

phesies of the older prophets were re-edited by the later.

Thus Ezekiel takes up one such prophecy and reinterprets it in such a way as to show that its fulfilment is yet in the future. The prophets Jeremiah (iii.-vi.) and Zephaniah had foretold the invasion of Judah by a mighty people from the North. But this northern foe had failed to appear. And yet appear he must; for was not inspired prophecy pledged thereto? Hence Ezekiel re-edits this prophecy in a new form, and adjourns its fulfilment. Thus, according to Ezek. xxxviii. 8, 16, a mighty host (*i. e.* Gog) in the future will attack Jerusalem from the North. This host, Ezekiel declares, is the foe foretold by the prophets: "Thou art he of whom I spake by my servants the prophets of Israel, which prophesied in those days for many years that I would bring thee against them" (xxxviii. 17).

Many other traces of the apocalyptic type of thought discover themselves in Ezekiel, and it is not without reason that Duhm has called Ezekiel the spiritual founder of apocalyptic.

The non-fulfilment of prophecies relating to this or that individual event or people served, no doubt, to popularise the methods of apocalyptic, but only in a very slight degree