

given him. Herein consisted the distinction which a true prophet claimed between his utterance and the utterance of a false prophet. He believed himself divinely called and divinely commissioned to communicate Jehovah's message.

If a man took the prophetic office on himself, he was denominated a false prophet; and, though he imitated the phraseology of a true prophet, his utterances were declared unauthorized. Jeremiah especially accused the false prophets in his day of assuming prophetic functions and of appropriating prophetic phrases, in consequence of which they deceived the people, as well as themselves. Speaking in the name of Jehovah, he says, "I sent not these prophets, yet they ran; I spake not unto them, yet they prophesied. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings."

The true prophet, moreover, strongly rebuked any one who, taking the prophetic office on himself, attempted to proclaim his own conceits as veritable divine oracles. While the false prophet, therefore, constituted himself a public teacher for the purpose of promoting personal interests or of furthering selfish aims, the true prophet proclaimed himself the chosen servant of Jehovah, and, irrespective of personal comfort or convenience, endeavored to elevate and ennoble both individual and national life, by establishing the divine authority among the people whom he taught, and to whom he prophesied.

An inquiry into the origin of prophecy suggests a word of reference to the method of prophetic revelation. Two special vehicles of communication are described in Scripture, namely, dreams and visions. Some writers emphasize the importance of the first, while others emphasize the importance of the second, method of receiving spiritual messages. Without stopping to discuss the relative significance of each mode of revelation, it may be stated that the difference between the dream and the vision throughout the Old Testament is not very sharply defined. It may also be stated that Hengstenberg especially pronounces ecstasy the most prominent feature of prophetic revelation. This view of prophecy, however, deprives