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Behold, Your King
First Samuel 9:15 to 10:16

Isra'el's elders had asked for a worldly **king**, and **ADONAI** sent **Sha'ul** as **His** literal answer. **Sha'ul** was the messiah (anointed one) and **king** for unbelieving **Isra'el**. 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, **the LORD** would provide for them **a King** and **Messiah**, and **His** coming would be in stark contrast to the coming of **Sha'ul**.



As Richard Phillips relates in his commentary on **1 Samuel**, the day **Ha'Shem** provided **His** true **King** to **Isra'el** is remembered as Palm Sunday, when **Messiah** rode into **Jerusalem** amid cries of "Hosanna" (see the commentary on **The Life of Christ, to see link click It – Jesus' Triumphal Entry into Jerusalem as the Passover Lamb**). It is striking that while **Sha'ul** came to **Ramah**, **Isra'el's** chief worship center at that time, **he** came exactly opposite to **Yeshua's** coming to **Jerusalem**. **Messiah** came riding on **a donkey**, **Isra'el's** royal symbol of one who brings **peace**. **Sha'ul**, however, arrived as one who couldn't find **his donkeys**! For all **his** impressive qualifications, **Sha'ul** simply was not able to be **a** true **king** for **God's people**. While **Sha'ul** came to **Isra'el** with an impressive outward appearance that masked **his** incompetence, **Yeshua** appeared in a humility that veiled **His** divine majesty and power.

The more fundamental difference between **Sha'ul** and **Yeshua** was **Sha'ul's** indifference toward **righteousness** before **YHVH**. 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 of what **ADONAI** desires or thinks. All through the reign of **Sha'ul**, **he** will stumble over **God's** commands, finding **his** own will more suitable. In the greatest contrast, **Messiah** is the **King** who perfectly obeys **God's Word** and is filled with a passion for **His righteousness**. **Yeshua** would say: **My food is to do the will of Him who sent Me and to accomplish His work (John 4:34). Sha'ul** had a fleeting empowerment of **the Ruach Ha'Kodesh**. But **Messiah**, as **ADONAI's** true **Son**, was fully and constantly filled by **the Spirit of God**. **He who sent Me is with Me, Yeshua declared, He has not left me alone, for I always do the things that are pleasing to Him (John 8:29). The Spirit of the Lord is upon Me, Messiah preached, because He has anointed Me to proclaim the Good News to the poor (Luke 4:18,** quoting **Isaiah 61:1).**

His perfect, personal **righteousness** qualified **Yeshua** to ride **the** royal **donkey** of **peace** into **Jerusalem**. **Zechariah** prophesied: **Behold, your king is coming to you; righteous and having salvation is He, humble and mounted on a donkey, a colt, the foal of a donkey (Zechariah 9:9). Hebrews 1:8b-9** says: **The righteous scepter is the scepter of His Kingdom. You have loved righteousness and hated wickedness; therefore ADONAI, Your God, has anointed You with the oil of gladness above your companions. Yeshua** is **the** true **King** sent by **YHVH** to establish **righteousness** on earth, and in that **righteousness** to give eternal **peace** to all those who believe in **Him** as **their Lord** and **Savior**.

The Israelites had no choice but to accept **Sha'ul** as **king**. **Their elders** had rebelled against **ADONAI** by demanding **a** worldly **king** . . . and **Ha'Shem** gave them **Sha'ul**. But we have a choice. Everything that **Sha'ul** represented is still alive today, enthroned in the worldly seats of power and calling us to submit and worship it. We have a choice between **Sha'ul**, whose name identifies **him** as **the king** that the unbelieving world asked for, and **Yeshua**, whose name identified **Him** as **the Savior** sent by **the LORD** to deliver **His people** from the penalty and power of **their sins (Matthew 1:21)**. Our choice – to embrace the world or trust in **Messiah** – will determine our kingdom: either an earthly reign of unrighteousness and fleshly power, or a heavenly Kingdom of **righteousness** and **peace**.[216]