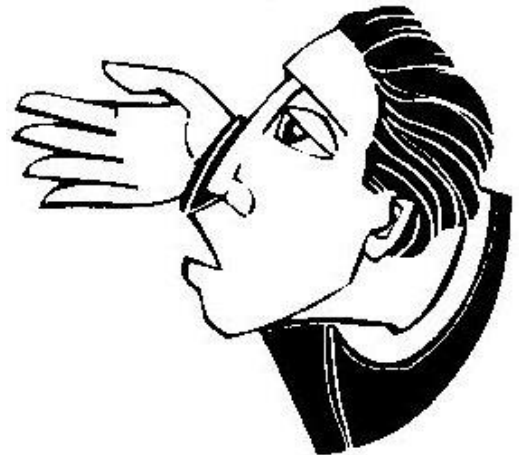


- I. The story of the prophets parallels the story of the kings forgetting their divine obligations
 - A. “Limited kingship” following the era of the judges was the assumption
 - Gideon’s defers to Yahweh; Yahweh rules, not kings—*Judges 8:22-23*
 - B. Saul’s disobedience archetypical of overextended royal power
 1. Saul wins battles and acts valiantly—*1 Samuel 14:47-48*
 2. But, he disobeys the Word of the Lord, spoken by Samuel—*1 Samuel 15:1-3*
 3. The act of disobedience—*1 Samuel 15:9*
 4. Samuel’s condemnation—*1 Samuel 15:10-15*
 5. The king takes matters into his own hands, absent proper worship, absent righteousness and compassion
 - C. Self-glorification of the *earthly* king and of the elite of the nation contradicted the heart of Yahwistic faith—this is Saul’s fall
 1. Samuel’s word to a grieving and forlorn people—*1 Samuel 12:19-25*
 2. God remains steadfast, God remains constant, even as kings disobey and people are led astray
- II. David’s rise to power: the prophet Samuel awaits the next king (David)—*1 Samuel 16:1-13*
 - A. Saul’s royalty is minimized during David’s rise to power—slaying Goliath, influence of the Southern Kingdom, fleeing from Saul
 - Developing an army—*1 Samuel 22:2*



B. David's rule still rests on Yahweh's designation—*2 Samuel 2:1-4; 5:1-5*

1. David rules a united kingdom of Judah and Israel
2. David established Jerusalem as the capital, favoring neither the Northern nor Southern Kingdom
3. David builds a “house” of the Lord in Jerusalem, a house of cedar, faithful to God's command
4. David attains military victories in the administration of kingly duties—
2 Samuel 8—11

III. David needs a prophet—*2 Samuel 11—12*

A. The role of the prophet is again realized in keeping the king mindful of the special conditions applied to kingship

1. “You are the man!...Why have you despised the word of the Lord, to do what is evil in his sight?”—*2 Samuel 12:1-15*
2. David's “because-he-could” abused power with Bathsheba, killing Uriah

B. The words of prophets to kings, challenging power, are socio-political and ethico-religious in nature—centering on the Yahwistic commands to worship, engage righteousness, and live compassionately

- No distinction is made between private and public faithfulness—both are vital, and private behavior, along with public, can exude royal perversion of divine righteousness