

## **538 Me, Myself and I**

We give thanks to the Lord for the Coronation and its associated events, all having passed off as planned and without significant disruption. We thank the Lord also that the spoken and sung words of the Coronation service itself, along with most of its longstanding rituals, remained avowedly Bible-based throughout. The desire to involve leaders of other Faiths in the occasion, as a reflection of current British society, was handled sensitively, by their acknowledged presence in the Abbey, and by their giving of their Faith-based gifts to the newly-crowned monarch. They had no speaking role (other than our Hindu Prime Minister reading from Colossians 1.9-17 – interesting), though this may change in a future such service by building on the precedent just set.

The police, acting under a brand new law, have since been criticised for their prompt arrest of people who had as yet done nothing illegal, but whose intention was clearly to disrupt the Coronation. Some of these “wannabe protesters” were held in custody for several hours, and have complained that their human and democratic rights to peaceful protest have been trampled upon. Underlying such complaints is an interesting feature of our times - the notion that now apparently everyone has the “human right” to have their voice heard, received and respected, on any subject, in any place, at any time, and in any fashion. This thinking makes it acceptable for the few to disrupt the lives of the many so as to make their point, and if they can attract some TV crews to their protests then so much the better.

But does this not suggest that democracy is going mad?! – with “Me, Myself and I” at the very core of the system. Democracy has become the bedrock on which political power rests in the western world, and, give it its due, it more or less works according to its brief for most of the time. But one deep flaw of democracy is of course that it places “the People” on the throne, and even ultimately Me on the throne, when we know very well that on that throne is Almighty God Himself, our Creator and Sustainer. Perhaps it is true that wherever democracy spreads, God is inevitably edged out of public life? – because of the falsehood that the People possess ultimate power rather than the Lord God Himself.

Yet in His Word, the Lord God rarely “does” democracy! Instead, He has the power and He does the choosing, whether “the People” happen to like it or not, as we see from the following examples mentioned here (too many references to list here, please see your Concordance): creation itself; Adam; Eve; Abel; Enoch; Noah; Shem; Abram; Isaac; Jacob; the

Levites for the priesthood; Judah for the line of the promised Seed; Moses; Joshua; the judges; Ruth and Boaz; Saul; David; Solomon; the prophets; Zechariah and Elisabeth; Mary; Joseph; John the Baptist; and His own Son as Messiah, Lord, High Priest and King. Then the Lord Jesus chose the Twelve, Peter, Saul and Ananias; and the Holy Spirit chose Saul and Barnabas; and so on.

The recent Coronation service emphasises that King Charles III, as with his predecessors, is chosen and anointed by God, a fact which some in the “TV commentariat” tended to dismiss with an “Of course we’ve seen through all that nonsense nowadays”. With so many biblical precedents, we know that God’s appointment of King Charles is far from being nonsense, and it appears that our new king realises full well his accountability before the King of Kings and Lord of Lords.

If democracy had held sway since Eden, with an embedded “Me, Myself and I” human right of protest for all at its heart, the Lord God’s metaphorical police vans, cells, law courts and prisons would have been kept all too busy! For His reaction to protest in any form is surely along the lines of “I [am] the LORD, and [there is] none else, [there is] no God beside me” (Isaiah 45.5a, KJV): in other words, “That is quite enough from you lot”.

We must also mention that God our Father chooses in terms of calling and election (egs., John 6.37-40; 17.12; 18.9 / Romans 8.28-33 / Ephesians 1.3-6 / II Thessalonians 2.13), an “unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ...” (from Article XVII, Book of Common Prayer). At the same time the Gospel of grace, by faith in Jesus Christ as Lord, is clearly held forth to one and all (egs., John 3.14-18 / Acts 2.21 / Romans 10.8-13) – this tension between the divine calling of some with the divine invitation to all to be resolved in God’s good time and manner.

How our newly-crowned King and Queen need our faithful prayers in these chaotic times! May King Charles, rooted, please God, in a personal living faith in Jesus Christ as his Lord and Saviour, “defend our laws, and ever give us cause, to sing with heart and voice, God save the king”.

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