem, although not having the same prominence in the Bible as Miriam and Deborah (Fletcher, 2006). This is due to the fact that she met the monarch in a private, personal environment and had daily access to him since her husband was the royal wardrobe keeper. As a result, this individual was in a better position than practically everyone to speak with the monarch, provide advice, and recommend a plan of action. Members of the king's personal entourage have included some of the most influential persons in history. Huldah was a member of Josiah's close circle. Within the exclusive Jerusalem elite, Huldah was highly esteemed for her academic achievements. In the whole of God's Word, Huldah the Prophetess is mentioned just once, yet that instance is very respectable. William E. Phipps claims that Huldah was the first to designate a certain work to be canonical scripture. Stated differently, Huldah became the first individual to affirm the writing as scripture, that is, God's word, when she affirmed that Hilkiah had discovered the long-lost Torah. This gave it the necessary standing to be established as authoritative, or canonical (Camp, 2009). There are two contradictory legends on where Huldah is buried in the end. Huldah is buried in Jerusalem between the walls, according to the Tosefta. A second legend emerged throughout the Middle Ages, designating the location of Huldah's burial as a cave carved out of the rock under a mosque on the Mount of Olives (see Chapel of the Ascension, Jerusalem). The cave is considered holy to Jews, Muslims and Christians.

The Discovery of Torah and Josiah's Response

God put up a king named Josiah to bring back His authentic worship in Jerusalem. He is portrayed as the last “good” king of Judah (Camp, 2009). At the age of eight, he assumed the throne of Judah

(2 Kings 22:1; 2 Chronicles 34:1), a reign that lasted for thirty-one years. Unlike his father, he took his devotion to the Lord seriously as a youth, and by the time he was twenty, he had begun purging idols from Jerusalem and Judah. Using the funds given to Hilkiah, the High Priest, he sent Shaphan, the royal secretary, in his mid-twenties to fix the temple. Hilkiah discovered "the book of Law of the LORD written by the hand of Moses" during this procedure. He handed Shaphan the book, who then carried it to Josiah so the King could read it. The King was overcome with emotion and tore his garment at hearing the word of the Lord, which he believed to be from Deuteronomy. He recognised that his people had broken the promise they had made with God, which was documented in the book, and that God's wrath was about to come. According to ancient Jewish custom, the king's shredding of robes was a sign of sorrow, loss, and sadness. In certain cases, ripping up one's garments may be followed by additional expressions of mourning and humiliation, including shaving one's head (Job 1:20) or dousing oneself in dust (2 Samuel 3:31). In the past, tearing one's garments was a visible and potent way to communicate sorrow and humility. King Josiah was given some credit for this unusual tendency before Yahweh.

Huldah's Prophecy and Josiah's Reforms

In order to ascertain Yahweh's intentions, Josiah sent a group of royal delegates to locate the prophetess Huldah in Jerusalem. According to rabbis, the King went to Huldah instead of Jeremiah, who was also a prophet, because he believed a woman would be more understanding and likely to effectively plead Jerusalem's case before the Lord. According to Jewish legend, Jeremiah was related to Huldah via their marriage to Joshua. Both of them, like Jesus, were descended from Rahab, and Jeremiah did not mind that the king went to Huldah (Tammy, 2006). Nothing unique about the King consulting Huldah, even over Jeremiah, is found in the biblical sources. But the delegates and the High Priest had to have trusted her, knowing that she was a woman of God, knowledgeable about God's Law, and dependable in delivering God's message. She had a good connection with God, as seen by the way He used her to communicate with King Josiah. She also had a good relationship with other people. Men of God were aware that she understood the Lord, even though her everyday life was commonplace and there was nothing remarkable about it. Despite being a woman, she was a real Levite, and they could not be in her company without being drawn closer to God (Deut. 10:8). True, not much is known about her lineage, but it is astounding that a scribe, a monarch, and a High Priest could all get closer to God via her than via any other

channel. Huldah instructed the envoys to inform the King that Judah and Jerusalem would undoubtedly face catastrophe due to their idolatry and disobedience against the Almighty. But Josiah himself would not experience the devastation during his lifetime because he had reacted to hearing the words of the Lord read to him with kindness, obedience, and repentance. Josiah increased and considerably expanded his religious and political changes as a result of Huldah's prophesy. In response to Huldah's prophesy, Josiah gathered all of Judah's leaders and followers, read them the book of Law, and had them make a new covenant with the Lord, which they were to uphold for the duration of his life. He launched an extensive campaign to demolish idols in Samaria and Judah and returned the people to worshipping Yahweh alone. The prophesy of a single, devout lady had this impact. Of Huldah, nothing more was spoken. After delivering her message, she left the area. Although she had never exchanged words with the king, high priest, or Shaphan the Scribe, she had nonetheless had a lasting influence on their lives. Now that her task was complete, she could finally rest in peace (Mary, 2011).

The Fulfillment of Huldah's Prophecy

Israel suffered through a period of political unrest, and Pharaoh Neco of Egypt was the first to attack the country during the wars that ultimately resulted in Judah's destruction. Huldah's prophesy was fulfilled when Josiah was slain in the conflict with the Egyptian King and buried in peace. The people of the country appointed Jehoaz, his son, as King after his death. But when Neco attacked the region, he deposed Jehoaz, installed his brother Eliakim as king, gave him the new name Jehoiakim, and carried Jehoaz to Egypt, where he perished. Pharaoh was then taxing Judah by employing Jehoiakim as a puppet. After the Babylonians beat the Egyptians later on, Jehoiakim served Nebuchadnezzar for three years before rising up in rebellion. Nebuchadnezzar sent a force of Chaldeans, Syrians, Moabites, and Ammorites to attack Judah in order to put an end to this uprising. This is consistent with what God said via prophets like Huldah, who said that Judah's crimes would lead God to send foes who would destroy the country. Jehoiakim passed away before the intruders' arrival. In his stead was his eighteen-year-old son, Jehoiachin, who also disobeyed God. When Nebuchadnezzar arrived, he captured him, stole all the valuables from the king's residence as well as the temple of the Lord, and broke every gold cup that Solomon had built for the Temple of the Lord. He captured ten thousand brave warriors and took them all with him. Only the poorest segments remained. Mattaniah, the uncle of Jehoiachin, was crowned king by

Nebuchadnezzar, who also gave him the name Zedekiah. Later, he rose up in rebellion against Babylon's king, and his city was destroyed. He and his slaves made the decision to flee when the starvation in the region became too bad, but they were apprehended and brought before the Babylonian king at Riblah. They killed Zedekiah's two boys and took away his two eyes after being condemned. He was shackled and sent to Babylon, where he passed away. This is what historians often refer to as the Babylonian exile, or the Fall of Judah, which occurred around 586 BC. Shortly after, the army of the Babylonians, led by Nebuzaradan, arrived and burned the house of the Lord in Jerusalem, the king's house, and all the fine buildings. They also took all the able men captive to Babylon. It ultimately carried out Huldah's prophesy of destruction, which may have been avoided if the succeeding kings had not returned to promote idolatry and disobedience after Josiah's death.

The Role of Prophets and Prophecies in Nigerian Socio-Political Landscape

Prophets in ancient Israel, as earlier noted, were very active on the socio-political scene, and with divine mandate, they were able to promote social change which enhanced the life of ordinary individual in the society. Prophecy often assesses the spiritual significance of events, denounces evil, both overt and covert, and issues warnings or promises on what God will accomplish in history. Prophets foretell God's impending vengeance on His own disloyal, avaricious, adulterous, and homicidal people. According to Haring (1979:353), cited in Abioje:

The Prophets most violently protest against the great evils of injustice, war, hatred, mercilessness and so on. The moral evils can cause a break down of faith in the God which a specific religion teaches if the representatives of that religion make no realistic protest against Sins (Abioje, 2010:794).

Nigeria only needs prophets that fit this description in the modern day. Stated differently, it would be ideal if Nigeria had a large number of Christian leaders with the prophetic sense and skill. Prophets have the power to affect governmental policy via foretelling. This submission is reinforced when Dada (2018:190) said:

That prophecy can regulate and control human behaviour is evidence in the fact that those who have been living carelessly may, by the prompting or fear of those bad things predicted, turn a new leaf in order to avert the predicted calamities. Murderers, thieves and rouges have been known to change from their wicked ways as a result of specific prediction on their destinies. In this

way, predictive prophecy can serve as way of controlling and regulating human behavior.

An excellent illustration of this is the ongoing increase in the price of gasoline at the pump. In 2003, Apostle T.O. Obadare, a well-known prophet and preacher in the Christ Apostolic Church, forewarned that President Olusegun Obasanjo would be removed by God if he persisted on his filthy policy of deregulating Nigeria's downstream petroleum business. The President can get fearful if it is predicted that God would take Obasanjo before his time, which might lead him to change or reverse his policies to appease the public. Nigerians have been enjoying this prophetic value for a while until recently, when prophetic ministry started to decline throughout. Contrast to the present state of traditional Jewish prophetism, several academics have pointed out that prophecy has experienced a significant setback throughout the church's history. It makes sense that, in our day and age, although titles like "priest," "pastor," "bishop," "overseer," "evangelist," and so forth are common, "prophecy" is seen as ridiculous. Furthermore, when prophets are mentioned explicitly, they are almost never compared to the historical, genuine prophetic role—especially when it comes to the prophecy's vital component. The adoption of an imperialist and dictatorial lifestyle by the church, along with the purposeful lack of friendliness shown by contemporary political leaders, may be held responsible for this neglect. Therefore, the first obstacle facing a critical prophet may be being prepared to deal with the church's potential opposition in certain situations. The political establishment might provide the second obstacle. Abioje claims that this is what happened to Sam Valvador's assassinated Archbishop Oscar Romero, who lost favour with the government, most of his fellow bishops, the Papa nuncio, and reportedly "the Pope and his Curia" for his fervent opposition to the exploitation and oppression of common citizens. Thus, the idea that the state and churches are conspiring against the general populace is developed. The current state of affairs in Nigeria, where a large number of purportedly Christian priests are aligning themselves with political figures in an effort to gain favour, is hardly distinguishable from these historical occurrences. This observation has a lesson: according to biblical traditions, a person who cannot withstand persecution may never be a crucial prophet. However, it is beyond dispute that Nigeria needs prophets of this kind to act on conscience and to warn and reprimand those in positions of power who have the ability to control the material and human resources that may be used for the country's development.

Conclusion

The study takes a look at the present Nigeria's political, economic, religious, and social life of the nation and how the political class has misused their leadership position and authority in handling the nation resources. Their lack of moral and ethical standard has led the nation to lack of development and decadency over the years. The pursuit of a new society characterised by justice, love, freedom, and genuine stewardship in governance has been prompted by these social realities. The paper examined the relevance of Prophecy in Politics in ancient Israel, focusing on the role of Prophetess Huldah in Josiah's reign, with a view to challenging contemporary Nigerian religious men and women to serve as the conscience of the society. The work examined Prophet, Prophecy and Politics, exploring the role of Huldah in Josiah's religious and personal reforms. It also looked at how prophets and prophecies functioned in Nigeria. Furthermore, the work recommends that Nigeria needs more Christian leaders today who possess a prophetic sense and the dexterity to act on conscience-driven predictions and acts, which warn against wrongdoing, and specifically address political officials who oversee the country's resources that are beneficial for the country's growth.

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