

## BEHOLD, YOUR KING!

1 Samuel 9:1-10:16

Rev. Richard D. Phillips

Second Presbyterian Church, Greenville, SC, April 5, 2009

---

There was not a man among the people of Israel more handsome than he.  
From his shoulders upward he was taller than any of the people (1 Sam. 9:2).

The opening words of 1 Samuel 9 indicate that a new section of the book has been reached. When we read, “There was a man of Benjamin whose name was Kish” (1 Sam. 9:1), we recall the opening words of chapter 1: “There was a certain man of Ramathaim-zophim” (1 Sam. 1:1). The first section of 1 Samuel (chapters 1-8) relates the rise and rule of Samuel as Israel’s judge, ending with the elders’ demand for “a king... like the nations” (1 Sam. 8:5). Chapter 9 begins a new section (chapters 9-31) by presenting this king, whose entry parallels our earlier introduction to Samuel.

This reminds us that the books of Samuel deal with the question of leadership for God’s people. The elders demanded a different kind of leadership than what God had given through the judges – men called forth by God as need arose. Instead, they desired the kind of hereditary kingship the other nations possessed: “There shall be a king over us, that we also may be like all the nations” (1 Sam. 8:19-20). Samuel warned that such a king would take all that they had and reduce them to the status of slaves. But when the elders insisted, the Lord instructed Samuel to “obey their voice and make them a king” (1 Sam. 8:22). Samuel responded by sending the elders home until God should reveal this king. In chapter 9, God provides Saul the son of Kish, through whom Israel will learn their folly in demanding to be “like the nations.”

## THE SON OF KISH

The first thing we learn about Saul is his lineage: “There was a man of Benjamin whose name was Kish, the son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite, a man of wealth” (1 Sam. 9:1). This is not a distinguished family tree – none of these names hold any distinction in the Bible – although Saul’s father possessed a degree of prominence and wealth. Moreover, Benjamin was the smallest of Israel’s tribes, its namesake being the last of Jacob’s twelve sons. Benjamin was not a bad choice to provide a king, however, since a member of this tribe could mediate between the powerful tribes of Judah to the south and Ephraim to the north.

The name Saul means “asked for.” This corresponds to the elders’ request for a king. Saul was, in fact, exactly what Israel had asked for: the kind of person admired according to worldly standards. The world admires someone who looks and acts like a leader, and Saul was “a handsome young man.” Indeed, “there was not a man among the people of Israel more handsome than he” (1 Sam. 9:2). The word translated as “handsome” is simply the word “good” (Hebrew, *tov*). The point is that Saul made a very good impression, both in his appearance and bearing. Ralph Davis quips, “People would have voted him Mr. Israel had there been such a contest.”<sup>1</sup> Moreover, in a world that values physical stature, Saul was something of a giant: “From his shoulders upward [Saul] was taller than any of the people” (1 Sam. 9:2). That fact that Saul is the only Israelite identified in the Bible for his height – physical stature always being a mark of Israel’s enemies (cf. Num. 13:33; Dt. 1:28; 2:10; 9:2; 1 Sam. 17:4) – amplifies the impression that Saul is precisely the kind of king who would be chosen “by the nations.”

The story of Saul begins with a common event in that agricultural world: “Now the donkeys of Kish, Saul’s father, were lost. So Kish said to Saul his son, ‘Take one of the young men with you, and arise, go and look for the donkeys’” (1 Sam. 9:3). Saul and his servant thus undertook a circuitous quest for the missing animals, with the result that they did not find the donkeys but they did find themselves in the

---

<sup>1</sup> Dale Ralph Davis, *I Samuel: Looking on the Heart* (Ross-shire, UK: Christian Focus, 2000), 74.

“land of Zuph” (1 Sam. 9:5). Zuph was home to Israel’s prophet-judge, Samuel.

Along the way, several points support Saul’s credentials as an impressive leadership prospect. In verse 5, Saul shows respect and concern for his father, wanting to return home “lest my father cease to care about the donkeys and become anxious about us” (1 Sam. 9:5). Second, when Saul’s servant suggests that they consult with “a man of God in this city” (1 Sam. 9:6), Saul insisted that they only appear before the Lord’s servant if the had a suitable gift: “But if we go, what can we bring the man? For the bread in our sacks is gone, and there is no present to bring to the man of God” (1 Sam. 9:7). This was the kind of thing expected in Israel’s social world when a traveler appeared unannounced before a person of eminence,<sup>2</sup> and Saul was careful to act as he was expected.

Furthermore, the fact that Saul and his servant came to inquire of God’s prophet sets him apart from Israel’s other leaders, such as those who heedlessly brought the Ark of the Covenant to the battlefield (1 Sam. 4:3-4) and the elders who demanded a worldly king (1 Sam. 8:5). Saul and his servant remind us that there are no matters so trivial that God does not invite us to seek his counsel through prayer and the study of his Word. God’s wisdom says, “In all your ways acknowledge him, and he will make straight your paths” (Prov. 3:6).

A second point made by this travel account is that while Saul was humanly impressive, he nonetheless was not a true spiritual leader. This is the major point made throughout chapters 9 and 10. First, Saul’s aptitude for spiritual leadership is besmirched by his inability to find his father’s lost donkeys. Most of Israel’s famed leaders had been shepherds – Abraham, Isaac, Jacob, and Moses – so Saul’s incompetence at tracking down even such large beasts (who eventually found their own way home) is unflattering, to say the least. One of the most important qualifications of a spiritual leader is faithfulness in watching over God’s flock (Heb. 13:17; 1 Pet. 5:2-3), but this was not the kind of thing at which Saul excelled.

---

<sup>2</sup> Cited by C. H. Gordon in David Toshio Tsumura, *The First Book of Samuel*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 2007), 269.

Moreover, some scholars argue that Saul's concern over a gift for "the man of God" in Zuph was not mere social courtesy but his belief that God's servants were to be hired with cash. This is precisely the attitude that worldly people have towards pastors and churches today: religion, they think, is just another business.

Additionally, the text highlights Saul's ignorance of the man of God to whom his servant referred. Here is "is a man who is held in honor; all that he says comes true" (1 Sam. 9:6). We will soon find out that the servant is referring to Samuel himself. Earlier, we learned that "all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the LORD," and that "the word of Samuel came to all Israel" (1 Sam. 4:1). Yet Saul had never heard of him! Saul had apparently been too busy becoming outwardly impressive to take any interest in spiritual matters. Saul's complete ignorance of Israel's chief prophet and judge is confirmed later, when Saul meets Samuel and asks, "Tell me where is the house of the seer?" (1 Sam. 9:18), only to learn that he was speaking to that very man. Saul's spiritual blindness will play a significant role in events to come, especially as he misjudges the motives of his godly son, Jonathan, and sees in faithful David a threat to his throne.

Lastly, we observe that while Saul was in charge it was actually his servant who led while Saul followed. It was the servant, not Saul, who insisted that they inquire of God's prophet. Likewise, as king Saul would frequently be influenced by the counsel of others rather than steering a course charted by his own faith and convictions.

We recognize Saul, do we not? Saul is among us today as the executive who runs the company into the ground while demanding a lavish bonus, or the politician who masters the art of public speaking but never really tells the truth. The Sauls of the world have little competence for the actual job at hand, but only the carefully cultivated impression of superiority. The Sauls have few or no convictions but only ambitions, and are led by the winds of changing fashion. This was the kind of king the Israelites demanded, and in a world like ours in rebellion against God Saul is the kind of man who often comes to prominence and power.

A final point made in the opening section of chapter 9 is God's providential control over the small affairs of our lives according to

his sovereign will. Saul's chase of the donkeys was a common affair in which Saul's will was fully engaged. Yet it was God's unfolding plan that directed the paths of men in ways completely unforeseen by them. It is obvious from the text that God had planned every detail of this journey, even having Saul and his servant arrive at the town gates precisely at the moment that Samuel walked through them (1 Sam. 9:14). Here we are reminded that God's utter sovereignty over even the smallest details of life does not conflict with the full expression of human choice and will. Through the small affairs of human lives, God fulfills his covenant promises and purposes. He had promised to provide Israel with a king like the nations, and by his appointed means this promise would be fulfilled. Moreover, this event would work towards God's own sovereign plan for his people, foreknown and ordained in eternity past: "Known to God from eternity are all His works" (Acts 15:18, NKJV). God's people seldom know how God intends to use the simple events of their lives or the great things that God will make out of our small affairs, but we do know that "for those who love God all things work together for good, for those who are called according to his purpose" (Rom. 8:28).

#### GOD'S MESSAGE TO SAMUEL

God's purpose in Saul's donkey chase is made apparent as soon as we obtain Samuel's perspective. Saul had been about to return home when his servant produced a coin to be given to the prophet (verse 9 notes that the former term "seer" refers to the prophets) in exchange for news of their lost donkeys. Samuel consented, and the two went up into the city, which we may presume was Samuel's hometown of Ramah, which was in the land of Zuph. As they went, there just happened to be some young women coming out who knew exactly where the seer was. "Hurry," they urged. "He has come just now to the city, because the people have a sacrifice today on the high place. As soon as you enter the city you will find him, before he goes up to the high place to eat" (1 Sam. 9:12-13). The women added what Saul may not have known, that "the people will not eat till he comes, since he must bless the sacrifice." Sure enough, when they entered the city they ran straight into Samuel.

Saul and his servant did not know that the great prophet and judge was expecting them. But Samuel had been forewarned through a message from God received the previous day: “Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines. For I have seen my people, because their cry has come to me” (1 Sam. 9:16). As Saul approached, God spoke to Samuel again: “Here is the man of whom I spoke to you! He it is who shall restrain my people” (1 Sam. 9:17). Because of God’s foreordained plan, this “chance” meeting was a momentous occasion in the history of Israel, as well as for these two important figures whose lives would henceforth be intertwined.

Samuel learned, first, that he was to anoint Saul as “prince” or “commander” over Israel. It is interesting that the Lord did not identify Saul as Israel’s king, although it is possible the term referred to Saul’s status as king-designate.<sup>3</sup> In any case, we see that the Lord has not changed his approach based on the elders’ demand: God is still raising up a man of his own choosing to lead his people in troubled times. Even though Saul would be made king, he would still be raised up as God’s choice, as was true of the judges.

Second, God’s intention was that Saul would “save my people from the hand of the Philistines” (1 Sam. 9:16). These sea-faring enemies, beaten back earlier in Samuel’s judgeship, had now regained much of their oppressive control over Israel. This is why the elders had demanded a king who would “go out before us and fight our battles” (1 Sam. 8:20). Saul was the kind of leader who could rally the nation for battle, and God would use him to this end.

Third, we learn God’s motive: “For I have seen my people, because their cry has come to me” (1 Sam. 9:16). These are precious words when we realize how many times Israel had angered the Lord, and how at this very time the elders had rebelled against him. Paul wrote, “if we are faithless, he remains faithful – for he cannot deny himself” (2 Tim. 2:13). Ralph Davis comments: “These foolish, stubborn people do not cease to be objects of Yahweh’s compassions... If you are a child of God, you rejoice to see... that your sin does not dry up

---

<sup>3</sup> See David F. Payne, *I & II Samuel*, The Daily Study Bible (Philadelphia: Westminster, 1992), 50.

the fountain of his compassions, that his pity refuses to let go of his people.”<sup>4</sup>

Fourth, when Saul arrived, God added that “He it is who shall restrain my people” (1 Sam. 9:17). There is debate about the meaning of the word translated as *restrain* (Hebrew, *yaazar*). Several English versions render this to say that Saul will *rule* God’s people (KJV, NASB, NIV, NLT), but this is not the word’s meaning. Robert Berger points out that this word is almost always used in a negative way, connoting imprisonment or hindrance. He argues that “the Lord had determined to use Saul’s career as a means of punishing the nation... As he governed Israel, his policies and behavior would hinder the welfare of the nation and act as a sort of barrier separating Israel from God’s best for them.”<sup>5</sup> The biblical record shows that this is precisely what happened during Saul’s reign as king; despite his early military successes, his death in battle would leave Israel in no better condition than when he arrived.

Before moving on, we should notice that three times in his message to Samuel, the Lord refers to Israel as “my people.” Saul will be prince “over my people Israel;” Saul will “save my people,” because “I have seen my people, because their cry has come to me” (1 Sam. 9:16). This shows that however rebellious his people might be, God had no intention of relinquishing his ownership of or his love for them. Later, Samuel refers to Israel as the Lord’s “heritage” (1 Sam. 10:1). This expresses the permanency of God’s ownership of Israel, since a heritage is “an indisputable possession that cannot be transferred to another.”<sup>6</sup> The people would get their king, but they would never replace God with Saul or any other human ruler. What an undeserved blessing it was for Israel – as it is for the Church and for Christians today – to be named the heritage of the Lord, held in God’s love by unwavering, sovereign grace.

## SAUL ANOINTED

**S**aul knew nothing of God’s message, nor did he know who Samuel was. But Samuel knew him, and he responded to Saul’s greeting

---

<sup>4</sup> Davis, *1 Samuel*, 77.

<sup>5</sup> Robert D. Bergen, *1, 2 Samuel*, New American Commentary (Nashville: Broadman & Holman, 1996), 123.

<sup>6</sup> Woodhouse, *1 Samuel*, 169.

by summoning the young man to come with him to the sacrifice and spend the night. First, Samuel informed Saul not to worry about the donkeys, which had been found. Samuel then alluded to Saul's desirability. "For whom is all that is desirable in Israel?" he asked. "Is it not for you and for all your father's house" (1 Sam. 9:20). This likely refers to the plea of the elders for an impressive man to be king. Saul was puzzled, given his humble origins. He answered: "Am I not a Benjaminite, from the least of the tribes of Israel, And is not my clan the humblest of all the clans of the tribe of Benjamin? Why then had you spoken to me in this way?" (1 Sam. 9:21).

The long section from 1 Samuel 9:22 to 10:8 recounts the honor Samuel showed to Saul, Samuel's private anointing of Saul, and Samuel's instructions for what Saul should do. Saul was surprised to be seated at the place of honor, with the choice cuts set aside in advance for his coming. Samuel said, "See, what was kept is set before you. Eat, because it was kept for you until the hour appointed, that you might eat with the guests" (1 Sam. 9:24). This was followed by the special privilege of a night over at Samuel's house, followed by a private meeting at dawn. All of this was designed to impress upon Saul his elevation to so important a position.

In the morning, as Samuel escorted Saul to the town gates, he pulled Saul aside privately, "that I may make known to you the word of God" (1 Sam. 9:27). Samuel then poured a flask of oil over Saul's head, kissed him as a sign of honor, and declared to Saul, "Has not the Lord anointed you to be prince over his people Israel?" (1 Sam. 10:1). To further explain, Samuel added, "And you shall reign over the people of the Lord and you will save them from the hand of their surrounding enemies" (1 Sam. 10:1). This anointing signified God's authority over Saul, having installed him first as his own servant and only then as king of Israel. Anointing also symbolized the Holy Spirit's equipping for God's specially chosen servants.

The anointing was followed with three signs, which were designed to certify to Saul the truth of Samuel's message and the divine authority behind it. The first sign foretold that near the tomb of Rachel Saul would encounter two men who will inform Samuel of the finding of the donkeys and his father's concern for his safety (1 Sam. 10:2). The second sign would force Saul to acknowledge his anointed status,

since it would involve three men on their way to worship at Bethel, “one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine” (1 Sam. 10:3). Greeting Saul, the men would give him these offerings that were designated for the Lord, and in accepting them Saul would acknowledge his newly anointed status (1 Sam. 10:4). The third sign would happen near Saul’s home at Gibeath-Elohim (meaning, “hill of God):

as soon as you come to the city, you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and lyre before them, prophesying. Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be turned into another man. Now when these signs meet you, do what your hand finds to do, for God is with you (1 Sam. 10:5-7).

This last sign would confirm that it really was God who had anointed Saul, and provide the divine equipping that Saul’s calling demanded.

Finally, Samuel had God’s instructions for Saul, showing that even under the new monarchy, Israel’s kings were to be subordinate to God’s Word through the prophets. Samuel had mentioned the Philistine garrison in Gibeon-Elohim, and he suggested that Saul attack it: “Now when these signs met you, do what you hand finds to do, for God is with you” (1 Sam. 10:8). Saul was then to go to Gilgal, the place where Joshua had renewed Israel’s covenant with God, to wait for Samuel’s coming in a week. There, Samuel would offer burnt offerings to cover Israel’s sins and peace offerings, which presumably were intended to thank God for the victory Saul would have won over the Philistine garrison (1 Sam. 10:7-8).

## SAUL AMONG THE PROPHETS

**I**srael’s elders had demanded a worldly king and God sent Saul as His answer. Saul was the Messiah (i.e. ‘anointed one’) and king for unbelieving Israel, and he would bring relief from the heavy Philistine hand. To this end, God sent his Spirit to equip Saul for the task ahead. 1 Samuel 10:9 says that as Saul departed from Samuel, “God gave him another heart.” Then, when Saul encountered the band of prophets at Gibeah, “the Spirit of God rushed upon him, and he prophesied among them” (1 Sam. 10:10). Those who previously knew Saul were surprised. They marveled, “What has come over the

son of Kish? Is Saul among the prophets?" (1 Sam. 10:11). This saying became a local proverb, meaning roughly the same as our expression, "Wonders never cease!" One man mocked Saul's new association, asking, "And who is their father?" (1 Sam. 10:12), probably alluding to the fact that Saul did not come from a family that typically produced God's prophets. At first reading, all this might encourage us to conclude that God had sent a true Messiah to lead his people into a golden era of faith and spiritual power.

The problem with this view is seen in the final verses of this passage, which relate Saul's subsequent actions. According to the Bible, the way to evaluate a purported spiritual rebirth is to observe the lifestyle that follows. Ezekiel foretold that God "will remove the heart of stone from your flesh and give you a heart of flesh" (Eze. 36:26). Is this what had happened to Saul: a true spiritual transformation? According to Ezekiel, God gives the new heart of the rebirth for a purpose: "I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules" (Eze. 36:27). So did Saul's new heart result in a new zeal to serve God and obey his Word?

The answer is No. After his brief flirtation with the prophets, Saul went home. "Where did you go?" his uncle inquired (1 Sam. 10:14). Samuel replied by saying nothing about Samuel's anointing or his experience with the prophets, noting only that he could not find the donkeys. Saul did not tell anyone about his receipt of the Holy Spirit, nor did he lift a finger against the Philistines. This indicates that whatever else happened to him, Saul did not receive eternal life or enter into a true saving relationship with the Lord, for the simple reason that he showed no inclination to obey God's Word.

So what did it mean that the Spirit came upon Saul? This question has occasioned no end of debate. The best answer recognizes that in the Old Testament, God sometimes sent his Spirit to enable chosen servants to perform designated tasks. God's Spirit came upon Bezalel, giving him the supernatural ability to work with metals that enabled him to make the Ark of the Covenant (Ex. 31:2-4), and God's Spirit gave Samson the supernatural strength with which he slew so many Philistines (Judg 14:6). God's Spirit gave Saul a new sense of

calling, so that in this sense we can say that he received a new heart (1 Sam. 10:9).

What about Saul prophesying with the band of prophets? The word used here for “prophesied” refers to ecstatic raving. It is used of the prophets of Baal in their later contest against Elijah, who “raved” in their cries and gyrations, even cutting themselves as they sought to call forth Baal’s power (1 Ki. 18:27). Likewise, the title “prophet” applies in the Bible both to God’s faithful spokesmen and to their less prominent associates in what is known as the school of the prophets. Apparently this musical troupe of theological students had picked up the pagan-influence practice of ecstatic public demonstrations. While the Bible nowhere commends this kind of euphoric spirituality, and Jesus warns against it in the Sermon on the Mount (Mt. 6:7), the Spirit confirmed Saul’s anointing by inciting him to join these prophets. But just as fleeting spiritual highs – authentic or not – do not prove a true spiritual rebirth, so also a true rebirth for Saul could only be displayed through a new life of obedience to God’s Word.

I wonder if Jesus had Saul in mind when he taught about the necessity of a faith that obeys God’s Word. Our good works are not the cause of our salvation, but works are a necessary consequence of true and saving faith. Jesus taught that “not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven.” This states that a person whom Christ has saved inevitably seeks to do God’s will. Some objected to this, using the very argument that Saul might have offered: “Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?” Jesus replied, “And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness’” (Mt. 7:21-23). The evidence of salvation is not given by dramatic experiences or even great deeds, especially when there are no signs of repentance from a life of sin. Instead, the people who have been savingly known by Christ are those whose faith trusts in his Word and whose lives are marked by obedience to God’s will and in turning from iniquity.

The reality is that Saul’s experience perfectly fits with worldly attitudes towards God and salvation. Saul typified the kind of person who seeks spiritual experiences, but has little interest in cultivating a

true and living faith that obeys the Lord. In religion, as in other affairs, Saul was truly “a king like the nations,” one who gives lip service but not heart obedience to the Word of the Lord.

### BEHOLD, YOUR KING!

Israel’s elders had asked for a worldly king and God sent Saul as his literal answer. Saul was the Messiah (i.e. ‘anointed one’) and king for unbelieving Israel. But through the bitter experiences that would follow, many among God’s people would cry for a true king who does God’s will and not the will of the world. In time, God would provide for them a king and Messiah, and his coming would be in stark contrast to the coming of Saul.

The day that God provided his true king to Israel is remembered as Palm Sunday, when Jesus rode into Jerusalem amidst the cries of “Hosanna!” (meaning, “save now!”). It is striking that while Saul came to Ramah, Israel’s chief worship center at that time, he came in a way that is exactly opposite to Jesus’ coming to Jerusalem. Jesus came riding on a donkey, Israel’s royal symbol of one who brings peace. Saul arrived as one who had been unable to find his donkeys. For all his impressive qualifications, Saul simply was not able to be a true king for God’s people. While Saul came to Israel with a fleshly impressiveness that masked his incompetence, Jesus appeared in a humility that cloaked his divine majesty and power.

The more foundational difference between Saul and Jesus was Saul’s disinterest in righteousness before God. This is the distinguishing feature of worldly kings and empires: a concern only for the pragmatic means of earthly success, with little or no thought to what God desires or thinks. All through Saul’s reign he will stumble over God’s commands, finding his own will more suitable to his perceived needs. In the greatest contrast, Jesus is the king who perfectly obeys God’s Word and is filled with a passion for righteousness. Jesus could honestly say, “My food is to do the will of him who sent me and to accomplish his work” (Jn. 4:34). Saul had a fleeting empowerment from God’s Spirit. But Jesus, as God’s true Son, was fully and constantly animated by the Spirit of God. “He who sent me is with me,” Jesus declared. “He has not left me alone, for I always do the things that are pleasing to him” (Jn. 8:29).

It is his perfect, personal righteousness that qualified Jesus to ride the royal donkey of peace into Jerusalem. Zechariah prophesied of him, “Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey” (Zech. 9:9). Hebrews 1:8-9 says of him, “The scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.” Jesus is the true king sent by God to establish righteousness on earth, and in that righteousness to give eternal peace to those who hail him as Savior and Lord.

Israel had no choice but to accept Saul as their king. Their elders had rebelled against God by demanding a worldly kingship, and God gave them Saul. But we do have a choice. Everything that Saul represents is still alive today, enthroned in the worldly seats of power and holding forth enticing calls for our submission and worship. We have a choice between Saul, whose name identifies him as the king the unbelieving world asked for, and Jesus, whose name identified him as the Savior sent by God to deliver his people from the penalty and power of their sins (Mt. 1:21). Our choice – embrace of the world or trust in Christ – will determine the kingdom in which our salvation will be found: either an earthly reign of unrighteous expedience and fleshly power or an eternal and heavenly kingdom of righteousness and of peace.

Jesus our King gave his life to pay the penalty for our sins, and the Spirit he sends empowers believers to obey God’s will as declared in his Word. In the righteousness Jesus gives – forgiveness for our sins and power to live for God – we find the peace of God. Of his reign it is said: “He shall stand and shepherd his flock in the strength of the Lord, in the majesty of the Lord his God. And they shall dwell secure... And he shall be their peace” (Mic. 5:4-5).