

WERE THE PROPHETS ASSOCIATED WITH THE KING IN SOME OFFICIAL CAPACITY, OR DID THEY COME OUT OF THE PEOPLE AND OFTEN OPPOSE THE KING?

Priests and kings alike are then denounced for their part in this general apostasy. . . . The priests of North Israel are seen in Amos's prophecies to be firmly in league with the kings, making of the religious practices an instrument of state policy (see Amos 7.10-17). We do not know what the specific reference to Mizpah and Tabor may mean. Apparently Hosea is referring to events from the early history of the kingship. Does he maintain that the kings of Israel have sinned from the very start? Saul had been designated king at Mizpah (1 Sam. 10.17-27). (Harrelson, 328) . . . Later references infer that this was indeed the prophet's judgment.

Moreover, the kings of Israel and Judah, who felt increasingly that politics was their exclusive field, wanted to bring "the sons of the prophets" under their control, just as they attached the priesthood to the royal shrine. When this happened, prophecy became the servant of nationalism - a shrill crying out of what men wanted to hear rather than the proclamation of the word of God. The great prophets were often at odds with these professional prophets, and Amos in particular did not want to be identified with them (Amos 7.14). But despite the attempt of kings to silence the prophetic voice, it was heard more and more plainly in the period after the death of Solomon. (B. W. Anderson, 188)②