

The Kingdom of God and Politics

by Max Hougham

Transcript

Good morning. It's good to be here with you all. It's a blessing.

Brother Adly, I really appreciated that opening and I think I share your thought at the very beginning when you said it was just good to soak in a whole epistle. I really like that. I wonder if we could all stand and stretch for a moment while we pray.

Father in heaven, thank you for this morning to meet together and worship and thank you for that freedom, Lord. Thank you, God, for the brothers and sisters. Help us to all edify each other and build each other up in the faith.

Equip us, God, to go out into this world and try to make disciples of men. Help us to have a kingdom perspective on every aspect of life that we touch. And I just pray, Father, that you'd be with me this morning and give me courage and strength and help me to speak clearly and in a way that is easy to understand.

In Jesus' name I pray. Amen. I wanted to share on something this morning that's been on my heart for several months.

I don't feel like I'm the best equipped person to talk about it, so I just pray that you'd give me some grace. And please, and by all means, when we're done here today, just feel free to correct or add to or challenge. With that in mind, I guess I'll move forward.

I feel like today's message is timed about right. It has to be kind of now or... Oh, years ago, Buddy gave an opening when he talked about striking when the iron is hot. So I think the steel is hot.

It's ready. And this is my opportunity. You know, it goes without saying that we're living in pretty tumultuous times.

And we're on the threshold of a very contentious election here in the U.S. There are two very different narratives surrounding a host of issues in this country. That's reflected by media promoting one narrative or the other, largely based on their bias. Everybody knows that newspapers exist not to report facts but to promote an idea.

They all do. It usually becomes apparent what kind of media somebody is following through conversation, what ideas they tend to gravitate towards. I'm no exception.

Everybody is that way. All of this is compounded by a pandemic that has forced large portions of our world population into isolation, coupled with idleness and an age of immediate electronic information. It's kind of a toxic cocktail of converging events that lead to a lot of very polarized ideas.

Personally, I feel like I've never seen anything like this before in my life. I'm of an age when I suppose when people kind of wake up to world events and political ideas. So it doesn't mean very much coming from somebody like me.

However, I've heard many old men say the same thing, that we're living in times that they cannot remember being like today. Which leads me to conclude that I think it's pretty fair to say that today's divided political atmosphere is unique to a generation, a once-in-a-generation period of time. The issues at stake are enormous.

They're huge. And understandably, because of that, there are incredibly strong opinions formed on both sides of the political divide. And I acknowledge that.

This election seems particularly big. It seems like we're on the threshold of something large. I don't know what that is.

So I ask a question this morning. And with that, with those incredibly strong opinions, there's pressure now, like I have never seen before, to participate. And that's one of those things that comes from both sides.

And I'll get into more of those thoughts and those reasons later. But it is something that people feel so passionately about that they want to encourage everybody they can to participate. In other words, to vote.

So we have to ask ourselves if we really truly have a perspective that puts kingdom Christianity in front of us as our lens that we view the world, and not the other way around, not having our lens be the world, and then we view Christianity through the lens of our society and culture, what is expected of us as Christians? Do we participate in the process and exercise our right to vote? Ensuring that we pick a candidate who best represents Christian values? Like all of us, I've spent a lot of time reflecting on these issues, and this is as much a message for myself as for anybody. And before moving ahead with it, I feel like it's important to just lay some groundwork, some scriptural groundwork that I'm not going to turn to, but I'm just going to state, just as kind of a foundation for where I'm going with this message. So first of all, I believe based on scripture that governments the world over are created by God, or ordained by God, to keep order, to punish evildoers, and generally to praise upright citizens.

I believe that though these earthly governments are ordained by God, and they act as ministers for him to punish evil, they are not the kingdom of God. They're not. Really what today is about, for me, is a repackaging of the two-kingdom idea, and how that applies to political participation.

So the two kingdoms, the kingdom of God being the kingdom that was established by Christ, that men through him might be reconciled to God and walk in righteousness. That's the kingdom of God. And the kingdoms of the earth, or governments, are established by God to keep order, to punish evil, and generally praise upright citizenship.

I'm thankful for the government and the order and stability that it brings, and I don't scorn or disown basic government services, like roadways, commerce, fire departments, departments of transportation, legislating bodies. They're just part of that government. With that, I want to move into my main text this

morning, and I wanted to read Jesus' exchange with Pilate in John chapter 18.

John chapter 18, we'll start in verse 28, and I'm going to go into chapter 19 to verse 16. I'll just read through the account here. Then they led Jesus from Caiaphas unto the hall of judgment, and it was early.

And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the Passover. Pilate then, when he went out unto them, and said, What accusation bring ye against this man? And I think it all, it goes without saying, but Pilate was the Roman governor over that region. That's who Jesus is dealing with.

They answered and said unto him, I'm sorry, yeah, he went out unto them and said, What accusation bring ye against this man? They answered and said unto him, If he were not a male factor or an evildoer, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death, that the saying of Jesus might be fulfilled, which he spoke signifying what death he should die.

Then Pilate entered into the judgment hall again and called Jesus and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.

But now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born.

And for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

But ye have a custom that I should release unto you one at the Passover. Will ye therefore that I release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head. And they put on him a purple robe, and said, Hail, king of the Jews! And they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man.

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him! Crucify him! Pilate saith unto them, Take ye him, and crucify him, for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. Then Pilate therefore, when Pilate therefore heard that saying, he was the more afraid, and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me,

except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin. And from thenceforth, Pilate sought to release him, but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend.

Whosoever maketh himself a king, speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour, and he saith unto the Jews, Behold your king.

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then delivered he him, therefore, unto them to be crucified.

And they took Jesus, and led him away. You know, from the beginning of this account, and Jesus' exchange with Pilate, we need to take note that Pilate is hesitant or unwilling to judge this matter. In verse 31, he encourages the Jews to handle it themselves.

He doesn't want to be involved. He's consistent with this position, and this hesitancy, all throughout the account. I think, and this is just my thought here, I think that the scourging was one of Pilate's last attempts to change the crowd's mind that they ought not to crucify this man.

He had Jesus beaten, humiliated, and then brought forth to the people, like, don't you think this is enough? Here he is. And they said, crucify him. It wasn't enough.

Then, Pilate invites him into a private interview because he hears that Jesus has made himself the son of God. This man that we don't know very much about, there's not much extra-biblically about him, but it's almost like he was asking this self-reflective question when he says, like, what is truth? And then he hears that Jesus is the son of God, and he hesitates to, really doesn't want to judge this matter, does not want to be involved. And as a key verse in this passage, verse 36, I'll just read that again.

Jesus answered, my kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence. What is that kingdom? It is the kingdom of God.

It's the thing that Jesus wouldn't stop talking about, that he taught multiple parables about. The kingdom of God is like unto, he preached a sermon about it, that the people that would follow after him and choose to walk in his ways would behave themselves in this manner, following these that are close to and important to the heart of God, commanded his followers to do those things. All the governing principles and prescriptions for righteous living are peppered throughout his time on earth in all of his teachings.

And we have to know I've talked about this before, but there was some confusion about throughout Jesus' time on earth about what his ministry was and what that kingdom was going to look like. And I would posit to you that there's confusion today. Throughout history, lines between the church and state have grayed.

They've even become one where the legislative body is the church, the thing that we have to be subject to is the church. I wouldn't say that that's the case today, but there is still a sense where the church wants to influence law and legislation. Apparently the Pope of the Catholic Church just recently was interviewed and made statements about what he would like to see be legislated outside of official church position regarding civil unions.

There's this idea that the church ought to be influencing the legislative bodies that govern them or that govern society. So in Jesus' day, he resisted attempts to make him an earthly king by his followers and admirers. An example of that that I can read real quick is John 6, verse 15.

When Jesus therefore, this is right after I think he had fed the 5,000. It says, when Jesus therefore perceived that they would come and take him by force and make him a king, he departed again into a mountain himself alone. Why? Because that was not the kind of kingdom that Jesus was ushering in.

It was not an earthly kingdom. His adversaries, the people who were his enemies while he was here, they believed that he would steal away enough Jews to threaten their status as a nation under Roman rule. And they talked about it.

They discussed it. In John 11, 48, it says, and this is like one of those councils that the Pharisees held together about how they might bring Jesus' destruction about. And they say, if we let him thus alone, all men will believe on him and the Romans shall come and take away both our place and nation.

And then in chapter 12, verse 19, the Pharisees talking among themselves about watching him come in, triumphal entry, people who had been with him who had been seeing some of his ministry, laying palm branches down, and among themselves, they remark, the Pharisees therefore said among themselves, perceive ye how ye prevail nothing? Behold, the world is gone after him. His answer back to our main passage in verse 36 is consistent with his desire to avoid establishing an earthly kingdom. It is not of this world.

Otherwise, his servants would fight to right this wrong that was being done to the king of this kingdom, which I think is an important point. By example, he did not fight a government that sought to destroy him. So this idea about Pilate like resisting these efforts to crucify Jesus, Pilate tells Jesus after he goes out, Jesus has been scourged, he's thoroughly beaten, he's thoroughly humiliated, he's been mocked, he's bloody, and Pilate has another counsel with him after he hears that he's been accused of making himself, is that how it went? Yeah, when he's been accused of making himself the son of God, he refuses to answer Pilate's question when Pilate says, where'd you come from? And then Pilate tells Jesus, like, why don't you answer me? Don't you realize that I have the authority, I have the influence, I have the power to save you or to destroy you? And Jesus tells him, you know, you don't have that power.

That power is only given from above, and what I find really interesting is that Pilate then went out and sought to have Jesus freed, but the pressure of political influence was his undoing. It was politics. Let's see.

And from thenceforth, Pilate sought to release him, but the Jews cried out, saying, if thou let this man go, thou art not Caesar's friend. Why? Because whosoever maketh himself a king speaketh against Caesar. That was it.

He gave up. He couldn't fight the political pressure that he was a part of. He was forced to do their will.

Interestingly, and I didn't plan to necessarily bring this up, who else was undone by political pressure? Purposed to do one thing, and they were forced into another situation in the New Testament. Possibly, that's not who I had in mind, Herod. Herod liked John.

He didn't like what John had to say, but he would go and take counsel with John. But for the sake of the people that he was sitting at a table with, and the pressure of those peers, the political influence that he

could maybe lose, he chose to just grant the request of the young girl and have John beheaded. So with this passage that we just went through as a backdrop, let's look at some of the arguments that get made in favor of participation in politics.

Of voting. And I've heard it a lot, especially the last few months. And I suppose you could say you hear it before every election.

People will say things like, there is an obvious side. There is a side that is the obvious Christian choice. And both, here in the U.S., both the right and the left make this claim.

They both say it. Like, man, if people would just open their eyes, they would see that there is an obvious choice that a Christian ought to choose in voting. They may also say, you know, we have a privilege to vote and therefore a moral obligation to support the party that represents Christian values.

We've got dual citizenship. We've got a citizenship in the kingdom of God and we have citizenship here in the United States of America. And this is the kind of pressure that we feel from both proponents of the right and the left.

To not vote makes you part of the problem. So let's just assume, let's assume that a brother had made up his mind to vote. A Christian brother.

And he chooses the side that he believes would best represent the law of Christ. And now as I go through this, I'm being purposefully vague. One thing I wanted to do today is to avoid the main partisan talking points.

Because I feel like that takes us a direction that isn't profitable. It's not where I want to go. And we lose the point.

So, whoever you vote for, whatever candidate you say that's the guy ought to be in command of our country, that person will support their party's own policies that decidedly violate the law of Christ. Both sides have policies that seem to support certain aspects of kingdom and Christianity or at least some vague principles there. And they have other aspects and other things that they would do that decidedly do not support the kingdom of God in any way and actually fight against it.

Whoever we vote for will be the commander-in-chief of the most powerful military in the world. And they will have power to wage war. Whoever you vote for will have the power to draft young people and possibly women as well as men depending on depending on how the selective service chooses to engage in gender equality.

Whoever we vote for will wield the power of their office to influence global trade in a way that will ensure American interests above those of our global trade partners. In other words, like whoever's in that office is going to try to negotiate world trade in a way that only benefits the U.S. and holds other people down. Whoever we would vote for will run this country as a world superpower.

And this kind of goes with my last point. Exploiting weaker countries and people groups to our advantage. After all, that's how we became great.

And just a few examples without even launching into it. The black eyes of our history. We have Native Americans that to this day live on the worst pieces of soil in the U.S. who were here before all the

Europeans.

The African slave trade. Land grabbing from Mexico. Middle East oil field dominance.

Exploiting the Native Hawaiian people and turning it into a tourist mecca. And worldwide military presence. In other words, we've got our thumb on people all over the world who at one time or another needed a little bit of assistance or a little bit of help and we never left.

We're still there. What's my point? All of these presidential roles violate the law of Christ. So when you vote for somebody, you're not just choosing a direction that you'd like to see the company go.

When you're voting for somebody, as well as saying that you want to see this set of Christian values represented in the government, you're also saying yes to all the policies and all the things that violate the law of Christ. For me, personally, I don't see a way out of that. And for this reason alone, let's forget anything else I talk about today and let's decide that I was that brother that was going to cast a vote.

Who am I going to vote for? Which evil do I want? And that's another argument that gets made in trying to pressure people into participating is we have to choose the lesser of two evils. Let me read a couple of passages that pertain to evil in general. 1 Thessalonians I wanted to read that from the ESV.

Chapter 5 verses 19 to 22. Do not quench the spirit. Do not despise prophecies.

But test everything, holding fast that which is good. Abstain from every form of evil. Another passage in 2 Corinthians chapter 6 verses 14 to chapter 7 verse 1. Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God.

As God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people. Wherefore, come ye out from among them and be ye separate, saith the Lord. And touch not the unclean thing and I will receive you.

And I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. There is no communion with light and dark.

You know, in the Baptist world and I I think about this from time to time. There was something that I just and especially when I was younger and I was still trying to figure out how all these things work together. There was this idea at least in the Baptist church that we attended and it was really articulated well and it really troubled me.

And it's the idea that like, okay, let's just say that there are all these different bubbles that represent aspects of our life. And up here is our Christian faith. Our Christian faith is important.

And over here is business dealings and down here is our is how we deal with people who are hard and over here this is how we participate with the government. And so when we get drawn into these other bubbles we have to put that hat on. We have to live that way.

So if you deal with a person who's unreasonable you have to be unreasonable and you've got to draw a hard line because otherwise these people are going to get the best of you. That's not the picture I see. We

don't have a compartmentalized life where we wear a different hat depending on the context that we're in.

Like if we're conducting business or if we're being sued in court or if we're participating in government know the correct model is a huge bubble that has Jesus Christ and his teachings in the center and every aspect of our life is inside of that bubble because it touches everything that we do and it has to if we claim to be a new creature. Okay. Another challenge that I have been challenged with that I have received is this.

If you care about this issue and this is along those partisan issues that I said I'm going to avoid these are arguments that get made around those that Christians tend to really latch onto and make a big deal about. If you care about this issue you'll vote for so and so because God gave us this privilege to vote to make sure we have a way to hang on to Christian values in this country and then that's usually followed up with that to not vote makes you part of the problem. So is this true? Is it true that if you don't vote you have blood on your hands? You're guilty somehow.

If you choose not to participate I think that's what I like to call a false dichotomy. It's not true. We can't lay it out for people that way and say that they really don't have a choice but to participate.

I would say are we called to make a choice to make a government or a legislating body the mechanism by which we the church serve society? Is that is that how we serve society? Is through trying to influence the body that makes the laws and governs us? Notably absent from Jesus' teachings are any calls to political action or lobbying. It's not there. He didn't talk about it or encourage people to do it.

Jesus was asked about how his kingdom would come into being and here's what he said. Forgot to write down the book that this is in so I may need to look for a minute but I think it's important and so I want to I think that might actually be in Luke. Sorry I'm hunting here.

Maybe it's Matthew. I'm looking for where he says that the kingdom of God is in your midst. Does anybody know what that reference is Robert? It is Luke 17? Okay.

Being asked by the Bible when the kingdom of God would come he answered them the kingdom of God is not coming in ways that can be observed nor will they say look here it is or there for behold the kingdom of God is in the midst of you. He's not talking about a political revolution or an insurrection. He's talking about a kingdom that comes by living what Jesus taught.

We are the mechanism and the minister by which we reach our lost world not something else not another body not another organization us the individuals we're the ones that are tasked with the job of persuading the world that there's a better way. So that begs the question then what is our role while we're here? What about the idea that we exercise both citizenships equally? After all didn't Paul use his Roman citizenship to his advantage? So how did he do it? There are a few examples in the book of Acts about what Paul did with his Roman citizenship. Here are the things that he did.

He used his citizenship to be released from prison. He used his citizenship to avoid a beating from a centurion. He also used his citizenship to avoid a plot to ambush and kill him by appealing to Caesar.

In those instances without turning to them I see that it is never recorded that Paul used that citizenship to influence law makers in law making or to engage in politics. He didn't do it. He used it to his advantage to escape things that could have hazarded his life or put him in danger.

Okay. Some other verses to ponder on this train of thought. Philippians chapter 3 verses 17 to 20.

Paul says to the Philippians, Brothers, join in imitating me and keep your eyes on those who walk according to the example you have in us. For many of whom I have often told you and now tell you even with tears walk as enemies of the cross of Christ. Their end is destruction.

Their God is their belly. And they glory in their shame with minds set on earthly things. But our citizenship is in heaven and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body by the power that enables him even to subject all things to himself.

I'm going to read a little bit that Brother Attlee read already today. 2 Timothy verses 3-7 2 Timothy 2 verses 3-7 Share in suffering as a good soldier of Christ Jesus. No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.

An athlete is not crowned unless he competes according to the rules. It is the hardworking farmer who ought to have the first share of the crops. Think over what I say, for the Lord will give you understanding in everything.

You know, we need to stay focused in the kingdom of God. We need to use the rules of the kingdom of God to engage in warfare and not violate those rules. And we don't want to be distracted.

He gives these different examples here. He gives the example of the soldier not getting into civilian affairs in order to stay focused. He gives the example of an athlete who competes according to the rules.

Somebody who is staying focused. And the hardworking farmer who ought to have the first share of the crops. Someone who has to stay focused on their task in order to reap the fruit.

One last thought on our role here. The argument has been made that if we value the good life that we have here, we must vote to ensure we get what we want and maintain our standard of living. That actually came from Brother Duane.

I guess when he was out in Ohio, something to that effect was stated. Is that right, Duane, at that rally? We value the same things. We value the good, like a good old-fashioned American life.

We want those things. We want to keep those things. Let me read John chapter 15, a little portion of it to you.

Verses 18-25. If the world hates you, know that it hated me before it hated you. If you were of the world, the world would love his own.

But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you.

If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake because they know not him that sent me. If I had not come and spoken unto them, they had not had sin.

But now they have no cloak for their sin. He that hateth me, hateth my father also. If I had not done among them the works which none other man did, they had not had sin.

But now have they both seen and hated both me and my father. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. This quality of life that we have here in the U.S. is pretty easy.

We can meet here freely. We can homeschool our children. We enjoy a lot of things that are freedoms that living under this government affords.

It's true. And I wouldn't wish away those things for a minute. And I don't.

But we have to be honest and realize that historical treatment of Christians is not good. There have been pockets of time where Christians were tolerated. Their presence was maybe even celebrated a little bit.

And we're in one now. We're in a pocket of time when we are being tolerated. However, I have to believe that we're eventually going to return to the historically poor treatment of Christians.

And I don't know when. It's not a prophecy. It's just, if we follow historic patterns, that's what's bound to happen.

So let me conclude with one of my favorite passages in Hebrews chapter 11. It's about Abraham. Verses 8 to 16, and then I'm going to go down to chapter 12 and just read a little bit.

By faith, Abraham was born again when he was called to go out into a place which he should after receive for an inheritance obeyed. And he went out not knowing whither he went. By faith, he sojourned in the land of promise, as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

For he looked for a city which hath foundations whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there, even of one, and him as good as he was so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from once they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, and heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city. By faith, Abraham, when he was tried, offered up Isaac, and he thought, and he offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure.

People, people who were hoping for something intangible, people who were looking for something that isn't here, isn't in this present place. You know, a friend of mine used to say of Abraham, like he walked into that country and he was like, yep, someday this will be all mine, and he never lived to see it. His seed would inherit it.

You know, he was, he was there by faith. He was pursuing those things that weren't, that weren't tangible. It wasn't something he could touch.

He just knew it was something to come. He was seeking a better country, and so our inspiration ought to be this. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds, ye have not yet resisted unto blood striving against sin. You know, one of my concerns for myself, and a big inspiration for this message today, is that even if we choose not to participate, but just pay attention, it's easy to get sucked into these things and neglect the kingdom of God. I just say, God forbid, it's not my heart, it's not my desire.

Jesus came ushering in a kingdom, and it was not this society, but it exists within society, with a prescription for how we ought to be walking and living. Our society is indeed ordained by God. It's here to punish evil, to keep order, to praise good citizenship, but it is not the kingdom of God, nor is it the arm of the church to work good.

Those following Jesus are both the kingdom of God, and they are the main mechanism by which the church works good on society. We are. Or those who are striving to follow Jesus.

So I ask you, should we engage in politics and elections? As for me, I am not persuaded that participating is to our benefit, but rather to our distraction. And I would just say, God bless you, and again, like I said at the beginning, I don't feel adequate for this topic. There's way more that could be said, and I just submit myself to you and your guidance.

And I just want to thank you and say yay and amen, and I, too, think the iron is hot, needing a striking, and I guess I hope this message can go abroad quickly. Brother Max asked me a few weeks ago already what I thought about teaching on this subject, and I've just been blessed to hear it. Over the years, there's been times, I think it was four years ago when the election was.

It's been firmly established in my mind that this is like participating, trying to vote, influence elections, and those kind of things, just as I understand the kingdom of God, it is not part of us. But depending how someone spins a tale, or not a tale, but depending how someone spins a view, it just kind of, like I just remember, I remember somebody that I used to listen to on talk radio at one time. I don't even know if he still does it or not.

Hank Hanegraaff, he was in trying to tell people why they should vote, he gave this graphic description of a partial birth abortion and ended by saying this is what the one party supports. At least in this last part of my life, it came as close as anything ever came to making me think, like, maybe we should help vote this thing down. Until, like, I go back and I establish in my mind the things that Brother Max pointed out today.

And it's like, no, and I think it is once we clearly wrap our mind around the idea of there being two kingdoms and we understand the doctrine of separation from the world, that these things can be established in our mind, and I thought all along about those verses you read there at the end about Hebrews 11 where he talks about, like, once it's established in our minds that we are pilgrims and strangers here on earth, and we have no continuing city, and just, it makes reference to Abraham and how he lived here in this promised land, but as an alien, and he knew of a promise that was going to come, in which then his people would inhabit this land and reign over it, and I think if we can put our minds around

that and realize, like, on this world, on this earth, we are pilgrims and strangers regardless on what continent we dwell, we are pilgrims and strangers, and we have a promise about this place, that it will be burned and refined, and there will be a new earth, and we will then reign there, but while now, we have no more, we should be no more thinking that we should be comfortable in participating in these political affairs of this world than we would if we were, as U.S. citizens, walking through Russia, thinking that we could, would have a right to participate with them. We'd be foreigners there. It'd be clearly established in our mind.

And if we think we can do it here, like, I just think we do not yet understand the need for the separation, not only inwardly, but the separation outwardly that has to happen between us and the world. I could probably go on and on. I made lots of notes, and I definitely don't want to talk about them all.

I don't think I even can improve too much on what was said. Maybe just add a few more things, like, uh, yeah, I'll just leave that point. One thing that, one thing that I never really thought about so much that you, or never really applied so much in this context is, is what, how Pilate felt after he listened to the mob, he listened to Jesus, he had his own opinions, and finally he just says, like, what is truth? And that, that is about where, where I find myself if I, if I listen to sides of, if I listen to political pundits and, and read news articles and hear people and it's like, at the end, it's like, what is the truth of any of this? All, I have, I can, I cannot verify much of any of it.

Uh, and, but, but here's the thing, like, with Pilate, he, he stood right before the Lord Jesus Christ who was truth himself. Like, if ever I had that opportunity, I would not want to walk away like he did. Um, anyway.

Thank you, and I, I, I also just want to thank you, Max, for taking, like, that extra, um, care to not, to not, like, I don't know, portray particular views in this present, um, political agendas to, to stir up the, the, the contention that can easily be stirred up. Um, and so, anyway, thank you very much. May I just, another thing or so, um, another thing is that just, like, let's just remember that the kingdom of this world and the kingdom of God are at, in material equality with each other.

Um, they always have been, they always will be. Like, some, sometime when I was talking with, with Brother Max Gallaguse in Iowa there, like, one thing he said is, like, there is only one direction that, that the cities and the world will go. At, at the very best, all people can do who are in authority or in power is to come out and be separate.

Thank you for the message. Um, there's a lot of things that was making me think about. Um, you, usually, usually people that go out of their way to, to say that we need to vote or, or to have participation in, um, the government in some way or way, uh, usually there's a few qualities that, that they carry that usually, I would think Christ would not think is, uh, good character traits, and that's, uh, uh, fear, selfishness, and anger.

And I, I can give a couple of examples and, uh, it happened between my, uh, a couple of my uncles in my house and they, I, I was supposed to help my one uncle put his, um, his kitchen together and he said that, uh, my other uncle, who was supposed to come and help him that day to, to try to put things together, they said, uh, they came together and had a discussion about the last election, which was between Hillary and Trump, and, uh, when I showed up the next day to help him, I said, where's, where's Pat at? And, uh, my, my other uncle told me, he said, don't ask. And, and within that, I was like, I was like, I don't understand what happened. And he said, well, he got into it about politics and he, he got angry and, and, uh, didn't want to help anymore.

He, like this, this level of frustration or anger about this, he, he was willing to separate from, from any family member that was willing to, to at least be in agreement with Trump in some regard. And, uh, and I, I thought about that and I was like, wow, that, that really tells the tale about how important family is, but politics is, is really, really high in this. Uh, I guess what I, what I wanted to say was, is that people in this country, uh, whether it be a delusion by how much wealth they carry, but they, they all seem to want to, they all seem to want to feel like they have a voice.

They have, they have importance in this life as far as their voice. And, um, when they don't get their way, like, I, I feel like God just makes a fool out of everybody if they, like maybe some people will vote and they'll get their, they'll get their opportunity to, uh, to see their, their uh, person of choice get, get elected or in office, but, but for those that, those that don't get their way, they're, they're quite frustrated and angry and, uh, think it's like the end of the world. Like for them, it's, it's the end of the world.

This country is, is going down and, uh, nothing's going to stop it. And part, part of this that I wanted to talk about was, um, there was, there was a message I somehow, um, last week I went to the Honda dealership and I got my, my stereo turned back on and within my stereo I didn't realize I, I still had, uh, a CD of, it was one of the messages that Dwayne gave about new age Christianity and there was a discussion back and forth between my brother and him about, uh, about people, people wanting, uh, not, not wanting to be slaves and, and I would think that that goes along with, like, the back and forth between politics, like, like they want to know that they're, that they have a future and if their, their person that they really find is important doesn't get elected then they, they in their minds they have no future but, but life goes on and, uh, and I think it's, um, I think it's kind of like Jesus said, like, like, no one but the Father knows the hour, the hour of the day that, that he will show up, he will come again. So while, while, while the whole world is bickering about who's gonna be elected or who, you know, what, what they're paying attention to, they're, they're not gonna be distracted, they're gonna be distracted by their, their choice of the person they put their faith in and all along we should be, we should really be focusing on, on the kingdom that would come.

Oh, uh, there was, there was one other thing, it was, um, so Christ says to, to be separate from the world, um, and with this, uh, this COVID-19 thing I think, I think this is like the worldly way of, of how people separate one from another. Um, some people might think it's a common courtesy towards one another, not to, not to make people sick, but I, like a lot of people have gone out of their way just to like, um, separate themselves from society entirely it seems like. And there was an example of this that I was seeing and I, whether or not this is like, whether or not this is like a grand chess match and you see the devil is like, is like testing, testing grounds and, um, well, anyways, in, in Japan, I, I found out just recently that, uh, that there were, I think over the last 50 or 60 years there has been a, uh, specific, they, they've actually designated them as a specific kind of people that, uh, socially isolate themselves from the rest of society and they have upwards of a million people doing this.

And one example was a man who spent 30 years of his life, uh, basically hiding away and playing, uh, online chess and then only to come, come to the realization that now his, all of his resources, his finances are about to go out the window and so now he has to go and face the world with no, no skills, no, no capabilities and, uh, and I think, I think that's like paying the price, paying the price for, for trying to, to not exist or not to participate in some way. Like Christ says to not, not be a part of this world but he's speaking about it in specific ways and other people want to just check out entirely. Yeah, I too just wanted to say amen.

I've been blessed by it, appreciate it. Um, I don't have much to add excepting maybe, um, the phrase was mentioned about the pressure of voting and, uh, if, if we vote for a certain thing that they are, that the government is setting up to vote for most of those things are not based on biblical principles ultimately at all in the end. Anyway, so even if you think they're a good thing, they're only partial, most of them, maybe all of them, I'm not sure.

I'm just thinking about abortion. One might say full term is okay and other might say way earlier might be kind of okay yet and either one is death and so they're not, it's not based on Christian principles at all, any of these things hardly, I don't think but, um, just another push not, not to get involved in that. It's, um, it's just kind of a partial thing and, uh, and yeah, I keep in, I appreciate the different, um, the way it may be and whoever, about the separation, um, the government and the world and the government and the, and the kingdom of God are two separate nations, kingdoms and they do not, do not blend at all.

Lord be with us. Thank you brother Max and, uh, historic, historic Christianity has always been against voting. Early Christians and then what we would call kingdom Christians, the Anabaptists, it's, you, you hit it all Max, I mean it's just an overkill but it was still good, I know you could go on but, I mean, you know, separation of the world, our citizens, citizenships in heaven and many others, I mean, it's, it's good and we should be, uh, phylactery to, uh, keep reminding us death and life are in the power of the tongue.

Uh, um, you know, when we, if I said, I did it at work and it's, it's, it's no use and I said, I'm sorry, Lord, I did it, I'll say, I'll say, Bruce Jenner and then I'll get one of the co-workers, oh, and it'll start and I said, just by saying Bruce Jenner, I get negative things, you know, and I, I started it, I started it, you know, oh, that's so and so, how can anyone ever do that, you know, and so just by saying, uh, Trump, Obama, Clinton, if you just say it, you, people, you, we are going to get negative things. The admonition Paul says in Acts is, uh, hey, speak evil of no people, what, especially of the ruler of the country, that's, especially of a ruler of a country, it is so hard to do but we can master it, we can master it, we just pray for them, 1 Timothy 2, 4, and I mean that, that is very difficult and I, I have sinned many times in the past as a Christian thinking that I was speaking against the president, whoever it was, Bill Clinton or whoever, but speak evil of no man, speak evil of no man, especially the ruler of a country, and you know, Pilate is interested, Pilate, uh, like the rich young ruler, I've kept all the commitments, I've done it, and Jesus loved him, he loved him, he says, right, but you're lacking one thing, and Pilate, he wouldn't talk to Herod, wouldn't waste his time, and I guess another rule, he and Herod, he had no time for them, but Pilate, he spoke to him, he spoke to him, you know, he spoke to him, uh, he, he, as you read, uh, Max, uh, he, he spoke to him, like, you know, and uh, he, he was really concerned, Eusebius says that Pilate eventually went up to Samaria, he was deposed, and he eventually hung himself, that's the, the historic, you know, whether it's true or accurate, they say, you know, he wrote the, uh, the chronicles of Pontius Pilate, but, but then later, they said the Christian historian Eusebius said he hung himself, and, uh, anyway, the Lord be magnified. You had a few thoughts, I, you know, you do that thing where you, uh, first you have an idea, and then you look for the scriptures that, that back up your idea, um, I was, I had a thought, and then, so I was looking at the scriptures, and I forgot what everybody, what everybody thinks it means, anyways, uh, first Peter, chapter two, submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by him, for the punishment of evildoers, and for the praise of them that do well.

And I was trying, I kind of, this thought, I'm about to talk about, uh, is just like, maybe, a part of it would be like, like here, um, um, authority is being given to, authority is being given, or recognized, and I wonder, what's, what's the basis for that? and any, and I, and so the question I want to, like I, there's just this

question like, if the king has authority then, like if I recognize that the king has authority, do I recognize that the men who are rebelling against him, do they also have, like who, who has authority, the king or the men rebelling against him? Am I going to participate in rebelling against the king? I think not. Well, but then, what if these men overthrow the king? Now, I do submit to them, because now they do have authority, what if, you know, I don't know if you can see where I'm going there, anyway, so I kind of, in questioning this, I forgot, that the standard reading is, as unto them that are sent by him, that that him refers to God, and because, I mean, I guess because I was trying to make this say what I wanted to say, and I guess I just would kind of open this up to anybody else, if him is the king, like it's saying, submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, and that would be the guy on top, and then the king would have underneath him governors, and I submit to the governors as them that are sent by the king, the king sends his governors, so I don't just submit to the king, but I submit to his governors that he sent, I mean, I'm not sure if there's more in the language there that makes that, certainly, him be referring to God or the king, anyway, I mean, it just seems very reasonable that that could not be saying that God, that's the big thing, that God sent these people, but I don't, I'm not sure, at least from this passage, that that is plainly being said, anyway, Max kept saying that we don't infringe on or something like that, and I know that, I know he meant this, but I just want to say it plainly that we certainly, we certainly do have, well, you said no, excuse me, you did say not through legislation, not through influencing, we don't try to influence legislation, but we do, for sure, try to influence, for sure, people's hearts, the solution to the problem is not that there would be stronger, stronger laws against doing bad things, but that men's hearts would stop wanting to do bad things. I guess I'm going to, like I think of it, I tend to think of it a little bit like a household, I have a, I have a kingdom, a man and his wife, they have a kingdom, that they are kings over, and that doesn't, it doesn't, it doesn't, it doesn't extend outside my home, like I have this very specific task of, of, of punishing other human beings, and that is only in the realm of my household, I don't punish other people's children, I don't punish other men, like I have this weighty thing given to me by God, that I, it's my job to train up these children, and they don't punish each other, I punish them, and it's the only time in this world that, that, that I have the right to punish somebody, it's a big deal.

So, so all of us, as we are all talking about this, we are all like children in a household, we don't have the right to punish each other, that's, that's the father's job, or the, I'll say the king's job, and the, the king's rules, the king's laws, those are none of our business, the king will answer to God, whether or not his rules are good, or his punishments are too harsh, just like, my, my children are not going to answer to God for how I decide to, to rule my household, that's, they're not going to get in trouble for something I do, something I do wrong, they, their job is to submit, and to, to be peaceful, and to love each other, and if I'm doing something wrong, they, I'm answering this, this point that Max made, Max made that, is this, this idea that well we're liable, we're, we're responsible if it goes one way or the other, if we, if we do or don't participate, I, there's a, it's a, it's a classic story scenario where a bad guy tells somebody, do, tells the person do something, and the person says I'm not going to do it, and the bad guy says, well you either do that thing or else I'm going to do harm to you, and the person still says, I, I still won't do it, and then, here's the ultimate bad guy trick, the bad guy says, do this thing that I want you to do or else I'm going to hurt somebody else, and now there's this illusion, like the choice that that person makes to do, to do this thing or not do this thing is, is actually them either hurting, it's like they, they, the fate of this other person that's being threatened is in their hands, and it's just not true, like that person can say, what you choose to do to that other person, you're going to answer to God, I'm not going to answer to God because I, I chose to submit to you or not, or participate, or not participate in this thing you're putting forth, it's, it's an illusion, it's, it's just not true. Um, so, here we have, in the scripture we have plainly this, this idea of submitting to

a, to a king, he's been given authority, um, it says, to all ordinances of men, I don't know where all that comes from, but he immediately, um, talks about the king, now, we don't, people don't, people don't vote, vote for their kings. The idea that, and it would be very right if as a parent I said, okay, let's take a vote, do you guys want to go to the park or the creek? I think that'd be fine, and I've heard people make good cases for it not being wrong to vote on, is there a word for that? Somebody know, is it policies? Specific, like, whether or not such and such is going to be, like within a town they're going to vote on the speed limit, or they're going to vote on whether or not some drug is, what's that? Maybe it's ordinances, I mean, I'm not, I'm not saying that, I'm not going to, I'm not making a plain statement that that is okay, um, but I'm just saying it's, um, it's different, and maybe, and maybe sometimes it would be okay, like I don't, I don't think it'd be like a child would say, like, it's all up to you whether or not we go to the creek or the park, like, we don't participate in such business, like, as a king, I could, I could go to them and they could say, but if, if I start saying, if I start asking them for, um, help me make a decision about what punishments are going to be or something, I think it'd be fine, but I think you ought to be deciding that, and I don't, I don't want to, I don't think it's my place.

I think, in a smaller government, like say, if you guys know what a neighborhood association is, like we all, if the neighborhood association said, yeah, we're going to vote, we're going to vote on some rule, like whether or not we're going to have a locked gate and what time it's going to get closed or something, like, I can't think of a good example, but I, I, I would, um, like, this is a thing like where among brothers, so to speak, we're going to, we're going to decide like, hey, let's all talk and figure out what's most peaceful among us. That is just completely different than the, than these legislations that, that we're talking about. Um, if I said to my children, okay, children, we're either going to go, we're going to go stealing a bunch of stuff or we're going to go hurting a bunch of people.

Whichever you decide, vote, and my children among each other were like, we have to vote for hurting people because stealing is wrong. No, stealing, hurting people is way worse and if, if you don't cast your vote, if you opt out, like, I mean, this, this is the position that we're being put in, like, that, um, both, both options are, are bad. Um, it's not like there's a good option.

Um, and then to like, and I don't know how this plays into it exactly, but the, the situation that, that we're in, um, as far as trying to apply, like, the, the recognition of, of, of God giving authority and telling us to recognize the authority of the, the powers, um, the powers that be, um, like, we, we look at, like, there was a king who men were to submit to, a bunch of men rebelled against that king, um, and then began terrorizing other people, stealing lands, killing, oppressing, like, and now, and now it's, now it's recognized by the world, now, now these men have gotten together, rebelled against their king, and, uh, through, um, through warfare, and threats of warfare, established themselves as a power, uh, among, among the world, like, what, even so, like, what business do we have participating in this at all, aside, aside from just doing right, being peaceful, like, submitting to, to what they want, staying out of trouble, um, it'd be, it'd be like a bunch of, it'd be like if the, my, the, a bunch of children overthrew their parents, or ran away from their parents, in a little group, like, come, come with us, we're gonna, the right thing to do would be like, I am not gonna, I am not gonna participate in that, and even after the children are overthrown, like, okay, we've, or the parents, okay, we've overthrown our parents, now let's establish rules, come help us establish rules, like, for somebody to be like, you just over, we just overthrew our parents, like, I'm not, I was against the overthrowing of our parents, and now, and I'm not gonna participate, and you're trying to create a new government, and like, that is like, on a large scale, what, what we have going in America. Um, this, scriptures talk about, uh, servants, um, not respecting their master, because they think he's not, doing

wrong, doing things the master wouldn't like, because they think he's tarrying, his coming, and then other servants doing good, I mean, it's, this is even worse than that, this is servants, like, overthrowing their masters, like, um, we want to be the servants, that are like, as all, as this, as all this stuff is happening, we, just try to, we don't do wrong, and we try to do what we can, to not upset these violent people, that are taking, and we're, the king's coming back, and we know he's coming back, and we're waiting for that, and we just wanna, we're trying to stay out of trouble, influence others as much as we can, but, but as far as like, participating in this mess, because like, somebody can pull, good elements out of, out of either position, like, um, we just don't have any, we don't, we don't have any place in it, and I, I guess I'm kind of saying that, like, I, I don't know what it's like to be, like, carnally, upon this earth, to be under the rule of a king, and I, I think, I, I'm not sure how many more kingdoms, that there even are, left in the world, and I, I think there's a few, that are maybe called that, but, but, um, for the most part, men, um, I think for the most part, uh, the authority systems in this world are, look more like this thing, of men who have risen up, and decided they don't want authority, and that they're going to have a democracy among, they're going to decide what's best among themselves, and then, and then after they've decided it, they're going to, um, threaten violence against people who stand up, or who don't participate, in this thing that, that they're doing, and I, I, I guess one, so the one point I'm trying to make is, like, I'm not positive, I'm not sure, I don't have the same confidence, in, the need to submit, to that, as I do, to, to, um, what Peter was talking about, when he's, you know, when he's talking about submitting to the king, like, I'm not sure that we're, um, if, if, uh, if things got bad, and people came to my door with guns, and they're like, we represent the so and so group, we've taken over in this area, and we've decided, whatever, you're not supposed to be out of your house after 10 o'clock, we're taking some of your cars, and, whatever, we, if you have any guns we're taking, whatever, like, they, they're in charge, they've decided, they've gotten together, like, here's my guns, take my cars, do you need some food, um, I'm just gonna, I'm gonna try, if they say, if they say not to be out of my house past 10 o'clock, like, if I need to be out of my house at 10 o'clock, I know that I'm, uh, there's gonna be, risking, uh, consequences, like, the, I'm, I'm gonna try to stay out of these guys way, but I, I don't, uh, there seems to be a certain reverence that's supposed to be given to a king, and I'm, I, I don't, I, I don't think, we try, okay, so the scriptures teach about giving reverence to a king, and, and because we don't have a king, we try to apply that teaching to whoever is bossing us around, and I, though I think we should, we, we should certainly submit to the people who are willing to boss other people around and boss us around, I, I don't know that that same reverence, and that, so, it's, and I think that's where the trick comes, because, uh, it says reverence the king, and we, and that, so, we don't have a king, and so, like, people try to, like the arguments Max was, Max was talking about, it's like, well, we should revere our democracy, uh, and it's, it's not the same, like, we, um, anyway, again, I, I just don't have any experience, I don't know what it, I, revering the president is not, revering the, the head guy among all the people who have rebelled against their king is not the same as revering the, the king, um, so, we, we try to apply those things, and I, I, I'm concerned they're misapplied, anyway. Thanks, buddy, and I just want to comment on that, and then Father Max can probably come on in mine, but, uh, Dwayne and Max listened to it, and I did too, um, Dean Taylor, who was in the military, and then he came out, and then he talks about, everyone likes peace, peace, peace, they hate war, war is terrible, war is good, but then they will go to a Hollywood movie, and watch the, the bloodthirsty action in the movie, so, they really haven't crucified, their, their inner heart, the heart of hearts, that they hate war, because they'll, they'll pay, they'll go to a Hollywood movie, and they'll see other people made in God's image, destroying other people, so, it is, I guess, help me with this now, Max, any other brothers that, after the election's over, in about 10 days, then if I say, oh, um, Biden got in, or if I say, oh, Trump got in, I guess I really haven't crucified it, I haven't crucified it, it's a, it's another, another kingdom, it's like, sports used to be my God,

and so, someone at Neosho, worked with someone, say, hey, Robert, let me show you this, this video of someone doing a slam dunk, and I say, okay, uh-uh, I haven't crucified it, I gave it up, I'm not, I'm not interested in, in sports anymore, I died to it, but if I, if I, one way or the other, show some, show some emotion, whoever wins or loses, Aaron, am I, do I still have that, little thing in me there, I mean, aren't my prayers, aren't our prayers, good enough, we're praying, God's will be done, and whoever, gets in, we trust in that, even, whoever it is, I mean, should we, should, the Amish, when, Dwayne went up, you know, Amish for Trump, well, they haven't crucified it, you know, I mean, they haven't crucified, whoever gets in, we're indifferent to it, it is nothing to do, you know, I'm going, God bless you, I can't, God be magnified.

Yeah, I mean, I get, as I've, I've thought about the same thing, and I guess I would say like, it's not true that we're to be indifferent, but, it's just, it's just not our realm, like, to put it back in the, in the, well, what I had said earlier, like, my parents, my children, like, it's fine for them to say, we're not going to participate, in legislation, but they can still hope, that I'll, that if I, if I say, I'm either going to do this good thing, or this bad thing, it's fine, it's fine for them to hope, I'm going to do the good thing, to be glad that I did the good thing, and still them, and still them having refused, to take part in, the decision making of it, you know, and I mean, like, if I, if I can, if I hear in the news that, some, some foreign land, is in the middle of some, some conflict, and it's going to go one way, or the other, it's none of my business, I don't live there, I'm not, but I can still, I can still really hope that it, I can still have an opinion, that one way is better than the other, and, and if it goes, hope that it's going to, and then when I hear like, oh, phew, it was so good that the, the dictatorship fell, and now they're going to, people are going to be less oppressed somewhere, like, it's not, it's not my business, I'm not, I'm not going to participate, I'm not going to go to war for that, but I can be glad, that those things happen, and I think, similarly, right, or wrong, we can, we can think that though, though the two parties are both doing things we don't agree with, that we can still think one is better than the other, ultimately, maybe, now that doesn't, that doesn't make the case that we should vote, or that we should go to war, or fly a flag, but, I can still, I can still, the, the point is, they're equally evil, like, that's, no, hang on, what I'm saying, it's not the point, that they're equally, like, the idea that they are equally, like, it's maybe possible one is, one is more evil than the other, that they don't, that, so they're both evil, so I don't want to participate, I'm not going to vote for something that's evil, even if it's the less of two evils, however, if I, if I think, right or wrong, that one of them is less evil, I can be glad that the less evil, I can be glad that, that we're holding it off, that it's, it's, it's, though, though it's been said, for sure, things are going to go bad, we, we can be glad for every, every hesitation, every, every day that we have, that these things are, are held back. For Christ the Lord cometh, at the first chance at the dawn, to wear a crown of angel, to welcome the morn, and be not cold to us, we are all but near, watching and ready, in silence to hear, Jesus is coming, we know not how soon, coming at midnight, and morning or noon, evening may bring him, to bear us away, for him I'm watching, and waiting each day, Christ the Lord cometh, first evening may bring, back to his vineyard, our Savior and King, to share the showy comfort, and to sit over cold, waiting to turn around, to gather his whole, Jesus is coming, we know not how soon, coming at midnight, and morning or noon, evening may bring him, to bear us away, for him I'm watching, and waiting each day, Christ the Lord cometh, and goeth not away, from the evening night, he cometh again, through all the watching, he reigneth no fear, never a shadow, a hearting, a tear, Jesus is coming, we know not how soon, coming at midnight, and morning or noon, evening may bring him, to bear us away, for him I'm watching, and waiting each day, full of grace, that saves, has appeared to every man, for it teaches us to say, no to all ungodliness, and is self-controlled and godly, in the present age wherein, while we wait for our Savior, and love that's settled from him, what a faithful priest, who has given up his life, to redeem us from our deeds, there are no less in his sight, we beheld on his glory, when the word in flesh appeared, for he came to indwell us, and of death removed the fear, what shall we now say, shall we sin that breaks our

vow, prevalent may it never be, that in us this heart is bound, let us come wholly to the throne of grace, in time we'll meet, to find help for our troubles, and the grace that makes us free, Alleluia, Alleluia, Alleluia, Praise the Lord, Alleluia, Alleluia, Alleluia, Praise the Lord, There are many today who have wandered away, they are out in the fields of sin, once they walked in the light, now they roam through the night, O Lord, give us faithful men, faithful men, faithful men, faithful men, to recapture the vision again, give us men who are true and loyal through and through, O Lord, give us faithful men, give us men who are strong when the battle is won, give us men with the will to win, men courageous and true, O Lord, give us faithful men, faithful men, faithful men, faithful men, to recapture the vision again, give us men who are true and loyal through and through, O Lord, give us faithful men, there is no time for delay, let our need end today, and persist until the end, men whose feet are secure on the rock that is sure, O Lord, give us faithful men, faithful men, faithful men, faithful men, to recapture the vision again, give us men who are true and loyal through and through, O Lord, give us faithful men, and can it be that I should gain an interest in the Savior's blood, dying for me to cause His pain, for me to give to Him pursuit, amazing blood, how can it be that Thou, my God, shouldst die for me, amazing blood, how can it be that Thou, my God, shouldst die for me? He has won His throne above, so free, so infinite is grace, and Himself the hope of love, and blessed for ever, health and space, this mercy omnipotent and free, for whom all my doubt is found, amazing blood, how can it be that Thou, my God, shouldst die for me? Though my prison spirit lay fast bound in sin and nature's mind, by my infused acquaintance I woe the life by which when all my heart was free, I woe what shouldst die for me. No foundation thou art then, Jesus, and all in Him is mine, abide in Him my living Head, and glow in righteousness divine.

Would I approach the eternal throne and play in the crown through Christ my own, amazing blood, how can it be that Thou, my God, shouldst die for me? Rest in the beauty of the Lord, for mercy be joyful, hope and glorify, all worship within us. Rest, my gracious dreamer, we praise Him for He loved us and brought a great salvation. O glory, alleluia, alleluia to His presence and glorify His name.

O worship the Lord in the beauty of holiness, in the beauty of holiness. Glory to the Spirit, the Holy One, we praise Him with the Father, the Son, our Savior. O come before His presence and glorify His name.

Video: <https://sermonindex2.b-cdn.net/SGAVjTwt5E8.mp4>

Source: <https://sermonindex.net/speakers/max-hougham/the-kingdom-of-god-and-politics/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net