

Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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To vote or not to vote...

(Jerry Fite)

Since Christians are citizens of a spiritual kingdom, and focused upon the return of Jesus to usher them into the eternal heavenly kingdom (*Philippians 3:20-21*, *2 Timothy 4:18*), should the Christian even think of exercising his or her right as a citizen of a secular country to vote? Why would you? Satan is the god “of this world” (*2 Corinthians 4:4*). But God “changes the times” by “removing kings” and “setting up kings” (*Daniel 2:21*). And Jesus is the “King of kings” (*Revelation 17:14*). Since the Father and the Christ are connected in some ways with the leaders of this world, it is not unreasonable to think that citizens of a heavenly kingdom should have a vested interest in their governmental leaders.

An interest indeed! The Christian must honor secular leaders, and even support them with their taxes (*1 Peter 2:17*, *Romans 13:7*). The Christian must obey the laws the civil leaders place upon them, not only out of fear of the repercussions; but for “conscience’s sake” (*Romans 13:5*), because such obedience is right before God. Only when imposed laws demand the Christian disobey the revealed Will of God will you find the faithful child of God disobeying man’s law (*Acts 5:29*).

Since the Christian is conscientiously connected with the secular government over him or her, to be able to vote for one’s representative who will make those laws affecting the life of the Christian surely would be a liberty to embrace.

The Christian, God and secular rulers come together in *2 Timothy 2:1-2 (ASV)*. The Christian is to pray to God for “kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity”.

Prayer is not offered for just a peaceful life, but for kings not interfering with the Christian’s serious life of godliness. If one is authorized to pray for secular leaders, the Christian surely can vote for such officials who can surely affect a tranquil life of godliness.

Prayers for kings were not offered because of their godly character, but for their power over the life of the Christian. It is a fact of history that many of the Roman Caesars practiced homosexuality, and some put Christians to death as documented in Scripture (*Revelation 1:9*, *12:11*, *17:5-6*). If one can pray for leaders who are not morally upright, with an emphasis upon their demands affecting godly living, it is reasonable to think one can vote for a civil

leader with an emphasis upon his or her effect upon the Christian’s life of godliness, even when the proposed leader is not living according to New Testament Christianity.

It is not a “Christian virtue” to vote for the lesser of two evils. The lesser of two evils is still evil. We are to hate evil (*Romans 12:9*), not vote for the lesser of two evils. Shall we do evil that some perceived good may come (*Romans 3:8*)?

Neither God nor civil government is forcing you to vote. If your conscience, for some reason, does not allow you to vote for any of the candidates, you should not vote (*cf. Romans 14:14, 23*). However, if one candidate is promoting values that has or can be implemented into law with such judicial review that contradicts godly living taught in the Bible, a Christian could vote for the other imperfect candidate who does favor truly righteous values (*Proverbs 14:34*).

A vote “for” a candidate is not necessarily an endorsement of one’s personal character, but can be “for” allowing tranquility for godly living. This approach to viewing our civil leaders is certainly anchored in Scripture.