

1 Samuel 10:17-27

Kiss the Son

People of God, when Saul was confirmed as king in 1 Samuel 10, the people responded in two ways: one group shouted with joy, **“Long live the king!”** while another sneered, saying, **“How can this man save us?”**

These responses were not just ancient reactions—they echo through history and into our day. Some recognize God’s providence in raising up civil rulers to save and deliver God’s people, while others scoff, rejecting God’s appointed order. And today, many Christians mirror the sin of the sons of Belial. They despise the idea of a civil magistrate who honors Christ and protects His Church.

And like Saul who kept his peace and did not harm those who despised his rule, Christ also is patient, granting them time to repent.

Those who shouted, “Long Live the King!” were the ones most eager to embrace God’s new covenantal administration.

Under the old administration, God ruled directly and immediately over His people. But now, in this new administration, He chose to rule through a human king. Samuel explained the conduct expected of royalty, recording these principles and laws in a book—likely placing it near the Ark of the Covenant as a witness before the Lord.

Although we do not know the exact words Samuel wrote, it is reasonable to conclude that his instructions summarized the laws found in **Deuteronomy 17**. These laws placed strict limitations on the king's power: he was forbidden from amassing excessive chariots, wealth, or wives.

More importantly, he was required to make a personal copy of God's law—approved by the Levitical priests—and read it daily, cultivating a reverent fear of the Lord and maintaining humility. This practice ensured that the king would not exalt himself above his brethren or stray from God's commandments.

These written rights and duties formed a kind of constitution, binding the king's authority to divine law and safeguarding Israel from tyranny. The monarch was not to be a law unto himself but was to rule as **God's vicegerent**—a steward appointed by a higher authority to govern on His behalf.

Just as Adam was entrusted with dominion over creation, Saul was entrusted with authority over Israel. Yet, where Adam fell through disobedience, Saul followed in his footsteps—choosing autonomy over submission and becoming a law unto himself. This rebellion ultimately led to his divine rejection (1 Samuel 13, 15).

In contrast, David—though not perfect—retained his legitimacy because he repented and acknowledged that he served a greater King. He was a man after God's own heart, understanding that true kingship meant submitting to the ultimate rule of God.

Where Saul's pride led to his fall, David's humility preserved his throne, pointing forward to **Christ—the true humble King—who would fulfill this role perfectly.**

Now, if the king ruled righteously according to God's law, Israel would be blessed. But if he ruled wickedly, violating that law, the covenant curses would inevitably fall upon him and the nation. The fate of the kingdom was bound to the faithfulness of its king—a reality that foreshadowed the perfect obedience of Christ, the true King, who alone secures the eternal blessing of His people.

Therefore, the king was duty-bound to “Kiss the Son.” God's Son is enthroned in heavenly Mount Zion, the King above all kings, whom earthly rulers are called to represent. Obedience and loyalty to God's Son were not optional for the king of Israel—nor are they for any ruler today. All civil authorities are obligated to govern as Christ's vicegerents, acknowledging His supreme authority and administering justice in accordance with His law.

And what is the appropriate response of Christian citizens? We, too, are called to “Kiss the Son” by affirming His reign through the civil magistrate. When we honor, pray for, and obey the magistrate in all lawful commands, we are ultimately expressing our allegiance to Christ, whose authority the ruler represents. To “Kiss the Son” is to say with sincerity and conviction, “Long live the King!”

Christ’s lordship is not confined to the Church; it extends into the public sphere through the civil magistrate, whom God has commissioned as a minister to uphold divine order. The magistrate is chosen to establish justice, promote righteousness, and protect and defend the worship of God in the nation.

Therefore, Christians must “Kiss the Son” by affirming His reign through the magistrate. We honor this calling by praying for our rulers, obeying their lawful commands, and supporting them in their office.

But what if the ruler is evil and wicked and a pagan. Do we have to honor and obey him? Yes, you do. While Nero was emperor of Rome, and he was an exceedingly wicked man, the apostle Peter said this:

“Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil

and to praise those who do good... Honor everyone. Love the brotherhood. Fear God. Honor the emperor.” (1 Peter 2:13-17)

Yes, rulers may be wicked. Yes, they often overstep their bounds. But the fundamental duty and responsibility of the Christian is to honor and obey the magistrate. If not in his person, at least in the office. You may dislike the man, but you must salute the uniform. And you should absolutely pray for your rulers.

As Paul again says in 1 Tim. 2 –

“First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, ²for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. ³This is good, and it is pleasing in the sight of God our Savior, ⁴who desires all people to be saved and to come to the knowledge of the truth.”

The New Testament teaches that our duty to honor, obey, and pray for earthly rulers is intricately tied to the Great Commission. The Church bears the solemn responsibility to disciple the nations, teaching them to observe all that Christ has commanded (Matthew 28:19-20). But why do we pray for kings and honor them? So that we may lead peaceful and quiet lives, godly and dignified

in every way (1 Timothy 2:2). This is not merely for our comfort, but because such conditions are *pleasing in the sight of God our Savior, who desires all people to be saved and to come to a knowledge of the truth* (1 Timothy 2:3-4).

Do you desire to see people come to a knowledge of the truth and be saved? Then pray for the civil magistrate, that he might establish cultural and political conditions where peace and order prevail—conditions that allow the Gospel to flourish.

The Church's duty extends beyond discipling the individuals of nations to instructing kings and rulers themselves. This is why Paul was so excited to get to Rome, so he could testify to Caesar about Christ.

Earthly authorities must be taught that there is another King—Jesus—whom they are commanded to honor above all. And when rulers lead their nations into sin, rebellion, or apostasy, it is the *prophetic duty* of the Church to correct, rebuke, and exhort them to return to their God-given calling: to restrain and punish wickedness and vice, and maintain true religion and virtue. The magistrate must be encouraged also to **abolish idolatry** in the land and to set the course of the nation back toward righteousness.

Modern-Day Sons of Belial

When Saul was confirmed as king, most of Israel rejoiced, shouting, “Long live the king!” But not everyone joined in the celebration. **Some worthless men—sons of Belial—sneered and asked, “How can this man save us?”** (1 Samuel 10:27). These rebels despised God’s appointed ruler and refused to honor him with the customary gifts of loyalty.

Many Christians today echo the same rebellious spirit of these sons of Belial. On the one hand, they lament when wicked rulers oppress the Church. But if you really want to see them recoil in horror, tell them that it is the duty of a Christian prince to maintain the true religion in the civil realm.

They will lightly groan under secular tyranny but **are up in arms at the very thought of a magistrate publicly honoring Christ above every other religion.** Like the sons of Belial, they scoff, asking, “How can this man save us?”

They protest:

- “This man is not Jesus! We are waiting for the kingdom of God to come.”
- “Jesus said His kingdom is not of this world.”
- “The magistrate can’t bring in the kingdom by force.”

- “Political power can’t change hearts.”
- “We are only ever supposed to be persecuted. We cannot have a Christian nation!”

In their ignorance, these modern sons of Belial fail to understand the role of the civil magistrate and why God has established him. They long for the immediate return of Christ to establish His kingdom, not understanding Christ has ordained that His heavenly rule be mediated through His appointed representative on earth—the civil magistrate.

To obey and honor the magistrate, therefore, is to obey and honor Christ Himself. Refusal to do so is not mere political dissent—it is rebellion against the Son of God.

Submission to Magistrates as Submission to God

Scripture teaches that magistrates are **ministers of God** (Romans 13:4), tasked not only with punishing evil but promoting good. And what greater good is there than protecting the Church so she may disciple the nations? What is more **righteous than upholding the First Commandment in the public square**—“You shall have no other gods before Me”?

The magistrate's duty is to order the temporal realm in such a way that the Christian Church has freedom to pursue the Great Commission without persecution—so that nations, as nations, with their people, customs, institutions, governments, and laws, would be explicitly Christian.

But modern Christians have been discipled not to obey God, but to obey the Liberal World Order. They falsely believe that “freedom of religion” is enshrined in Scripture and recoil at the idea of the State advocating for Christianity alone. They fear that a Christian magistrate would be “forcing religion down people’s throats.”

But they forget that neutrality is a myth. Every law reflects some moral vision derived from a religious worldview. While the State should not force conversions at the edge of the sword, it **can and should publicly promote and protect the Christian faith and suppress the public expression of false religions.**

If the magistrate **does not protect the Church and honor Christ**, he is dishonoring Christ—who alone is Lord. If he refuses to gather with Christ, **he is scattering** (Matthew 12:30). If he **does not promote true religion**, he is **promoting the worship of demons.**

When Satanism Flourishes in the Name of Religious Liberty

Consider this: just this past week, the Satanic Temple held a **Black Mass** on the steps of the Kansas Capitol as an expression of “religious liberty.” Before the event, a member of the Satanic Temple broke into a Catholic church, stole the communion host, and during the Black Mass **desecrated the host, speaking blasphemies over it before throwing it to the ground.**

A Catholic man, in an act of devotion, threw himself to the ground and **ate the wafer before the Satanic priest could trample it underfoot.**

Now, I am not here to argue about which branch of Christianity is correct. In fact, **Who cares about denominational differences when Satanists are openly desecrating Christian sacraments.**

Satanists do not care about the theological differences between Protestants and Catholics? And at this point in the story, Christians collectively cannot afford to fight with another about these matters.

If the magistrate does not explicitly and exclusively promote and defend the Christian faith in the public square and suppress blasphemy, we can expect nothing less than the public exaltation of demon worship and the trampling of Christian symbols and sacraments underfoot—all under the banner of “religious liberty.”

Political Polytheism: The Sin of Modern Christians

Now, here is the great irony, People of God: Why would any magistrate believe that it is his duty to honor Christ and uphold Christianity above all other religions when the Christians themselves insist on living under a secular order that treats all religions equally?

When Christians defend a liberal political framework that places Satan alongside Christ—when they tell the magistrate that his duty is to “kiss all the gods,” rather than “Kiss the Son” (Psalm 2:12)—how can we expect rulers to serve the Lord alone, and to maintain the peace and quiet so that people can come to a knowledge of the truth and be saved?

We have become political polytheists—and now we reap the consequences.

You Reap What You Sow

We now live in a nation where Hindus, upon assuming public office, place their hand on the *Bhagavad Gita* and Muslims swear their oaths on the *Quran*. And the very Christians who lament this idolatry insisting oaths be taken upon the Bible, are the same ones who effectively built the altar to these foreign gods by enshrining polytheism in our political system.

They insisted on “neutrality” because the worst thing for the Church, and the nation, they say, is Christian Nationalism. We refused to acknowledge that Christ alone should be publicly honored. And now, we lament when pagan rulers fill the void.

This is not merely political folly—it is spiritual suicide, people of God.

A Call to Repentance

The time has come for Christians to repent of this political polytheism and recover the biblical vision of Christ’s lordship over the nations. We must boldly declare that **Christ alone is King** and call upon both the people and the rulers to “Kiss the Son, lest He be angry, and we all perish in the way” (Psalm 2:12). Anything less invites further judgment and disaster.

The False Spirituality of Perpetual Persecution

Ironically, the disaster that has befallen us is a self-fulfilling prophecy for many Christians. They believe the end is near, that the world will only worsen, and that their role is merely to endure quietly as darkness consumes the culture, waiting for the rapture to take them away.

They refuse to disciple the rulers of the nation by proclaiming exclusive loyalty to Christ in the public sphere, thereby allowing polytheism to take root and making life more difficult for believers. Yet, strangely, they find comfort in their suffering, as if oppression is the inevitable fate of the Church.

This defeatist mindset cultivates a false spirituality that idolizes persecution and relegates the Church to cultural irrelevance. But persecution is not God's design—it is a consequence of the sin and rebellion in the civil realm.

God's intention for civil government is to promote justice and peace so that “we may lead a quiet and peaceable life in all godliness and honesty” (1 Timothy 2:2)—a state that fosters the cultural and political conditions necessary for people to come to a knowledge of the truth and be saved.

Christian Princes as Instruments of God's Mercy

A Christian prince is not a threat to true faith but an instrument of God's mercy to restrain wickedness and

idolatry while promoting justice and true religion. Rulers are commanded to submit to Christ's lordship, and when they do, **blessing follows**.

And yet—astonishingly—I have to remind **Christians** that we, too, have a duty to support and promote the Christian faith in the public and civil realm. We are not called to defend or endorse the worship of demon gods under the guise of “religious liberty.”

To reject this vision is to embrace an **unbiblical dualism** that confines Christ's lordship to the Church while abandoning the civil realm to the wicked. But Christ's authority extends over every sphere of life—not just the sanctuary, but the courtroom, the legislature, and the White House.

A Call to Renewed Confidence in God's Sovereignty

The time has come for Christians to shed this false spirituality of defeat and embrace the biblical vision of **Christ's comprehensive lordship**. We must pray for and labor toward the day when rulers will submit to Christ, govern in righteousness, and provide the conditions necessary for God's people to flourish in peace—and for the Christian faith to have exclusive privilege in our nation.

But that also means **the magistrate and the people must be united in this vision**. We cannot expect the king to follow Christ exclusively if **Christians themselves** are openly advocating for religious liberty—which is just another way of saying **political polytheism**. If we tolerate a political framework where Satan is given equal footing with Christ in the public square, how can we expect rulers to serve the Lord alone?

Wisdom from Our Protestant Heritage

Listen to the wisdom of our Protestant forefather, Guido de Brès, who wrote in the *Belgic Confession*, Article 36:

We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes, and magistrates,¹ willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency.

*For this purpose He hath invested the magistracy with the sword, for the punishment of evil doers, and for the praise of them that do well. And their office is not only to have regard unto and watch for the welfare of the civil state, **but also that they protect the sacred ministry, and thus may remove and prevent all idolatry and false worship;**² **that the kingdom of antichrist may be thus destroyed and the kingdom of Christ promoted. They must, therefore, countenance the***

preaching of the word of the gospel everywhere, that God may be honored and worshipped by every one, as He commands in His Word.

Moreover, it is the bounden duty of every one, of what state, quality, or condition soever he may be, to subject himself to the magistrates;³ to pay tribute,⁴ to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God;⁵ to supplicate for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty.⁶

Wherefore we detest the error of the Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates, and would subvert justice,⁷ introduce a community of goods, and confound that decency and good order which God hath established among men.⁸

Conclusion: Kiss the Son and Honor His Rule

Do not scoff at the duty of the civil magistrate, whose God-given responsibility is to **protect the sacred ministry, remove and prevent all idolatry and false worship, and destroy the kingdom of antichrist so that the kingdom of Christ may be promoted.** Do not echo the seditious error of the Anabaptist Sons of Belial by asking, “**How can this man save us?**” That question reveals a rebellious heart that

refuses to acknowledge God's ordained means of civil order.

Rather, trust that the same God who raised up deliverers for Israel—who turned the hearts of the people away from idolatry and back to true worship—can **raise up righteous rulers today** to direct the hearts of the people back to Christ.

Pray that God would grant us **Christian magistrates**—men who fear the Lord, govern with justice, and establish righteousness in the land. Pray that the people of God may rejoice once again as **the Lordship of Christ is enshrined** in our laws, customs, institutions, and, most importantly, in our hearts.

And when that day comes—when God, in His mercy, raises up that ruler—may all God's people be ready to **Kiss the Son**, and with one voice shout,

“Long live the King!”

Amen.

