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THE IMAGE OF THE PROPHET:
A PRIVATE AND A PUBLIC VIEW

by

Michael P. Le Burkien

Thesis submitted in partial
fulfillment of the require-
ments for Ordination

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PRECIS

Self Image

The prophet knew he held a special relation with God. He also knew he held a special relation with the people from whom he sprang. These unique ties manifested themselves in commitments and responsibilities. These responsibilities were concretized into a program of social action that gives insight into the prophet's self image. The prophet's ambitious program placed conflicting demands upon him. As a result he experienced the tension of dual loyalty. The upshot was a sense of non-gratification of his goals.

The prophet saw himself in a special relation to God. He knew this to be true because he was privy to unique kinds of communications from the Lord. He saw himself as responsible to God and he identified with Him. This special relation with God made him see himself as independent of human authority figures and the establishment powers he came up against. The special relation the prophet held with God gave him a special status with the people. He defined his role vis a vis the people by fixing a responsibility to them.

The prophetic self image was not consistent with giving the people what they wanted to hear. The prophet felt it his responsibility to tell the truth and in so doing to inculcate the proper relation between man and God. Thus, the prophet regarded himself as responsible to man and to God. Both man and God placed demands on the prophet and these claims conflicted. When this happened the prophet saw himself as a mediator and he used his intercessory powers to achieve reconciliation between man and God.

High self esteem is composed of the ability to accept deprivations, a sense of independence and a feeling of concern for others. There is little room for self pity and self centered activity. Deprivation meant chastising even cursing a people whom the prophet loved and being different, from other men. Independence meant the ability to stand up to authority figures. The prophet saw himself as independent because he knew God was behind him, he could work miracles, he could intercede, and because he was not burdened by sin. The prophet's concern for others is manifested in his self image of one drive to enact a program to provide man with responsibility and freedom as he had found it for himself.

Public View: The Prophet as Seen by the King

Kings held certain beliefs about prophets. These beliefs are related to the monarch's values. Values determine likes and dislikes. Beliefs that certain things or people, or actions are instrumental in achieving values determine the attitudes toward these things people or actions.

The king valued life, throne, military power, and staying on the right side of God. He believed the prophet could help him start on the right side of God because he believed the prophet could communicate with God, find out His intentions, and warn the king of dangerous behavior. The king believed the prophet could perform magic, control aspects of nature, utter powerful curses and blessings, and intercede on his behalf. In short, the king believed the prophet had the ability to help him achieve the things he valued and information about how to achieve the things he valued. The things the king valued plus his beliefs about the prophet determined this image of the prophet. The king did not empathize with

Non gratification was a negative aspect of the prophet's self image. This non gratification periodically degenerated into a self image of worthlessness and near self destruction. Non gratification led the prophet to a low self evaluation. Low self evaluation consists of loss of self respect, self pity, and loss of sympathy for others. In periods of low self esteem the prophet showed a self image lacking self respect, composed of self pity and self contempt. At such times, the prophet presented himself as one without sympathy for others.

The consecration ceremonies are essential elements in the scheme of self control. The consecration vision is a dramatization of a process of self control and conversion from low self esteem to high self esteem. Other episodes serve to function the same as the consecration vision, though presented less dramatically and less artistically. The consecration vision is the apex of all these minor episodes. Self control began with the prophet's ability to form a self image. Had the prophet been in possession of self control he would not have been in a low state of self esteem. The process of regeneration is best exemplified by the experiences of Isaiah, Jeremiah, and Ezekiel. During the process of self control, the prophet presents the self image of one to whom God communicates responsibility.

Once self control is established and conversion to high self esteem has taken place the prophet is able to stand up to his own personal desires. While personal preference may push him in one direction, his obligations and responsibilities to significant others incline him in another direction. He sees himself as one able to subordinate his personal desires to a sense of social responsibility.

the prophet's concepts of responsibility because they got in the way of the efficient and trouble-free running of the government. The prophet was considered troublesome, anti-establishment and at times downright revolutionary and disloyal.

In short there was a divergence and a convergence between public and private image. The king and prophet agreed that the prophet had certain powers. They disagreed on the ends to which these powers should be employed. The prophet saw himself as anti-establishment who had to challenge the authority figures of society to avert danger and instruct in moral behavior. The king saw the prophet as a troublesome revolutionary who could undermine the security of the state and limit the freedom of the government. The kings saw the prophet as a challenger of his authority and a usurper of his rights.

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INTRODUCTION

Can one discern a prophetic self image? The problem is a difficult one. Biographical material in the Bible is scarce. Autobiographical material is even less abundant. It is hard to strip the literature to find the historical prophets let alone to put into relief their self image. The image of the prophet that emerges is based on a dynamic concept of personality. The thesis aims to show that a self image is extant. The words of the prophet are examined especially those phrases that he utters describing himself or describing what God tells him to do.

The first chapter deals with the perceptual object, the distinct entity the prophet extracts and sees as himself. The second chapter shows how this entity is then doubted and rejected and its negative aspects emphasized. The third chapter deals with an ongoing process of self control that brings the prophet back to affirmation of positive aspects of his self image. Chapter four describes the prophet in a period of high self esteem when he has concern for others and accepts his self image in its positive and active form. Chapter five deals with the king's view of prophet. It is a public view to act as a foil against the prophet's private view of himself. It is seen that there is quite a difference between the public and private view of the prophet although there are areas of convergence.

CHAPTER ONE

THE SELF IMAGE OF THE PROPHET

The prophet knew he held a special relation with God. He also knew he held a special relation with the people from whom he sprang. These unique ties manifested themselves in commitments and responsibilities. The responsibilities were concretized into a program of social action that gives insight into the prophet's self image. The prophet's ambitious program placed conflicting demands upon him. As a result he experienced the tension of dual loyalty. The upshot was a sense of non-gratification of his goals.

Special Relation to God

The prophet saw himself in a special relation to God. He knew this to be true because he was privy to unique kinds of communications from the Lord. This self image of particular status evolved because the prophet heard God speak.

"And the word of the Lord came unto me saying": (Jer. 1:4)
Furthermore, the prophet could speak back to God. Zechariah held quite a protracted conversation with the Lord¹ through a mediating angel. Jeremiah and God spoke to each other in a more direct fashion. The prophet felt God revealed His counsel, His advice, His personal opinion and innermost thoughts to him.

For the Lord God will do nothing,
But He revealeth His counsel unto
His servants the prophets. (Amos 3:7)

Not only did the prophet sense God aurally, he saw visions that God showed him.²

Thus the Lord God showed me;
and behold a basket of summer fruit. (Amos 8:1)

A prophet could even feel that God revealed Himself or a likeness thereof to his sight.³

In the year that King Uzziah died I saw the Lord sitting upon a throne high and lifted up, and His train filled the temple. (Isa. 6:1)

A prophet might sense God's unique spirit enter him.⁴

And He said unto me: "Son of man, stand upon thy feet, and I will speak with thee." And spirit entered into me when He spoke unto me, and set me upon my feet; and I heard Him that spoke unto me. (Ezek. 2:1,2)

Through such communications, the prophet knew himself to be taken, predestined, anointed, sanctified, sent, and commissioned by God to prophesy.⁵

Before I formed thee in the belly I knew thee, And before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. (Jer. 1:5)

And He said unto me: "Son of man, I send thee to the children of Israel, to rebellious nations, that have rebelled against Me... (Ezek. 2:3)

The prophet's special relation to God involved a conception of his responsibility to God. He saw his responsibility to God primarily in connection with speech organs. The prophet knew he spoke God's words.⁶

Then the Lord put forth His hand, and touched my mouth; and the Lord said unto me: Behold, I have put My words in thy mouth; (Jer. 1:9)

The consecration visions often included a symbolic ceremony that dealt with the lips and mouth. In his mind, the prophet was the Lord's mouthpiece.⁷ He considered his mouth to be God's sharp sword. The prophet served God by speaking for Him, by placing his lips, tongue, and mouth at His disposal.

The prophet's exceptional footing with God caused him to identify with the Lord. As a result of this identification, he saw himself as one capable of reading God's feelings. The prophet felt God's pain and could describe

it through empathy. The same tone and language was used to describe the prophet's own pain.

For the hurt of the daughter of my people am I
seized with anguish; I am black, appalment hath
taken hold on me. (Jer. 8:21)

This intense identification strengthened the prophet's sense of distinct responsibilities and increased his awareness of being distinct from other men.

This self conception of holding a special rank with God set the prophet apart from other men. He considered himself not only an agent of God, but a member of God's team. The prophet experienced life engaged in a joint enterprise with God. Since ordinary men did not conceive of themselves in this manner, the prophet perceived himself as different.

In part, the prophet knew himself to be different because he was not motivated by material gain. The prophet saw himself in an altruistic light. He considered himself as one owing fealty to the Lord. Therefore he had to give up being like other people.

For the Lord spoke thus to me with a strong hand, admonishing me that I should not walk in the way of this people, saying: 'Say ye not: A conspiracy, concerning all where-of this people do say: A conspiracy; neither fear ye their fear, nor account it dreadful. The Lord of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread. (Isa. 8:11-13)

Others could fear economic, political and military reversals. The prophet knew himself to fear only God.⁸ Goods, wealth, material gain, and political conspiracy intrigued the common people. In a world where every man, even judges, had price tags, the prophet held himself as one who could not be purchased.

If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do either good or bad of mine own mind; what the Lord speaketh, that will I speak? (Nu. 24:13)

He did not allow himself to tread the paths of the ordinary citizen.

The prophet knew he was apart from other men because he could draw on supernatural powers to back him up. He felt that God was with him and would help him when the chips were down.⁹

Be not afraid of them:
For I am with thee to deliver thee,
Saith the Lord. (Jer. 1:8)

The public image is an important factor in moulding the private image.

The public image of the prophet included his ability to produce signs, work wonders, predict events, and to intercede with God on behalf of others.

The prophetic self image corroborated the public view. Isaiah knew he could turn back the sun ten degrees to prove to Hezekiah that his prediction would materialize.¹⁰ In fact the prophet considered his whole life as a sign and wonder to be placed before the public.

Behold, I and the children whom the Lord hath given me shall be for signs and wonders in Israel from the Lord of hosts, who dwelleth in Mount Zion. (Isa. 8:18)

While later prophets drew less on magic and were more sophisticated in their prophecies and predictions, they could draw on the public view of the earlier prophets.¹¹ In the public mind, the earlier prophets had more supernatural powers and less substantive programs for tearing down societal impediments and casting up new structures. Nevertheless, the later prophet knew himself in the light of historical precedent and drew what was advantageous from the past in forming his self image.

The prophets that have been before me and before thee

of old prophesied against many countries, and against
great kingdoms, of war, and of evil, and of pestilence.
(Jer. 18:8)

The public was somewhat in awe of the prophet. The prophet used this awe to get his way. The ability to use supernatural skills set the prophet not only apart from other men, but above them.

The prophet saw himself apart from other men because of his powers and because he considered himself a leader. He emitted signals to which others responded. He had to be above other men because his special relation to God and his responsibility to Him gave the prophet prerogatives and duties beyond those of most men. He conceived it his job to destroy and rebuild the structures of society as the times so required.

See, I have this day set thee over the nations and over
the kingdoms,
To root out and to pull down,
And to destroy and to overthrow;
To build and to plant. (Jer. 1:10)

In order to carry out this job, the prophet had to run up against the powerful man in the establishment of his day.

The prophet considered himself independent of authority figures.

I, even I, am He that comforteth you;
Who art thou, that thou art afraid
Of man that shall die,
And of the son of man that shall be made as grass? (Isa. 51:12)

His special relation with God, composed of a sense of mission and duty and bound up with the self image of a leader possessing extraordinary powers, emboldened the prophet. He stood up with great courage to kings and priests, though they had power over his life. He readily treated kings as ordinary men.¹²

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him: 'Thus saith the Lord: Set thy house in order; for thou shalt die, and not live. (Isa. 38:1)

He not only predicted adverse events to kings, when God so decreed, but he took the initiative to moralize about their conduct. Nathan's condemnation of David for acquiring Bath Sheba by arranging Uriah's death is a classic example. Amos' standing up to Amaziah, the powerful high priest at Beth El and cursing him is another example of confronting powerful leaders in society.

In summary, the prophet knew he had authority to carry out his mission because of his special relation with the Lord. The prophet's self image as one holding a special relation to the Lord was undergirded by special communications he received from God. He saw himself as responsible to God and he identified with Him. His relation to God backed up by certain powers set him apart from other men. The prophet regarded himself as idealistic. He knew himself to be above other men because he was a leader who had certain powers and duties they did not have. As such he had control over others. This special relation with God made him see himself as independent of human authority figures and the establishment powers he came up against. The special relation with God automatically provided a special relation with the people.

Special Relation to the People

The prophet saw himself in special relation to the people. He identified with the people to whom he delivered God's words. The prophet spoke most often to the people of Israel, Judah, or Jerusalem. He knew himself to be dependent on the people of these geographic entities for

his principle gratifications. It is natural for the prophet to have feeling for these people. Since the prophet sprang from the loins of these people and embodied their highest values, it is likely that his love and loyalty to them preceded in time loyalty to God. The Hebrew people was the matrix of the prophet. They provided him with a vehicle for his profession. He evaluated himself by means of the people he addressed. Even when he predicted adversely for the people, he protested his loyalty to them.

For the hurt of the daughter of my people am I seized
with anguish;
I am black, appalment hath taken hold on me.
Is there no balm in Gilead?
Is there no physician there?
Why then is not the health
Of the daughter of my people recovered?
Oh that my head were waters,
And mine eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people! (Jer. 8:21-23)

The prophet regarded himself as an architect of society. As such he had to stand above the masses to gain the overview necessary for his self conceived task. His special relation to God along with the communicated foresight and foreknowledge this special rank afforded gave the prophet a vantage point from which to observe and to plan. Habakkuk named this vantage point a watchtower. From this watchtower the prophet could see what the Lord had in store.¹⁴

I will stand upon my watch,
And set me upon the tower,
And will look out to see what He
will speak by me,
And what I shall answer when I
am reproved. (Hab. 2:1)

Also from this high place he could catch an overview of society and its direction.

The prophet's special relation to the people caused him to fix certain of his responsibilities vis-a-vis the people. The prophetic range of activity included a loyalty to the people which God sanctioned. The prophet saw himself as commissioned by God to the people.¹⁵

And he said unto me: Son of man, go, get thee unto the house of Israel, and speak with My words unto them.
(Ezek. 3:4)

The self image of the prophet as one responsible to the people is set in relief by the poetic idea of the watchman. One side of the watchman coin was oriented toward God, the other side toward the people. The self image of a societal architect included the idea of being a watchman for man to look for God and a watchman for God looking over man.

As a watchman, the prophet saw himself as a warner against danger.

Son of man, I have appointed thee a watchman unto the house of Israel: and when thou shalt hear a word at My mouth, thou shalt give them warning from Me. When I say unto the wicked: Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand. (Ezek. 3:17-18)

The prophet saw it his duty to make the people understand God's message.

If the people could not understand God's message, they could not be warned.

The prophet knew that the people had to have the complex message of God brought down to their level. The prophet considered himself the one to do the job. Isaiah saw it his duty to look for the Lord. Habakkuk saw himself as an interpreter who made plain the will of God.

And the Lord answered me, and said:
Write the vision,
And make it plain upon tables,
That a man may read it swiftly. (Hab. 2:2)

The prophet appreciated the fact that he was more gifted than the ordinary man. It is likely that through better family, more wealth, more intelligence, and more opportunities in general he acquired high literary and linguistic skills. The prophet devoted his skills to the people. He regarded himself as one capable of digesting material too tough for the people to eat and gave it to them in a form they could partake of.

And he said unto me: Son of man, eat that which thou findest; eat this roll, and go, speak unto the house of Israel. (Ezek. 3:1)

The self image as watchman included occupying a superior observation post to see what God intended and to see in what direction society was heading. These are somewhat passive activities. Vis-a-vis man the prophet as watchman warned man and goaded him to behave in a manner to avoid danger. This was not passive. Another active aspect of the watchman is a facet mentioned by Trito Isaiah. The watchman also watched God to see that He behaved in accordance with what was expected of him.

I have set watchmen
Upon thy walls, O Jerusalem,
They shall never hold their peace
Day nor night:
'Ye that are the Lord's remembrancers,
And give him no rest,
Till He establish
And till He make Jerusalem
A praise in the earth.' (Isa. 62:6,7)

Trito Isaiah saw himself as one who could call God to account.

Related to the self view as watchman-interpreter is the idea of teacher. Isaiah portrayed himself as an instructor who taught knowledge and made people understand God's message by preserving and presenting His teaching.¹⁷

Hear the word of the Lord, Ye rulers of Sodom;
Give ear unto the instruction of our God,
Ye people of Gomorrah. (Isa. 1:10)

Bind up the testimony, seal the instruction among My
disciples. (Isa. 8:16)

...I will instruct you in the good and right way. (I Sam. 12:23)

Therefore, thou son of man, prepare thee stuff for exile, and
remove as though for exile by day in their sight; and thou
shalt remove from thy place to another place in their sight;
it may be they will perceive for they are a rebellious house.
(Ezek. 12:3)

Jeremiah saw his role as building the structures for a new society.

Behold the days come saith the Lord that I will make a
new covenant with the house of Israel, and with the house
of Judah. (Jer. 31:31)

Both prophets used their skills as teachers for these ends.

Accordingly, the prophetic self image was that of an architect of society who tore down unwanted structures and designed new ones. His over-all schemes were grand enough to prepare people for the onslaught of crumbling institutions and to give them the inner strength to rebuild anew. The architect had the overview of a watchman in a watchtower who could see God in the distance and the evolution of society below him. He saw himself as a teacher who instructed man to behave morally and warned against unethical action. This architect, instructor, and watchman knew himself to be backed up by extraordinary powers. He saw himself as might a nineteenth century reformer hell bent on carrying out urban renewal in the moral slums of society backed by enormous political power and skills to do the job.

The special relation the prophet held with God automatically gave him a special status with the people. He defined his role vis-a-vis the people by fixing a responsibility to them. What did the prophet intend to do? What was his program?

The Program of the Prophet as it Relates
to his Self Image

The prophetic self image was not consistent with giving the people what they wanted to hear. The program of the prophet was not to smooth things over to the point of distorting reality. He did not see himself as one giving in to the whims of the people to achieve popularity.

For it is a rebellious people,
Lying children,
Children that refuse to hear the teaching of the Lord;
That say to seers: See not,
And to the prophets: Prophecy not unto us right things,
Speak unto us smooth things, prophesy delusions." (Isa. 30:9-20)

The prophet knew himself to tell the truth and bound to do so for he fully expected his prophecies and predictions to come true.

The prophet that prophesieth of peace; when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him. (Jer. 28:9)

Thus saith the Lord of hosts:
Hearken not unto the words of the prophets that prophesy unto you.
They lead you into vanity;
They speak a vision of their own heart,
And not out of the mouth of the Lord. (Jer. 23:16)

Elijah arranged a contest between himself and the false prophets of Baal. His goal was to make the people choose God instead of Baal.

Part of the prophetic program was setting up the proper relation between man and God. This meant creating certain attitudes toward God among the people. The prophet saw himself as an obedient instrument of the Lord and wished to make the people he addressed loyal and dependent on God. In proclaiming the truth, Elijah called for fealty to Yahweh.

And Elijah approached all the people and said: How long will you limp between two opinions? If the Lord is God, follow Him; but if Baal, follow him. (I Kings 18:24)

Then you call on the name of our god, and I will call on the name of Lord: and the God that answers by fire, let him be God. (I Kings 1:24)

Oded the prophet told Asa to continue to be strong in purging the cult of non-Yahwistic religious practices.

But be strong and do not let your hands be slack; for your work shall be rewarded. And when Asa heard these words, even the prophecy of Oded the prophet, he took courage, and put away the detestable things out of all the land of Judah and Benjamin, and out of the cities which he had taken from the hill country of Ephraim; and he renewed the altar of the Lord, that was before the porch of the Lord. (2 Chron. 15:7,9)

The author of Second Isaiah is explicit about idols.

Behold all of them, their works are vanity and nought;
Their molten images are wind and confusion. (Isa. 42:29)

Ezekiel, too, cast himself in the role of one emphasizing dependence on Yahweh. Chapter eight reflects the prophet's horror of various non-Yahweh practices. Jerusalemites worshipped images, idols, the god, Tammuz, and even the sun according to a vision of Ezekiel. Ezekiel interpreted God's reaction as one of hostile vengeance. This was in part the danger the prophet was to warn against.

Then he said unto me: Have you seen this, O son of man?
Is it a light thing to the house of Judah that they commit the abominations which they commit here in that they fill the land with violence, and provoke Me still more, and, lo, they put the branch to their nose? (Ezek. 8:17)

The prophet in his program of preaching and in his reaction to the religious practices showed that he regarded himself as one to direct the people to adhere to God alone by eradicating traces of loyalty to other gods. The prophet also demanded dependence on God in the arena of international relations.

The prophet felt his role required him to advise in the sensitive field of foreign affairs. He felt it his duty to warn against entangling alliances because they reduced dependence on God.¹⁸

Woe to the rebellious children says the Lord, who take advice, but not from Me: who form projects, but not of My spirit, that they may add sin to sin. That walk to go down into Egypt, and have not asked at My mouth; to take refuge in the stronghold of Pharaoh, and to take shelter in the shadow of Egypt! (Isa. 30:1,2)

Israel is swallowed up; Now are they become among the nations as a vessel wherein is no value. For they are gone up to Assyria, like a wild ass alone by himself; Ephraim has hired lovers. (Hosea 8:8,9)

Treaties with foreign nations implied a reliance upon the gods that these nations worshipped. They indicated insufficient trust in God.

The prophet saw himself as one who acquainted man with God. The first step in acquiescence with God is gratitude towards Him.¹⁹

Hear, O heavens and give ear O earth, for the Lord has spoken: Children I have reared, and brought up, and they have rebelled against me. The ox knows his owner, and the ass his master's crib; but Israel does not know, My people do not understand. (Isa. 1:2,3)

According to the prophet, knowing God is to be grateful to Him. It means to acknowledge His generosity. Gratitude was associating with the prophetic goal of excluding non-Yahwistic worship. The prophet wanted the people to be grateful to the true source of blessing. The prophet spoke the truth.

Hosea felt it incumbent upon himself to carry the implication of knowing God further. Knowing God means knowing that He has an ethical law for man to follow. Hosea saw himself as one making people acquainted with God by introducing them to His nature.

Hear the word of the Lord, you children of Israel! For the Lord has a controversy with the inhabitants of the land, because there is not truth, nor mercy, now knowledge of God in the land. (Hosea 4:1)

My people are destroyed for lack of knowledge; because
 you have rejected knowledge, I will also reject you,
 that you shall be no priest to Me; seeing you have for-
 gotten the law of your God, I will also forget your
 children (Hosea 4:6)

Hosea pointed out that knowledge of God is related to behavior. Knowing God means to act truthfully and mercifully. To act otherwise courts destruction. Ignorance of God was equated with disaster. The prophet as a warner against danger wanted to avoid the disaster that would evolve from the controversy between God and man. His program reflects the design of a warner.

In fulfilling his self image of one speaking the truth about God, the prophet presented the Lord as One who is righteous and demanding righteousness from others. He regarded it his duty to spell out this righteous behavior in a general way. The prophet showed the connection between knowing God and ethical behavior.

As societal architect the prophet tried to create the proper social milieu for the expression of ethical behavior. The prophet regarded himself as a constructor of ethical guidelines between man and man. His self image as instructor and interpreter of God's will for man also included the self conceived responsibility of outlining proper moral actions. He felt compelled to cause the people to know their sins, to teach them their abominations. He taught the people how to avoid being sinful.

But I truly am full of power by the spirit of the
 Lord,
 And of justice, and of might,
 To declare unto Jacob his transgression,
 And to Israel his sin. (Micah 3:8)

The prophet saw himself as a teacher of social action.

Is not this the fast that I have chosen?
 To loose the fetters of wickedness,
 To undo the bands of the yoke,
 And to let the oppressed go free,
 And that ye break every yoke? (Isa. 58:6)

Social responsibility was a key to avoiding sin. As he saw it, sin was the opposite of social responsibility. What the prophet taught was ultimately the teaching of the Lord.

For it is rebellious people,
 Lying children,
 Children that refuse to hear the teaching of the Lord Isa. 30:9)

The prophet combined his concern for an ethical society with his self image as instructor by teaching social responsibility. As far as the prophet was concerned, for man to act otherwise was wicked and sinful and against God's will.

When I say unto the wicked: O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul. (Ezek. 33:8,9)

The prophet taught that the poor were to be fed and clothed. The oppressed and unfortunate such as widows and orphans were not to be taken advantage of. Justice in the courts was not to be perverted by bribes.

Wash you make you clean, put away the evil of your doings from before My eyes, cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. (Isa. 1:16,17)

Woe unto them that justify the wicked for a reward and take away the righteousness of the righteous from him (Isa. 5:23)

The prophet cast himself in the role of aiding the downtrodden.

Social action was directed toward the underprivileged in society. The prophet assumed God wanted to help the poor and deprived. He goaded others

to follow suit. Righteous behavior meant helping those who are too weak to help themselves. The role of the prophet is to encourage and give heart to those in despair.

The spirit of the Lord God is upon me; because the Lord has anointed me to bring good tidings unto the humble; He has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of eyes to them that are bound (Isa. 61:1)

The prophet cast himself in the role of attacking the rich while excusing the poor.²⁰

Woe to them that join house to house, that lay field to field, till there be no room, and you be made to dwell alone in the midst of the land (Isa. 5:8)

And I said: surely these are poor, they are foolish, for they know not the way of the Lord, nor the ordinance of their God; I will get me unto the great men, and will speak unto them; for they know the way of the Lord, and the ordinance of their God. But thee had altogether broken the yoke and burst the bands (Jer. 5:4,5)

The prophet regarded it his duty to persuade the "haves" to help the "have-nots." Those who have more are more responsible than others for maintaining moral standards in society. They have had the opportunities to acquire culture, education, religious training, and sensitivity to the requirements of God and their fellow man. The king best epitomized the class of "haves."

When the prophet wanted to influence society, he astutely and sensibly went after the big fish. He knew he had to set sights on those who made key decisions involving vast expenditures of community wealth. Jeremiah condemned Jehoiakim for building a grand palace and neglecting the poor.

Shall you reign, because you strive to excel in cedar? Did not your father eat and drink, and do justice and righteousness? He judged the cause of the poor and needy; then it was well. Is not this to know Me says the Lord. But your eyes and your heart are not but for your covet-

ousness, and for shedding innocent blood, and for oppression and for violence to do it. (Jer. 22:15-17)

When king Zedekiah went back on his word to free the slaves after the threat of battle passed and he no longer needed a unified populace, the sensitive prophet Jeremiah went after him.

Therefore thus says the Lord; You have not hearkened unto Me, to proclaim liberty every man to his neighbor; behold, I proclaim for you a liberty, says the Lord, unto the sword, unto the pestilence, and unto the famine; and I will make you a horror unto all the kingdoms of the earth. (Jer. 34:17)

The program of the prophet was to concretize the directives of God. In each historical period societal needs differed. Jeremiah saw his role as a destroyer and builder. He was a most brilliant architect of society who paved the way for new institutions by destroying the old. Ezekiel also prepared the people for a new society.²¹ They had similar details in their respective plans. Jeremiah and Ezekiel are examples, par excellence, of prophets. They are a microcosm of prophetic personality. Their directives were essentially to act morally. God and morality were inseparable for them. Hence any teaching of God's will would involve a moral interpretation. New societal needs would require new ways to act morally.

Jeremiah and Ezekiel saw it their duty to make every individual responsible for his own conduct. An entire people were no longer to be condemned for the sins of a few. Conversely, if there were many guilty, the innocent few were not included among the sinful. Both Jeremiah and Ezekiel felt it their duty to decentralize the methods of sin expiation. A centralized hierarchical priesthood would not function once the Temple was destroyed. It was incumbent upon the prophet to make it possible for people to be moral in a looser religious community. It is likely that they were preparing for a messianic society.

In those days they shall say no more:
 The fathers have eaten sour grapes,
 And the children's teeth are set on edge.
 But every one shall die for his own iniquity;
 every man that eateth the sour grapes, his teeth shall be
 set on edge. (Jer. 31:29-30)

When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby. And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby. (Ezek. 33:19-20)

Just as the prophet demonstrated his responsibility to God by executing His will through serving as His instrument, the prophet saw himself as the architect of a program to give the people a chance to show their responsibility to God by acting morally. Just as the prophet had high self esteem and independence when he functioned properly according to his self image and could resist the demands of society to conform, he would inculcate the same virtues among his people to strengthen them against social pressures to act immorally and in a way to displease God.

The prophet considered himself a savior of man. He did not think of himself as a messiah with god-like characteristics, but he did think his program could save man from the danger of going against God's will.²² To go against God's will was to court death and disaster in this world. Salvation meant the avoidance of premature death and untimely destruction through living a moral life. The prophet saw it his responsibility to provide man with an insight and a program for his own salvation.

Say unto them: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
 (Ezek. 33:11)

The prophet imagined himself an instructor who taught moral behavior by interpreting God's desires for man's repentance in order to save man.

Since repentance was what God sought, the prophet had to fight an attitude that placed a complete reliance on sacrificial expiation. Obedience to God and knowing him depended on social responsibility not ritual.

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. (Amos 5:24)

Is not this the fast that I have chosen? To loose the fetters of wickedness, and to let the oppressed go free, and that you break every yoke? Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? When you see the naked, that you cover him, and that you hide not yourself from your own flesh? (Isa. 58:6)

The prophet felt it his role to define the cult in terms of what social behavior God expected of man.

To some minds the prophet's program was not very detailed. More detail would have given a legalistic bent to the prophetic self image. He did not consider himself a lawyer or a judge. Moreover, the prophet knew there was a moral law and goodness built into the universe and built into man's social relations. This moral law could not be overcome any more than physical law could be overcome. This moral law was a natural law that every man knew somewhere in the back of his mind. The prophet could goad, teach, and interpret, but this natural law was a part and parcel of human nature as God created it. The prophet started with this assumption. He brought to flower a bud that was already there.

The prophet's program sheds light on his self image because existentially speaking a man is what he does. His behavior reflects his values, beliefs, and attitudes about himself. A man who instructs thinks of himself, as a teacher. A man who quotes God thinks he is speaking the word of the Lord.

In sum, the prophet felt it his responsibility to tell the truth and in so doing to inculcate the proper relation between man and God. This inculcation began with teaching dependence on and loyalty to God. The prophet thought it his duty to acquaint man with God. Knowing God meant understanding his righteousness and imitating it. The prophet saw himself as a teacher who instructed man in God's requirements. He concretized God's directives. The prophet outlined a general program for social behavior. Jeremiah and Ezekiel prepared for a future society by making each individual responsible for his own actions. The prophet saw it his duty to provide man with a means to salvation. Salvation required moral behavior and repentance without total reliance on ritual practices. The program was a result of fulfilling God's commission and a sense of responsibility to the people. Loyalty to God and loyalty to the people could not be maintained without some sort of inner tension boiling up within the prophet.

Dual Loyalty

Because the prophet saw himself in special relation to God and in special relation to man, he saw himself between man and God. He was too mortal to be a god and too moral to be an ordinary man. The prophet's program of teaching and interpreting God's directives to man again put him between man and God. The prophet knew himself to be at the intersections where man and God interact. This is an extraordinary position. Being smack dab in the middle between man and God created a dual loyalty.

The prophet held the self image of a man playing on two teams and loyal to both sides, God's and man's. The prophet did not think the two

teams were inherently opposed. In fact his contention was the opposite. He thought man and God ought to be united on one team. He wanted to reconcile man and God. However, life's experiences did often thrust man against God and vice versa. When this happened, in the prophet's mind, man thought of the prophet as God's boy and God did not always act as if he recognized his team mate. The prophet was the man in between.

Because of the opposition between man and God, the prophet perceived conflicting demands on his person. Being akin to both man and God, he was an excellent go between. While he interpreted God's will to man, he also interpreted man's desires to God. The prophet saw himself as a broadcasting station that could receive and transmit between two distant parties who operated on different frequencies. Both man and God needed the prophet to communicate with one another. The prophet considered himself a mediator between man and God.

The prophet knew that his special relation to man and to God gave him a special leverage with both of them in their decision making processes. The prophet knew he could lift up intercessory prayer to God to avert an adverse decree upon the people. Indeed he considered it incumbent upon himself to intercede on behalf of the people. Not to do so would be a sin just as failure to warn them of the effect of unethical behavior would be a sin.²³

Moreover as for me, far be it from me that I should sin against the Lord in ceasing to pray (intercede) for you; but I will instruct you in the good and the right way.
(I Sam. 12:23)

Intercession was most likely to occur when an adverse decree was meted out by God and transferred or predicted by the prophet which the people were not ready to accept. God would direct the prophet to communi-

cate a message which the people would resist by appeal through the prophet. Sometimes the people would on their own initiative petition the prophet to intercede on their behalf. This would occur if the denouncement of history revealed great stress and suffering for them from which they sought relief.

And all the people said unto Samuel: Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king. (I Sam. 12:19)

The prophet knew he could intercede and sometimes used this power to gain control of his environment or a situation to command respect.

And the king answered and said unto the man of God: Entreat now in favor of the Lord thy God and pray (intercede) for me, that my hand may be restored me. And the man of God entreated the Lord, and the king's hand was restored him, and became as it was before. (I Kings 13:6)

In part then, the prophet's self image as intercessor was provided by God. God acknowledged the prophet's power to intercede.

And the Lord said unto me: Pray (intercede) not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and meal offering, I will not accept them; but I will consume them by the sword, and by the famine and by the pestilence.

The prophet knew that God was not immune to his powers of intercession.

In such instances the prophet felt a conflict of demands on him. Each tem of which he was a member pulled him in different directions. He was loyal to God and loved man. When the prophet was swayed by his partners below, by their initiative or his own, he realized his self image as mediator. When this mediator prophet petitioned God his self conception took on the stamp of intercessor.

Thus, the prophet regarded himself as responsible to man and to God. Both man and God placed demands on the prophet and these claims conflicted. When this happened the prophet saw himself as a mediator and he used his intercessory powers to achieve reconciliation between man and God. He knew that he had influence with man and the ability to intercede with God on behalf of man.

Gratification and Non Gratification

The prophet regarded himself as loyal to his team mates, to man and to God. He did not think he was treated loyally by them. This aspect of his self image sharpened his identity and self awareness. Non gratification from significant others sharpens one's self awareness as a distinct unit and moulds the self image.

The prophet depended on God's co-operation to achieve his goals. In spite of the fact that at times the prophet expressed the opinion that God would help him and was with him, he was at other times quite demoralized and felt God let him down. The prophet felt he needed the co-operation of God if his mission were to succeed. Indeed the prophet felt it most unjust for God to commission and then to leave him out in the cold to face vicissitudes alone. The prophet developed the self image of one forsaken by God.

Why is my pain perpetual,
And my wound incurable, so that
it refuseth to be healed?
Wilt Thou indeed be unto me as
a deceitful brook,
As waters that fail? (Jer. 15:18)

The prophet also depended on the people for role fulfillment, goal achievement, and satisfaction leading to a feeling of self esteem. The

co-operation of the people was not forthcoming. As far as the prophet could see, they did not take his program to heart. His self awareness was heightened by the lack of co-operation by the members of his other team, the people whom he addressed.

The prophet regarded himself as one suffering, persecuted and taunted.²⁴

Thou, O lord, knowst;
Remember, and think of me,
and avenge me of my persecutors;
Take me not away because of Thy
long-suffering;
Know that for Thy sake I have suffered taunts. (Jer. 15:15)

His self image was not the result of paranoid fantasy. He encountered real hostile experiences. He had good reason to fear for his life.²⁵

Then they took Jeremiah, and cast him into the pit of
Malchiah the king's son, that was in the court of the
guard; and they let down Jeremiah with cords. And in
the pit there was no water, but mire; and Jeremiah sank
in the mire. (Jer. 38:6)

He felt the people did not act in accordance with his teachings. He knew they plotted against him.²⁶

But I was like a docile lamb that is led to the
slaughter;
And I knew not that they had devised devices against me:
Let us destroy the tree with the fruit thereof,
And let us cut him off from the land of the living,
That his name may be no more remembered. (Jer. 11:19)

He thought the people had a rather cavalier attitude toward him. At times, he felt as if the people liked to hear him because of his literary prowess or poetic and musical talent. He saw himself as a mere means of entertainment for the public fancy.

and lo, thou art unto them as a love song of one that
hath a pleasant voice, and can play well on an instrument;
so they hear thy words, but do them not. (Ezek. 33:32)

The prophet thought of himself as maligned, unappreciated, and misunderstood by man. He looked at himself as a blameless innocent victim trying conscientiously to do his job for the very people who cast him out.

When the prophet felt he was failing with man, he imagined himself in the court room. This blameless victim turned to God for help when the people's refusal to co-operate became unbearable. At such times the prophet thought of himself as a litigant wrongly condemned.²⁷

Right wouldest Thou be, O lord,
Were I to contend with Thee,
Yet will I reason with Thee:
Wherefore doth the way of the wicked prosper?
Wherefore are all they secure that deal very treacherously?
(Jer. 12:1f)

One way to handle the conflict of demands on him was to turn to God as a judge. Such an attitude sharpened his identity with God and made him more aware of the difference between himself and other men.

The prophet needed gratification from man and from God to feel successful. If man let him down, he could turn to God. If God let him down, perhaps less satisfactorily, he could identify with man. Often the prophet felt that neither man nor God came through for him. He felt rejected by both. Through this double non-gratification he sensed himself as a distinct individual. He was not wholly allied with man and not wholly allied with God. He was forced into the narrow spaces wherein man and God confront one another.

The prophet experienced a sense of non-gratification. He felt that he received ~~no~~ co-operation from man and God. As a result, the prophet viewed himself as a litigant who suffered wrongful persecution by man. When God let the prophet down he could identify with man, but he could not turn to man as a judge.

In conclusion, the prophet had positive and affirmative aspects to his self image. These were a special responsibility to God and a special responsibility to the people. These responsibilities were internalized and concretely manifested in the prophet's behavior which he organized into a program of instruction.

The prophet had negative aspects to his self image. One aspect was a tension born of loyalty to man and God in confrontation. As an ally of each the prophet was caught in the middle and experienced a dual loyalty. A second aspect was the sense of non-gratification of the prophet. This non-gratification periodically degenerated into a self image of worthlessness and near self destruction.

Chapter One
The Self Image of the Prophet

Notes

1. Jer. 2:1; Ezek. 2:1,2; Zech. 2:1f; Jer. 12:1f
2. Amos 7:1, 7:4, 7:7, 9:1; Jer. 24:1
3. Ezek. 1:1, 1:26, 1:28, 10:1f; Amos 9:1
4. Ezek. 6:2; Isa. 61:1; Micah 3:8
5. Jer. 26:12; Ezek. 3:4; Isa. 61:1f
6. Jer. 1:7; Hab. 2:1; Nu. 24:13; I Sam. 15:1; I Kings 22:14
7. Isa. 6:7; Ezek. 3:1,2,3
8. Jonah 1:9; Isa. 8:13
9. Isa. 50:7
10. Isa. 38:1-8
11. I Kings 17:21, 2 Kings 6:6
12. 2 Sam. 12:11; Jer. 37:17, 38:2
13. Jer. 2:2, 37:14
14. Isa. 21:7, 8
15. Ezek. 2:3
16. Isa. 8:17
17. Isa. 30:9
18. Jer. 2:18, 19
19. Hosea 2:10
20. Micah 2:1f; Amos 4:1
21. Ezek. 12:3f; Jer. 31:29f
22. Ezek. 33:10, 11
23. I Sam. 7:5
24. Jer. 37:18

25. Jer. 37:15
26. Jer. 18:18, 20:7, 17:15; Isa. 30:9
27. Cross reference Isa. 50:7, 8, 9

CHAPTER TWO
LOW SELF ESTEEM

Non-gratification led the prophet to a low self evaluation. Low self esteem consists of loss of self respect, self pity and loss of sympathy for others. In periods of low self esteem the prophet showed a self image lacking self respect, composed of self pity and self contempt. At such times the prophet presented himself as one without sympathy for others.

There were times when the prophet lacked self respect. He knew himself as a failure. He was ashamed and dismayed. He regarded himself as one who did not receive the spontaneous and unsolicited respect of the people, the significant others with whom he wanted to identify.

Behold they say unto me:
Where is the word of the Lord?
Let it come now. (Jer. 17:15)

Let them be ashamed that persecute me, but let not me
be ashamed;
Let them be dismayed, but let not me be dismayed...
(Jer. 17:18)

A sense of adequate self respect depends on being liked. The prophet did not feel he was liked. At a time of low self esteem the prophet saw himself without friends. He thought even old friends wanted to do him in.

For I have heard the whispering of many,
Terror on every side;
Denounce, and we denounce him;
Even all of my familiar friends,
Them that watch for my halting;
Peradventure he will be enticed,
and we shall prevail against him,
And we shall take our revenge on him. (Jer. 20:10)

He felt his conduct amongst men was exemplary. He never borrowed or lent money and yet he knew he was cursed.

Woe is me, my mother, that thou hast borne me
 A man of strife and a man of contention to the whole earth!
 I have not lent, neither have men lent to me;
 Yet every one of them doth curse me. (Jer. 15:10)

People wanted to smite him. They detested him so much they wanted to forget he existed by erasing his name. They were constantly devising plots against him hoping to entice him to dishonor and forsake his profession. He felt the people wanted revenge on him, to denounce him, and to terrorize him. When the prophet felt unappreciated, he had no self respect.

A sense of self respect depends on having one's judgments taken seriously. The prophet saw himself as one whose words no one heeded. He knew himself to be considered a minstrel and writer of poetry.¹

Then said I: Ah Lord God! they say of me: Is he not a
 maker of parables? (Ezek. 21:5)

People went on glibly sinning and ignoring his words. He knew the people considered his visions and prophecies, if they had any validity at all, were meant for some future so distant as not to impinge upon their lives.²

Son of man, behold, they of the house of Israel say:
 The vision that he seeth is for many days to come, and
 he prophesieth of times that are far off. (Ezek. 12:27)

The prophet held the self image of one whose word was questioned and whose ability was belittled. When he held this conception of himself and he complained about it, he had no self respect.

The prophet saw himself from the collective standpoint of the people and internalized this low public image of himself. He perceived himself as a distinct entity. He could view this separate entity, himself, as did others. He berated himself as others berated him. One cannot have self respect while holding oneself in contempt. The prophet's self image was of one unpopular and hated. In a period of low self esteem this hatred and unpopularity was internalized.

The prophet's self contempt was abetted by a keen sense of empathy for the people's point of view. He almost made excuses for their pejorative attitude toward him. He saw himself caged by a personality that led to inevitable confrontation with the people whom he addressed. He disdainfully referred to himself as a man of contention and strife who could only pessimistically cry out violence and spoil. He was all the more bitter that these cries were decreed by God. "So what?" the prophet thought. Such words of warning and danger that he uttered only earned him the scorn of the people whom he upbraided, criticized and chastised. He saw himself shamed, reproached, and derided by the people for his efforts.

For as often as I speak, I cry out,
I cry: violence and spoil;
Because the word of the Lord is made
A reproach unto me, and a derision, all the day. (Jer. 20:8)

In a period of low self esteem, the prophet did not wonder why the people resented him. His expression of self scorn underlined his understanding of their view.

When he felt low self esteem, the prophet knew himself to be unpleasant and unwanted. He may also have known this to be the case at other times. However, at those times it was in the back of his mind or over-ridden by high esteem or the exigencies of the particular situation. When he was self disdaining, the prophet brooded and complained about his unpopularity. He knew that people do not like one who is the vehement critic, the eternal pessimist. In such a period, the prophet did not like himself.

The prophet saw himself as one who could not go anywhere without leaving a cloud of gloom behind him. An aura of disaster emanated from his very presence. Jeremiah Chapter Sixteen typifies this feeling.

People cringed when they saw him. They turned their backs and averted their eyes. They shooed away their children from before his path. The prophet was miserable because he was loathed. Yet in a period of low self esteem, his speech fully expressed an understanding of why he was loathed and an almost tacit agreement with the loathing.

Low self respect consisted of not receiving the respect of others, feeling unliked, not having one's opinions counted, and internalizing a pejorative public opinion. The self contempt of the prophet led him to self pity. In spite of an empathic understanding of why he was rejected, the prophet was not sympathetic to the people for their treatment of him. In periods of low self esteem the prophet saw himself as one to be pitied.

When the prophet viewed himself as one to be pitied, he divided his environment into black and white with no shades of grey. There were good guys and bad guys in the world. He was good, his adversaries were wicked. Contrary to justice, the wicked prospered from the prophet's viewpoint.

As a result, the prophet felt unjustly rewarded. He saw himself caught in a web of injustice. He got it in the neck, while the bad guys came up smelling like roses.³

Why dost Thou show me iniquity,
And beholdest mischief?
And why are spoiling and violence before me?
So that there is strife and contention ariseth.
Therefore the law is slacked,
And right doth never go forth;
For the wicked doth beset the righteous;
Therefore right goeth forth perverted. (Hab. 1:3,4)

The prophet regarded himself as a blameless victim, a sweet innocent lamb led to slaughter.

But I was like a docile lamb that is led to the slaughter;
And I knew not that they had devised devices against me:...
(Jer. 11:19)

The prophet's self pity could reach suicidal proportions. He could curse the day he was born. He temporarily rejected role or the role chosen for him. Indeed, he negated life itself.

Cursed be the day
Wherein I was born;
The day wherein my mother bore me,
Let it not be blessed.
Cursed be the man who brought tidings
To my father, saying:
A man child is born unto thee;
Making him very glad. (Jer. 20:14, 15)

But he himself went a day's journey into the wilderness,
and came and sat down under a broomtree; and he requested
for himself that he might die; and said: It is enough;
now, O Lord, take away my life; for I am not better than
my fathers. (I Kings 19:4)

Self pity caused the prophet to become extremely self centered in periods of low self esteem.

In addition to loss of self respect, and a sense of self pity, low esteem consists of seeing things in terms of one's own interests. Expediency was the watchword in the prophet's relations with people when he had no sense of self worth. He was oblivious to the feelings and interests of others.

When the prophet became primarily concerned with himself, he lost the ability to sympathize with others. He did not sympathize with his evil wishers. He sought revenge upon them. He wished them terror, violence and death. He cursed them, calling for their children and young men to perish in a grotesque manner.

Therefore deliver up their children to the famine,
And hurl them to the power of the sword;

And let their wives be bereaved of their children, and
 widows;
 And let their men be slain of death,
 And their young men smitten of the sword in battle.
 Let a cry be heard from their houses,
 When thou shalt bring a troop suddenly upon them;
 For they have digged a pit to take me,
 And hid snares for my feet. (Jer. 18:21, 22)

He prayed for his persecutors to stumble and feel what he felt; shame and
 dismay.

Be not a ruin unto me;
 Thou art my refuge in the day of evil.
 Let them be ashamed that persecute me, but let not me be
 ashamed;
 Let them be dismayed, but let not me be dismayed;
 Bring upon them the day of evil,
 And destroy them with double destruction. (Jer. 17:17, 18)

But the Lord is with me as a mighty warrior;
 Therefore my persecutors shall stumble, and they shall
 not prevail;
 They shall be greatly ashamed, because they have not
 prospered,
 Even with an everlasting confusion which shall never be
 forgotten. (Jer. 20:11)

The prophet felt he was a victim of God as well as a victim of the
 people. Non gratification from both man and God led the prophet to self
 despair. If the people did not respond properly, the prophet expected God
 to pinch hit for him. After all they were on the same team. The prophet
 prayed to God voicing self concern. He praised himself out of desperation.
 "See how good I am. It's Your turn to come across." The prophet wanted
 God to be a source of comfort. In a period of low self esteem, he felt
 that God was instead a source of deceit; a factor in his demise, a ruin
 to him. The prophet was very bitter. He was all the more bitter because
 it was for God that he suffered.⁴

And he said: I have been very jealous for the Lord, the God
 of hosts; for the children of Israel have forsaken Thy cov-
 enant, thrown down Thine altars, and slain Thy prophets with

the sword; and I, even I only, am left; and they seek my life, to take it away. (I Kings 19:10 and 19:14)

Be not a ruin unto me;
Thou art my refuge in the day of evil. (Jer. 17:18)

Thou, O Lord, knowest;
Remember me, and think of me,
and avenge me of my persecutors;
Take me not away because of Thy long suffering;
Know that for Thy sake I have suffered taunts. (Jer. 15:15)

Why is my pain perpetual,
And my wound incurable, so that it refuseth to be healed?
Wilt Thou indeed be unto me as a deceitful brook,
As waters that fail? (Jer. 15:18)

Such an attitude was the very antithesis of the prophetic personality. It did not jibe with the positive aspects of the prophet's self image; responsibility to man and God. God commissioned the prophet to be concerned for others, not himself.

A sense of inadequacy is related to low self esteem. In the act of consecration by God, the prophet would often hesitate, then assume his role. He would utter words of self deprecation. He did not feel up to par as the star witness of God among a people of witnesses. He saw himself as sinful with unclean lips, or as one childlike without skills suited for a man's task.

Then said I; Ah, Lord God! behld, I cannot speak; for I am a child. (Jer. 1:6)

Then said I; Woe is me! for I am undone;
Because I am a man of unclean lips,
And I dwell in the midst of a people of unclean lips;
For mine eyes have seen the King,
The Lord of hosts. (Isa. 6:5)

It seems as if this sense of inadequacy was ingrained. It was always in the background lurking in the subconscious, ready to dominate in time of low self esteem.

Whenever the prophet felt he failed, this hidden iceberg of inadequacy was cast up. It seems as if this sense of inadequacy was rooted out by the weight and finality of the consecration ceremony. But low self esteem recurs again and again. The act of consecration had to recur again and again. The low self esteem the prophet periodically felt fed on this sense of inadequacy which symbolizes a constant self doubt, not a modest protest that occurred only once.

In summary, at times the prophet lacked self esteem. He had no self respect because he was not liked nor were his judgments respected. No rivals envied his position. He felt friendless. He held himself in a contempt bordering on masochism and leading to the edges of suicide. The prophet saw himself as one rejected and ridiculed whose authority and authenticity were doubted. His self pity caused him to de-personalize others. The people whom he addressed became objects without feeling or their feelings did not count. They became objects of hatred for the prophet. He wished revenge on the people who victimized him. He prayed for the destruction of the people whom he was commissioned to save. Thus in a period of low self esteem, the prophet rejected the positive aspects of his self image, that is the true self image of what a prophet should ideally be.

Chapter Two
Low Self Esteem

Notes

1. Ezek. 33:30
2. Jer. 17:14f
3. Jer. 12:1
4. Hab. 1:2

CHAPTER THREE

SELF CONTROL

First Assumptions

The consecration ceremonies are essential elements in the scheme of self control. This chapter begins with the writer's assumptions about the consecration ceremonies which refer to the visions of Isaiah, Jeremiah, and Ezekiel in chapter six, one, and one respectively. It is usual to think of these visions as having occurred only once and serving to start the prophet on his prophetic mission. The writer does not agree with this view.

The writer feels that the consecration ceremonies are so rich in content and expression that they have to be culminating dramatizations culled and deduced from the best of similar and numerous episodes. One might argue that each similar episode is deduced from the consecration vision. This argument seems less logical to the writer. The writer feels they were placed at the beginning of each book to establish the authority of the prophet as early as possible. However, in reality the consecration ceremonies developed over the long career of the prophet and were likely to have been written only after a long process of thinking out the prophet's view of his role and how he was moulded in it. In other words, the consecration visions were placed at the beginning after the fact.

The important point regardless of which view is held by the reader, is that the consecration is assumed to be a recurring happening. Whenever God spoke to a prophet, or a prophet saw a vision, or felt commanded to function positively as a prophet he went through a consecration less dramatic but no less motivating. Even if the consecration did occur at the

beginning of a career it came up again and again in the mind of the prophet whenever he needed to be regenerated. Moreover, whenever the prophet stated that God spoke to him, the writer assumes that the prophet is speaking to himself through the word symbol of God.

Perhaps then the word "consecration" is not applicable. The terms self renewal, self dedication, rededication, and regeneration may fit better. The idea the writer wishes to convey is one of dynamic movement, not a static situation. The prophet had his ups and downs. He was not constantly functioning properly according to his positive self image. The vision of regeneration was that spark, that catalytic factor that got him moving again. It was a process of conversion.

The prophet's low self esteem did not lead to self destruction and suicide or even irrevocable rejection of his role. It moved to a process of self control that led to conversion to high self esteem. Self control involves the formation of the self as a perceived object and giving to this self certain responsibilities. This conversion process was an inner commitment that became important when concerted action was interrupted by unforeseen events. Every time the people or God did not come through for the prophet the expected concerted action was interrupted.

The first key to self control and conversion is the ability to act toward oneself as others do. Self control begins with a self image formed in large part by what others think. The prophet expresses the self image of one who held a self image. Therefore the prophet could berate himself or praise himself as did others. He was conscious of himself as a distinct entity. He worked and struggled with his self image. It was a time for self examination. The struggle took the form of moral obligations versus personal references.

A period of low self esteem is a second necessary key in the process of self control and conversion. The prophet's life goals became unclear. In such a period, the prophet presented the image of one on the way to redefining himself and locating himself anew. In his periods preceding conversion to high self esteem the prophet presented the self image of one contemplating suicide, disinherited, alienated from significant others, unappreciated and one not receiving the status he deserved. He struggled against the self image and the burden of responsibilities it entailed.

The process of conversion from low to high self esteem is dramatized by the consecration ceremonies which are better termed regeneration periods, rededication periods, or renewal periods. These intervals and related imagined episodes were inner communications in which the prophet saw himself in terms of the linguistic categories and premises of his culture. The word God symbolized self control and responsibility. The symbol of God and his entourage of angels and hosts enabled the prophet to achieve his self control unbound by his immediate environment. He presented the self image of one who could respond to a succession of images and symbolic representations that made up his inner life. For the prophet, these images were often God and his royal court.

The process of self control and conversion is best exemplified by the visions of Isaiah, Jeremiah, and Ezekiel. The writer assumes that every prophet went through a similar experience. Each one saw his experience in terms of the personal symbols he assigned to it. These particular prophets have symbolized their moments of regeneration with superb drama and illustration. In every experience of renewal, the prophet holds the self image of one with whom God communicates a responsibility. Self control

began with a dramatic inner rehearsal.

In gaining self control Jeremiah thought of the process as the word of the Lord coming to him and fortifying him.¹

And the word of the Lord came to me saying; (Jer. 1:4)

Isaiah saw himself standing in God's royal court as if amongst the counselors of a king. Isaiah symbolized his conversion in vision. He heard God call for one to assume responsibility.

In the year that king Uzziah died I saw the Lord sitting upon a throne high and lifted up, and His train filled the temple. (Isa. 6:1)

Ezekiel envisaged the process of dedication taking place in a blinding thunderstorm. The prophet symbolized his assumption of responsibility as the appearance of a likeness of God whose spirit entered him and whose hand presented him with a scroll of words to eat.

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the color of electrum, out of the midst of fire. (Ezek. 1:4)

As the appearance of the bow that is in the cloud in the day of rain so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spoke. (Ezek. 1:28)

And he said unto me: Son of man, eat that which thou findest; eat this roll, and go, speak unto the house of Israel. (Ezek. 3:1)

He too hears the word of the Lord come to him.²

Less dramatically, Amos symbolized his burden of liability by portraying himself as God's servant to whom is revealed His counsel.

For the Lord God will do nothing,
But he revealeth His counsel unto
His servants the prophets. (Amos 3:7)

The rabbis have said that every soaring elevation of man requires a previous downfall. It is like the wind up of a pitcher or the tightening of a spring. The prophetic procedure of self control began with a particular aspect of low self esteem; a personal sense of inadequacy. The prophet began his conversion to high esteem by calling up his self image and rebelling against it by calling it quits. He saw himself as inadequate. He considered himself unequal to the task and made excuses for himself. He held the self image of one shucking off responsibility.

The prophet saw himself as one struggling against his self image. He shows himself as one wanting to be free. The prophet denied his authority, his authenticity, his adequacy. All of these denials were excuses for not assuming responsibility. The prophetic struggle for personal freedom began with an attempt to free himself from any accountability.

In combatting his self image the prophet described himself as being dismayed and afraid to prophesy. One gathers this from what God says.

Be not afraid of them;... (Jer. 1:8)

...fear them not, neither be dismayed at their looks,
for they are a rebellious house. (Ezek. 3:9)

He pictured himself as a mere child, too inexperienced, unskilled, immature and inadequate for the job of assisting God and owing a special responsibility to him and the people.

Then said I: Ah, Lord God! behold, I cannot speak; for I
am a child. (Jer. 1:6)

The prophet saw himself reluctant to the point of being rebellious.

And thou, son of man, hear what I say unto thee: be not thou rebellious like that rebellious house; open thy mouth, and eat that which I give thee. (Ezek. 2:8)

He saw himself as one sinful, of unclean lips amongst people unclean and therefore morally inadequate to serve God.

Then said I:
Woe is me! for I am undone;
Because I am a man of unclean lips
And I dwell in the midst of a people of unclean lips...
(Isa. 6:5)

The prophet cursed his role and wished for death in the depths of despair.

Cursed be the day wherein I was born;
the day wherein my mother bore me,
Let it not be blessed. (Jer. 20:14)

There could be no more graphic illustration of the prophet escaping his identity than that of Jonah fleeing responsibility symbolized by the demands of the Lord.

But Jonah rose up to flee unto Tarshish from the presence of the Lord;... (Jonah 1:3)

The prophet seeking to escape was looking for personal freedom.

However, the prophet came to know that self control is a keystone to personal freedom. He realized there was a difference between license and freedom. Absolute freedom is impossible. One must give up certain goals in order to attain others. Freedom is a balanced state of being that involves sacrifice. This is so because what one does has consequences for others. Society is interdependent. Co-operation is needed. The prophet was a microcosm of the larger society. Whatever he could hope to achieve in society had first to be reached within himself.

The prophetic march to self control in part consisted of acquiring certain habits, the training of responses in the realm of attitudes, values, and beliefs that made up his ethical system. This acquisition is termed

social indoctrination and is a requirement for personal freedom. The prophet acquired social indoctrination by internalizing the values, beliefs and attitudes extant within his social milieu.

The prophet may have consciously reached out to be what Jung calls an eternal archetype.³ The prophet may have sought to embody a collective unconscious archetype of the Hebrew people. Another way of saying it might be: those who wrote about prophets presented the prophet as one embodying the unconscious collective archetype of ethical behavior. The prophet, through his life style, program, and acting out his self image, consciously symbolized this archetype. He saw himself as a subordinate archetype by swearing fealty to a superior religious archetype; God. He saw himself as God's chief witness among a people of witnesses; the man in the watchtower. The means to his own self image was to imagine himself envision himself, as surrendering to God, the main archetype of religious experience in his society.

The prophet posits the picture of one who reached his own self control by imagining himself controlled by God. The prophet held the self image of one enticed, taken, predestined, chosen and appointed by God. He saw himself commanded or controlled by God to assume his prophetic role.⁴

Before I formed thee in the belly I knew thee,
And before thou camest forth out of the womb I sanctified
thee;
I have appointed thee a prophet unto the nations... (Jer. 1:5)

And He said unto me: Son of man, go, get thee unto the
house of Israel, and speak with My words unto them. (Ezek. 3:4)

God often spoke to the prophets in the imperative form. This is another example of controls.

And He said: Go, and tell this people;
Hear ye indeed, but understand not;
And see ye indeed, but perceive not. (Isa. 6:9)

He considered himself as one without choice. He regarded himself as one consumed by a fire to preach about God.

And if I say: I will not make mention of Him,
Nor speak any more in His name,
Then there is in my heart as it were a burning fire
Shut up in my bones,
And I weary myself to hold it in,
But cannot. (Jer. 20:9)

A fine illustration of a prophet who felt that God chose him is Amos in his confrontation with the high priest Amaziah. Amos saw himself content as a herdsman minding his own business when God took him from his profession and controlled him by commanding him to go and prophesy.

Then answered Amos, and said to Amaziah; I was not prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore trees: and the Lord took me from following the flock and the Lord said unto me: Go, prophesy unto My people Israel. (Amos 7:14-15)

Amos knew himself to be fated as a prophet, controlled by God.

The lion hath roared,
Who will not fear?
The Lord God hath spoken,
Who can but prophesy? (Amos 3:8)

The prophet saw himself in a passive role subordinate to God who chose him and commanded him. This passive role was a symbol of his own struggle for self control and for a greater measure of personal freedom.

In the intervals of regeneration the process of control is marked by several different literary elements. One element is like an antidote to combat the prophet's self image of inadequacy. It erased the feeling of fear.⁶

And thou, son of man, be not afraid of them, neither be afraid of their words, though defiers and despisers be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, for they are a rebellious house. (Ezek. 2:6)

Be not afraid of them; For I am with thee to deliver thee, Saith the Lord. (Jer. 1:8)

For the Lord spoke thus to me with a strong hand, admonishing me that I should not walk in the way of this people, saying: Say yet not; a conspiracy, concerning all whereof this people do say: A conspiracy; neither fear ye their fear, nor account it dreadful. The Lord of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread. (Isa. 8:11-13)

The prophet was not to be afraid of anything but God. He could not be like other people, nor fear what they feared. This element further combatted the prophet's image of himself as a child.

And thou, son of man, hear what I say unto thee: be not thou rebellious like that rebellious house; open thy mouth, and eat that which I give thee. (Ezek. 2:8)

It removed the prophet's sense of guilt.

Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar and he touched my mouth with it, and said: Lo, this hath touched thy lips; and thine iniquity is taken away, And thy sin expiated. (Isa. 6:6-7)

This antidotal element eradicated the mental obstacles to the assumption of accountability.

One element in the intervals of regeneration that led to self control and conversion directed the prophet to take responsibility. The prophet is told to speak what God says, to influence society, to serve the Lord.⁷

See, I have this day set thee over the nations and over the kingdoms,
To root out and to pull down,
And to destroy and to overthrow;
To build, and to plant. (Jer. 1:10)

...For to whomsoever I shall send thee thou shalt go,
And whatsoever I shall command thee thou shalt speak.
(Jer. 1:7)

The prophet is symbolically given responsibility and affirms loyalty to God as he dedicates his speech organs to the Lord.⁸

Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar; and he touched my mouth with it, and said: Lo, this hath touched thy lips; And thine iniquity is taken away, And thine sin expiated. (Isa. 6:6)

Then the Lord put forth His hand, and touched my mouth; and the Lord said unto me: Behold I put My words in thy mouth; (Jer. 1:9)

And Micaiah said: As the Lord liveth, what the Lord saith unto me that will I speak. (I Kings 22:14)

And He said unto me: Son of man, cause thy belly to eat and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. And He said unto me: Son of man, go, get thee unto the house of Israel and speak with My words unto them. (Ezek. 3:3,4)

The prophet accepts loyalty and responsibility to God. He is commissioned to address the Hebrew people and be responsibility in relation to them.⁹

One category of phrases states that conversion has already taken place; that inner discipline is occurring. The prophet is saying to himself "I no longer consider myself as an irresponsible child, nor will I be fearful.

And thou, son of man, be not afraid of them, neither be afraid of their words, though defiers and despisers be with thee, and thou dost dwell amongst scorpions; be not afraid of their words, nor be dismayed at their looks for they are a rebellious house. (Ezek. 2:6)

But the Lord said unto me: Say not: I am a child; For to whomsoever I shall send thee thou shalt go,.... (Jer. 1:7)

...neither fear ye their fear, nor account it dreadful. The Lord of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread. (Isa. 8:12,13)

The prophet is saying, "I consider myself commanded and controlled by my sense of responsibility; by God." For the prophet the word God was equated with the idea of responsibility.

...Behold, I have put My words in thy mouth; (Jer. 1:9)

...For to whomsoever I shall send thee thou shalt go,
And whatsoever I command thee, thou shalt speak. (Jer. 1:7)

And He said: Go, and tell this people: Hear ye indeed, but
understand not; And see ye indeed, but perceive not.
(Isa. 6:9)

One category of phrases indicates that inner discipline and self control have been achieved. This category shows that the prophet has undergone conversion. The prophet at this point presents the self image of one so resigned to his role that it becomes desirable. He voluntarily chooses to be what he is.

Freedom and Inner Direction

At this point in the regeneration cycle, the prophet no longer feels his conduct as a prophet is coerced. He has finally achieved a greater sense of freedom by accepting responsibility through social indoctrination. Certain values have been incorporated so they are a dynamic spark motivating the prophet from within. Perhaps he has reaffirmed old values or sharpened a commitment to values already there in a dormant or latent state. The prophet knows himself to be pure and without sin. He can volunteer and not feel enticed or seduced. He sees himself as willingly and enthusiastically taking on his special responsibility to God and people.

And I heard the voice of the Lord, saying: Whom shall
I send,
And who will go for us? Then I said: Here am I; send
me. (Isa. 6:8)

What at first seemed alien and repulsive and bitter has become sweet. Responsibility is not to be avoided. Once accepted it is to be sustained. The prophet sees himself as one who has viscerally incorporated certain values.

And He said unto me: Son of man, cause they belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. (Ezek. 3:3)

A sense of resignation exists that frees the prophet to pursue his self image wholeheartedly. After conversion, the prophet sees his life as forfeit and valueless unless he fulfills his task.¹⁰

When I say unto the wicked: Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand. (Ezek. 3:18)

At such a point the prophet is completely resigned as if his self image were as controlled as the laws of nature.

The lion hath roared,
Who will not fear?
The Lord God hath spoken,
Who can but prophesy? (Amos 3:8)

The prophet after the interval of regeneration, after conversion from low self esteem, presents a self image of one inner directed. He sees himself possessing a new clarity of life goals. He feels he belongs in society and his inner discipline sustains him against ensuing odds and vicissitudes. A new sense of resignation speaks of a stability with no significant crippling trace of low self esteem and self pity. After conversion and solid control is in the bag, the prophet can undergo deprivations. He can deny personal preferences when they conflict with his self image of one responsible to God and to man.

The periods of renewal occurred throughout the prophet's life. The consecration visions demonstrate a full cycle of the self control process. However, the prophet in a particular low state may not have had to call to mind the entire process. One element in the process might have served to spark the prophet and get him functioning again according to the positive aspects of his self image. Each episode of affirmation of his authority and authenticity served the same purpose as the consecration vision albeit less dramatically. Each episode called to mind the greater constellation of factors that composed a process of self control and conversion to high self esteem. In short the process of self control was not something that occurred only once. The process of self control seems to be an organic one. One element calls to mind the related elements calls to mind the related elements.

In sum, the consecration vision is a dramatization of a process of self control and conversion from low self esteem to high self esteem. Other episodes serve to function the same as the consecration vision though presented less dramatically and less artistically. The consecration vision is the apex of all these minor episodes. Self control began with the prophet's ability to form a self image. Secondly, low self esteem was the starting point for the process of self control. Had the prophet been in possession of self control he would not have been in a low state of self esteem. The process regeneration is best exemplified by the experiences of Isaiah, Jeremiah, and Ezekiel, however other prophets demonstrate similar experiences in their lives. During the process of self control, the prophet presents the self image of one to whom God communicates responsibility.

The prophet had a self image of one inadequate and therefore struggling against the positive aspects of his role. He sought freedom by escaping responsibility. However, he realized that responsibility is the key to freedom. He reached out to be a religious archetype figure. The prophet imagined himself controlled by God, an outside figure or symbol.

The moments of rededication were marked by antidotes to the self image of inadequacy, fear, rebelliousness, and guilt. One element removed obstacles to the assumption of responsibility and one element directed the active assumption of accountability. One category of phrases in the self control process shows that regeneration has taken place, another category shows that inner discipline has been achieved. The prophet feels coerced at first, but certain values are internalized. God the symbol of outside force is brought inside and the prophet becomes inner directed. He regards his behavior as voluntary. The prophet may or may not begin to realize that when he thinks God speaks to him it is an inner rehearsal and an inner communication in which the prophet is addressing himself. The process of rededication recurred and not all elements had to be manifested in a particular moment of regeneration. When renewal occurred affirmation of the positive aspects of the prophetic self image came into play. The prophet was then ready to stand up to his personal preferences and deny them. He could opt for moral obligation because he was inner directed.

Chapter Three

Self ControlNotes

1. Jer. 2:2
2. Ezek. 2:1, 21:1
3. Benjamin B. Wolman, Contemporary Theories and Systems in Psychology, (New York: Harper & Row, 1960), pp. 314, 315.
4. Isa. 61:1, Ezek. 2:3
5. Jer. 2:2; Ezek. 3:1f
6. Ezek. 3:9; Isa. 8:11-13
7. Isa. 6:9; Ezek 3:1; Jer. 2:2
8. Ezek. 3:1f; Jer. 1:9; Isa. 6:6; Nu. 24:13
9. Ezek. 2:3; Jer. 2:2, 1:7; Ezek. 33:8
10. Ezek. 33:8

CHAPTER FOUR
HIGH SELF ESTEEM

Once self control is established and conversion to high self esteem has taken place the prophet is able to stand up to his own personal desires. While his personal preference may push him in one direction, his obligations and responsibilities to significant others incline him in another direction. He sees himself as one able to subordinate his personal desires to a sense of social responsibility.

Deprivations

The prophet saw himself as holding several kinds of personal preference. The most important personal preference expressed itself in love and concern for his people. This self conception of one who loved Israel is well known. The prophet identified with the people to whom he considered himself responsible. He wept for them. He was appalled when Israel was ill. Their pain was his pain.

Oh that my head were waters,
And mine eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people! (Jer. 8:21)

Juxtaposed to the moment when the prophet affirmed his role as teacher, moralizer, and chastiser, he expressed a self image of one who would personally prefer not to rebuke his people. When it seemed as if the God who controlled history meant to do away with his people, to commit genocide, as it were, the prophet showed his personal preference and balked at his role.

And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said: Ah

Lord God! wilt Thou destroy all the residue of Israel
in Thy pouring out of Thy fury upon Jerusalem?"
(Ezekiel 9:8)

The prophet felt great pity for his small beloved people who were as nothing
before the power of God.

...so I said: O Lord God, forgive, I beseech Thee;
How shall Jacob stand? for he is small. (Amos 7:2)

In spite of this personal preference to defend Israel, the prophet
never went beyond the point of mentioning his preference. He did not
refuse to be a prophet who served God and who uttered His words. The
prophet recognized his profound responsibility and might have said, "As
a people I pity you, but as the Lord's official I cannot concretely ex-
press this pity. I can only state that it exists."

Jeremiah exemplifies this act of self control that indicates high
self esteem. His inner discipline overcame his personal choice. Hananiah,
the false prophet, predicted the end of Babylonian domination over Judah.

Thus speaketh the Lord of hosts, the God of Israel,
saying: I have broken the yoke of the king of
Babylon. (Jer. 28:2)

Hananiah further prophesied that the Temple vessels would be restored.
The sensitive Jeremiah could only wish that Hananiah were right. Yet
following his responsibility to God and to his people, he predicted that
Babylonian power would remain and accrue in oppression.

even the prophet Jeremiah said: Amen! the Lord do so!
the Lord perform thy words which thou has prophesied,
to bring back the vessels of the Lord's house, and all
them that are carried away captive, from Babylon unto
this place! (Jer. 28:6)

So much for Jeremiah's personal preference. He went on to say:

Go and tell Hananiah, saying: Thus saith the Lord: Thou hast broken the bars of wood; but thou shalt make in their stead bars of iron. For thus saith the Lord of hosts, the God of Israel: I have put a yoke of iron upon the neck of these nations, that they may serve Nebuchadnessar king of Babylon; and they shall serve him; and I have given him the beasts of the field also. (Jer. 28:13,41)

In the struggle between moral obligation and personal preference, the disciplined prophet chose his moral obligation.

The prophet saw himself deprived because he could not be like other men. Other men had a good time enjoying diverse pleasures such as feasting, drinking, and making merry. The prophetic self image of one who told the unpleasant truth who warned of danger and portended disaster hardly fit with the image of an occasional "good time Charlie" let alone a wild carouser. The people could only believe in a prophet who was sober in demeanor and in spirit.

As a result the prophet saw himself apart and he felt alone.

I sat not in the assembly of them that make merry, nor rejoiced;
I sat alone because of Thy hand;
For Thou hast filled me with indignation. (Jer. 15:17)

The prophet felt that any suffering he underwent was for the sake of God.¹ God's values and words were a joy to the prophet who voluntarily deprived himself of the company of men for God's sake.

...Know that for Thy sake I have suffered taunts. (Jer. 15:15)

The prophet made a fool of himself in order to get his point across.

For this will I wail and howl,
I will go stripped and naked;
I will make a wailing like the jackals
And a mourning like the ostriches. (Micah 1:8)

It could not have been Micah's personal preference to do such a thing. He

separated himself from the public by demonstrating to the point of appearing ridiculous. His obligation to God overrode his personal preference to be like everyone else in most respects. The prophet could not fulfill the positive aspects of his self image and be one of the guys.

It should be noted that, while the prophet felt he was missing something by being so different, he held in low esteem those who desecrated the enjoyment of life through excessive drink, sexual abuses, and greed. He compared himself with such people and raised his own relative esteem thereby.

The prophet was struggling for a sense of personal freedom. This is in part his self image. He achieved it once he had self control. Freedom for the prophet did not mean living without restraints. He was not free so long as he was acting out of impulse and chaos. The acceptance of restraints, that is particular responsibilities gave him the occasion for making choices. One has no occasion to choose if one's range is not narrowed by the restraint of responsibility.

Freedom is the ability to choose certain preferences that are contrary to the interests, real or imagined, of significant others. In part, the prophet achieved this because he imagined himself in a watchtower. His responsibility to God allowed him to develop a comprehensive perspective that transcended particular groups. The prophet could deprive himself of personal preferences to adhere to his moral obligation. In so doing the moral obligation became an incorporated set of values, a greater personal preference in effect that overshadowed lesser personal preferences. The greater personal preference is called such because it was a weightier factor in motivating the prophet. It was objectively greater because it involved a commitment to social responsibility, an accountability

to man. The lesser personal preference was more self centered and therefore was related to a sense of low self esteem.

Independence

The ability to undergo deprivation of personal preference led the prophet to another aspect of self esteem independence. The prophet could make his signal contributions to implement his program to whatever effective degree because he was relatively independent of prevailing opinions. The prophet saw himself as one independent who could disdain or confront authority figures. The prophet was not easily swayed when he was in a state of high self esteem.

The prophet saw himself independent because he knew he had God's authority behind him. God approved of him because he was moral. The prophet knew himself to be innocent, pure, and not a sinner against God or the people.

and he touched my mouth with it, and said:
Lo, this hath touched thy lips;
And thine iniquity is taken away,
And thy sin expiated. (Isa. 6:7)

Moreover, Jeremiah said unto king Zedekiah: Wherein have I sinned against thee, or against thy servants, or against this people that ye have put me in prison? (Jer. 37:18)

Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. (Jer. 26:15)

He held himself independent because he believed in his supernatural powers to work miracles, to intercede, and to receive and transmit special communications. He knew that his predictions would eventually come true and that he would be vindicated as a prophet of the Lord. There was no need

for his enemies to rejoice prematurely as far as the prophet was concerned.

Therefore say unto them: Thus saith the Lord God: There shall none of My words be delayed any more, but the word which I shall speak shall be performed, saith the Lord God. (Ezek. 12:28)

when this cometh to pass--behold it cometh--then shall they know that a prophet hath been among them. (Ezek. 33:33)

Rejoice not against me, O mine enemy;
Though I am fallen I shall arise;
Though I sit in darkness, the Lord is a light unto me.
(Micah 7:8)

The prophet's independence enabled him to stand up to his adversaries; kings and princes, priests and false prophets. In a state of high self esteem the prophet fulfilled the positive active aspects of his self image. He was so sure of his authority and purpose that he could risk his life by challenging those who had the most power over life and death; kings and princes.²

Then spoke Jeremiah unto all the princes and to all the people saying: The Lord sent me to prophesy against this house and against this city all the words that ye have heard. (Jer. 26:12)

While the king preferred to hear good news and might have rewarded the falsely optimistic prophet, the true prophet was not afraid to prophesy danger rather than peace and further to predict the enemy's victory.

Then Zedekiah the king sent, and fetched him; and the king asked him secretly in his house, and said: Is there any word from the Lord? And Jeremiah said There is. He said also: Thou shalt be delivered into the hand of the king of Babylon. (Jer. 37:17)

The prophet Micaiah told king Ahab:

...I saw all Israel scattered upon the mountains, as sheep that have no shepherd; and the Lord said: These have no master; let them return every man to his house in peace. (I Kings 22:17)

More will be said about the prophet versus the king in chapter five. Nathan challenged David's moral behavior in acquiring Bath Sheba over her husband's contrived death. Elijah challenged Ahab's avarice. Jeremiah was a severe critic of Zedekiah's foreign policy. Balaam is a fine example of a prophet, who, deprived of the personal preference of prophesying in favor of his people, stood up against a king to curse an entire nation. He could not bring himself to go against God's directive and curse Israel.

And Balak said unto Balaam: What hast thou done unto me?
I took thee to curse mine enemies, and, behold, thou
hast blessed them altogether. And he answered and said:
Must I not take heed to speak that which the Lord putteth
in my mouth? (Num. 23:11,12)

In addition to challenging kings, the prophet challenged priests and their institutions. The example of Amos' confrontation has been cited as have examples of attacks against a too heavy reliance on the cult of sacrificial expiation. Amos told Amaziah:

Now therefore hear thou the word of the Lord:
Thou sayest: Prophecy not against Israel,
And preach not against the house of Isaac;
There thus saith the Lord:
Thy wife shall be a harlot in the city,
And thy sons and thy daughters shall fall by the sword,
And thy land shall be divided by line;
And thou thyself shalt die in an unclean land,
And Israel shall surely be led away captive out of his land.
(Amos 7:16,17)

The true prophet confronted false prophets. Jeremiah quotes God as berating the false prophets.

I have heard what the prophets have said,
That prophesy lies in My name, saying:
I have dreamed, I have dreamed.
How long shall this be?
Is it in the heart of the prophets that prophesy lies,
And the prophets of the deceit of their own heart?
(Jer. 23:25,26)

The example of Jeremiah's confrontation with Hananiah has been cited.

Jeremiah went on to predict:

...Hear now, Hananiah; the Lord hath not sent thee; but thou makest this people trust in a lie. Therefore thus saith the Lord; Behold, I will send thee away from off the face of the earth; this year thou shalt die, because thou has spoken perversion against the Lord. So Hananiah the prophet died the same year in the seventh month. (Jer. 28:15-17)

The true prophet saw himself compelled to fight against the machinations of the false prophet. The true prophet knew himself to be different from the false prophet because of his special relation to God, the powers this relation and responsibility entailed, and by the truth he spoke.

But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts, that the vessels which are left in the house of the Lord, and in the house of the king of Judah and at Jerusalem, go not to Babylon. (Jer. 27:18)

Independence as a measure of self esteem was reflected in the prophet's stand against powerful kings and princes, influential priests and popular false prophets. It was also reflected in the prophet's willingness to stand up to God. He could do this after he had such a high degree of independence that he could be somewhat free of even the authority that started him on the way to independence in the first place: God.

The prophet became so independent and achieved such high self esteem that he saw himself as a watchman who would not let God rest until He came across. The prophet expected a just pay off and set himself up as the one to hold God accountable for it. The example of the watchman has been mentioned.

I have set watchmen
Upon thy walls O Jerusalem,
They shall never hold their peace

Day or night:
 Ye that are the Lord's remembrancers,
 Take ye no rest,
 And give Him no rest,
 Till He establish,
 And till He make Jerusalem
 A praise in the earth. (Isa. 62:6)

While the prophet could imagine himself a litigant before God who was contending against his people, he could not set up man as a judge over God. Nevertheless, the prophet's self esteem at certain periods became so high that he needed no external authority to bolster him. In fact the prophet could himself judge God and set limitations for Him.

The prophet evolved to a self image of one who could stand on his own two feet. His inner communication with God led him to meditate and he came up with the answer that he should rely on himself. Jeremiah shows his conclusion in his words to Baruch.

Thus saith the Lord, the God of Israel, concerning thee,
 O Baruch:
 Thou didst say:
 Woe is me now!
 For the Lord hath added sorrow to my pain?
 I am weary with my groaning
 And I find no rest.
 Thus shalt thou say unto him:
 Thus saith the Lord:
 Behold, that which I have built will I break down,
 And that which I have planted I will pluck up;
 And this in the whole land.
 And seekest thou great things for thyself?
 Seek them not: for behold I will bring evil upon all
 flesh, saith the Lord;
 but thy life will give unto thee for a prey in all places
 whither thou goest. (Jer. 45:2-5)

Jeremiah learned his lesson so well that he could teach it to others. A prophet can never be concerned for himself. If he seeks for himself he will fail.

If thou has run with footmen and they have wearied thee,
 Then how canst thou contend with horses?
 And though in a land of peace thou art secure,
 Yet how wilt thou do in the thickets of the Jordan?
 (Jer. 12:5)

Jeremiah knew he had to rely on himself. The prophet held the self image of one self reliant and concerned for others.

Concern for Others

Willingness to undergo deprivation to choose moral obligation over personal preference and a sense of independence are important aspects of high self esteem. A third important aspect is concern for others. When Jeremiah told Baruch not to think of himself, he was saying, "My self image as a prophet means that I must worry about others, not myself." The prophet's concern for the people he addressed has been mentioned. His entire program reflects a behavioral manifestation of a commitment to the positive and active aspects of his self image. He spoke well of his enemies and tried to direct God's wrath from them.

...Remember how I stood before Thee
 To speak good for them,
 To turn away Thy wrath from them. (Jer. 18:20)

The more adequate the prophet's level of self esteem, the more he could afford to be concerned for others. Once he found a way to self control, a solution to his own problems, then he found it his responsibility to persuade others to embrace his new outlook which was concretely outlined as the program of the prophet.

The prophetic program as manifested by the prophet's behavior was a visible expression of concern for others. He felt he had authority to persuade others because he saw himself set up over nations and kingdoms.

See, I have this day set thee over the nations and over
the kingdoms,
To root out and to pull down,
And to destroy and to overthrow;
To build and to plant. (Jer. 1:10)

He could combine his concern for others with his sense of independence by confronting kings. Jeremiah confronted Jehoiakim for misusing public funds and squandering them on palaces.

Shall you reign because you strive to excell in cedar?...
(Jer. 22:15)

The same prophet tried to persuade Zedekiah to give in to Babylon.

But if thou wilt not go forth to the king of Babylon's
princes, then shall this city be given into the hand of
the Chaldeans, and they shall burn it with fire, and
thou shalt not escape out of their hand. (Jer. 38:18)

In conclusion, in a period of low self esteem the prophet was not himself. He did not accept or fulfill his self image in its positive and active aspects. He could not function as a prophet as he saw the role of the prophet. Though it is true that for the reader, the periods of low esteem produce a compelling literature with which identifies and commiserates, being faced with the human aspect of the prophet. Yet only in high esteem was the prophet mobilized to employ his program and enact his responsibilities to man and God. High self esteem affirmed the prophetic self image as one responsible to man and God. The struggle to reach high self esteem, to affirm the self image, to assume responsibility is still a meaningful and dynamic religious experience today.

The prophetic self image was not static; it moved as an equation with changing factors. Periods of low and high self esteem alternated in the prophet's life, albeit with decreasing widths of swing from one extreme to another until the prophet achieved a fairly rigid degree of stability and purposive drive.

The consecration ceremonies or intervals of renewal and rededication symbolized self control par excellence. One should not think of the regeneration process as a one shot occurrence. The act of regeneration happened often to the prophet. It sustained him. It was a constant call to responsibility. The final artistic and dramatic evolution of these moments of regeneration culminated in the consecration ceremony. The ultimate development probably occurred at the end of the prophet's life or at least well into his life as he more clearly delineated his self image. However, the dramatization was well placed near the beginning of each book to achieve maximum effect and to immediately confirm his role and authority. The swing from low to high esteem is actually a movement from rejection of self image to affirmation of self image.

High self esteem is composed of the ability to accept deprivations, a sense of independence, and a feeling of concern for others. There is little room for self pity and self centered activity. Deprivation meant chastising, even cursing a people whom the prophet loved and being different from other men. Independence meant the ability to stand up to authority figures. The prophet saw himself as independent because he knew God was behind him, he could work miracles, he could intercede, and because he was not burdened by sin. The prophet's concern for others is manifested in his self image of one driven to enact a program to provide man with responsibility and freedom -- as he had found it for himself.

Chapter Four
High Self Esteem

Notes

1. Isa. 50:6 (Israel speaking in the literary form of personification)
2. Jer. 26:15

CHAPTER FIVE

A PUBLIC IMAGE OF THE PROPHET: THE PROPHET AS SEEN BY THE KING

Chapter five is the second part of this thesis. It opposes a public view of the prophet to the self image he held. It is a foil to the prophet's self image. The methodology used is based on elements of behavioral psychology. The ideas of Dr. Lewis Froman of the University of Wisconsin were heavily drawn upon. His book People and Politics was useful particularly the chapter on "The Individual and Politics" in which is found an empirical theory of human behavior. The king looked at the prophet in a particular light because of certain values, beliefs, and attitudes he held. A description of these values, beliefs and attitudes helps one to understand his image of the prophet.

The Biblical king held specific values. The values espoused by kings involved a relation of means to ends. It is important to consider these values. They determined the goals of the monarch. The actions taken to realize these values affected the lives of a great many people. Attitudes are composed of values and beliefs. The image of the prophet is structured from the sovereign's values, beliefs, and attitudes.

The king valued his throne. He wanted to keep it for himself and pass it on to his children. Men fought for the privilege to reign. Intrigue was commonplace. Adonijah's attempt to usurp Solomon illustrates this point.

Now Adonijah the son of Haggith exalted himself saying:
I will be king; and he prepared him chariots and horsemen, and fifty men to run before him. (I Kings 1:5)

Actually the drive to power in man needs no documentation.

Wealth is the concomitant of power. Materialism was a regal trait.

Rulers willfully amassed wealth and did not hesitate to acquire the property of subjects by violence if necessary.

And it came to pass when Ahab heard that Naboth was dead that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. (I Kings 21:16)

Sovereigns valued life. It was simply good to live many years. They valued the lives of their children as well as their own lives. Having posterity was important because it was a way to immortality. When Abijah, the son of Jeroboam became seriously ill, the king was quite concerned. He wanted to know what would happen to his son.

The kings esteemed power to control their environment. Pharaoh was impressed with Moses' feats of magic. Monarchs valued curses and spells and employed people to cast them against their enemies. Balak commanded Balaam to curse Israel and ensure their military demise.

Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail. That we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. (Num 22:6)

A powerful king could control the events that affected the things he valued; life, throne, lineage, wealth. It is no wonder that he was interested in military results. King Zedekiah risked his life by arranging a clandestine interview with Jeremiah in order to learn of future events. He asked Jeremiah if there was any word from the Lord regarding the military situation.

Then Zedekiah the king sent, and fetched him; and the king asked him secretly in his house, and said: Is there any word from the Lord? and Jeremiah said, there is. He said also: Thou shalt be delivered into the hand of the king of Babylon. (Jer. 37:17)

In relation to military strength the king valued the high morale of his subjects and soldiers inasmuch as this esprit contributed to a given war effort.

Then the princes said unto the king: Let this man we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but their hurt. (Jer. 38:4)

Hezekiah asked for military victory over the Assyrians

Of a truth, Lord, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, save Thou us, I beseech Thee, out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only. (2 Kings 19:17-19)

While sovereigns had respect for supernatural powers, they also valued practical power as it affected the strength of their states.

Kings highly valued staying on the right side of God. Knowing God's will was highly esteemed. It was most useful for the king to have an accurate prediction of future happenings. Rulers went to great lengths in order to get any information about the future. Samuel even turned to the witch of Endor to conjure up Samuel's spirit.

And Saul disguised himself, and put on other raiment, and went, he and two men with him, and they came to the woman by night; and he said: Divine unto me, I pray thee, by a ghost, and bring me up whomsoever I shall name unto thee. (I Sam. 28:8)

Then said the woman: Whom shall I bring up unto thee? And he said: Bring me up Samuel. (I Sam. 28:11)

Kings were often immoral. When they were moral it was in obedience to God's will. Moral behavior was highly regarded by rules because such

behavior kept them out of trouble. Morality was not viewed as an end in itself, but rather as a means to other ends; staying on the right side of God. Moral acts were performed because God willed them to be done. Rather kings wished to avoid God's wrath or punishment which could result in loss of life, posterity, throne, or power. In other words, they wished to avoid the loss of things they valued. Kings wished to avoid the danger of not acting in accord with God's will. In time the prophet connected avoiding danger with moral behavior, but the king thought of such behavior as avoiding danger and not the positive act of acting ethically. When Abram lied about Sarah, Pharaoh rebuked him. Abram had caused Pharaoh to act unwittingly against the will of God.

And Pharaoh called Abram, and said: What is this that thou hast done unto me: why didst thou not tell me that she was thy wife? (Gen. 12:19)

When Hezekiah learned of his impending death, he reminded God of his past faithfulness in hopes of prolonging his life.

Then Hezekiah turned his face to the wall, and prayed unto the Lord, and said: Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a whole heart, and have done that which is good in Thy sight. And Hezekiah wept sore. (Isa. 38:3)

This prayer contains a particularly apropos summary of many kingly values so far mentioned. Hezekiah shows high regard for life, throne, and military victory. He indicates a value for moral acts, but they are regarded as securities to be cashed in at the time of adversity. In the version of Second Kings, Hezekiah's need for a magic sign is evident.

And Hezekiah said unto Isaiah: What shall be the sign that the Lord will heal me, and that I shall go up unto the house of the Lord the third day? (2 Kings 20:8)

He is saying, "God I have stayed on your right side, now where's the pay off?" The sign is proof of God's will and verification of a prediction through the mediation of Isaiah.

In the values mentioned there is often the relationship of means to end. For example, there is value on moral behavior because it contributes to staying on the right side of God. Staying on the right side of God is esteemed because it lengthens life, insures a throne, or assures descendants.

Kings held certain beliefs about prophets. These beliefs are related to the monarchs' values. Values determine likes and dislikes. Beliefs that certain things, or people, or actions are instrumental in achieving values determine the attitudes toward these things, people, or actions. It is important to consider the beliefs kings held regarding prophets for such investigation related to values reveals the attitudes that made up the public image of the prophet as seen by the king.

Beliefs

The monarch's main concern was God. The king believed in a God who was anthropomorphic and anthropopathic. Therefore the king thought of the prophet in relation to God. The prophet could manipulate the environment in part because of intrinsic powers and in part because of a special line of communication that reached to God. However, even the intrinsic powers had God as their ultimate energy source. The king believed in God and thus held beliefs about the prophet.

The principle interest of the king was to stay on the right side of God and he believed the prophet could help in this endeavor. The prophet could announce the will of God. Shemaiah told Rehoboam not to fight

against his kinsmen the people of Israel.

But the word of God came unto Shemaiah, the man of God, saying: Speak unto Rehoboam the son of Solomon king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying: Thus saith the Lord: Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is of Me. So they hearkened unto the word of the Lord, and returned and went their way, according to the word of the Lord. (I Kings 12:22-24)

Rehoboam acted in accordance with Shemaiah's directive. To have acted otherwise would have called down the wrath of God and endangered the things he valued.

King Zedekiah sent to inquire of Jeremiah concerning the intent of the Lord. Monarchs believed that prophets could ask God what His purpose was.

Inquire, I pray thee, of the Lord for us; for Nebuchadrezzar king of Babylon maketh war against us: peradventure the Lord will deal with us according to all His wondrous works, that he may go up from us. (Jer. 21:2)

Rulers believed that a prophet could ferret out God's design in history.

The ability to predict is akin to seeking and announcing God's will. It is assumed that the king believed that God, as described in the passages of Second Isaiah, had no opposition to His will in the universe. Therefore discerning the will of God is tantamount to predicting the denouncement of history. Kings believed that prophets could look into the future. Jeroboam was concerned about his ill child. He turned to the prophet Ahijah as one who could predict what would happen to his child.

At that time Ahijah the son of Jeroboam fell sick. And Jeroboam said to his wife: Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh; behold, there is Ahijah the prophet, who spoke concerning me that I should be king over this people....and go to him, he will tell thee what shall become of the child. (I Kings 14:1-3)

Ahab's request of Micaiah and Zedekiah's request of Jeremiah concerning the future outcome of military events have been mentioned. Saul was in dire straits when he approached the witch of Endor to conjure up Samuel's spirit. He believed that the prophet Samuel even as a shade from the depths of Sheol was able to give necessary insight into the future.

And Samuel said to Saul: Why hast thou disquieted me, to bring me up? And Saul answered: I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do.
(I Sam. 28:15)

Knowing God's will and seeing into the future could help the king avoid the Lord's wrath. Behaving morally or avoiding danger also aided in averting this anger. The king believed that the prophet knew the bounds of morality better than any other human. Stated in other words, the king believed the prophet knew the boundaries within which it was safe to operate. To step out of these moral bounds was dangerous or disastrous, but the prophet would warn in time, according to the belief of the king. Certainly Ahab could not doubt that Elijah was God's instrument of rebuke and admonishment. Elijah chastised him and brought him God's word concerning the stealing of Naboth's vineyard and the murder of Naboth. Ahab's repentance is proof that he believed in responding to the prophet's admonition in order to protect what he most valued: his life.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh and fasted and lay in sackcloth and went softly. And the word of the Lord came to Eliah the Tishbite, saying: Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days, but in his son's day will I bring the evil upon his house. (I Kings 21:27-29)

This incident brings to mind a similar happening and one of the most steely of all prophets: Nathan. He dared to stand up to David and rebuked the king for sacrificing Uriah's life to his own lust. David too repented and admitted his sin. Thus he showed he believed the prophet knew the moral framework or the bounds of danger within which he could act. Moreover he believed he should listen to the admonitions of the prophet Nathan. Nathan told the parable of the man losing his sole sheep to the avaricious rich man and then said to David:

...Thou art the man... (2 Sam. 12:11)

And David said unto Nathan: I have sinned against the Lord
(2 Sam. 12:13)

Rulers knew prophets to be men of magic. Pharaoh was not greatly impressed by comparatively small achievements of magic.

And Moses and Aaron went in unto Pharaoh, and they did so, as the Lord had commanded; and Aaron cast down his rod before his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt did in like manner with their secret arts. (Ex. 7:10,11)

However, when the magic performances reached great proportions and the prophet did what other magicians could not do, even Pharaoh's heart began to soften somewhat. After Moses plagued Egypt with a monstrous hailstorm Pharaoh seemed to give in for a while.

And Pharaoh sent, and called for Moses and Aaron and said unto them; I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat (intercede with) the Lord, and let there be enough of these mighty thunderings and hail; and I will let you go, and ye shall stay no longer. (Ex. 9:27,18)

This control over nature is related to magical powers. Sovereigns believed that prophets could control supernatural agencies or the forces of nature. Eligah informed Ahab that drought would ensue.

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. (1 Kings 17:1)

Isaiah caused the sun to move ten degrees backward.

And Hezekiah answered: It is a light thing for the shadow to decline ten degrees; nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord; and he brought the shadow ten degrees backward by which it had gone down on the dial of Ahaz. (2 Kings 20:10,11)

Elisha blinded the Syrian Army. He thus saved the king of Israel and impressed the king of Amram.

And when they came down to him, Elisha prayed unto (interceded with) the Lord and said: Smite this people, I pray Thee, with blindness. And He smote them with blindness according to the word of Elisha. (2 Kings 6:18)

Samuel caused untimely rain to fall.

So Samuel called unto the Lord: and the Lord sent thunder and rain that day and all the people greatly feared the Lord and Samuel. (1 Sam. 12:18)

Saul, being a member of the crowd could only be quite impressed.

Kings thought prophets had special powers to curse and cast spells.

Balak asked Balaam to curse Israel.

Come now therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. (Num. 22:6)

The prophet's mere utterance of future adversities to the king could be considered a curse. The words of the curse held a certain power of themselves. The king believed that there was power in words and this power increased with the status of the one who uttered the word. Jehoiakim believed the power of Jeremiah's curse to be very strong. He personally

destroyed the scroll containing Jeremiah's written words.

And it came to pass, when Jehudi had read three or four columns, that he cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier. (Jer. 37:23)

This kingly fear of a prophet's curse in part resulted from the belief that a prophet spoke the truth. He could also tell if the prophet was hedging. Ahab knew that Micaiah was somewhat fearful to tell the truth.

And the king said unto him: How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the Lord? (I Kings 22:16)

The king did not doubt that the prophet communicated with the Lord. Nathan made the point clear to David and David believed him.

And Nathan said to David: Thou art the man. Thus saith the Lord, the God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul:Wherefore hast thou despised the word of the Lord to do that which is evil in My sight? Uriah the Hittite thou hast smitten with the sword, and his wife has thou taken to be thy wife, and him thou hast slain with the sword of the children of Ammon. Now therefore, the sword shall never depart from thy house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. (2 Sam 12:7, 9)

And David said unto Nathan: I have sinned against the Lord... (2 Sam. 12:13)

The king believed the prophet received word from the Lord and would ask the prophet to find out what God had in store.

In asking for the prophet to initiate the process of communication he would use the word darash or "inquire."

But Jehoshaphat said: Is there not here besides a prophet of the Lord, that we might inquire of him? And the king of Israel said: There is yet one man by whom we may inquire of the Lord, Micaiah the son of Imlah; but I hate him: for he doth not prophesy good concerning me, but evil. And Jehoshaphat said: Let not the king say so. (I Kings 22:8)

Zedekiah's messenger asked Jeremiah:

Inquire, I pray thee, of the Lord for us; for Nebuchadrezzar king of Babylon maketh war against us; peradventure the Lord will deal with us according to all His wondrous works, that he may go up from us. (Jer. 21:2)

...Pray now unto the Lord our God for us. (Jer. 37:3)

Inquire here meant "find out what God intends." Another word used to initiate communication between God and prophet was palal. The usages and meanings of the words are often similar.

The word palal also means to intercede and is translated as "to pray" or "to entreat." This word gives the answer to a question one might pose. Why did the powerful sovereign put up with the arrogant behavior of the prophet? While the prophet gained his ultimate efficacy from God, he could himself initiate contact with God. The king believed that as part of the prophet's supernatural ability to communicate with God, he could initiate the transmission and could furthermore intercede on behalf of the monarch.

God told Abimeleh that Abraham would intercede for him.

Now therefore restore the man's wife; for he is a prophet and he shall pray for thee, and thou shalt live; and if thou restore her not, know that thou shalt surely die, thou, and all that are thine. (Gen. 20:7)

When Abraham did intercede the outcome was successful.

And Abraham prayed unto God; and God healed Abimeleh and his wife, and his maid servants; and they bore children. (Gen. 20:17)

The king did not have fear that his progeny would be cut off. He believed the prophet could intercede because the prophet had been successful. Jeroboam asked a man of God to intercede so that his hand might be restored to health.

And the king answered and said unto the man of God:
Entreat now the favor of the Lord thy God, and pray
for me, that my hand may be restored me. And the man
of God entreated the Lord and the king's hand was
restored him and became as it was before. (I Kings 13:6)

The prophet did intercede on the king's behalf and the outcome was successful. Since kings thought prophets could be useful in time of vicissitude and able to change adversity to success, it was not prudent to harm them or lose their favor. This answers, in large part, why the king put up with the prophet's behavior.

The king valued, life, throne, military power, and staying on the right side of God. He believed the prophet could help him stay on the right side of God because he believed the prophet could communicate with God, find out His intentions, and warn the king of dangerous behavior. The king believed the prophet could perform magic, control aspects of nature, utter powerful curses and blessings, and intercede on his behalf. In short, the king believed the prophet had the ability to help him achieve the things he valued and information about how to achieve the things he valued. The things the king valued plus his beliefs about the prophet determined his image of the prophet.

Attitudes

According to the empirical theory of human behavior herein employed as a methodological technique, the ultimate image of another is a matter of attitude held toward that other.² Attitudes are composed of values and beliefs. Attitudes are positive or negative. In modern behavioral science attitudes are measured on a seven point scale, the middle point being neutral. The feeling of intensity pushes the valence of the attitude to the extreme

ends of the scale. Lack of intensity pushes the valence of the attitude toward the neutral or middle point. The interplay of kingly values and beliefs determined the direction of the king's attitude and its intensity.

One might ask why it is important to concern oneself about the valence of attitudes? The behaviorist would answer that a power measuring of attitudinal valences will offer predictive possibilities in behavior. One could look at a king's values and beliefs, figure out his attitude toward the prophet, measure the intensity of the attitude and predict how he would act toward the prophet. Prediction is not the name of the game in Biblical studies. However, behavior is the ultimate test of one's view of the world. Behavior is the truest measure of what the king thought of the prophet. It is important to know whether or not the king is hostile.

If the king is hostile, he might throw the prophet in prison, or cast him into a pit, or smite him. If the king is friendly, he might respond to the prophetic admonitions by directing public money to a social action program instead of building gaudy palaces, or he might enable the prophet to effect a positive attitude toward moral behavior among the populace. Certainly from the prophet's point of view, the valence of the king's attitude mattered. Diagrammed the relationship would like this:³

<u>Value</u>	<u>Belief</u>	<u>Attitude</u>
Long life is good.	The prophet has saved my life. He interceded on my behalf.	Positive and cooperative toward the prophet.
To obtain property is good.	The prophet moralized and stopped me from acquiring property. i.e., vineyard	Negative and hostile toward the prophet. Throw him in a pit.

Put in syllogistic form:

Long life is good.

The prophet provides means for lengthening life.

Therefore the prophet is to be rewarded and granted freedom for activity.

I like him.

Truth is good. To know the future is good.

Prophets predict truthfully.

Therefore I like the prophet. He is to be protected.

Wealth is good.

The prophet prevented me from stealing a vineyard and chastised me for murdering.

Therefore I dislike the prophet. He is to be banished.

Military victory is good.

The prophet said that God intends to destroy me and turn me over to my enemies.

I dislike the prophet. He is disloyal. He should be thrown into the pit.

One might conclude that kings viewed prophets as instruments of monarchical desires. This is true in part. A sovereign often tried to manipulate the prophet to achieve his own ends. The king would call on the prophet to intercede, curse, predict, and perform magic at his beck and call. The prophet was useful to the king; a means to an end. A king thought he might manipulate supernatural powers, even God Himself, if he handled the prophet correctly. The king held certain values. He believed the prophet could hinder or aid in the attainment of these values. For the king, the prophet was a functional entity.

There are many instances when rulers did indicate dislike for a prophet. One might say that generally speaking, the king viewed the prophet in an unfavorable light and as a threat. When one's attention turns toward attitudes, the categories "like" and "dislike" seem insufficient. Positive and negative valences although a first step do not adequately describe the king's views of the prophet even when broken down into the rubrics

values and beliefs. However, it is meaningful and useful to embellish the basic attitudes of like and dislike with other insights. The two major indicators of attitude are language and behavior.

Pharaoh challenged and plagued by Moses showed great hostility.

And Pharaoh said unto him: Get thee from me, take heed to thyself see my face no more; for in the day thou seest my face thou shalt die. (Ex. 10:28)

Ahab being friendly toward the cult of Baal did not approve of Elijah's intentions.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him: Is it thou, thou troubler of Israel? (I Kings 18:17)

Again when Elijah was sent by God to admonish Ahab for taking Naboth's vineyard through murder he was most unfriendly.

And Ahab said to Elijah: Hast thou found me, O mine enemy?... (I Kings 21:20)

When Ahab wanted good news concerning a military outcome he said of Micaiah:

..but I hate him: for he doth not prophesy good concerning me, but evil... (I Kings 22:8)

The king of Samaria cursed Elisha and wanted to kill him.

Then he said: God do so to me, and more also, if the head of Elisha the son of Shaphat shall stand on him this day. (2 Kings 6:31)

Amaziah warned a prophet of the limits to which he might go. A prophet had certain prerogatives, but so did a king. Amaziah wanted to worship the gods of Seir. God sent a prophet who went straight before the king to chastise him in the style of Nathan.

And it came to pass as he talked with him, that (the king) said unto him: Have we made thee of the king's counsel" forbear; why shouldst thou be smitten? Then the prophet forbore, and said: I know that God

hath determined to destroy thee, because thou hast done this and hast not hearkened unto my counsel.
(2 Chron. 25:16)

Certainly these statements would qualify for the category of dislike on a behavioral scale. In each case the prophet did not come across with a pay off the king valued or he hindered the king in achieving what he wanted. A king might even think a prophet could be bribed. Balak tried to buy off Balaam.

And Balak said unto Balaam: Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me: am I not able indeed to promote thee to honor?
(Num. 22:37)

Balak was wrong in this belief. His opinion of the prophet was too low and erroneous.

Overt behavior indicates attitude and intensity of attitude far better than does language. There is evidence of hostile behavior on the part of kings toward prophets. The king of Samaria sent messengers to murder Elisha.

But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him; but ere the messenger came to him, he said to the elders; See ye how this son of a murderer hath sent to take away my head? look, when the messenger cometh, shut the door, and hold the door fast against him; is not the sound of his master's feet behind him? (2 Kings 6:32)

Asa imprisoned Hanani because he did not like being morally admonished or having his foreign policy criticized.

Then Asa was wrought with the seer, and put him in the prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time. (2 Chron. 16:10)

He was one of many rulers who felt the same way and acted on these feelings.

Zedekiah kept Jeremiah locked up. However, political pressures prompted

him to do so. The princes wanted Jeremiah put in prison.

Then Zedekiah the king said: Behold he is in your hand;
for the king is not he that can do any thing against
you. (Jer. 38:5)

The princes originally wanted Jeremiah in prison for alleged disloyalty
and implied espionage.

And the princes were wroth with Jeremiah and smote him and
put him in prison in the house of Jonathan the scribe; for
they had made that the prison. (Jer. 37:15)

In spite of so many examples of negative attitudinal valences, there
were also many instances of respect. One bears in mind that the Deuteron-
omist editor did have a prejudice against the descendants of Jeroboam.
The Deuteronomist editor loathed the rival temples set up by Jeroboam.

After this thing Jeroboam returned not from his evil
way, but made again from among all the people priests
of the high places; whosoever would, he consecrated him,
that he might be one of the priests of the high places.
(I Kings 13:33)

And by this thing there was sin unto the house of Jeroboam,
even to cut it off, and to destroy it from off the face of
the earth. (I Kings 13:34)

No historian is free from his own subjective view of events.

One notes that Elisha had some relations with the king of Samaria
that were warm and cooperative. The example of Elisha blinding the army
of Aram and saving Israel's king has been mentioned. Here the prophet
was paying off in currency that the monarch valued. The king had a posi-
tive attitude of respect for the prophet. There are other examples of
respect and affection.

In spite of the fact that Samuel and Saul quarrelled, it is likely
that Saul looked up to Samuel and even felt genuine affection for the
prophet. After all, the prophet did inform him that he was to be king.

Samuel was the legitimizer of the monarch. Without the prophetic anointing, there would have been no coronation. The prophetic role in crowning Jewish kings (and even non-Jewish kings) is well known.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the spirit of the Lord came mightily upon David from that day forward. So Samuel rose up, and went to Ramah. (I Sam. 16:13)

Nathan participated in the crowning of Solomon.

And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the horn, and say: Long live king Solomon. (I Kings 1:34)

Elisha instructed one of the sons of the prophets to anoint Jehu king of Israel.

And Elisha the prophet called one of the sons of the prophets; and said unto him: Gird up thy loins and take this vial of oil in thy hand, and go to Ramoth-gilead, And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vial of oil, and pour it on his head, and say: Thus saith the Lord: I have anointed thee king over Israel. Then open the door and flee and tarry. (2 Kings 9:1-3)

Kings valued their thrones. They believed the prophet was instrumental in the acquiring and legitimizing of thrones. They saw prophets as the agent of God in this respect. In this light, the sovereign could only look up to a prophet. It should be noted that the prophet according to many of the passages cited also considered himself the legitimizer of the monarchy. Here one notes a dovetailing of the prophetic self image as one holding authority and the public view of the prophet as held by the king who concurred with the view that the prophet held this authority.

The kingly attitude of respect also contained an element of fear.

Again one poses the question, why did the king put up with the prophet's hutzpah? In part, the answer was that if one struck at the prophet, one struck also at God. To harm a prophet would be quite irrational. On the other hand, it was safer to both the prophet than to attack God with a frontal assault as it were.

Certainly the king believed the prophet to be at least his equal. The conversational intercourse between king and prophet reveals a degree of equality in address. At times a king would try to pull rank. This was seen when Elisha told the critical prophet to forbear (2 Chron. 25:14-16). However, the prophet never pulled punches either when he spoke to the king. Elisha spoke in the imperative to Joash (2 Kings 13:14f)

And Elisha said unto him: Take bow and arrows...Put thy hand upon the bow...open the window...Shoot! etc.
(2 Kings 13:15,16,17)

Elijah addressed Ahab in the imperative:

Now therefore send and gather to me all Israel unto mount Carmel and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred that eat at Jezebel's table. (I Kings 18:19)

He went on to say:

Behold I will bring evil upon thee and will utterly sweep thee away, and will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel. (I Kings 21:21f)

Isaiah told Ahaz, when he refused to ask a sign of the Lord:

...Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also?
(Isa. 7:11)

No king would take such treatment unless he believed the prophet was his equal if not his superior.

David whose expanding empire was undergoing a cultural renaissance did not have to fear any human. His armies controlled the land between Ezion Geber and Damascus. Surrounding states paid him tribute. His wealth was displayed in his palace. The gauche taste of the nouveau riche decorated his royal throne room. Powerful guards from all corners of the empire stood ready to take anyone's life at the whim of the king. David was a man who had known poverty and deprivations; he was not soft. He had lived in the desert on what he could find. His former friends were cutthroats and criminals. He often barely escaped the jaws of death and often fed his adversaries to the same jaws. He could be hard. Yet when Nathan approached him and said, "You are the man..." (2 Sam. 12:7), David out of respect and fear for the prophetic authority let the poorly dressed shepherd have his word.

Thus saith the Lord: Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. (2 Sam. 12:11)

This attitude of respect and fear went even further. There is even a warm affection shown between prophet and king. Samuel's words to Saul were friendly and full of joyous compassion when he anointed the first monarch.

Then Samuel took the vial of oil, and poured it upon his head, and kissed him and said: Is it not that the Lord hath anointed thee to be prince over His inheritance? (I Sam. 10:1)

When Elisha was ill and dying, Moash wept and said:

My father, my father, the chariots of Israel and the horsemen thereof! (2 Kings 13:14)

Perhaps the father aspect of God's personality descended to embrace the prophets. Maybe the need to relate to a father figure could more readily be satisfied by the figure of the prophet than God Himself. After all the prophet was a tangible human. Often God did seem distant and uncaring. The prophet on the other hand, was always involved. Just as a father controls the environment of his family, so did the prophet have access to techniques for manipulating the natural and social environment.

There is another side to the father coin. The Freudian might say that a father figure is both loved and hated. It has been shown that the king viewed the prophet at times with hostility and at times with affection. The prophet was a convenient surrogate for God. The human and tangible prophet was easier to love and hate than God. It was also relatively less dangerous to vent emotions against or in favor of a fellow human than upon the Lord himself. Nevertheless, it was not so safe to attack the prophet on the scale of absolute standards.

A king could view the prophet in a positive light as a political ally. A king might have genuine affection for a prophet apart from his role as dabbler in the supernatural. Nathan intervened in court politics in order to assure Solomon's ascendancy to the throne. Most political actions performed by prophets were directed by God. Nathan, independently, took it upon himself to inform David of Adonijah's usurpation of the monarchy. One notes that Nathan was hesitant to enter David's presence. Instead he would have Bath Sheba inform the king of the usurpation. When he did approach David he showed a deference in his language not shown when God sent him to rebuke David. Here the prophet acted on his own.

And they told the king, saying: Behold Nathan the prophet. And when he was come in before the king, he bowed down before the king with his face to the ground. And Nathan said: My lord, O king, hast thou said: Adonijah shall reign after me, and he shall sit upon my throne? (I Kings 1:23)

Yet God did figure in the political development. David had sworn in God's name to make Solomon King. Bath Sheba did not let David forget.

And she said unto him: My lord, thou didst swear by the Lord thy God unto thy handmaid: Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. (I Kings 1:17)

To disobey an oath in which God's name was employed would have endangered David. Perhaps Nathan as a warner was protecting David.

More significantly, one gets the impression that Nathan had the interests of the people and state at heart. David held these same interests and welcomed Nathan as a political ally. There seemed to be no question in David's mind that Nathan's view was correct, his advice worthy.

Nathan also commanded political respect on his own because of the image the people had of him. Nathan was the representative of the people. Through his supernatural powers and communications he could exercise some control over the people. In certain instances they were willing to follow him. Discounting, the special connection with the Lord, the prophet had to be reckoned as a political entity in his own right. Adonijah recognized this when he began to concretize his ambitions.

But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men that belonged to David, were not with Adonijah. (I Kings 1:8)

Nathan was an important politically ally. What is true of Nathan is true of the prophet in general. The king had to take in account the prophet's political clout that stemmed from his influence with the people.

In spite of the fact that the Deuteronomic editor portrayed Jeroboam's descendants in a bad light there are cases of genuine moral concern expressed by the king. Most kings did not take kindly to the words of torah the prophet uttered. It has been seen that acting morally was viewed as a currency to be cashed in when the time came to avert God's wrath. Nevertheless, some kings did view the prophet as a means of sincere repentance.

David confessed to Nathan his sin against the Lord. He believed that such confession was appropriate before the prophet.

And David said unto Nathan: I have sinned against the Lord, And Nathan said unto David: The Lord also hath put away thy sin; thou shalt not die. (2 Sam. 12:13)

The king in this instance saw the prophet as a witness for repentance and a legitimizer thereof. Ahab was most contrite and humble before God in the presence of Elijah. So effective was Elijah that Ahab received a large measure of forgiveness.

Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days; but in his son's days will bring the evil upon his house. (I Kings 21:29)

Thou the king generally did not value moral behavior in and of itself nor did he pursue social action, he did respond to the ethical admonitions of the prophet. These responses are more the exception than the rule. There is evidence that the words of torah did strike a responsive chord in the monarch on occasion.

The King and the Public Image of the Prophet

Why does one choose the king to portray a public image of the prophet?

In the first place, the attitudes of the king toward the prophet confirmed and shaped in part, the public image of the prophet. The king is himself part of the public. Moreover, he is an inordinately important part of the public because he moulded public opinion. His attitude was reflected in the acts of the officials of his administration; tax collectors, soldiers, government traders, and various functionaries were bound to carry out the policy of their sovereign. No soldier would dare mistreat a prophet who commanded the respect and protection of the monarch. Official policy was honored.

Secondly, the interaction between monarch and prophet was of a public nature. Witnesses often observed the transactions that took place between king and prophet. The ruler's attitudes were automatically public. Prophets confronted kings before courtiers, armies, princes, and crowds of common people.

Thirdly, the king had power to make the decisions that affect lives. He was the most powerful single factor in the distribution of societal advantages and disadvantages. Given the self image of the prophet, the man of God had no choice but to confront and interact with the king. It was logical to focus on this interaction. As a man who held himself responsible to man and to God the prophet had to gain the cooperation of the king or come in conflict with him.

To repeat, the king's basic values centered around preserving and lengthening life, keeping his throne, strengthening his military power and keeping out of trouble with God. He believed the prophet had the power to hinder and aid in the attainment of the things he valued. The values and

beliefs combined to form the kingly attitudes that composed his view of the prophet. In general the king viewed the prophet as a holder of power who had to be manipulated, controlled, and confronted. At times the king saw himself on the defensive and at times on the offensive against the prophet. The king often viewed the prophet in a hostile manner. He might consider the prophet his troubler, and enemy. The king often tried to do in the prophet by smiting, imprisoning, and even attempting assassination. The king felt the prophet was uncooperative in helping him achieve his goals as when the prophet would not curse the king's enemies, intercede for the things the king wanted, nor predict what the king wanted to hear. The king viewed the prophet as an idealist who knew nothing about the exigencies of statecraft. The prophet criticized the foreign policy of the king and his expenditure of funds. He criticized the king's immoral behavior. The king could only see the prophet as one limiting his freedom of action.

Yet, there were times when the king viewed the prophet in affection and respect. The prophet sometimes assumed the surrogate figure of father because of his closeness to God. At times the king saw the prophet as a true means for confession and repentance. The king at times did receive political cooperation from a prophet. However, this affection and positive attitude is contrary to the main thrust of the king's image of the prophet.

In sum, the king knew the prophet to have authority and authenticity. He saw the prophet as one whom God backed up with the granting of special communications and supernatural powers. The king viewed the prophet as an entity of power and a political power who had to be accommodated.

Conclusion

The prophet saw himself as a perceptual object that was a distinct unit. This awareness caused him to fix his responsibilities in relation to others. His self image depended in part on his web of social relations. It was formed on the basis of gratification and rejection that sprang from these relations. The prophet became aware of himself when cooperation was not forthcoming. He became aware of himself when conflicting demands were made on him by the different partners with whom he participated in joint undertakings: man and God.

Self control was part and parcel of the prophetic self image. Once the prophet moved toward a stable self conception, a great deal of self control was required for its maintenance. The prophetic struggle for self control was an ongoing process that involved deprivations and the pitting of obligations and responsibilities to others against personal preferences. The denouncement of this struggle was manifested in inner role rehearsals and inner communications. These rehearsals and communications were often symbolized by conversation with God and most aptly dramatized in the consecration ceremonies and visions which were intervals of regeneration and affirmation.

Self esteem was an important category in the formation of the prophet's self image. When the prophet held himself in high esteem he behaved less in his own self interest and tried to persuade others to accept his program. His self image became clearer as he was challenged and engaged in acts of self preservation to meet that challenge. The prophet's sense of high esteem depended on his feelings of success and fulfillment, the receipt of desired responses from others.

For the prophet self image began with an awareness of self. The self image was a product of self control and self esteem. The prophet found his personal freedom through the acceptance of the burden of his responsibilities to man and God. By outlining a program of social action and social responsibility, he offered a similar freedom to the people he addressed.

The prophet's self image was not static, it was itself an ongoing process. Each prophet held a self image that evolved in an unfolding equation. Self esteem varied with the vagaries of success and failure in reaching people and the prophet's concept of God. The process of self control was always one of struggling. The forming of the self image was dynamic because there was a tension derived from the conflicting demands on the prophet made by man and God. The tension could result in equilibrium and could result in change. Over the long haul there was a flow of change. There was also a tension that existed between the self image of low and high self esteem. This tension set in motion factors that are grouped in the process of self control. Low esteem was an intensifying of the negative aspects of the prophetic self image, non gratification. High self esteem resulted from a feeling of fulfillment and independence gained from inner resources.

The problem of discerning a general prophetic self image is complex because of the time periods involved. Each prophet was a product of the relation between himself and the groups he knew. The specific significant others varied with the period of history in which a particular prophet lived. No two situations are the same. This is true even if one were to

consider the life span of a single prophet, let alone a general perusal of the prophets.

Nevertheless, there are recurrent features which give the conduct of each prophet a unique unifying quality. Certain patterns of behavior and speech that deal with self image occur with a reasonable regularity that makes it possible to recognize him as a human being and to discern his self image as a human being. These persistent behavior and speech patterns are in part manifestations of personality and self image of personality. A perusal of the prophets shows a constancy in voluntary conduct that arises from the fact that each prophet maintained a reasonably stable conception of himself. Furthermore, these stable self images cut across historical periods so that there are common denominators that prophets generally shared under the rubric of self image.

The later the prophet, the more sophisticated the self image was likely to be. As in any evolution, of human development, there is regression. Progression is uneven. Yet the trends toward higher development probably culminated in Jeremiah. In Jungian terminology, just as the prophet was the collective unconscious of Israel, so Jeremiah was the collective unconscious of the prophets.

The prophet saw himself as responsible to man and God. In periods of high self esteem he affirmed this positive image and acted on the basis of it by proclaiming his program for social action as he was concerned for the welfare of others. In low self esteem he was self centered and immobilized and emphasized the negative aspects of his self image; one who lacked gratification from others.

The king recognized the prophet. He knew the prophet to have supernatural powers, to communicate with God, to predict, and to have political influence with the people. He knew the prophet could intercede on the behalf of others. The king viewed the prophet as one who knew the limits within which one could operate without attracting the danger of offending God. He believed the prophet spoke the truth.

Thus there was a certain convergence between the public view of the prophet from the king's eye and the self image of the prophet. On the grounds of authority, power, and authenticity there was no argument. However, there were areas of divergence.

The king did not look favorably upon the prophet in general. The king held his own values; life, throne, wealth, progeny, state expansion, military victory, and political intrigue. The prophet did not hold the same values. The prophet valued responsibility to God and man. This was the primary cause of divergence in views public and private.

The king did not emphathize with the prophet's concepts of responsibility because they got in the way of the efficient and trouble-free running of the government. The prophet was considered troublesome, anti-establishment and at times downright revolutionary and disloyal. The king thought of him as an idealistic fool who did not understand the problems in running a government. The prophet was considered an instrument to be used for the good of the king and ergo the state. He was not looked upon very often as a human with feelings and serious responsibilities that tore him apart inside. In fact much of the suffering of the prophet was promulgated by the king.

In short, there was a divergence and convergence between public and private image. The king and prophet agreed that the prophet had certain powers. They disagreed on the ends to which these powers should be employed. The prophet saw himself as anti-establishment who had to challenge the authority figures of society to avert danger and instruct in moral behavior. The king saw the prophet as a troublesome revolutionary who would undermine the security of the state and limit the freedom the government. The king saw the prophet as a challenger of his authority and a usurper of his rights.

Chapter FiveA Public Image of the Prophet: The Prophet as Seen by the KingNotes

1. Lewis A. Froman, Jr., People and Politics (Englewood Cliffs, N.J. Prentice-Hall Inc., 1962)
2. The ideas in the paragraph are a summary of thought found in Chapter Two "The Individual and Politics" in the book People and Politics by Professor Lewis Froman, pp. 18-30.
3. See p. 78, Froman, op cit., p. 23

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The bibliography is limited because the basic work of this thesis was done in the actual text of the Bible. However, the books used were most seminal in helping to organize the theses.

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