

“THE KING WHO GOT IT BACKWARDS”

1 Kings 21

Harvest OPC

I. INTRODUCTION

A. Review

Please turn with me now to 1 Kings 21. Though it’s been several weeks since we’ve done so, you and I have been looking together at the life and times of the prophet Elijah.

Since it has been a while and since some of you watching online will be new to our study, it is worth reminding ourselves where we have been. Elijah lives during a time in which God’s people have been divided into two nations: Judah to the South and Israel to the north. Under King Ahab and his wife Jezebel, Israel has increasingly turned its back on God and embraced the idols of the surrounding nations. For this reason, God speaks through Elijah to expose the emptiness of these idols and to call the people (and the king specifically) to turn from them.

One of the major themes in the book of Kings is that leadership matters. As I noted last time, one commentator likened the author of the book of Kings to a spotlight. His focus as an author swings back and forth between Judah and Israel in search of the promised king who would lead God’s people in righteousness so that they might experience God’s promised blessing in the land.¹

The last three chapters of 1 Kings come to focus on this point as they zoom in on King Ahab. These chapters represent a three-paneled picture of the kingship in Israel. Chapter 20, the first panel, showed us Israel’s need for a king who would faithfully and relentlessly pursue victory over God’s enemies.

B. Main Point & Outline

Our passage today is the second panel in the picture and it also exposes Israel’s great need for a king. Only this time, the message is that Israel stands in need of a righteous, merciful king who will secure, not steal, the promised blessings of God.

¹ Alec Motyer, *Look to the Rock: An Old Testament Background to Our Understanding of Christ* (Grand Rapids, MI: Kregel, 2004), 29.

We'll see this by looking at the wicked king who covets, gets caught, and is contrite. His shortcomings will show us the nature of the needed king and from that we'll see how God meets that need by providing this king. A king needed not only by Israel, but by you and me also.

C. Read 1 Kings 21 and Prayer of Illumination

II. The Wicked King Covets (vv. 1-4)

When we finish reading 1 Kings 20, the prophet of the Lord comes to Ahab with a word of judgment. Because Ahab had not obeyed God and destroyed the enemies whom God had given into his hand, God told Ahab that he would die at his enemy's hand. So the chapter ends, "And the king of Israel went to his house vexed and sullen and came to Samaria" (1 Kings 20:43).

In chapter 21, Ahab had perked up a bit! A new idea has put out of his mind any thoughts of the doom-and-gloom prophets of God. There was a beautiful vineyard that lay outside the window of his summer home at Jezreel. It was just the thing to take his mind off the grim prognostications of the prophets.

Ahab seeks out the vineyard's owner. His name was Naboth of Jezreel. He was a well-off local. His vineyard was the family farm and had belonged to his people for a few hundred years (v. 4). It's exactly this point that would prove problematic for Ahab.

When Ahab makes an offer for the vineyard, Naboth turns him down because he will not part with 'the inheritance of [his] fathers' (v. 3). This wasn't Naboth simply being nostalgic for the home he grew up in nor was it him just being difficult. Naboth's answer suggests to us that he was a pious, God-fearing Israelite.

When Naboth turns down the king's offer he likely has in his mind the land laws that God had given to his people. In Leviticus 25, God tells his people that in the land he was leading them to property should not be sold forever because the land belonged to Him!² If a man was in financial trouble, he could sell the land for up to 50 years but after that it would be restored to his family.

² Leviticus 25, "The land shall not be sold in perpetuity, for the land is mine. For you are strangers and sojourners with me. And in all the country you possess, you shall allow a redemption [in other words, a buying back] of the land. If your brother

While these laws did provide economic protections, God commanded his people not to permanently sell off the land because *ultimately* it was not their land to sell. These laws were meant as a reminder that God was the true landlord of Israel and from the richest to the poorest they could enjoy the land because God had given it to them according to his promise.³

So when Ahab came to Naboth seeking to buy the land, since there was no economic necessity that was pressing Naboth to sell the family land, he declined the king's offer. While saying yes to the king would be easier and more profitable, Naboth holds onto the land which had been given by God to his household.

Naboth's rationale would have been largely incomprehensible to an idol-worshipper like Ahab. He didn't have categories for that humble resolution to obey God. As Ahab's passions stir within him, all he knows is that there is something he desires and does not have; he wants it but he cannot obtain it (James 4:1–3).

III. A WICKED KING CONVICTED

A. A Murderous King

So he storms off to his bedroom to pout. Jezebel notices his adolescent behavior and laughs at Ahab when she finds out what has gotten him into this tizzy. "Is that it? Man up! You're the king! Watch how it's done!"

becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold. If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to redeem it, let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. But if he does not have sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee [that is, the 50th year]. In the jubilee it shall be released, and he shall return to his property."

³ Gordon Wenham, *Leviticus*. NICOT (Grand Rapids, MI: Eerdmans), 320. "The theological principle underlying the jubilee is enunciated: *The land must not be sold off permanently, for the land is mine*. Time and again the [Law of Moses] reiterates that it is God who gives Israel the land. Every tribe and every family within each tribe is allotted a portion of the land by divine decree. By insisting that the land could not be alienated from the family to whom God has assigned it, this law aims to preserve the idea that the land ultimately belongs to God. His people are but *resident clients and settlers* in the land. In other words it does not really belong to them; they inhabit it thanks solely to the mercy and favor of their God, the great landowner"

Jezebel is the type of woman who should send a shiver up your spine. We get a sense of how ruthless she is by how simple and decisive the next steps are relayed to us. Treachery and bloodlust are second nature to this woman. She hatches a plot to knock Naboth off and fires off letters on royal stationary to the leading men of the town.

The men of Jezreel call a feast and set things up so that two unsavory characters would bring their false accusation against Naboth. Though Jezebel's plot was rotted through and through it would at least have the veneer of justice as they made sure there were the required two witnesses to the charge.

So the trap is set, sprung, and innocent Naboth is stoned to death. Jezebel brings the report of Ahab: the vineyard is yours for the taking. Which is exactly what Ahab does, "Ahab arose to go down to the vineyard of Naboth the Jezreelite, *to take possession of it.*" You can almost see the dark clouds lifting and Ahab's lips curl into a smile as he goes down to his new property.

Though Jezebel does the deed, make no mistake: Ahab's names are on the documents. He's the murderous king who will be held to account... in due time.

B. A Land Stealing King

Now, here we must pause to help us understand the true horror of what has happened. Because the king covets Naboth's vineyard (10th commandment) false witnesses come against an innocent man (9th commandment), resulting in his murder (6th commandment), so that the king can steal the desired vineyard (8th commandment). At minimum, four commandments are broken in this ordeal.⁴ Clearly, a great evil has been perpetrated!

But just how great the evil actually is requires us to zoom out for a moment to consider what it means for Ahab, as the *king* (!), to conduct himself in this way.

⁴ In addition to these four commandments, it would also appear that Ahab broke the fifth commandment as understood by the WLC's exposition of the duties that superiors owe to their inferiors.

To understand this, we need to see that the idea of kingship is one that runs throughout the whole Bible. Already in the Garden of Eden, Adam, the first man, functioned like a king under God in the garden. He was made in the image of God, the great king, and he was to exercise dominion or rule over the garden (Genesis 1:26). Adam's role was to care for the land and keep it or guard it (Genesis 2:15).⁵ In this role, of course, he failed when he sinned against God (Genesis 3).

When Adam sinned and rejected God's ultimate authority, rather than freeing himself from any higher power, he plunged himself into miserable servitude to his tempter. The man, and all his offspring, who was made to rule in the garden came under the tyrannical rule of Satan himself. This is Scriptures teaching: because of sin, we are, by nature, miserable, yet willing, subjects of 'the domain of darkness' (Col. 1:13; c.f. Eph. 2:2). We are ruled by the devil and who rules his subjects by the fear of death (Hebrews 2). Man has placed himself in chains under the banner of death and he must be set free.

In the wake of Adam's sin, God embarks on a mission to bring salvation to his fallen world. He indicates already in Genesis 3:15 that a king will come to succeed as a king where Adam failed. He will send a king who will crush the enemy who Adam failed to defend the garden against.

Friends, from the earliest pages of Scripture, we're told that we have a problem... *and we need a king.*

So the rescue plan moves forward. God makes promises to Abraham and his offspring that they will be his instrument for bringing blessing to the world under curse and that he will give them a promised land.⁶ As time goes on, God leads Abraham's descendants, his people, into and then out of Egypt, through the desert, and into the promised land of Canaan.

⁵ Greg Gilbert, . On this point, Greg Gilbert's recent message at *Together for the Gospel* is helpful. His biblical-theology survey of kingship begins at 16:00.

⁶ Genesis 12:6-7, "⁶Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷Then the LORD appeared to Abram and said, 'To your offspring I will give this land.'" So he built there an altar to the LORD, who had appeared to him." See also Genesis 15:18-21, Genesis 15:18-21, "On that day the Lord made a covenant with Abram, saying, 'To your offspring I give this land, from the river of Egypt to the great river, the river

During this time, it was expected that a king would rule over the people. The king would be established as the ruler, under God, of the people. As such, he was supposed to know God’s law, to fear the God whose law that was, and to obey him. There is an expectation of a king who will come and succeed where Adam failed.

We see this expectation in Deuteronomy 17:18–20, where God through Moses gives the following instruction concerning the future kings of Israel:

“And when he [viz. the king] sits on the throne of his kingdom, he shall write for himself in a book a copy of this law [viz. the law of Moses], approved by the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.”

Whoever ruled over Israel was supposed to lead God’s people in righteousness and in so doing he would secure the place of God’s people in the *land* and secure the blessings of obedience (Deuteronomy 28).⁷

As the king went, so would go the people. Godly leadership would have a trickle down effect among God’s people, stirring up obedience and true worship. Ungodly leadership would have a corrupting effect thus putting the people in danger of being expelled from the land as God warned in Deuteronomy 28.

Euphrates, ¹⁹ the land of the Kenites, the Kenizzites, the Kadmonites, ²⁰ the Hittites, the Perizzites, the Rephaim, ²¹ the Amorites, the Canaanites, the Gergashites and the Jebusites.”

⁷ B. O. Banwell, [“King, Kingship,”](#) ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 646, “The main responsibility of the king was the maintenance of righteousness, possibly signified by the possession of the...law..., with the duty not only to act as judge but to preserve justice and proclaim the law.”⁷ To which I would add *so that the people could enjoy the blessings of the promised land that their God had given to them. It was for this reason that when Saul, the first king of Israel, was crowned in 1 Samuel 10, the prophet Samuel concludes the coronation ceremony by instructing the people in the rights and duties of the kingship, writing them in a book and laying it before the Lord (1 Samuel 10:25).*

And so, in short, the king was to promote obedience to God so *that* the people of God might experience the blessings of God *in the land*.

Knowing the role that the king was to play in Israel in securing their enjoyment of God's gift of the promised land helps us to see the true horror of King Ahab's sin. Ahab was meant to fulfill this role of being the righteous ruler who protected the people's enjoyment of God's promised blessings in the land; but, instead, he does the exact opposite. He scoffs at God's law, rejects his calling as king, and steals—not secures—the land which God had given to the people.

We do not minimize either sin by saying that Ahab's actions through Jezebel against Naboth were like a parent who abuses their child. We sense that it is a horrendous sin for a parent to terrorize and abuse their child *not simply because the abuse itself is wrong (which it is!)* but because the parent has violated a special trust—the special relationship—that exists between them and the child. A parent is given to a child to protect them, nurture them, love them, instruct them. They are to create a safe, loving context in which that child can grow and be instructed in godliness. A child is dependent on his or her parent for their care and for a parent to violate this relationship is a particularly egregious evil.

The recoil that we may feel about a parent violating that trust is how we should respond to Ahab's actions against Naboth. The king is acting in direct opposition to his God-given calling. He is supposed to secure the land for the people through obedience, but instead he steals the land from the people through great wickedness!

C. **A Convicted King**

Verse fifteen tells us that Jezebel relays to Ahab that Naboth was dead. Ahab cheers and makes his way over to his new vineyard.

I don't know about you, but I'm a fan of detective shows and books: Agatha Christie, Columbo, Sherlock Holmes, Foyle's War. I enjoy the mental stimulation of trying to unfold the puzzle of a crime alongside the detective.

One type of scene I particularly enjoy in these detective stories is when the sleuth confronts the increasingly arrogant suspect. The perpetrator thinks they have outsmarted everyone and that they've gotten away with the crime; however, it's at just this moment that the clever hero reveals the one mistake that the criminal has made in their murderous plot.

If you enjoy these stories as I do, you know how the color drains from the suspect's face as it dawns on them: they had overlooked a crucial part of the puzzle when committing the crime. The thing that they did not factor into their plan will cause their guilt to be discovered!

That's the type of scene that unfolds in verses 17–24. Ahab, it seems, has gotten away with the crime. Only he has made a critical—fatal—assumption in his crime. He and Jezebel assumed that there was no one who could hold them accountable... that there was no one watching who could check their abuse of power.

This is where Elijah returns to the picture. Ahab had assumed wrongly because the LORD saw what Jezebel and Ahab had done. He saw how Ahab and Jezebel assumed they were autocrats, rulers responsible to no one! He saw how Ahab had assumed that the land was his to do with as he pleased. The LORD saw how Ahab had coveted the land for himself. How Jezebel had encouraged false testimony, orchestrated murder, stole the land from Naboth, and violated his duties as king.

Here was the fatal flaw in this royal conspiracy: there was a witness. God, judge over all.

God, through Elijah, brings the verdict of condemnation. Elijah says in v. 20, "I have found you, because you have sold yourself to do what is evil in the sight of the LORD. Behold, I will bring disaster upon you. I will utterly burn you up, and will cut off from Ahab every male, bond or free, in Israel." The

family of Ahab is going to get lopped off (and their bodies fed to animals) *because*, we see in v. 22, Ahab had provoked the LORD to anger and made Israel to sin.

IV. A WICKED KING CONTRITE

Now, as vv. 25–26 tells us, Ahab was acing the evil test. He was no different than any of the idolatrous Canaanites whom God had driven out from the land before Israel. His actions were abhorrent. He is not the king the people that God’s people are looking for...

Yet, when Ahab heard Elijah’s message from the LORD he is deeply affected. His response is one of grief and the Lord—it appears—is quite pleased with Ahab’s response. He wants to make sure Elijah sees how Ahab has ‘humbled himself’ (v. 29).

This raises all sorts of questions!

How are we to understand Ahab’s actions?

The ESV translation which I use subtitles this section ‘Ahab’s repentance’. Is that what’s happening?

And if so, is Ahab’s repentance genuine?

If he’s repentant, is Ahab in heaven with Elijah right now?

How are we to make sense of Ahab’s display of grief?

Let me briefly try to address this question: how should we understand Ahab’s actions?

I think we should understand Ahab to be genuinely broken up by what has happened. The Hebrew word used for ‘humbled’ here often refers to a proud, God-opposed heart being broken before God.⁸ It’s the idea of someone who stood up with a swagger, chest out, defiant whom God knocked down and brought low. It doesn’t mean that Ahab repented.

⁸ John N. Oswalt, [“1001 בנע.”](#) ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 445. “Of the eighteen references to a spiritual submission, fifteen relate the actions of a king in submitting himself and his nation to God (I Kgs 21:29, etc.). The emphasis is upon a proud and independent spirit abasing itself.”

Now, like I said, I think that Ahab was genuine in the sense that he was not putting on a show. He was stricken by what he had (or at least the consequences). God seems to take Ahab's abasement as sincere so we should too.

And yet, though this humiliation may have been sincerely expressed, it is clear it did not have the lasting effect. If it did, God wouldn't *delay full judgment* upon Ahab's until the next generation and we wouldn't have 1 Kings 22 in our Bible. So, I agree with Dale Ralph Davis's assessment, when he says, "I hold that [Ahab's] 'repentance' is sincere at the moment but not lasting; it was serious but temporary... when the wash is all done perhaps we could call [Ahab's response] remorse rather than repentance"⁹

Apparently Ahab's dejection, though felt truly in the deepest part of his soul, was an instance of what Paul says in 2 Corinthians 7 is worldly grief. "For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death" (2 Corinthians 7:10).

V. A GOOD KING NEEDED

If Ahab's grief was not true repentance, it is clear that he's not the king these people are looking for or need. The question that Israel would be asking as they heard this would be: well then, who is that king?

This is where Ahab unintentionally helps us because there are two points of contrast in Ahab that help us to see the nature of the king that world had been looking for since the Fall. Like when someone says that Ralph is not a very good soccer player because he is too slow, we infer from that comment that soccer players—at least in this evaluation—ought not be slow, but quick. In a similar fashion, Ahab's particular sins speak not only to what the needed, ideal king is not, but what he is.

Let's look at those two points of contrast to see the Good King that is needed.

A. The Good King Delights in Mercy

⁹ Dale Ralph Davis, [*1 Kings: The Wisdom and the Folly*](#) (Focus on the Bible Commentary; Great Britain: Christian Focus Publications, 2002), 308.

First, the Good King delights in mercy. He does not delight in death.

One of the questions that might puzzle us about this passage is that if Ahab's grief is sincere, but not *true repentance*, why does God respond so excitedly—if we can put it this way—about it?¹⁰ Is he duped or tricked?

Here is my best shot at an answer (and I want to say that I'm put onto this direction by a new book I've already commended to many of you, *Gentle and Lowly* by Dane Ortlund). But here's my answer:

No, God is not fooled or gullible. We know who this God is!

Psalms 147:5, "Great is our Lord, and abundant in power; his understanding is beyond measure."

Jeremiah 17:10, "I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds."

Hebrews 4:13, "And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account."

Of course he's not fooled! He knows exactly how the true condition of wicked ol' Ahab will expose itself only three years later when Ahab will despise the word of the Lord (1 Kings 22:8). And again, it's why God *delays* judgment on Ahab. He does not remove judgment.

I think what God wants us to see here is an illustration of Ezekiel 33:11, where God tells us that *surely*, "I have no pleasure—no delight, I don't revel in—the death of the wicked..." But what does he want? "...that the wicked turn from his way and live..."

God's response to Ahab's imperfect, short-lived remorse is not intended to approve a weak understanding of repentance, but it's meant to correct our weak understanding of God.

¹⁰ His prodding of Elijah makes me think of Job 1:8, "And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?""

You see, we are prone to a suspicious view of God that says his default mood is grumpy, hard to please, quick tempered. God is someone who is cold and irritated by sinners unless something be done to draw good feelings out of him.

Ortlund uses a comparison to make this point. “If you catch me off guard, what will leap out of me before I have time to regain my composure will likely be grouchiness.” That’s the natural, default reaction. We seem to expect that is who God is too. That what streams forth from God most naturally—if we may use that manner of speaking—is judgment and mercy is the interruption of this normal stream.¹¹

Some of the old writers, Jonathan Edwards among them, men who rightly affirmed that God is just and God is wrath, made this distinction though. While God is truly, fully, and wonderfully those things, and he does judge the wicked, [his judgments] are his “strange work”, said Edwards.¹² Based off Lamentations 3:33, where God says that “...he does not afflict from the heart...”, Edwards said:

“God has no pleasure in the destruction or calamity of persons... He had rather they should turn and continue in peace. He is well-pleased if they forsake their evil ways, that he may not have occasion to execute his wrath upon them...” [Do not miss this!!] “He is a God that DELIGHTS in mercy, and judgment is his *strange* work.”¹³

God’s response to Ahab—which puzzles us—is meant to show us that the God who rules over his people is eager to show mercy. While he will not ultimately stay his hand against evil, as we saw in 1 Kings 20, God’s delight is that sinners would turn from their sin.

Contrast the actions of God with King Ahab.

¹¹ Dane Ortlund. *Gentle and Lowly: The Heart of Christ for Sinners and Sufferers* (Wheaton, Ill.: Crossway, 2020), 144.

¹² Jonathan Edwards quoted in Dane Ortlund. 142.

¹³ Ibid.

At the beginning of our passage, King Ahab is sullen and depressed. Why? Because he wants but cannot have. What cheers the king? When he hears that godly Naboth had been put to death (vv. 7, 16). Ahab delights when the royal house's wrath clears the way for him to seize what he wants.

But what of God? Yes, his wrath and anger burns against Ahab's wickedness and they will be poured out... but what is it that excites God to prod his prophet, saying, "Do you see this?" It is the opportunity to show mercy to sinners, to delay judgment.

Yes, the king we need wages perfect and righteous war against his enemies, but he is a king who would also look upon sinful men with compassion. Even more, he would look upon those who would ultimately reject him and he would not be cheered by their destruction.

Such a king has come, of course. Jesus of Nazareth. In him, a king has come who images the heart of God for he himself *is God in the flesh*. He would show us in the flesh what it meant for God not to delight in the death of the wicked when he drew near to Jerusalem, the city that would reject him, and he wept.

Standing there over the city, as we read in Luke 19, we see the type of king we need... the type of king who shows us God's heart which delights to show mercy.

B. A King Who Delights to Bless

Jesus is the king we need. We see this also in the second point of contrast. Ahab was a king who stole the enjoyment of God's promises from his people. Naboth's case illustrated Ahab's leadership. His subjects were there to be plundered. He would steal from Naboth his enjoyment of God's promised blessing (namely, the land).

Jesus, though, proves to be the king who will secure the enjoyment of God's promises for his people. He is the king who comes not to oppress his people but to rule over them benevolently. He

was someone who came not to kill and steal, but to die and give; not to be served but to serve *and to give his life* as a ransom for many.

Think of how different a kingship this is: when Jesus left his heavenly palace, it was not for his own selfish gain. It was not so that he could take what was not his. He left heaven's throne room to humble himself to the point of death, even death on a cross (Philippians 2:8).

He did it so that he might secure for you, if you trust in him, your promised rest (Hebrews 3-4¹⁴) and that he might be God's eternal guarantee that what God has promised you (in him) shall enjoy (2 Corinthians 1:20).

VI. Application

So to recap: (1) Murderous, land-stealing Ahab shows us the need God's people had for a good and righteous king, (2) Ahab's particular sins, by negative example, show us that the king God's people need is one who delights in mercy and secures the enjoyment of God's promises, and (3) while Israel strained their eyes forward to see a king not yet come, we turn our eyes back to see Jesus, the King who has come.

In Jesus, we see a king who delights in showing mercy and using his power to bless. He is a king whose mercy flows freely from him and his judgments—though perfectly administered—are his strange work.

Jesus is the king whose power is used not to plunder his subjects, not to serve himself, but to secure for his people the promised blessings of God.

Friends, here is the king you and I—and every man, woman, and child since Adam—need: Jesus, merciful and benevolent.

¹⁴ While land is a concrete promise it also seems to be used as an image that stands in place of all the blessings of God for his people. See Hebrews 3-4.

The blessings of his reign come to those who belong to him by faith. If you have not trusted him to rule over, look at the rule he invites you to experience. Look at the merciful and promise-securing character of this king! He is the king that the world's been watching for since the Garden. He's the king you need. You can trust a king like this!

For those of us who have already come under the banner of this king, embracing him in faith as our sovereign, look again to him today. See how good it is to be under such a king! Know that even as sinners against this king, such as we surely are, we can come to him again and again with our sin because he is a king who does not wish that we should perish but he finds great joy in showering you in his mercy and kindness and patience and love!

We can come to him with our needs and our requests... because he is a rich-hearted, generous king who has already displayed his desire to secure for you the Promised Rest of God/joy of salvation that he gave his life so that it would be.

See afresh today the beauty of this king and the goodness of his reign, that we may say with the Psalmist: "May his name endure forever, his fame continue as long as the sun! May people be blessed in him, all nations call him blessed!"¹⁵

¹⁵ Psalm 72:17.