

- II. Nature of the Prophetic Movement.
  - a. Origin in group ecstacism and hypnosis.
    - 1. Subconscious had mystical experiences during hypnosis.
  - b. Seer (rô'eh) probably a diviner.
  - c. Prophet (nabhi) ecstatic, with charismatic leadership.
    - 1. Specially "called" by Yahweh for spiritual leadership.
    - 2. Contrast with Canaanite orgiastic ecstasy.
- III. The ecstatic prophets. 233-236
  - a. Beginnings under United Monarchy.
  - b. Elijah and Elishah successful against Tyrian Baalism.
- IV. The rhapsodic prophets. 236-240
  - a. Victory of Yahwism under Jehu and Jehoash, but
  - b. Yahwism drab and sober, whereas other cults always seductive.
  - c. Protests against trends toward paganism, social corruption, and economic oppression.
    - 1. Amos for justice to the poor man.
      - A'. Was no more monotheistic than his predecessors.
    - 2. Hosea for return to simpler faith.
    - 3. Isaiah saw divine judgment in Israel's sufferings.
- E. Catharsis (purification). 240-246
  - I. Insecurity of period of conquest and collapse (750-587).
    - a. Search for a cure in past.
      - 1. Similar archaism in Egypt, Mesopotamia, Phoenicia.
      - 2. The Deuteronomic Movement in Judah.
        - A'. A conscious effort to recapture Mosaism.
        - B'. Deuteronomy not a pious fraud, but
        - C'. A new, consistent edition of much older material.
      - 3. Concept of inevitable and inscrutable divine justice (theodicy).
        - A'. Relation between sin and punishment clearer in Judah than in similar Mesopotamian material.
  - II. The Babylonian captivity. 246-250
    - a. Excavation shows true captivity: extensive depopulation.
    - b. Ultimate gradual resettlement in Judah, until
      - 1. Ezra set up autonomous theocratic state.
  - III. Ezekiel pronounces divine judgment on individual, rather than collective sin,
  - IV. Deutero-Isaiah emphasized two concepts: 250-255
    - a. Ethical monotheism;
      - 1. Already present in earlier prophets, but
        - A'. There obscured by empirical logic;
      - 2. Whereas Deutero-Isaiah treated it with respect to exile:
        - A'. God kindly shepherd, in direct contact with people.
    - b. Vicarious suffering.
      - 1. Earlier Scapegoat concept.
      - 2. Parallels to Job.
      - 3. The Servant of Yahweh in Deutero-Isaiah a shifting concept.
        - A'. Every Israelite must be the humble recipient of divine justice, and
        - B'. Thus aid to restore Israel.