

# Politics According to Psalm 2 | Little Log Church, Palmer Lake, CO | 12/31/2023

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Preacher: Zac Story

[ 0 : 00 ] Good morning. Here we are to worship. It is good to be here today. A fearful good. But that just means, sorry. But that just means that it is a true good. A real good.

A good that transcends superficiality. A good that, despite awareness of all the darkness internal and external to oneself, is rendered real because Yahweh has made it clear that, A, things are as they are supposed to be, and B, that it will all be made new.

So yes, it is good to be here today. And what is today? Today is the beginning of the week, where the historic Gentile Christian Church has set aside time for the direct worship of our sovereign, holy, triune creator God of the Bible, Yahweh.

At least most of us are here today already and happily assuming at various levels that that Yahweh, the God of the Bible, is the one true God.

And that while all of creation reflects His glorious existence, the most clear, preserved, explicit understanding of who He is and what He has done is found in the Bible.

[ 1 : 27 ] In light of that, the core of this time is spent directly worshiping Yahweh, and is done so by reading and reflecting on His Word. Now the Bible is so vast and deep that it cannot possibly be fully covered in a single sermon.

So one always has to pick a section. However, by virtue of being a mere section, it is always made sense of in part by the rest of the Bible that it is a part of.

And there are some passages that may always be of importance regardless of what we are reading. One such passage, admittedly a favor of mine, is Acts 17, 10 through 15.

That is, Acts 17, 10 through 15. Here reads the Word of God. The brothers immediately sent Paul and Silas away by night to Berea.

And when they arrived, they went into the Jewish synagogue. Now these Jews were more noble than those in Thessalonica. They received the Word with all eagerness, examining the Scriptures daily to see if these things were so.

[ 2 : 32 ] Many of them therefore believed, with not a few Greek women of high standing as well as men. But when the Jews from Thessalonica learned that the Word of God was proclaimed by Paul at Berea also, they came there too, agitating and stirring up the crowds.

Then the brothers immediately sent Paul off on his way to the sea. But Silas and Timothy remained there. Those who conducted Paul brought him as far as Athens.

And after receiving a command for Silas and Timothy to come to him as soon as possible, they departed. So reads the Word of God. Now much of what I just read, as far as this sermon is concerned, is context for honesty's sake.

A check to help us verify whether or not I am mistaken in my main point. With that, note that my main point here, embedded in this text, is verse 11. Which so reads, Now these Jews were more noble than those in Thessalonica.

They received the Word with all eagerness, examining the Scriptures daily to see if these things were so. So reads the Word of God. In this section, Luke, carried along by the Holy Spirit, as part of his historical account of events following the resurrection of Jesus, both says what the Jews were and gives an example of what that means in reality.

[ 4 : 02 ] The what is that these Jews were noble, which according to Merriam-Webster, means that they possessed outstanding qualities, etc. And what is an example of these noble qualities of theirs?

They checked what was being told to them about God's Word with their copies of God's Word. That is why I call this an epistemological passage.

For it is a part of the Bible that gives us a positive example of how to know what is true about the Bible. That is, read it for the sake of understanding to the point of being able to determine the difference between right and wrong.

It's such a positive example, in fact, that it is never not a good idea to consider. Even if a wolf's and sheep's clothing never makes it onto this pulpit, a sinner always does.

Granted, a sinner made into saint and adopted child of God, but still, a sinner that needs God's continuous grace and renewal in reality, where the world, flesh, and devil are constantly attacking us.

[ 5 : 11 ] This is true even when the trained veteran preaching pastor is up here. Pray that he never falters. However, this is even more true when it is a layman of the church on the stage, especially one with a degree in secular theology, commonly called philosophy, a scattered, easily distracted, and addicted mind, a constant temptation for the radical, and a skill for procrastination that makes just the very finishing of this sentence a miracle.

Glory be to God. Amen. So for your own sake, don't let what is said here, to the extent that is worth reflecting on, be the end of reflecting on God's word.

Let today, Sunday, the beginning of the week, be also the beginning of your week's reflections on an application of God's word. And if that reflection slash application leads to a criticism of me that leaves us all better off, then amen.

To God be the glory. With that, our next level of context is our particular book of the Bible, the Psalter, commonly called the Psalms. What are the Psalms?

The Psalms are a collection of ancient Jewish worship music. They distill the truths of the Old Testament, historical, propositional, and among other adjectives, and the one particularly relevant to our end times, prophetic, into an artistic format that speaks to both the heart and mind of a person.

[ 6 : 43 ] The fact that these were made to be sung only serves to underscore that point. They were meant to be corporately sung and corporately pondered. What we are doing today is an attempt to do the latter.

The last and extensive context before we read our main text with some biblical context is the title that I gave this sermon, Politics According to Psalm 2.

I wrote I don't mean too much by this, but what I mean is I don't mean what we normally mean.

There's something close to that. This is supposed to be a sermon, not a political treatise.

And it is an abuse of the pulpit to subject y'all to my increasingly radical political machinations. I did think of other titles. For example, I thought of the New Year according to Psalm 2.

However, I really only have the political aspects in mind. And such aspects are far more perennial than 2024. Otherwise, why would I preach from a psalm that was written before Christ?

[ 7 : 47 ] As was once said, the two certainties of our lives are death and taxes. And one of those certainties, taxes, is the most accepted means by which the most purely political organizations fund themselves.

In other words, there is always a political aspect to our existence. And the biblical authors seem aware of this. On that note, despite how perennial politics is, it would still be a mute point if the Bible was not political.

However, the Bible is political. Before the very first chapter of the Bible ends, God has already commanded his creation. And not just implicitly in its natural logic and order, he explicitly commands those made in his image, as well as at least of most of the non-plant life, to reproduce. And from there, we get a very basic definition of politics. The theory and or practice of who gets to tell who what to do. It is not the definition one usually finds, so risks being only sensible in my head. That being said, I believe that that risk is quite rare. For many, if not all forms of government, can be defined through it. Dictatorship, where one person gets to tell everyone else what to do.

[ 9 : 03 ] Oligarchy, where a relatively small group of people gets to tell everyone else what to do.

Direct democracy, where the majority of people get to tell themselves and the rest of us what to do.

Individualist anarchy, where only one tells oneself what to do. Republicanism, where the people elect the people who tell them what to do. Anarcho-capitalism, where people mutually tell each other what to do in a shared, at least partially economic transaction embedded in their shared piece

of reality.

Communism, in the theory of its adherence at least, where no one tells each other what to do because the state dies away after the social relations created by it become completely manifested in each individual person.

Monarchy? Monarchy? Basically a dictatorship where one gets to tell everyone else what to do, but with certain titles and where the one ruling person keeps coming from a certain family.

I can't go on, but I think the point is made. And further, it is important to end on monarchy. I am not sure how many times God and later Jesus are called Lord in the Bible.

[10:06] But I assure you that never means that he is just the guy who lives in the local castle. The first five books and the foundation of the Old Testament are called the law. In 2 Samuel 8-7, again, 2 Samuel 8-7, Yahweh tells Samuel to listen to the people because they are not rejecting Samuel as judge, but rather rejecting God as king.

And with Christmas still on the mind, remember that in Matthew 2-2, again, Matthew 2-2, the wise men ask for he who has been born king of the Jews.

These are only a few examples. On that note about the familiar aspect of monarchy, though, note that Jesus is the son of God.

Before moving on, I must address the fact that this may seem like a problem if one holds at least a partially pejorative negative understanding of the term politics. But this is easily remedied when one understands where politics comes from.

If I am talking about human politics, then of course it is going to at least partially resemble our fallen nature. However, our triune God is both truly good and is the standard of goodness, as well as the sustainer of the ethical dimension ingrained in our universe.

[11:31] The direct monarchical relationship that God maintains is done so according to that good character. To that end, let me make sure that I am clear.

This is a sermon, not a political treatise. It is not to point out how we are supposed to do our politicking. And because of that, I will hopefully do nothing to obviously promote any particular political theology.

Theonomic, anarchic, van Druninian, nationalistic, or otherwise. The goal is simply to point out that the spiritual political dimension as found in scriptural passages that emphasize it.

In order to better understand our God and Savior. The way we relate to him and the way we relate him to the world. Relate him to his world.

That understanding will impact political theology, but that understanding is not the same as it. In fact, it is prior to it. So when I talk about biblical politics, I mean something relatable to our notion of politics, but I also mean it in its pure, specific, and redeemed sense that only God can bring about.

[12:38] But enough abstract talking. Though may Yahweh redeem and use what has been said. I bring all this up so that we are not too surprised to find that our main text has a political component to it.

And such a component that the New Testament authors did not fail to notice. Unlike other political components, this one does not merely point to power and authority, but to salvation from and relationship with our triune God.

With that, let us read Psalms 1-2 on page 448 of your pew Bibles. Psalms 1-2, page 448.

Please stand for the reading of God's Word. Psalms 1-2, page 448. Here reads the Word of God.

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers. But his delight is in the law of the Lord, and on his law he meditates day and night.

[13:58] He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

The wicked are not so, bar like the chaff that the wind drives away. Therefore, the wicked will not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knows the way of the righteous, but the way of the wicked will perish. Psalm 2. Why do the nations rage, and the peoples plot in vain?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us burst their bonds apart, and cast away their cords from us.

He who sits in the heavens laughs. The Lord holds them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, As for me, I have set my king on Zion, my holy hill.

[15:05] I will tell of the decree. The Lord said to me, You are my son. Today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.

You shall break them with a rod of iron, and dash them in pieces like a potter's vessel. Now therefore, O king, be wise. Be warned, O rulers of the earth.

Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and you perish in the way. For his wrath is quickly kindled.

Blessed are those who take refuge in him. So reads the word of God. Let us pray. Our Father in heaven, our Lord Jesus Christ, the spirit that is with us, O Yahweh, thank you for this time to worship you, to praise you, to submit before you.

I pray that what is said here further causes us to understand you better, understand your relationship with us better, understand your authority better, understand who we are to be before you better, and may we delight in that, may we take comfort in that, and may your word not return void.

[16:24] I pray that your spirit is a filter with us, so only what is good and wholesome is brought forward, however that may be to you. To the extent this is unhelpful, may this be forgotten.

To you alone, be the glory in what is said. In your name I pray. Amen. You all may be seated. Amen. I bring up Psalm 1 only briefly.

But not without purpose, as several scholars see both Psalm 1 and Psalm 2 as an introduction to the whole Psalter. In my admittedly limited readings, Robert Alcol, in his essay in *The Moody Handbook of Messianic Prophecy*, goes the farthest, arguing that the two Psalms are highly related to each other across a variety of literary and grammatical tendencies.

How true this is, is beyond me to adjudicate, though I am biased towards the Bible having more depth rather than less. In any case, Cole generally argues against the idea of the Psalms as a mere collection, but rather as the singular Psalter, where the collection of Psalms has a larger purpose in their ordering.

If so, let's briefly ponder what this means for the first two Psalms together. Psalm 1 contrasts the blessed man with the wicked, and the way of the righteous with the way of the wicked.

[17:51] Note that, in the first comparison, the blessed man is a singular entity, at least partially distinct from the Lord, while the wicked are a plural entity. This at least correlates with the dichotomy between the singular anointed and the plural nations, peoples, and kings found in Psalm 2.

Further, when we look at the definition of the blessed man, it is right for us to ask, how well do we succeed in fulfilling that definition? Do we meditate on God's law day and night?

I think not. Rather, there seems to be a level of commitment, perfection, and purity to the blessed man that is at best aspirational. Perhaps that aspiration is found in the example of the anointed and the special kingdom that he brings about.

Food for thought is at least worth noting. And now to Psalm 2, starting with verses 1 through 3. Here reads the word of God.

So, read the word of God.

[19:13] Note the political entities involved. We have already established that God, as our creator and Lord, is already and truly in charge. In contrast, we see three political entities, the nations, the peoples, and kings, plotting in vain to undo Yahweh's relationship to his anointed and to them.

These entities do not like the way God does things, and they seek to undo it. The way that God does politics is not desirable to them. His way is worthy of destruction to them.

Now to verses 4 through 6. Here reads the word of God. He who sits in the heavens laughs. The Lord holds them in derision. Then he will speak to them in his wrath and terrify them in his fury, saying, As for me, I have set my king on Zion, my holy hill.

So reads the word of God. What every political strength these entities can raise, how many soldiers they can bring to the front, how many resources they can stockpile, how many laws and punishments they can create to hurt the followers of God, etc.

It is nothing compared to the kind of authority God has. At their words, armies may move and executions may take place, but God's word, all the stars in the entire universe are formed.

[20:38] See Genesis 1 for more details. Again, Genesis 1. The gist is that the nations, at least until God speaks in his wrath to them, have deluded themselves into thinking that they can muster what it takes to take on God.

But Yahweh, through the simple declaration of whose side he's on, will undo all that they attempt. This is even more true for us on this side of the resurrection.

But I may begin ahead. Now, verses 7-9. Here reads the word of God. I will tell of the decree. The Lord said to me, you are my son. Today I have begotten you. Ask of me and I will make the nations your heritage and the ends of the earth your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel.

So reads the word of God. In some ways, this passage seems very physical. The nations are dashed before the anointed of God. This was a passage for the Jewish people after all, so it had to make sense to them, at least in part.

[ 21 : 49 ] And in the Old Testament, when the king and his people did humble themselves before God, their enemies did indeed seem to be broken as if by an iron rod. Still, this passage also seems to speak of greater things.

For not only did the kingdom of Israel never extend across to the ends of the earth, for example, both Egypt and Edom always seem to be next-door neighbors, but it's also unclear what that would look like for a physical kingdom.

For example, how does one kingdom truly maintain control over ones that have completely different languages, cultures, and customs? And another, how does a physical kingdom have complete control over an ocean, an iceberg, mountain ranges, and all the other geographical extra features that are involved with the ends of the earth?

Pure metaphor does not seem accurate as a way of explaining this, for as our discussion of 2 Samuel 7 last week points out, the promise to David is that one of his descendants will reign forever.

Again, adding to the confusion of how a purely physical kingdom can do that. all pieces seem to accumulate to point that something greater is at stake.

[ 23 : 02 ] The last verses, 10 through 12, make this even more clear. Here reads the word of God. Now therefore, O kings, be wise, be warned, O rulers of the earth, serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are those who take refuge in him.

So reads the word of God. Everything, from the vain plotting of the kings to God's overwhelming response to them, to God's complete support of his anointed, leads to the therefore found in verse 10.

This section is a conclusion based on what was said before. The rebellious political entities have no chance, while the anointed, the one that God will give complete political control over all things to, if he will just ask, has nothing but guarantee.

So, those in power are told what they should do given this reality. Submit to God. Do as he tells you to do.

[ 24 : 17 ] Understand that he is the only true political leader, and that to rebel against him is to bring on the wrath that makes one's kingdom break like a potter's vessel.

Sorry. However, there is more. For one, note that serving the Lord with fear is connected to rejoicing with trembling.

Clearly, fear is involved on some level, and how could it be otherwise? this is the just and holy God whose nature demands perfection. And yet, this fear is not so total that we cannot rejoice with it.

In fact, rejoicing is commanded. We are to be joyous regarding God's supreme rule, and how could it be otherwise? As we saw in Psalm 1, the one who delights in God's political authority over him.

Sorry. Oh, as we saw in Psalm 1, to be one who delights in God's political authority is a truly great thing, and to tremble at the wrath of God serves to keep us joyful at being blessed by him and his word.

[ 25 : 34 ] And indeed, as it says in the section's end, blessed are those who take refuge in him.

Speaking of the word him, though, there's one more important piece to point out, at least as far as I can tell.

Structurally, there seems to be a parallel between serving the Lord and kissing the son. Further, as the authors of the footnote in the ESV Study Bible point out, the closest object that can make sense of the pronouns used in verse 12, he, his, and him, is the noun the son.

In other words, we need to kiss the son. Which is, unsurprisingly, a sign of political subservience, for the same reason that we are to serve the Lord with fear. The Lord is capable of total wrath against his enemies, and so is the son.

And just as the Lord is a refuge for his people, so is his son. So, how do we apply this?

Unfortunately, the realm of politics has not been exhausted.

Fortunately, though, we have not run out biblical applications either. These applications aren't just in the Bible, but also emanate from the Bible as we build a worldview around it.

[ 26 : 48 ] As I have already pointed out, the God of the Bible is political. He just happens to be the center and head of the only unambiguously good and true politics. However, as we expand our biblical knowledge through historical, archaeological, cultural, and related studies, we see further examples of this.

One that is very powerful to me is one found in the crucifixion account, as understood both by the Bible and our accumulated related knowledge.

I found this one while listening to the book *Jesus for President* by Shane Claiborne and Chris Ha, though the footnote credit is given to Thomas Schmidt, N.T. Wright, and Ray Vanderlin.

It is a radical book. I suggest it with a grain of salt, but it is a powerful one and one that causes reflection. First, they collectively point out that when a person became the Roman emperor called Caesar, that person went through an eight-step coronation and procession process.

However, what they also point out is that Jesus' crucifixion also went through an eight-step process. In the book, the two are given one at a time. However, I am going to present each at each step.

[ 28 : 05 ] Caesar, step one. The praetorian guard, 6,000 soldiers, gathered in the praetorium. The would-be Caesar was brought into the middle of the gathering.

Jesus, step one. Jesus was brought to the praetorium in Jerusalem and the whole company of soldiers, at least 200, gathered there. Caesar, step two.

guards went to the temple of Jupiter, Capitolinus, got a purple robe and placed it on the candidate. The candidate was also given an olive leaf wreath made of gold and a scepter for the authority of Rome.

Jesus, step two. Soldiers brought Jesus a wreath of thorns, a scepter, an old stick, and a purple robe. Caesar, step three.

Caesar was loudly acclaimed as triumphant by the praetorian guard. Jesus, step three.

Sarcastically, the soldiers acclaimed, mocked, and paid homage to Jesus.

[ 29 : 12 ] Caesar, step four. A procession began through the streets of Rome, led by soldiers. In the middle was Caesar. Walking behind him was a sacrificial bull, whose death and blood would mark Caesar's entrance into the divine pantheon.

Walking next to the bull was a slave who carried an axe to kill the bull. Some accounts note that some people would spread sweet-smelling incense around the procession. Jesus, step four.

The procession began, but instead of a bull, the would-be king and God became the sacrifice, the bull. But he could not carry the instrument of death and be the sacrifice.

So they stopped Simon, father of Alexander and Rufus, who were later young believers at the church in Rome, and gave him the cross. Caesar, step five. The procession moved to the highest hill in Rome, the Capitoline Hill, head hill.

On this hill is the Capitoline Temple. Jesus, step five. Jesus was led to Golgotha. In Aramaic, Golgotha is not precisely skull hill, that's Calvary.

[ 30 : 20 ] To split hairs, Golgotha means head hill, like the Roman Capitoline. Caesar, step six. The candidate stood before the temple altar and was offered by the slave a bowl of wine mixed with myrrh.

He took it as if to accept and then gave it back. The slave also refused and then the wine was poured out either onto the altar or onto the bowl. Right after the wine was poured, the bowl was killed.

Jesus, step six. Jesus was offered wine and he refused. Right after it is written and they crucified him. Caesar, step seven.

The Caesar-to-be gathered his second in command on his right hand and his third in command on his left. Then they ascended to the throne of the Capitoline.

Jesus, step seven. Next came the account of those being crucified on his right and left. The word for them, *lesis*, means terrorist or insurrectionist. Caesar, step eight.

[ 31 : 26 ] The crowd acclaimed the inaugurated emperor and for the divine seal of approval the gods would send signs such as a flock of doves or a solar eclipse.

Jesus, step eight. Jesus was again acclaimed, mocked, and a divine sign confirmed God's presence. The temple current ripped in two. In other accounts, the whole sky became dark and tombs burst open and the dead walked about.

Finally, the Roman guard who undoubtedly pledged allegiance to Caesar, the other son of God, was converted and acclaimed this man as a son of God.

To me, this is incredible. The rulers of the time in their vain plotting are torturing, mocking, and crucifying Jesus. But not only does Jesus rise again, which is the most epic part, but throughout, and the most important part, but throughout the entire death scene, he parodies the core of their political system.

At the end, he even outshines Caesar in divine favor. They mock him, but God meta-mocks them in kind. The nation's rage, but in the end, God laughs, and his joke on them was set up far in advance.

[ 32 : 45 ] The Romans may be the ruling physical kingdom of the time, a time now long gone, but God's kingdom transcended there, and it is here to stay because our political leader is beyond death, and one day, he will make us the same.

As profound as that example is, though, it is still the examples found in the Bible of biblical application that have the most impact, and one such example can be found in the historical book of Acts.

In Acts 3, to summarize, Peter and John, on their way to the temple in Jerusalem, pass by a lame man at the gate. Peter tells them he has no money to give them, but will give them what he has, and then tells the lame man to get up.

As Peter helps him up, the lame man is miraculously healed. The nearby crowds, recognizing this now walking man as the lame man that they had seen many a time at the gate, were amazed and rushed to Peter and John.

Peter then addresses the people rather boldly, pointing out that this miracle was obviously done by the power of the very Jesus that they, at least in abstract, in the abstract collective sense, helped to crucify, but who was now raised from the dead.

[ 34 : 06 ] Peter continues his speech connecting Jesus to what was said in their scriptures, what we call the Old Testament, and telling them to repent. Here is how the story continues in Acts 4, verses 1 through 31, which is found on page 9-11 in your pew Bibles.

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So reads the word of God. And as, sorry, here reads the word of God. And as they were speaking to the people, and the priest and the captain of the temple and the Sadducees came upon them, greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

And they arrested them and put them in custody until the next day, for it was already evening. But many of those who had heard the word believed, and the number of men came to about 5,000.

[ 35 : 33 ] On the next day, the rulers and elders and scribes gathered together in Jerusalem with Annas the high priest and Caiaphas and John and Alexander, all who were of the high priestly family.

And when they had set them in the midst, they inquired, by what power or by what name did you do this? Then Peter, filled with the Holy Spirit, said to them, rulers of the people and elders, if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well.

This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

Now when they saw the boldness of Peter and John and perceived that they were uneducated, common men, they were astonished, and they recognized that they had been with Jesus.

But seeing the man who was healed standing beside them, they had nothing to say in opposition.

But when they had commanded them to leave the council, they conferred with one another, saying,

What shall we do with these men?

[ 37 : 09 ] For that a notable sign has been performed through them is evident to all the inhabitants of Jerusalem, and we cannot deny it. But in order that it may spread no further among the people, let us warn them to speak no more to anyone in this name.

So they called them and charged them not to speak or teach at all in the name of Jesus. But Peter and John answered them, Whether it is right in the sight of God to listen to you rather than to God, you must judge.

For we cannot but speak of what we have seen and heard. And when they had further threatened them, they let them go, finding no way to punish them because of the people, for all were praising God for what had happened.

For the man on whom the sign of healing was performed was more than forty years old. When they were released, they went to their friends and reported what the chief priests and elders had said to them.

And when they heard it, they lifted their voices together to God and said, Sovereign Lord, who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit, in a passage that might sound familiar, why did the Gentiles rage and the people's plot in vain?

[ 38 : 32 ] The kings of the earth set themselves and the rulers were gathered together against the Lord and against his anointed. For truly in this city they were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place.

And now, Lord, look upon their hearts and grant to your servants to continue to speak your word with all boldness, while you stretch out your hand to heal and signs and wonders are performed through the name of your holy servant Jesus.

And when they had prayed, the place in which they were gathered together was shaken, and they were filled with the Holy Spirit and continued to speak the word of God with boldness.

So reads the word of God. Note what happens. The political forces related to the event come together against Peter and John, imprisoning them.

However, as is typical of a vain plot, they have nothing of substance to hold against them. These two disciples do not stage a coup or draft the Constitution in kind, but they do something quite clear.

[ 39 : 49 ] They tell the leaders about the truth of Jesus, the reality of their actions against Him, and the necessity of having Him as one Savior. Still plotting in vain, they tell the disciples to not speak the truth about Jesus.

And what is their response? That they will not be silent about what their Lord God has done. They know who their leader and the Lord of our reality is.

And what do they do after that? They pray to God, using Psalm 2 as a foundation of their understanding regarding how their political, religious leaders have set themselves up in vain against their true, eternal leader.

And what do they ask for in response? That they will continue to be bold enough to speak God's word and that God will work wonders through their faithfulness. God delivers.

In finality, I do not have much left to say. For while our politics are complicated, His are not. Our triune God is not just the Supreme King, but the ultimate example of the suffering servant who wins in the kind of ways that utterly defy human notions of power.

[ 41 : 06 ] And the example given is that we merely declare His word to those that make up the political entities of the world. I am grateful for the Christians that have been gifted to go into creaturely political machinations so that we may live peaceably for God's glory.

But regardless of how we are represented in human politics, may we always be a part of God's politics. May we always see Him as our Savior and King. And may we, like Peter and John, always be given the courage to proclaim Him as such.

Let us pray. O God, our Savior, thank You for Your Word and thank You for Your grace regarding Your Word.

May we remember that whatever we're doing, may we do all for Your glory and may You be active and present as we do that. As we go about our weeks, Lord, may we submit to You and request that Your will be done and ask for Your living presence as the true King, as only the true King can do to be with us in that.

And may You deliver, Lord God. We may be in the end times, but may we, in many ways, be like those living in the times of Acts. May we submit to You and ask for Your power to proclaim Your Word and may You deliver.

[ 42 : 34 ] in Your name I pray. Amen. Amen.