

“The Lord Will Reign Forever”:

How to Get Through an Election Year Without Getting an Ulcer

Introduction

- A. You can turn to [Ps. 146](#). We’re actually going to be doing something a little different this morning. In view of the upcoming election and all the stress and high blood pressure we may be experiencing in the mix of it, I thought it might be good to step out of the book of [Acts](#) and just settle into a psalm that can help put things in context and bring the temperature down a bit. I hope it serves you well.

The Text

¹ Praise the LORD! Praise the LORD, O my soul! ² I will praise the LORD as long as I live; I will sing praises to my God while I have my being.

³ Put not your trust in princes, in a son of man, in whom there is no salvation. ⁴ When his breath departs, he returns to the earth; on that very day his plans perish.

⁵ Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, ⁶ who made heaven and earth, the sea, and all that is in them, who keeps faith forever; ⁷ who executes justice for the oppressed, who gives food to the hungry. The LORD sets the prisoners free; ⁸ the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. ⁹ The LORD watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin.

¹⁰ The LORD will reign forever, your God, O Zion, to all generations. Praise the LORD! (Psa. 146:1–10)

The Most Important Election of Our Lifetime?!

- A. I recently came across an article that began with a quote from a politician about the upcoming election. Here’s what he wrote: “The issue of the election two weeks from tomorrow is not an ordinary issue, but the question of whether the American form of government is to survive. . . . This is the most important election of our lifetime.”

1. And you would think, of course, that this person was speaking about the election that is to be decided on Tuesday of this upcoming week.
2. But he wasn’t. The man who spoke these words was Orville E. Atwood, Michigan’s secretary of state at the time, all the way back in 1936.
 - a. And he was referring to a gubernatorial election there—an election in which, interestingly enough, his candidate lost.
 - b. And yet, nevertheless, in spite of his ominous warning, as we here today can attest: the “American form of government” did, in fact, survive.

- B. I begin this way because, it seems to me, as I’m sure you would agree, this same kind of language is yet again being recycled and used with reference to our current election cycle (as it was with the last one and the one before that and the one before that).

1. So, for example, Joe Biden has called Donald Trump the “one existential threat,” and wrote: “In this election, your freedom, your democracy, and America itself is at stake.” And Kamala Harris said at an event a few months back: “This is the one. The most existential, consequential, and important election of our lifetime.” For, as she has stated elsewhere, “Donald Trump is increasingly unstable and unhinged, and he is out for unchecked power.”
 2. But the language is no less apocalyptic on the other side. Trump, at the Faith and Freedom Coalition back in June said that “this will be the most important election in the history of our country” and “our one chance to save America.” Back in March, he responded to the claim that he was a “threat to democracy” by saying: “I’m not a threat. I’m the one that’s ending the threat to democracy.” For, as he’s stated elsewhere, Kamala Harris is “a Marxist, communist, fascist, socialist. We must stop her country-destroying liberal agenda once and for all.”
- C. But now I wonder: What do you personally make of these words? How do you interpret them? How do you respond?
1. Certainly, from this, we gather that there are grave concerns held by those on either side of the political spectrum—not just by the politicians but by the populace at large.
 - a. To be clear: I don’t think all of this is just political theater.
 - b. It certainly is exaggerated a bit at times, but, in many instances, it’s an expression of genuine, valid concern.
 - i. Stuff will change as a result of this election, for better or worse, depending on your position and perspective. There’s some scary stuff going on.
 - ii. And I’m not trying to discredit or discard any of that.
- D. But what I want you to see is that, sometimes, it seems to me, this apocalyptically-charged rhetoric is calculated to capitalize on yours and my sense of existential instability and vulnerability.
1. They are aware of the fact that just living in a fallen world is a frightening and threatening endeavor. We are tenuous beings. Our lives play out in the shadow of death. We are trying desperately to survive.
 - a. And, if we are to survive, we know that means we must: first, properly identify the problem; and, second, properly identify the solution.
 - i. Who’s the villain? Who’s the hero?
 - ii. Who’s the devil? Who’s the Christ?
- E. And many politicians are ready to step into that existential tension and sort the matter out for us.
1. “Let me make it clear: he’s the threat / she’s the threat . . . and I’m the savior. There’s your villain. Here’s your hero. There’s your devil. Here’s your Christ.

- a. Attach your ultimate dread to them and your ultimate hope to me. Fear them. Trust in me. Oh and don't forget to vote for me as well in November."
- F. And my pastoral concern is that we won't really be able to detect and escape this apocalyptic, idolatrous dynamic, if, on the whole, we're spending more time watching Fox News or CNN than we are reading our Bibles.
 - 1. They have a narrative that they are writing, a story that they are telling—and in many ways it's not the narrative, it's not the story of the Scriptures.
 - a. And we have to be able to discern the difference and resist being swept up in their story and instead stay grounded in the truth.
- G. This doesn't mean you get out of politics. It just means, when you get into it, you get into it with the right perspective.
 - 1. It doesn't have your ultimate hope and ultimate dread attached to it. God has those things.
 - a. And I think this Psalm is here to help.
- H. My aim in this sermon, I suppose you could say, is what I put there in the subtitle: "[The Lord Will Reign Forever](#)": [How to Get Through an Election Year without Getting an Ulcer](#). That's what I want for you. That's what I want for me.
 - 1. So now as we make our way through the text, I'm going to organize my thoughts under three headings: (1) The Prince (or where not to attach your ultimate hope and dread); (2) The LORD (or where to attach your ultimate hope and dread); and (3) The Choice.

(1) The Prince (or where not to attach your ultimate hope and dread)

"Put Not Your Trust in Princes"

- A. We'll come back at the end and consider [vv. 1-2](#). But for this first point, that's really what the psalmist is bringing out there in [vv. 3-4](#).
- B. So he begins in [v. 3](#): "[Put not your trust in princes . . .](#)"
 - 1. He just gets right at it, doesn't he? Don't attach your ultimate hope to an earthly prince, or leader, or president.
 - 2. Why? Well, that's where he goes next . . .
- C. The essential reason he gives for this injunction is that "[there is no salvation](#)" in such a prince.
 - 1. They can't save. They can't deliver, at least not to the full extent you hope they will, and certainly not in an ultimate way.
 - 2. The most they can do is offer some temporary relief, right.

- D. In that sense, my relationship with the prince is to be something akin to my relationship with ibuprofen.
1. As I've gotten older, I hurt more. (All you young adults, take notice. It's not so fun entering your 40s.)
 2. I don't really like taking ibuprofen, but sometimes you don't have much of a choice. And here's why I don't like it: It doesn't really address the deeper issues, right?
 - a. Yes, I know, it may take down the inflammation for a bit and things may be given a better shot at healing in that.
 - b. But on the whole it really just offers temporary relief. It doesn't solve the more fundamental problems.
 - i. And if I look at ibuprofen like it's going to repair my rotator cuff tendonitis, or fix what's off with my hips, and I don't have to do any PT or exercises or anything like that—I'm misguided, I'm over-hoping, I'm putting my trust in something that can't save.

Physical and Moral Weakness

- A. But, again, we have to ask why? Why can't a prince save?
1. The reason given right on the surface of the text is quite simple and rational. It's what the psalmist is gesturing towards first there in [v. 3](#), when he says: "[Put not your trust in princes, in a son of man, in whom there is no salvation.](#)"
 - a. Why should you not trust a prince to save you? Because he's a man just like you, bound by human limitations and frailties. In short, because he's physically weak.
 2. This is the point that's really driven home in [v. 4](#), if you noticed: "[When his breath departs, he returns to the earth; on that very day his plans perish.](#)"
- B. I thought here of what James says in [James 4:13-15](#): "¹³ Come now, you who say, 'Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit'—¹⁴ yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. ¹⁵ Instead you ought to say, 'If the Lord wills, we will live and do this or that.'" Did you catch what he did there?
1. In the first part, they're talking about their plans to go here and there and make a profit.
 2. But then, in the second part, James says: "Listen, not only do you not know for sure that you'll make that profit tomorrow, you don't even know if you'll be alive tomorrow. '[If the Lord wills, we will live and do this or that.](#)'"
 - a. That's just puts you right back in your place, doesn't it?
 - b. And this should inform and even relativize the way we see our political leaders.

- i. Oh they make all these promises, like they're just going to pull the levers of power and bring down heaven on earth for you.
- ii. But then they get into office and maybe they get a bit of it done, but usually it's nothing close to what they promised.

(1) They're limited. They're human. They're physically weak.

C. But, I would add, you know, they're not just physically weak, they're also morally weak as well (as all fallen human beings are).

- 1. They're given over in a fundamental way to self-interest to such a degree that, if left unchecked, they'll end up pulling those levers of power, not for your benefit, but for their own.

- a. Which is yet another reason why it would be unwise for us to put our trust fully in them.

D. In many ways this is why the American system of government was established the way that it was. The founders of our country saw in the monarchy of Great Britain just what a sinful human being can do with too much power.

- 1. That is why, when establishing something new here in America, they put certain limits on it. This is why we have the three branches of government, each designed to serve as a check and balance on the other.
- 2. So James Madison wrote in [Federalist Paper #51](#): "[T]he great security against a gradual concentration of the several powers in the same department, consists in giving to those who administer each department the necessary constitutional means and personal motives to resist encroachments of the others. The provision for defense must in this, as in all other cases, be made commensurate to the danger of attack. Ambition must be made to counteract ambition. The interest of the man must be connected with the constitutional rights of the place. It may be a reflection on human nature, that such devices should be necessary to control the abuses of government. But what is government itself, but the greatest of all reflections on human nature? If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary. In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself."

- a. Do you hear what he's saying? We organized the government the way we did because we know men are not angels, they are sinners.
- b. And, because of that, we had to come up with a system that set the inherent self-centeredness of one branch and its leaders against the inherent self-centeredness of the other branches and their leaders—so that, when put together, they all hold each other accountable and limit each other's power.

- i. It's brilliant! And underneath it is a robust understanding of biblical anthropology and man's fallen nature.

- ii. James Madison, after all, was mentored by the Presbyterian minister John Witherspoon, who himself was a thoroughgoing Calvinist. Ever heard of the doctrine of Total Depravity?

(1) He, therefore, knew, men are weak not only physically but morally as well. Don't put your trust in them.

Isaiah 8

- A. At this point, I thought of what Isaiah is called to say to the people Judah in particular during a politically tumultuous time for them as a kingdom.

1. Assyria was the ascendant power of the day and little kingdoms like Judah stood no chance.
2. The northern kingdom of Israel and Syria had formed an alliance to try to resist the advance of the Assyrians, and they wanted to compel Ahaz, king of Judah, to join up with them.
3. But he wouldn't do it. Not because he was trusting in the Lord for his deliverance, but because he thought the better strategy for survival would be to buddy up with the Assyrians themselves.
4. So he sends gold to them, taken from the temple itself, as a way of gaining their favor and purchasing their help in the conflict with Israel and Syria (cf. [2 Kings 16](#)).
5. And, in so doing, Ahaz shows his true colors. "My hope is not in the God of this temple. In fact, I'll even strip it bare if it will garner the help of the one I'm truly trusting in: the king of Assyria."

- B. So God taps Isaiah the prophet to come in and say this in [Isa. 8:12-14](#): "¹²Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. ¹³But the LORD of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread. ¹⁴And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem." You see what he's saying, don't you?

1. In times of political turmoil, it is so easy to get swept up in conspiracy and propaganda and be tossed to and fro in the froth of it, and you get all riled up in fear and panic looking for somewhere to place your hope. And God is calling his people here to step out from that false narrative and into the true story.
 - a. Don't attach your ultimate dread to some earthly villain, whether it be the king of Israel or of Syria or of Assyria—or, I might add, Donald Trump or Kamala Harris. Fear me. "[Let him be your fear, and let him be your dread](#)," Isaiah says ([v. 13](#)). Fear God above all, lest he become "[a trap and a snare](#)" for you.
 - b. And, on the other side, don't attach your ultimate hope to some earthly hero either. The king of Assyria can't save you—nor, I might add, can Donald Trump or Kamala Harris. Attach it to God. And he'll become for you "[a sanctuary](#)" in the storm.

- C. And all of this leads, of course, to that second heading I gave us at the start . . .

(2) The LORD (or where to attach your ultimate hope and dread)

“Blessed Is He . . . Whose Hope Is in the LORD”

- A. With this we move on in the psalm to vv. 5-10 in particular. And here now the contrast made between these princes and the LORD becomes intentionally striking.
- B. So, in the first place, if we were told not to put our trust in princes back in v. 3, here we told, in fact, where we ought to be putting it: namely, in the LORD. Or as he states it there in v. 5, in “the God of Jacob”: “Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God”
 - 1. With both of these titles I think the psalmist is clearly bringing attention to the covenant-faithfulness of God.
 - a. So “the God of Jacob” reminds us of all the promises he made to the forefathers of Israel and how he’s been faithful to keep them to this day.
 - b. And “the LORD” (all caps in the English translations) is a rendering of the Hebrew YHWH, which is the covenant name he shared with Moses from that bush on Sinai (cf. Exod. 3:14-15).
- C. This connection is made explicit at the end of v. 6 there where God is described as the one “who keeps faith forever” He is not like the princes, whose plans perish with their bodies and twist with their hearts. He is faithful forever. If he plans it, he performs it.
 - 1. I love how Solomon puts it in 2 Chron 6 at the dedication of the temple: “Blessed be the LORD, the God of Israel, who with his hand has fulfilled what he promised with his mouth” (v. 4).
 - a. Oh how that stands in stark contrast to the politicians of our day. He “keeps faith forever”

Sovereign and Benevolent

- A. But the contrast continues. Where human princes are physically weak and subject to the frailties of mortal existence, the Lord is sovereign over all. As we see there at the start of v. 6, he’s the one who’s “made heaven and earth, the sea, and all that is in them”
 - 1. Did you catch the difference? Where the prince “returns to the earth” (v. 4), our God is the one who’s made the earth and sits over top of it.
 - a. The threefold “heaven” “earth” and “sea” is meant to bring to mind Gen. 1 and the story of creation.
- B. But then, as the psalmist continues the contrast, he moves from creation to redemption.
 - 1. Our God and king is not just our Creator, he is also our Redeemer.

2. He is not just sovereign over all, he is also benevolent and kind.
3. He's great and he's good. He's above you and he's with you. He's made you and he loves you.

a. In other words, he's not physically weak. And neither is he morally so.

C. So, at this point, the psalmist just rattles off this list, delineating the manner in which our sovereign God rules. Look at vv. 7-9 once more: “⁷ [He] executes justice for the oppressed, [he] gives food to the hungry. The LORD sets the prisoners free;⁸ the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous.⁹ The LORD watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin.”

1. There's obviously much we could say about these verses, but I wanted to at least make two observations here . . .

Observation #1: Both Sides of the Political Spectrum Are Represented

A. The first is simply this: I wonder if you noticed, in this list given by the psalmist, both sides of the political spectrum as we see it here in America are represented.

1. On the one hand, there are things on this list that seem more left-leaning, liberal and progressive:

a. So, for example: giving food to the hungry; setting prisoners free; opening the eyes of the blind (you might think of their push for universal healthcare); watching over the sojourner (or the immigrant); upholding the widow and the orphan.

2. But then, on the other hand, there are things here that seem to be more the emphasis of the political right, the conservatives:

a. So, for example: executing justice for the oppressed (you might think of their passion to protect the unborn oppressed); loving the righteous (there's an emphasis on individual responsibility and a concern for law and order); the way of the wicked will be punished (again an emphasis on the criminal justice system, less handouts and get of jail passes, more accountability and retribution in that sense).

B. It's as Jonathan Leeman and Andrew Naselli put it: “In our political context, people on the Right and Left tend to emphasize different aspects of the government's work of dispensing justice. People on the Right tend to emphasize justice as righteously punishing wrongdoers, while people on the Left tend to emphasize lifting up the wronged. We believe the Bible emphasizes both (cf. Ps. 72:2, 4).”

1. The left tend to put the accent on love and grace.
2. The right tend to put it on truth and law.
3. But both are critical to the Bible's full-bodied understanding of justice—which it is the government's God-ordained duty above all to dispense (cf. Rom. 13:1-7; 1 Pet. 2:13-17; Prov. 29:4; 2 Sam. 8:15; 1 Kings 10:9).

- C. And I bring attention to this to help you see, I hope, that in our day and in our system, it seems to me, neither one side nor the other—the political left or the political right—has a monopoly on all that a Christian should be concerned about when it comes to our politics and our voting and our engagement with the public square.
1. We cannot be, we must not be, therefore, co-opted by one side or the other and buy into this idea that there is only way a “true Christian” would vote on every issue. It’s not that simple.
 - a. This should chasten us, it should humble us, it should slow our roll a bit, when we’re caught in that whole narrative again, when we’re attaching our ultimate hope to this candidate or party and our ultimate dread to that one.
- D. I love what Tim Keller wrote almost twenty years ago. It’s still very relevant today: “[W]e must recognize that neither political party is driven by the breadth, balance, or basis of biblical ethical concerns. . . . Liberals think government should control and redistribute income, but should leave people free to do whatever they choose in the area of personal morality. . . . Conservatives, on the other hand, think government should control and forbid personal morality, but should leave people free to do whatever they choose with their money. . . .
- If you are more concerned about abortion, changing sexual mores, and the severe secularization of the public square, then you will tend to vote Republican. If you are more concerned about racial discrimination, marginalization of the poor, and the erosion of the environment, then you will tend to vote Democrat. Of course the problem is that all of these things are concerns for anyone who reads and trusts the Bible. What are we to do? I think each Christian will have to find his or her own “tie-breaker” among the various biblical concerns and then choose a candidate.
- But as we do that, we should not idolize one party and demonize the other. The two-party system does not serve Christians well. Currently it virtually forces us to leave half our faith at the door—either personal wholeness ethics or social wholeness ethics. Our spirit toward those in the other party should be cordial, respectful, and humble. Unfortunately there are few voices speaking with such tones in the political world today.”
- E. So, again, to be clear: The robust biblical understanding of justice doesn’t pile up on one side of the political divide or the other. It cuts right down through the middle of both parties and their platforms.
1. It would affirm some things on the left and condemn other things.
 2. It would affirm some things on the right and condemn other things.
 - a. No candidate, no party has it all.
- F. I know of only one instance in history where both sides, where all of this, came together in a single person. And, spoiler alert: it isn’t with Donald Trump or Kamala Harris. It’s Jesus.
1. And that’s the second observation I wanted to bring out . . .

Observation #2: Both Sides of the Political Spectrum Only Come Together in Jesus!

- A. If you look again at that list the psalmist gave us there in [vv. 7-9](#), I'm sure you see: it's pretty much an executive summary of Jesus' life and ministry, is it not?
1. So, on the one side, he cares for the oppressed and the poor. He extends a hand to the outcast and the marginalized. He feeds the hungry and heals the blind. He releases the prisoner.
 2. And yet, on the other side, we see that he also stands up for the law of God and orders his own life perfectly according to it. And we're told in the Scriptures that he's been appointed judge and, as such, he will ultimately bring the evildoer to ruin and right every wrong in the end.
- B. Don't you see? Both sides come wonderfully together in him. Love and truth. Grace and law. Mercy and justice.
1. They are like two lines running side-by-side throughout the entirety of his life.
 2. And they converge and collide climactically in his death for us at the cross.
 - a. That's where we see with crystal clarity, in one and the same glance, how it is that a holy God can both uphold justice and extend mercy to a law-breaking sinner like me.
- C. All of us deserve to fall off on the side of judgement because of our sin, do you get that?
1. In a sense, because we've turned from God: we should be oppressed, we should be hungry, we should be blind, we should be outcast, we should be orphaned, we should be ruined.
 - a. We made our bed, we should sleep in it.
- D. And yet mercy is extended to us. How?
1. Well, to put it simply, because Jesus gets in the bed. He sleeps in it.
 2. He doesn't just meet us in our oppression and blindness and poverty and all this. He becomes such things, he takes on such things, for us so he can lead us out from it.
 - a. He's oppressed so we can know peace;
 - b. he's imprisoned so we can go free;
 - c. he's put in darkness so we can see;
 - d. he's orphaned so we can have God as our Father;
 - e. he's counted a criminal so we can be counted righteous;
 - f. he's cast out so we can come in;
 - g. he's ruined . . . so we can be saved.
- E. Let me just tell you: Donald Trump, Kamala Harris, or any other future prince or president, will never do that for you.
1. They couldn't. And they wouldn't.
 2. But Jesus could. And he did.

- a. And, because of his resurrection and ascension, listen: he still reigns. Look at [v. 10](#) of our psalm: “The LORD will reign forever, your God, O Zion, to all generations.”
- F. That’s why I’m pleading with you that you attach your ultimate hope and dread, not to a man or to a woman, not to a prince or to a president, but to Jesus. He’s the hero. He’s the Christ. He’s the LORD!

Isaiah 8

- A. I wonder if you realize, that text I read you earlier in [Isa. 8](#), Peter’s going to allude to it later, only this time— interestingly, startlingly—the LORD of hosts, YHWH is clearly shown to be none other than Jesus himself.
 - 1. So writing to a people who were then also living in a time of political turmoil under threat of persecution, Peter says in [1 Pet. 3:14-15](#):
 - a. “¹⁴ Have no fear of them, nor be troubled,”—the wording here clearly corresponds to [Isa. 8:12](#) in the LXX: “do not fear what they fear, nor be in dread.”
 - b. And then, where Isaiah had said, “But the LORD of hosts, him you shall honor as holy” ([Isa. 8:13](#))—now Peter boldly writes: “¹⁵ but in your hearts honor Christ the Lord as holy”
- B. Jesus is YHWH! All that we long for on either side of the political spectrum is only truly found in him. Therefore, attach your ultimate hope and dread to him.
 - 1. He’s the King of kings and the Lord of lords. And he reigns forever.
 - 2. He’s on the throne even now. He’s already in office.
 - 3. You can’t vote him in and you can’t impeach him.
 - 4. The only thing you can do is choose . . . to praise him.
 - a. That’s how our psalm ends, and it’s also how it begins.
 - b. And there’s something there I said I was going to circle back to now as we draw things to a close . . .

(3) The Choice

The Vote That Really Matters

- A. Look at [v. 1](#) again: “Praise the LORD! Praise the LORD, O my soul!”
- B. There’s this interesting repetition there, where the lines seem similar and yet there’s something distinct about each of them—and it gets at this idea of “The Choice” I’m referring to.
 - 1. Because with the first “praise the LORD”—in the Hebrew the verb form is plural. The congregation is singing.
 - 2. But then in the second “praise the LORD”—it’s verb form is singular. And it’s as if the individual psalmist is having to decide:

- a. Will I add my voice to the choir . . . or not?
 - b. Am I going to worship Christ above all else with his people, or am I going to give my highest praise, and attach my ultimate hope, to some other king, to a “prince”?
- C. And so that’s really the question I wanted to leave you with. You might say this is the vote that really matters: Who will have my hope? Who will have my dread?
 - 1. Will I trust in God, fear God, praise God?
 - 2. Or will I give all that to someone else?

Bringing It Down a Notch

- A. In some ways, I suppose my goal in all of this has been to hopefully help us take all this political noise and just bring everything down a notch, turn the volume back just a bit. Because it’s important, but it’s not everything.
 - 1. So even if your political dreams are realized on November 5th—you’re happy, but you’re also realistic about what will actually be accomplished . . . because this person isn’t the Christ, they’re not God.
 - 2. Or even if your political fears come to pass on November 5th—you’re a little worried, but you’re not devastated or paralyzed with panic . . . because this person isn’t the devil, they’re not your greatest enemy.
- B. You steward your vote like a good Christian should, but you don’t attach your hope and dread to it. We care, you could say, but we don’t over-care.
 - 1. Because we know that this is but one little scene in a much larger story that God—not Fox News nor CNN—is telling. And it’s a good story. Because the true Christ has conquered our true enemies, and he now reigns and will reign forever!
- C. So whoever else you vote for on November 5th, cast your vote for him! Let’s add our voice to the choir and “praise the LORD”!