

The Deuteronomic material in Jer., for example need not be late, but simply an almost contemporary tradition from those who sought to preserve the prophet's words in their own style and manner. This, too, may explain a number of the passages in Ezek. although here the style of the supposed editors is so close to Ezekiel's style that it is difficult to decide. The best illustration of the work of disciples is to be found in Third Isaiah (Isa. 56-66), which has many striking relationships to Second Isaiah, yet cannot belong to him, since it represents a somewhat later stage in literary and theological development.

### The Prophets and the Cult

Among the most noteworthy changes in the study of Israelite prophecy in recent decades is the sharp reversal of point of view regarding the relationship of the prophet to the cult. It was formerly believed that the prophets and the priests were ranged against each other in sharp antagonism. The prophets opposed the cult and all its works, so it was supposed, and sought thus to purge Israelite faith of all that interfered with the immediacy of relationship between man and God. Along with this emphasis went a serious neglect of the priestly literature of the OT and a low estimate of its value. Into the historic origins of this distortion of the biblical representation we need not here enter. A strong impetus was given to a fresh evaluation of the biblical records by the publication in 1914 of Gustav Holscher's book, Die Profeten. . . . He maintained that Israel took over the cultus of Canaan . . . and even though their personnel wandered through the country at times, their centre of operations was in all likelihood the local sanctuary. . . .

In the year 1923 Sigmund Mowinckel . . . maintained that the canonical prophets were also to be understood as belonging in general to such cultic associations. Prophet and priest are engaged in a common task of communicating to the people 'information in religious matters from a divine source' . . .

In 1944 Aubrey R. Johnson subjected the theory of the presence of the cultic prophet in ancient Israel to an independent scrutiny. Following Mowinckel he holds that the prophets as well as the priests were revealers of the divine word and will.... Like Mowinckel he recognizes the presence of oracular elements in the Psalter. . . . Indeed, Johnson goes so far as to affirm that there is abundant evidence to show that there were prophets who 'belonged to the cultic personnel of the different sanctuaries in as real a sense as did the priests'. With the decline of the authority and prestige of the prophets following the destruction of Jerusalem they became members of the Temple choir. Johnson supports his contentions with an impressive array of evidence and has given the deathblow to the old view of the prophets as opponents of the cultus as an institution.

The following important conclusions may be drawn from the foregoing sketch:

(1) the early prophets were cultic and were probably associated with sanctuaries where they performed tasks similar to those of the priests (2) the distinction between priest and prophet must not be exaggerated since they shared a common work in their oracular direction; it is important to remember, however, that there were different kinds of prophets (3) that the prophets were deeply concerned over the cult and its practices is certain . . . The severe indictment of the cult . . . must not be interpreted as a rejection of the cult per se, but of the gross abuses and corruptions which had come to be associated with it (4) whether the canonical prophets belonged to the personnel of the cultus is less certain.

The Prophetic Experience

Symbolic Acts

The Prophetic Faith