

Dr. Marv Wilson, Prophets, Session 3, True and False Prophets

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This is Dr. Marv Wilson in his teaching on the prophets. This is session 3, True and False Prophets.

All right, I want to begin.

So, let's have a word of prayer, and we'll get rolling. Father, for this day, we thank you. We haven't seen tomorrow, so we give you our thanks for the opportunity to study today, think today, being challenged in new ways in our classes, in our conversations, and in our opportunities to fellowship one with the other.

We thank you for the school of Christ. We thank you for the word of God, because when everything else around us is shaking and tottering and changing, we do thank you that we have a rock to stand on. Thank you for the solid word.

Pray as we hear the prophets that we will realize that your message to them is the prophetic message to our generation. So, as we consider these themes and the things that were so much a part of them, help us to take these things in and to live them out by your grace. I ask this through Christ our Lord. Amen.

All right, my theme for today is that I want to talk about true and false prophets and what distinguishes the real from the phony, the true from the false. It almost goes without saying for everything that is genuine out there and true and noble and a good and a proper and outright example of the way it should be, there are alternative expressions made to seduce and to woo people to look like they are real, but at the end of the day, they're not just off center.

Sometimes, they are imposters, and sometimes, they are rooted in indeed anything other than good and proper and, in the subject area, truly holy and godly motivation. This is one of the challenges for your own personal spiritual life. It is for me.

It is for every believer. How do we determine the phony from the real? When it came to the world of the prophets, there was no simple formula that people had to follow to guarantee the person they were listening to was truly a man of God, one whom God had called into the prophetic ministry. So, I don't think there's any single test that was sufficient in and of itself to authenticate the claims of a prophet.

But I want to throw out a number of things which, when taken together cumulatively and when you look at it as a whole, were indicators of either further confirmation this one indeed does speak of God, and he is one of God's messengers, or I'm not so

sure. Now, every time you hear somebody on the radio who allegedly is preaching the word of God or every time you walk into a meeting where there may be somebody who's speaking you've never heard before, there are certain wheels that start turning in your head. Once you've been burned once in your life, you're a little more skeptical.

And a healthy skepticism is needed. Don't forget the greatest prophet in the New Testament once said that not everyone who says Lord, Lord will enter the kingdom of God. But the one who does, the will of my Father in Heaven.

There are a lot of people out there who know the lingo. They can speak the language, but just because you speak the language of what you think prophets ought to be speaking, that in and of itself is not enough. Alright, so let's look then at some of the indicators that the Bible itself puts an emphasis on to mark somebody as genuinely from God and having that prophetic calling. Again, keep in mind that the priesthood was hereditary, but to be a prophet, you were called by God to do that task.

So, that first point: a prophet is somebody who is aware of a clear call by God. You have to go back and stand on that. When you look at the Hebrew Bible, there were people who had certain experiences in certain places, and they went back and recalled those experiences.

Jacob is but one example who saw the angels going up and going down on that staircase leading into Heaven. God's way of confirming to Jacob, while Jacob was not a prophet, was God's way of confirming to him that what had been started with his grandfather, Abraham, had been reiterated to his father, Isaac. Now, God also called Jacob one of the elect through whom God was going to work.

Now being a prophet, he was aware of a clear call from God. It was not a matter of vocational choice. It was not following an aptitude exam.

I've told students many times that I was a freshman in college, and they gave me a vocational aptitude exam. The dean of the college called me in, and he said, I'd like to read you the results. You scored highest as a forest ranger and YMCA director.

So, you might want to consider outdoor education or something different from the major you're in right now. Now if I had listened to that guy, maybe I'd be leading the YMCA song in the gym or dancing to the oldies. I don't know.

But I had to listen to my own heart. Being a prophet was not a matter of saying, gee, I guess I'd like to do this when I grow up. Again, as I said in my last lecture, there were plenty of prophets who protested against the idea of being a prophet.

And a prophet then was thrust into this by a power outside of himself. It was not purely a matter of human choice. It was not a matter of any specific vocational training.

We have prophets that are found in the Bible that come from a wide range of backgrounds. And there's Moses, who's one of the greatest intellectuals of the Bible. According to Stephen's speech in the book of Acts, he was learned in all the wisdom of the Egyptians, which meant he was probably trilingual.

He knew Egyptian. He knew the lingua franca of the day, which was Akkadian, the cuneiform text, as well as, of course, his own native language of his own Hebrew people. And so Moses, in the tutorials of the courts of Egypt, must have had a fabulous education for that day, growing up in the presence of royalty because he was the adopted child of the Egyptian princess.

So, Moses was very, very learned, but Moses had to have a burning bush experience. He could not rely on simply a great education. So, it wasn't a matter for Moses of any special vocational or spiritual training.

The same was true of Amos. He was a herdsman, and one who worked in sycamore figs. He was a horticulturalist, an outdoor guy, close to nature.

If he was around the Boston area, you'd find him out in Walden Pond, probably out there in nature, enjoying the outdoors. So, he was not inherited by birth. Rather, God took the initiative in prophet-making, and that's important.

The prophet was called of God, and being called of God, he was also equipped for the task. The divine call made the prophet conscious of being in the presence of God. And anybody that's in the presence of God moves.

One of the problems we have, by the way, in the modern world, is being conscious, indeed, that God is saying something. In the modern world, if Jesus were to walk into this room right now and give us a prophetic word, it might be a little more powerful, imposing, and memorable for all of us than reading a text that may have been written two or three thousand years ago, the immediacy, the impact of that. And so, the call, in a very dramatic way, not always dramatic, but often in a dramatic way, made that prophet conscious of standing in the presence of God.

Take off your sandals, and you're standing on holy ground, said a voice at the burning bush to Moses. And he responded accordingly. When you look at Samuel, Samuel had a call of God, and he was a prophet.

Does God call audibly? Apparently, he must have, in at least one or more places in the Old Testament, because Samuel confused the voice of God with the voice of Eli,

as 1 Samuel 3 indicates. Isaiah has this vision when he is thrust into his ministry of the Lord sitting on a throne and smoke fills the temple and the thresholds of the temple shake and a voice comes to call him. Big, bold, and dramatic.

Ezekiel flipped out. Read the opening chapters of Ezekiel. He had an elaborate vision in that pagan environment of Babylon.

As I read from the first chapter of Jeremiah last time, Jeremiah knew that the Lord had called him. He was certain that the Lord was speaking. On the other hand, we have prophets in the Bible who don't talk about anything big, bold, and dramatic.

It's just Amos says, the Lord called me from following the flock and said, go prophesy to my people Israel. There's nothing else we know about His call. So, as far as Jonah goes, arise and go to Nineveh, that great city.

We don't know much about Jonah and his circumstances except that he arose and went to Nineveh. Same with many of the other prophets. But again, the divine call made the prophet conscious of being in the presence of God.

And when he knew that, he moved. But no one dared stand before men and deliver a message unless one was absolutely sure one had stood before God. So, you have that interesting passage in 1 Kings 17:1, which says, Now Elijah the Tishbite from Tishbe in Galilee said to Ahab, As the Lord, the God of Israel lives, whom I serve, there will be neither dew nor rain in the next few years.

The Lord before whom I stand or serve, he was conscious that the Lord had indeed called him. Now, I believe the call of the biblical prophet was unique. It was what we might call *sui generis*.

That is a type to itself—*sui generis*. The prophet's office was unique.

In short, we should not expect God is going to call in exactly that same way people today. And while the charismata of 1 Corinthians 12 and 14 may indeed be part of Paul's instruction for the early church, and there he speaks of the gift of prophecy, the office of the prophet is different. If there is authentic prophecy in the church today, and I indeed believe there can be, and I have witnessed same, it is not the same as biblical prophecy.

Biblical prophecy was the word of God and inscripturated. In the New Testament, we are told to test the prophets because the prophet's spirit is subject to the prophet. This may be a message for a given local situation, a word of encouragement, or a word of hope to edify the body.

But the office of the prophet was unique. We should not expect God to call that way because God spoke in that unique way from the people that he raised during this period of time. The canon of Scripture is closed.

It's not open. A number of decades ago, somebody came running up to some Bible society, and somebody said, I've got the 29th chapter of the book of Acts. Well, Acts ends in 28.

No, I don't think that would seriously be considered. There was a period of time uniquely when God spoke. And that is what we consider to be a revelation.

Now, we can all have a sense of calling today and Christian vocation. In fact, all Christians are called. We're called by God to live our lives unto him.

And we have to see uniquely in our given situations how God has equipped us for whatever task in the vineyard he has for us. And sense that subjective awareness. But that's quite different in terms of understanding Christian vocation.

What must I do with my life as I am called in Christ to serve him? I can have many different business cards in a lifetime, but I'm serving the same Lord. He may deploy me to a different part of the vineyard, but I'm serving the same Lord. And so that sense of calling.

I don't think it should come by default. You ought to be intentional about what you do with your life. Listen to your heart.

Listen to the Holy Spirit. Study Scripture. Get wise counsel from friends.

Do what you must do, what you are compelled to do. And God will guide and lead you.

So, God's guidance is there for all of us who are called unto Christ and to serve him. There are no non-sacred occupations. We are all called to serve him with our lives.

And there are no non-sacred majors at Gordon. We are not dualists. We live our lives unto him.

There's nothing less spiritual about being a believer who loves God and serves him as a brain surgeon, than a journalist, than a youth worker, or a pastor. We are all serving him. The prophet, however, God set apart at a certain period of time to speak the very Word of God.

You and I, as eloquent as we may be speaking spiritual things at certain times, are never speaking the Word of God. What we are speaking about is our reflections on

the Word of God and building on what God has already said. And so, what are we doing when we enter a prophetic ministry, and do people have a prophetic ministry today? Absolutely.

A prophetic ministry means to be liver and teachers of the materials found in the prophets. And when we are living prophetically, we will have a concern for the poor. When we are living prophetically, we will speak out against injustice in the world.

When we are living prophetically, our lives will reflect the concerns of the biblical prophets. Alright, the first point then is the prophet had a call from God. Any comments or questions on that, feel free.

A second test of a true prophet was the Bible, which puts an emphasis on the fact that prophets were conscious that their words were inspired by the Holy Spirit. The difference between so-called ecstatic prophets in the ancient Near East and the prophets of Israel was the fact of the prophetic consciousness brought on by divine revelation. Time and time again, there is a psychological conviction that God had revealed Himself and spoken His word to them.

Just listen to Handel's Messiah, which reflects the prophet Isaiah. For the mouth of the Lord has spoken it, or thus says the Lord, or I heard the voice of the Lord, or then the Lord said to me, these are the formulas you find in the prophets, I have put my words in your mouth, or the word of the Lord came to me. NIV, *ko amar adonai*, this is what the Lord says, colon, and then you let it rip.

This is what the Lord says. The prophet was conscious of speaking the words that God gave him. In other words, to some degree, the prophet was an extension of God's personality.

He spoke the very words God's Holy Spirit inspired him to speak. This is especially clear and obvious in certain places in the Prophets of Israel where the first person of the verb is used. When we read Hosea, we will read language like this.

I will heal their backsliding. First person of the verb. I desire steadfast love, not sacrifice.

Hosea 6.6. This is God speaking through the prophet. Hosea 11.4. I led them with cords of compassion and with bands of love. So occasionally, you have God speaking through the prophet, even in the first person.

So, it was the Spirit of God that enabled the prophet to see things hidden to the natural human eye and mind. It was the Holy Spirit that opened the spiritual eyes revealing truths. It was the Spirit of God that enabled the prophet to speak boldly.

Because few people in the world are bold enough to get up and say things that the prophets said, in other words, they spoke with divine compulsion. There is a verse in Jeremiah 20:9 that says this.

People were trying to shut Jeremiah up because he was the bad news guy talking about the overthrow of the southern kingdom. And his words sounded very unpatriotic. And people were telling him to really be quiet.

He says this in 20:9. If I say I will not mention him or speak any more in his name, that is in God's name, his word is in my heart like a fire, a fire shut up in my bones. I'm weary of holding it in. Indeed, I cannot.

So, this description of what it meant to be a fire shut up in his bones. And he was compelled to speak. That was the role of the Spirit.

Now, liberal theological circles tend to lean more in seeing the prophets as human geniuses. We always knew that person had this bent toward being kind of holy and religious. And they are clever with the tongue and clever thinkers with the mind.

And so, having that religious disposition, that kind of natural piety, that kind of spiritual endowment that some people have, we understand why they were prophets. They had these intuitive gifts where they could read people well and societal situations well. They had the diagnostic tools to see when problems were going to come in the future, when the stock market would crash.

They could see that months ahead. Naturally endowed with these sensitivities and this kind of sense of moral awareness to discern issues of right and wrong. And they had the ability to think more clearly than their contemporaries.

The Bible, however, doesn't present prophets in that vein. The Bible tells them it's not a matter of native ability. And I might say, don't pursue a so-called Christian vocation someday if you're depending on native ability.

Natural talent. There's something beyond ourselves. Either God's anointing will accomplish in our lives what needs to be done, and our trust in Him for that task.

But the prophets were the ones who really understood that. Even Moses says, Hey Lord, I'm not given to public speaking. I never had a course in elocution or homiletics.

Send somebody else. What's God come back with? That mantra of Scripture. But I will be with you.

But I will be with you. But I will be with you. In other words, the power, the excellency, and the ability were beyond the human vessel.

So, it wasn't a matter of native ability or innate talent within the prophet. The prophetic spirit, rather, comes upon the prophet at certain times and on certain occasions when that prophet speaks the Word of God. I don't think Isaiah came home at night, put his feet up, had dinner, opened his mouth to his wife, and spoke the Word of God.

Usually, he may have been dubbed a Navi or a prophet, but he was not necessarily speaking prophetically. That's one of our problems, by the way, we have in churches.

I know several churches I've come across over my many years of teaching ministry where there are people in the churches who have been known to give prophetic messages. The people, by extension, then look to them as the resident prophet in the church. Do we have a word on this? Do we have a word on that? As if they are always prepared to be the person who speaks, as it were, ex-cathedra, in the very mind of God for the congregation.

If I understand 1 Corinthians, if one wants to say that God has something to say to the church today, potentially any member of the body of Christ, a gift of wisdom, a gift of knowledge, a gift can flow through that vessel and bring that charisma, charismata, the gifts, deliver them for the edification of the body. There is no resident in someone who has this ability at all times. So, in the Old Testament, the onrushing power of the Holy Spirit came to the life of the prophet, and he spoke.

Not out of his own mind but because of the Holy Spirit. Now, one of the clearest passages to define that for us is 2 Peter 1:21. No prophecy came by human impulse, says Peter. In other words, he denies human origination of prophecy.

But, men are born by the Holy Spirit, pheromenos in Greek, which has the idea of continually being born alone. It's a passive participle. Indicating that the prophet was acted upon, not producing the action.

So, he was born along, was carried along. If you studied first-year Greek, you know phero is the basic word to bear, to carry. And so, it was the Holy Spirit that bore or carried the prophet through the Holy Spirit.

Now, there are a variety of texts in the Hebrew Bible that associate the work of the Holy Spirit. You will find all three members of the Trinity in the Hebrew Bible in different contexts and in different places. You first meet the Holy Spirit in the opening words of Genesis, where it's the Ruach of God.

You know, what's the Ruach? Energy, vivaciousness, life. The Spirit is associated with breathing life and power. He's breeding over the waters, brooding over the waters, better word.

Hovering over the waters. The word is taken from Ornithology, like a mother bird hovering over the nest. So, the Spirit is working in the prophet, inspiring the prophet.

Nehemiah 30, 30th verse of chapter 9, says, By Your Spirit, You, O Lord, admonished them, namely Israel, through Your prophets. So, it's by Your Spirit that You admonished Israel through Your prophets. Ezekiel, over there in the pagan territory of Babylon.

Ezekiel 8, 1 and 11, 5. He says, The Spirit of the Lord came upon me and told me to say. That's about as clear as it gets in prophetic literature. The Spirit of the Lord came upon me and told me to say.

Micah 3, 8. As for me, I am filled with power with the Spirit of the Lord. Not by power, but by my Spirit, says the Lord. Zechariah 4, 6. So, there was the consciousness of these words being inspired by the Holy Spirit.

So, in that one place in the Bible where we say the Bible is the inspired Word of God, 2 Timothy 3:15 and 16, particularly verse 16, says, All Scripture is theopneustos. It is God-breathed. And the prophet spoke, as we understand the Scriptures, to be the result of that speaking.

Point number three is about the characteristics of a true prophet. So, a person didn't speak out of his own mind. He spoke because of the inspiration of the Spirit.

Our third point, the prophet did not seek truth by pagan divination. Now, the ancient world was filled like the modern world with people who wanted to connect. The night before last, I was driving out of Boston on Route 1, and I noticed a big illuminated sign in the window.

Psychic readings. Psychic on hand. Trying to lure people to come in.

To read their palms. To make pronouncements about their destiny, about their future, about possibilities. Everyone's curious about seeking meaning for your future.

Hence, the obsession with the occult. Reading signs of the zodiac. Reading tarot cards.

Engaging in seances. Communicating with things is that it is perceived by people. They're grasping for meaning in their lives.

Now, these pagan sources that were found in Israel in the Torah gives us a catalog of some of these things that were quite rampant in the Canaanite world. In Deuteronomy 18, verses 9 to 14, it talks about practices that God's people were not

to seek out. Deuteronomy 18, verse 9: Do not imitate the detestable ways of the nations.

Let no one be found among you who sacrifices his son or daughter in the fire. We'll come back to that text when we talk about Micah and his message. But, child, sacrifice.

Give the very best that you have. Manipulate the deity so he'll love you more. Give you more abundant crops and physical blessings.

So, give the best that you can. Let no one be found among you who practices divination or sorcery, interprets omens in the ancient world, the formation of birds, the placing a little drop of oil on water and seeing the shape, the study of cloud formations, the examination of livers, the entrails of animals, which was a favorite practice over in Mesopotamia, which is called hepatoscopy. I've dealt with a few loose livers in my lifetime.

There are different types of loose livers. This was a biological one. Trying to study these things in order to discern whether our king should go to war now or later.

And so, in ancient Mesopotamia, you had these Baru priests that studied these things to try to get an omen, some indication. One among you should not be found who casts spells, or who is a medium, or a spiritist, or who consults the dead. It's called necromancy.

The word nekros in Greek means dead. Necropolis, a cemetery, city of the dead. So, don't consult the dead.

Anyone who does these things is detestable to the Lord. Deuteronomy 18.12 18.14 The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the Lord your God has not permitted you to do this.

So, in other words, if a prophet claimed to speak the Word of God, speak on behalf of the God of Israel, and practice divination, sorcery, and necromancy, he was to be rejected as false. It's sort of like Isaiah says. Don't listen to these mediums, to the teaching, to the testimony, Isaiah says.

You have a direct relationship with the God of Israel. And so, hidden knowledge, that's what occult means, hidden knowledge was not to be secured by demonic sources. This in many ways distinguished the religion of Israel from pagan religions.

Israel received divine revelation not by oracles of divination but by the onrushing power of the Spirit of God that came upon the life of the prophet. The prophet is a

deceiver and prophesies lies in the Lord's name if he does these other things. Jeremiah 14: 14.

Then the Lord said to me, the prophets are prophesying lies in my name. I have not sent them, appointed them, or spoken to them. They are prophesying to you false visions, divinations, idolatries, and the delusions of their own mind.

Or another place in Jeremiah 23, 16. Jeremiah says, Do not listen to what the prophets are prophesying to you. They fill you with false hopes.

They speak visions from their own minds. So, notice the careful distinction here in terms of not speaking God's Word but speaking out of your own mind. The delusions that you have in your own mind.

Alright, so the prophet did not seek these other roots. Either God has spoken, or He has not. It's as simple as that.

Here's a fourth point about the characteristics of true prophets. True prophets, at the end of the day, really shunned professionalism. Now let me try to distinguish between being professional, which is a good thing, and professionalism, which is a bad thing.

Professionalism particularly, I mean, it focuses on services that you pay for. In other words, paid services to a specialist for hire. Professionalism often centers around the concept of materialistic compensation.

Compensation is one of the motivations for what one does. False prophets, for example, were paid servants of a king. They got paid, so the king, and always the temptation was, to give him the things he'd like to hear, not the things he needed to know.

That, by the way, is one of the strongest arguments. Why, if you go to a church where they preach through a whole book of the Bible, expositively, if you step on somebody's feet in the process by covering all of the material, then somebody's going to know that you're not gunning for them from the pulpit. There's a tendency to avoid saying certain things in Scripture if you only preach topically or thematically.

Then, you can avoid hitting a big giver when you know that a potential sermon might make him upset. Now, the prophets didn't have that problem of professionalism because they weren't paid lackeys or servants of anybody. False prophets were paid authority by another, such as a king, and they were employed to declare what would please the king.

A great example of this, of course, is the Balaam narrative in Numbers 22. What was going on here? Well, Israel had not yet settled into the Promised Land, and they had to go through the territory of Moab. You remember that territory is directly east of the Dead Sea and runs a little bit east of there.

It's a fairly good-sized territory. Moses died on Mount Nebo, which was in Moab, overlooking the Promised Land.

Balak, who was king of Moab, was worried about this big horde of people, the Israelites, who were about to pass through his land. So, he wanted to put the hex or the whammy or a curse on them. So, what does he do? He hires the services of this guy who makes his way into the book of Revelation in the New Testament.

His name is Balaam. B-A-A-L-A-M. And he sends for Balaam over to Mesopotamia.

In Numbers 22:7, it says, The elders of Moab left to go over there to Mesopotamia to get this prophet, taking with them the fee for divination. Balaam didn't deliver what he was paid to do, however. In 22:18, Balaam says, Even if Balak gave me his palace filled with silver and gold, I could not do anything great or small to go beyond the command of the Lord my God.

He, of course, opens his mouth, and he ends up blessing Israel a number of times instead of cursing Israel. And out of that magnificent fourth oracle came those words of the guy who was being pushed as a Messiah in the second century by Rabbi Akiva. And you remember Bar Kochba in 132-135 AD.

The second Jewish revolt against Rome. And Bar Kochba, son of the star, literally, was being pushed by Rabbi Akiva as the Messiah. Why did he take that name, Bar Kochba? Because of Numbers 24:17, A star will come out of Jacob, and a scepter will arise out of Israel.

And so, this passage, which has always been understood as having Messianic implications, seems to have had an initial fulfillment in the triumph over the enemies in David's day. But here, already a century after Jesus' death, this prophecy is being associated with the last gasp of Jewish independence before 1948. Because when that second Jewish revolt against Rome was put down, never again did the Jewish people experience any power in their land.

That was their final overthrow or attempted overthrow. But, of course, Rome squashed the revolt. So, Balaam, a false prophet, was given fees for divination.

Amos denies he was a professional, suffering from a monetary desire to serve out of compensation. He said I don't have a union card. I'm not a prophet.

I'm not the son of a prophet. God called me from following the sheep, and said prophesied to my people, Israel. So, my point here is, the prophets of Israel let it fly.

They stepped on toes. They weren't paid for their services. Being professional, in the best sense of the word, is one thing.

Suffering from professionalism, which often focuses far more on monetary compensation and reward rather than for doing it because you have the heart to serve and to do it for its own sake. I'll give you a great example of the difference between being professional and being professional. I witnessed a wedding.

In fact, it was my own wedding. When a well-known soloist, heard weekly on the radio in Boston, was engaged to sing at my wedding, contractually, it was agreed upon that this person would receive such an honorarium for using their beautiful voice, singing before my wife would walk down the aisle. But the problem is, my wife was ready to walk down the aisle, but the soloist wouldn't sing because she hadn't been paid.

And she wanted that check in hand before the first note of the organ. My father-in-law did not have a checkbook in his tux that day. So, a gracious brother-in-law, who somehow had a checkbook brought to the wedding, wrote out a check.

The usher brought the check to the soloist, who prominently could be seen in front of the whole congregation as she was standing above the pulpit in the choir loft. She was presented with the check. She folded it up, opened it up, and put it in her pocketbook.

She was paid. Then she nodded to the organist. And the first strains of Here Comes the Bride could be heard.

I was glad to hear the music, but the wedding was a little delayed until that palm had that green stuff secured. There's always a danger that the money motive or paid services to somebody to perform something overshadows the love of the game. Don't go into ministry today unless you love people, you love serving the one who died for you, and your greatest motivation is to consider, as 1 Samuel 12 says, what great things He has done for you.

That's why you serve Him. God will meet your needs, and congregations that are truly in tune with God will be gracious in meeting those needs and step to the plate. But if you do it only for what you can get out of it, then you're going back into this problem that the prophets of Israel first uncovered, that is, people who served for the motive of compensation or money.

Prophets had the power of the Holy Spirit come upon them, and they spoke. That was it. For what they had to say, they should be overcompensated because they had some pretty tough things to say, but they could not hold it in because they knew there was somebody above them, greater than them, more powerful than them, that they were pleasing.

And so, it's a good lesson, I think. The prophets did it because God had called them, and He put the words in their mouth. And that's the genuine motive there.

Alright, a few other things on this score, but I will talk about those, God willing, in our next class.

This is Dr. Marv Wilson in his teaching on the prophets. This is session 3, True and False Prophets.