

WAS THE PROPHET MAKING UP THE STORY HE SPOKE BY DIVINE INSPIRATION OR DID HE REALLY BELIEVE IT?

The prophet . . . is not wimply another man. He is more!' Yahweh's Spirit(ruah) and Word(dabar) have entered into him. So dynamic and intimate is the relationship that he can use the first-personal pronoun 'I' of himself or Yahweh interchangeably in the same context. At other times he must subordinate his own human thinking to that of Yahweh. We see this in its most moving expression in the confessions of Jeremiah, and it is all the more remarkable because he is the most subjective of all the prophets. (Mullenburg, in Peake's, 477)

Now it is doubtful whether the prophets were mystics in any precise meaning of that often ill-defined word. That they felt themselves to be in intimate communion with Yahweh and believed that his 'life-soul'(nepheš) had somehow extended itself into their own lives, or that the dynamic power of his word lived on in their words, or that his revelatory power enabled them to perform remarkable acts is true. . . ~~xxx~~ The one thing that remains constant is that he is possessed of a power not himself that invades his nepheš, masters it, and makes it a vehicle for the accomplishment of Yahweh's will. (Mullenburg, in Peake's, 480)

What is of supreme moment is that the prophets and the people believed that God was making himself known (Mullenburg, in Peake's, 481)