

When the prophet told the king before against Syria, they said God is going to give you the victory against Syria, he was not helping the king, he was helping the nation. The king was the head of the nation, he was representing it, but this was God's will in the situation, that the king as representative of the nation, as leader of the nation, carry out a certain reign, and in the end when the king didn't use the victory, the way that the prophet felt that it should have been used, he gave very strong denunciation upon the king ... (14 1/4)

OTH 11/46. 2. (3/4)

...for I would say that we would find other evidences back as far as the time of David to show that the idea of the constitutional monarchy with the king a representative of God, and in one period and another the king according to his particular character or his particular sense of personality would be able to ignore (1 1/4)

But in the case of Ahab we have a situation where the king's full character was one to seek what he wanted and ignoring one of them. And we have a situation there where Jezebel was the sort of woman who could have gotten away with it, would certainly have encouraged him to rule in absolute monarchy, but she had to recognize that this is the law of the land. Now, as I say I wouldn't prove that for all periods (1 3/4)

but I think this fits in

That of course is aside from our present main problem about his attitude toward the prophet. Now I don't think we'd better take more time looking at the other instances, I think ~~they~~ you'll find they fall in pretty well with this same (1 2/4 category.

Give me your papers for today...lesson for Wednesday...

We had last time looked at the northern kingdom, up to the end of the reign of Zimri. Mr.? (student. 3 1/2) Most readily is in the matter of numbers. Before a time of any of our important records, it is likely that thousands were