

- 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.