

## DID GOD ORIGINALLY INTEND ISRAEL TO HAVE A HUMAN KING?

The issue is far from straight-forward. Many passages view kingship in Israel in a positive light, whereas there are passages which view it (or, at the very least, view the kingship of Saul) very much in a negative light.

### First, the passages which view the existence of an earthly king in Israel in a positive way.

A. It seems that it had been God's intention and purpose for Israel to have a king from the days of the patriarchs. Note that 'kings' (the plural showing that the words have more than Messiah Himself in mind) are mentioned in the context of promise - and therefore represent, not that which God simply allows, but God's own purpose. Scripture therefore suggests that it was God's gracious intention all along to provide Israel with a king :

(a) 'Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and **kings shall come out of thee**. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God' Gen. 17.3-8.

(b) 'And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; **kings of people shall be of her**', Gen. 17.16.

(c) 'God said unto him (Jacob), I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and **kings shall come out of thy loins**; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land', Gen. 35.11-12.

That is, the provision of kings in Israel are portrayed as much a part of God's gracious promise as the references to making a nation/nations or the giving of the land.

(d) '**The sceptre** shall not depart from Judah, Nor **the ruler's staff** from between his feet, Until Shiloh [or, 'he to whom it belongs'] comes', Gen. 49.10 NASB.

(e) 'I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a **Sceptre** shall rise out of Israel, and shall smite the corners of Moab ... Out of Jacob shall come **he that shall have dominion**', Num. 24.17-19 (Balaam's fourth oracle). ('The "star" (v. 17) was a common symbol for a king in biblical and non-biblical ancient Near Eastern literature (cf. Isa. 14.12; Ezek. 32.7; Rev. 22.16). This identification finds support in the reference to the "sceptre" in the next line (cf. Gen. 49.10; Amos 1.5, 8; Ps. 45.6)', Dr Constable's notes on Num. 24.15-19.)

(f) Both Hannah and the prophet of 1 Sam. 2.27 refer to God's anointed king :

- 'The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto **his king**, and exalt the horn of **his anointed**', 1 Sam. 2.10.
- 'And there came a man of God unto Eli, and said unto him, Thus saith the Lord ... I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before **mine anointed** for ever', 1 Sam. 2.27, 35.

These references to an anointed king show that *the people of Israel in general* were looking forward to the fulfilment of God's promises to the patriarchs.

Note Kirkpatrick's comments on Hannah's words, "The idea of a king was not altogether novel to the Israelite mind. The promise to Abraham spoke of kings among his posterity (Gen. xvii. 6): the Mosaic legislation prescribes the method of election and the duty of the king (Deut. xvii.14-20): Gideon had been invited to establish a hereditary monarchy (Jud. viii.22). Anointing too was recognized as the regular rite of admission to the office (Jud. ix.8). Amid the prevalent anarchy and growing disintegration of the nation, amid internal corruption and external attack, the desire for a king was probably taking definite shape in the popular mind" (*The First Book of Samuel*, The Cambridge Bible for Schools and Colleges [Cambridge: Cambridge University Press, 1896], 55-56).

(g) See also the comment made throughout the last section of the book of Judges that there was '**no king in Israel**', 17.6; 18.1; 19.1; 21.25.<sup>1</sup> Does this suggest that the absence of a human king was a major cause of the apostasy, disunity and disorder of that period? Might this look on therefore to God's intention to provide Israel with a king in due course? That is, to appoint a king of His own choice (and 'after His own heart') and in His own chosen time?

B. The Lord, in His developing revelation, revealed His eternal plan of using kingship as a key feature in messianic prophecy and fulfillment. Clearly it was God's intention that His Messiah should rule as King. See, for example :

(i) When Scripture speaks of God's purpose to send the One 'whose goings forth have been of old, from everlasting', it specifically identifies Him as the One who 'is to be **ruler in Israel**', Micah 5.2.

(ii) 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, **thy King** cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass', Zech. 9.9; quoted in Matt. 21. 5.

(iii) '**The man** whose name is the Branch ... shall bear the glory, and shall sit and **rule upon His throne**', Zech. 6.13. It seems reasonable to assume that this refers to the promised Davidic throne over Israel.

(iv) The words of Gabriel to Mary : 'He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him **the throne of his father David**: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end', Luke 1.32-33; compare Psa. 89.3-4; 20-29, 35-37.

(v) The Lord's reference to '**the Son of man**' as '**the King**' on 'the **throne** of His glory', Matt. 25.31, 34. (Although this throne is of wider application than the throne of David.)

The Lord Jesus was **of the seed** of David, Rom. 1.3; 2 Tim. 2.8, and was known as **the Son** of David, Matt. 1.1; 9.27; 15.22; 20.30, 31; 21.9, 15, and **the Root and Offspring** of David, Rev. 5.5; 22.16. That is, He is linked to David from the beginning, Matt. 1.1, to the end of the New Testament, Rev. 22.16. (Note : 'Root' in Rev. 22.16 signifies, not that Jesus is the source and origin of David, but that He comes of David's line; compare 'root of Jesse', Isa. 11.10 with Isa. 11. 1. It is, however, true of course that He is David's 'Lord' as well as his 'Son', Matt. 22.41-46).

## **Second, the passages which view the existence of an earthly king in Israel in a negative way.**

A. The most obvious - and most important - passages are in 1 Sam. 8, 10 and 12; namely :

'All the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. The thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And *the Lord said* unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but **they have rejected me, that I should not reign over them**. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee', 8.4-8.

'Samuel told all the words of the Lord unto the people that asked of him a king. And he said ...ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles', 8.10,18-20.

'And Samuel called the people together unto the Lord to Mizpeh; And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: And **ye have this day rejected your God**, who himself saved you out of all your adversities and your tribulations; and **ye have said unto him, Nay, but set a king over us**', 10.17-19.

'And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you ... Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king

of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash the king of the children of Ammon came against you, **ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king.** Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you', 12.1,7-13.

'Is it not wheat harvest to day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that **your wickedness is great**, which ye have done in the sight of the Lord, **in asking you a king** ... all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for **we have added unto all our sins this evil, to ask us a king**', 12.17,19.

#### Comments on 1 Sam. 8-12 :

(i) The demand for a king was intelligible – though not excusable. (Note that in effect they *demand* – rather than simply request a king.) There was a strong *internal* reason for the demand; namely, the prospect of suffering a perverted judgeship under Samuel's sons, 8.1-5. There was also a strong *external* reason for the demand; the very real threat posed by the Ammonites under Nahash their king, 12.12.

It seems clear that, as far as the *internal* reason was concerned, Samuel had precipitated Israel's demand by making his sons 'judges', 8.1 - presumably with a view to them taking over from him as he grew older. That is, to take over his functions as judge - though not, of course, his role as a prophet - which was not hereditary. Samuel argues his own unquestionable integrity, vv.2-6, because Israel had effectively rejected him as judge as well as God as King - 'make us a king to judge us like all the nations', v.5.

Note how Samuel tackles the *external* reason in 12.7-12. He argues that the Lord Himself had shown that He was more than capable of sorting out any foes who oppressed Israel; citing the deliverances under Moses/Aaron, Gideon, Barak (the Septuagint substitute for 'Bedan'), Jephthah and himself (just possibly this should read 'Samson' with some of the versions); compare 10.18-19. The Lord had proven Himself able to save His people in the past from all their enemies by 'sending' deliverers, vv.8,11, when His people 'cried' to him, vv.8,10, and confessed their sins, repented, and sought His help. So the threat posed by Nahash provided absolutely no justification for them putting their trust in some earthly king - to 'go out before us, and fight our battles', 8.20! And yet Israel's response to this recent military threat was, Samuel reports, 'Ye said *unto me*', v.12, rather than - following the wise precedent of their fathers - crying '*unto the Lord*', vv.8,10.

(ii) At first reading, it may appear as if only the elders of Israel were demanding a king, v.4, but, as the incident develops, it is clear that the people in general are fully behind the demand, vv. 7, 10, 19, 21-22.

(iii) There appear to be several strands to the people's demand : (a) that of the *kind* of king which Israel wanted, (b) their *reason* for wanting a king, and (iii) the timing (that is, when they demanded one). It was certainly not God's will for Israel to have a king in the way and at the time they were asking for one. The elders of Israel asked Samuel to give them a "king like the nations" around them, v. 20. They wanted a king to fight their battles – notably in the face of the Ammonite threat, 1 Sam. 12.12 – and be to them a symbol of national unity. This request betrayed their rejection of the Lord's kingship, 8.7; 10.19; 12.12, 17; it was effectively a denial of their covenant with the Lord. In effect, as the Lord saw it, 8.7, they were 'firing' Him as well as Samuel! The ark of God was out of commission and Samuel was soon to be, and so the Israelites wanted a king in whom they can place their trust.

(iv) Although God appointed Saul, in the final analysis Saul didn't represent God's choice, but the people's. It was David, not Saul, who was the man after God's own heart, 1 Sam 13.14. The Israelites had already specified the kind of man they wanted—one who would go out before them and fight their battles, 1 Sam. 8.20. So God picked out a man for them who came nearest to fulfilling their idea of what a king should be. That is, God 'chose' Saul as the individual who met the job specification for the kind of king whom the people had chosen, 10.24 (compare Deut. 17.15); 12.13. Israel's sin was that they anticipated the purpose of God and insisted on the king of their choice instead of waiting for God, in His own time, to give them the king of His choice – whose heart would beat in rhythm with the heart of God and who would obey Him.

#### B. Other possible 'negative' passages :

(i) Deut. 17.14-20. Apart from one incidental reference in chapter 28, this is the only passage in the Law-code which refers to Israel having a king.

It does not come in the form of a command but is based on the supposition that the people will want a king, 'When thou ... shalt say, *I will set a king over me, like as all the nations that are about me*', v.14. The passage is expressed in a neutral form; God is not said to approve/endorse the people's determination, nor to explicitly

disapprove/reject it – simply to regulate it by specifying the kind of king they must set over them. (The reference in chapter 28 reinforces the point that it was Israel's choice to have a king; 'thy king *which thou shalt set over thee*', 28.36.)

Nevertheless 1 Sam. 8 makes it clear that the stated motive here – of conformity to the nations around – did in fact meet with God's strong disapproval, 1 Sam. 8.7-8.

(ii) 'O Israel, thou hast destroyed thyself; but in me is thine help. *I will be thy king*: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? *I gave thee a king in mine anger, and took him away in my wrath*', Hos.13.9-11.

It seems likely that this passage has Saul principally in view. God acceded to His people's demand for a king, but it angered Him because it expressed their reluctance to trust Him. When Saul's repeated disobedience roused God's wrath, the Lord removed him. The later kings of the Northern Kingdom were also being removed because they followed the pattern of disobedience set by Saul.

## Summary

Many passages view kingship in Israel in a positive light, whereas there are sections which view it (or, at the very least, view the kingship of Saul) very much in a negative light.

Only two interpretations appear to do justice to all of the data.

1. It *wasn't* God's *original* intention that there should be any human king in Israel; that it was His intention that He alone and always would be Israel's only King. But that He caught up the sin of the people in demanding a king, 1 Sam. 12.17, into His own purpose of good for them - thereby turning 'the curse into a blessing', Neh. 13.2. That is, in His own sovereign manner, God over-ruled Israel's sinful demand for their ultimate blessing - partly in providing them with good kings (such as David, Hezekiah and Josiah), but mainly in decreeing that, ultimately, David's Son and Lord, would come and would occupy 'the throne of His father David' and 'reign over the house of Jacob for ever', Luke 1.32-33.

In other words, we are to regard the sin of Israel in demanding an earthly king along similar lines to the way we regard the sin of Adam and Eve - as an event which ran counter to God's stated will, but which, in His inscrutable wisdom and sovereign purpose, He has over-ruled to bring untold blessing to His own. And, just as the redeeming Lamb was foreknown before the foundation of the world, 1 Pet. 1.18-20, and His people were chosen in Him before ever sin entered the world, Eph. 1.4, so the future anointing of kings - and, in particular, *the King* (the Lord Jesus) - was known and prophesied before ever Israel demanded a king like the nations around them. In this way, Israel having a king - although never part of God's original intention for them - was 'over-ruled' by God, both for their ultimate good and for His own glory.

2. It *always was* God's intention and purpose that there should be kings in Israel, and that, in due course, the Messiah (His 'anointed') should be King over Israel. If the people had not prematurely, and for entirely the wrong reasons, demanded a king, God would - in His own time - have raised up David 'to fulfil all' His will, Acts 13.22, and to establish that royal line which would reach its climax and conclusion in 'the Son of David'.

In my view, the weight of the evidence (see in particular the passages detailed in the 'positive' section and the comments (iii) and (iv) on 1 Sam. 8-12 above) favours the second interpretation.

*For those who do not have access to **Baker's Evangelical Dictionary of Biblical Theology**, I reproduce below the relevant - and interesting - article included there. (The EDBT is freely available on the internet at : <http://bible.crosswalk.com/Dictionaries/BakersEvangelicalDictionary/bed.cgi?number=T410>)*

*"There is a strong and conspicuous emphasis on the kingship of God, the "Great King" who rules over his people (Exod 15:18; Deut 33:5; 1 Sam 8:7; 12:12; 1 Chron 17:14; 28:5; Psalm 114:2). God's kingship, however, contrasts with that of Israel's rulers in that God's rule is not limited to the nation of Israel. While he is king over his people in a special sense, by virtue of his covenantal relationship to them, his kingship is at the same time universal, extending to all nations and peoples and even the natural environment.*

*It is not warranted to assert, as some have, that the title of king was not ascribed to Yahweh prior to the time of the Israelite monarchy. To do this requires the late dating of explicit statements of Yahweh's kingship in texts such as Exodus 15:18; Numbers 23:21; Deuteronomy 33:5; Judges 8:23; and 1 Samuel 8:7; 10:19; 12:12. To do this also denies the close relationship that exists between the establishment of the Sinai covenant and the acknowledgment of Yahweh's kingship over Israel. Parallels in literary structure between the*

Sinai covenant and certain international treaties drawn up by the kings of the Hittite Empire in the fourteenth century b.c. show that in the Sinai covenant Yahweh assumes the role of the Great King, and Israel, that of his vassal. All of this suggests, very clearly, that Israel recognized Yahweh as her Great King long before kingship was established in Jerusalem.

This recognition has caused other contemporary scholars (Mendenhall, McKenzie) to suggest that the establishment of human kingship in Israel was a rebellion against divine rule and represented an alien paganizing development in the social structure of ancient Israel. For these scholars the establishment of the monarchy represented a return to the social model of the old Bronze Age paganism of the Canaanites, and a rejection of religious foundations derived from the Mosaic formulations of the Sinai covenant.

This approach, however, does violence to the many positive biblical statements concerning God's design for the institution of kingship in the context of this sovereign plan for the redemption of his people, and ultimately for the universal triumph of peace and justice on the earth. Kingship in Israel was not unanticipated. God had even provided for it in antecedent revelation. Abraham was told that "kings" would arise among his descendants (Gen 17:6). Jacob said that royalty would arise from the tribe of Judah (Gen 49:10). Moses provided for the eventual rise of kingship in Israel when he gave the "law of the king" (Deut 17:14-20) as part of the renewal of the covenant in the Plains of Moab just before Israel's entrance in the promised land. So it is clear that in God's purpose it was right and proper for Israel to have a king. To question this erodes the institutional basis of the messianic hope that arose in connection with the failure of Israel's kings to function as God had instructed.

The question of the Old Testament's apparently ambivalent attitude toward the institution of the monarchy is rooted in the description of the rise of kingship in Israel (1 Sam. 8-12). The tension in these chapters is evident. On the one hand Samuel said that Israel had sinned in asking for a king (1 Sam 12:17-20). On the other hand the Lord told Samuel to give the people a king (1 Sam 8:7,2,22). Later, after Saul was chosen by lot, Samuel said, "Do you see the man the Lord has chosen?" The issue here is not whether kingship in itself was right or wrong for Israel. At issue was the kind of kingship Israel desired, and her reasons for wanting a king. The elders of Israel asked Samuel to give them a "king like the nations" around them (1 Sam 8:20a). They wanted a king to fight their battles and give them a symbol of national unity. This request betrayed their rejection of the kingship of Yahweh (1 Sam 8:7; 10:19; 12:12) and denial of the covenant. The Lord, however, told Samuel to give them a different sort of king. After warning them about what it would be like to have a king like the nations (1 Sam 8:11-18) Samuel defined how kingship was to function in Israel (1 Sam 10:25). This description was a supplement to the "law of the king" given by Moses (Deut 17:14-20). Samuel then inaugurated the reign of Saul, Israel's first king, in the context of a renewal of the covenant with Yahweh (1 Sam 11:14-12:25). This had enormous significance. Kingship was subordinated to covenant. Israel's king was to be a covenantal king. He was not autonomous. He was always obligated to submit to the law of Israel's (and his) Great King, Yahweh (Deut 17:18-20; 1 Sam 12:14) as well as to the word of the prophet (1 Sam 12:23; 13:13; 15:11, 23; 2 Sam 12:7-13).

Unfortunately Saul fell far short of living up to the requirements of his office. He disobeyed the word of the Lord and rebelled against the Lord (1 Sam. 13, 15). Because of this the Lord rejected him from being king (1 Sam 15:23), and sent Samuel to anoint David in his place (1 Sam. 16). David was an imperfect but true representative of the ideal of the covenantal king. David grievously sinned in the matter of Bathsheba (2 Sam. 11, 12), but in contrast to Saul when Nathan, the prophet, confronted him, he repented and sought the Lord's forgiveness (2 Sam 12:13; Psalm 51). Late in his reign he sinned again in taking the census of his fighting men, but again he sought the Lord's forgiveness (2 Sam 24). David is thus termed a "man after God's own heart" (1 Sam 13:14; Acts 13:22), and the writer of Kings makes his reign the standard by which to assess the reigns of subsequent kings.

For the most part the history of the kings of Israel and Judah is a history of failure to live up to the covenantal ideal. All of the kings of the north are said to have "done evil in the eyes of the Lord" because they continued the worship of the golden calves in Bethel and Dan that had been begun by the northern kingdom's first king, Jeroboam 1 (1 Kings 12:26-33). Even among the kings of Judah, only Hezekiah and Josiah receive unqualified approval (2 Kings 18:3-7; 22:2).

This failure of the kings of both Israel and Judah to live up to the covenantal ideal provided the backdrop as Israel's prophets began to speak of a future king who would be a worthy occupant of the throne of David. As the profile of this king slowly develops it is clear that he will come as the fulfilment of the promise of an eternal dynasty to David (2 Sam 7; 23:1-7; Psalm 89; 132:11-12; Isa 55:3-5). He will not only be a descendant of David, but is also identified with deity (Isa 7:14; 9:6-7; Jer 23:5-6; Ezek 36:24-28). During his reign wars will cease and peace and justice will be established in the earth (Isa 2:1-5; 11:1-10; Amos 9:11-15). This future king came to be known as the "Messiah" (in Hebrew, "the anointed one") and longing for his appearance came to be known as messianic expectation.

In the New Testament the kingship theme is carried forward and its ambiguities resolved. Jesus is the one who fulfilled the royal messianic promises of the Old Testament. The Greek word translated "Christ" in our English versions of the Bible is a translation of the Hebrew term for Messiah (the anointed one). In the words of the angel who spoke to Mary: "He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end" (Luke 1:32-33)".

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## End-note

<sup>1</sup> Deuteronomy warns the people against doing 'what is right in their own eyes' in the sense of enjoying their sacrifices in places other than the one place which the Lord would choose:

'Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. Ye shall not do after all the things that we do here this day, *every man whatsoever is right in his own eyes*. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you', Deut. 12.5-11.

The emphasis in Deuteronomy is on doing what is right in the Lord's eyes:

'Thou shalt do *that which is right and good in the sight of the Lord*: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers', Deut. 6.18.

'Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is right in the sight of the Lord*', Deut. 12. 25-26.

'Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and *right in the sight of the Lord thy God*', Deut. 12.28.

'Thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do *that which is right in the eyes of the Lord thy God*', Deut. 13.18.

'So shalt thou put away the guilt of innocent blood from among you, when thou shalt *do that which is right in the sight of the Lord*', Deut. 21.9.