antagonistically towards the royal court.[33] The contrast with the broader pattern is punctuated in the story of Micaiah's prophecy regarding the death of Ahab (1 Kgs 22:8–28), which rhetorically mocks and derides the king's cadre of prophets as incompetent yes-men. The occasional antagonism towards specific kings (1 Kgs 21:17–22) and toward kingship more broadly (1 Sam 8:4–18) would have been rhetorically useful for criticizing past kings perceived to be impious or unjust, but more saliently for structuring values and power in the absence of kingship. A prophet who operates independently of the crown maintains access to the deity's strategic information even in exile or under direct foreign rule.

SOCIAL MONITORING AND PUNISHMENT. Perhaps the clearest illustration of how social monitoring informed the representation of YHWH in the Hebrew Bible is the Neo-Babylonian- or Achaemenid-period story of Achan from Josh 7.[34] In the story, Joshua's troops are routed in what was expected to be an easy victory at Ai (Josh 7:4–5). Joshua complains to YHWH, who informs him that they abandoned the troops in battle because someone stole from the spoils of Jericho. These were supposed to be *ḥerem*, or foreign spoils (or people) ritually devoted to destruction or to exclusively cultic use (Josh 7:11–12).[35] This term occurs also on the Mesha Stele (Monroe 2007; Del Monte 2005; Fleming 2021, 238–44). YHWH instructs Joshua to muster all Israel the next day so they can identify the guilty party and expunge the *ḥerem*, which is framed as a contaminant that infects the whole Israelite camp (cf. MacDonald 2003, 116–17). When Achan is identified, he confesses, "I sinned against YHWH, the deity of Israel" (Josh 7:20). Joshua then gathers at the Valley of Achor the recovered spoils, Achan, his family, and his

[33] See Albertz 2007, 361: "Such fundamental prophetic opposition during the ninth century against the ruling king is a new phenomenon in Israel's history. In the tenth century the prophets we hear about were ecstatic groups with no visible social function (1 Sam. 10.5–6, 10–12; 19.18–24), or court prophets like Nathan and Gad employed by the state, who predominantly functioned to stabilize the institution of monarchy (2 Sam. 7; 1 Kgs 1). Such prophets in the service of the kings are also mentioned later (1 Kgs 22). Only during the ninth century did individual prophets and prophetic groups with no ties to institutions emerge alongside these. Such prophets had largely detached themselves from ties of kinship and profession (1 Kgs 19.19–21) in order to earn their living as itinerant miraculous healers, exorcists, or oracle givers."

[34] On this dating, see Dozeman 2015, 350–61. Cf. Römer 2007, 87–88, which refers to the story of Achan as a "later interpolation" to the Deuteronomistic account of the conquest of Ai.

[35] On *ḥerem*, see Stern 1991; Crouch 2009, 174–89. Note Crouch (174–75) highlights that a national context is more likely for the development of these features of "holy war" than a tribal one. She also notes the "deuteronom(ist)ic" context for the majority of *ḥerem* narratives (177). On this last point, see MacDonald 2003, 108–22.