

Why Should Christians Vote?

By Dwayne Hastings

1 Christians should vote because Jesus tells us in the Bible to be a part of the process, not apart from it.

Jesus commands His followers to involve themselves in the culture as “salt” and “light” — bearing the purifying and enlightening force of Scripture—to impact society for good and for God (Matt. 5:13-16). Informed Christians base their views, and thus their electoral preferences, on the wisdom they gain from study of God’s Word and prayer. It is a Christian’s obligation to offer up a Bible-based agenda for the common good.

2 Christians should vote because our liberties were secured by the blood of our forbearers in faith early in our nation’s history and have been preserved by the vigilance of brave men and women who time and time again have defended our freedoms.

When we exercise our right to vote, we acknowledge our gratefulness for the sacrifice of those who have gone before us. Contemporary Christians’ lack of involvement in the political process weakens our voice and threatens to erode our right to bring biblically based views into the policy arena.

John Adams, our nation’s second president, wrote to his wife Abigail in 1775: “It is Religion and Morality alone which can establish the principles upon which freedom can freely stand. A patriot must be a religious man.”

3 Christians should vote because Jesus urged His followers to render unto Caesar what was Caesar’s (Luke 20:19-26).

Voting is a means by which all citizens, including Christians, exercise their civic responsibilities under the rights guaranteed in a democracy. In doing so, Christians are acting in obedience to the Lord’s command. While as Americans we do not have an emperor to whom civic homage is due, we do have a Constitution within which is made clear our right to have a participatory republic. For a Christian to sit on his hands during an election is an unconscionable breach of Christ’s command.

4 Christians should vote because Christ compels us to voice our biblically derived convictions at the ballot box, as well as through the mailbox and atop the soapbox.

“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men” (1 Pet. 2:15). As Christians, we should be informed voters, not voting a “party line” or simply in accordance with another’s prescribed agenda. Christians are to look beyond the campaign rhetoric and artful posturing to uncover the genuine policy positions of the candidates.

From the board room to the ballot box, every Christian has unique opportunities to voice his faith-based convictions and advocate positions that signal his faith in the providential care of God.

5 Christians should vote because the innocent, the indigent, and the unborn need a defender.

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:8). We are standing squarely on Scripture when we support candidates who advocate public policy that protects innocent human life, cares for the oppressed, and provides equal justice for the accused.

6 Christians should vote because as we exercise our civic right we have the opportunity to advocate policy positions that signal our faith in the providential care of God.

We exhibit our trust in God as we support candidates whose public policy positions may not directly benefit us but offer relief to others in greater need. “Set your affection on things above, not on things on the earth” (Col. 3:2).

Our positions on the issues may run counter to the whims of the population at large as we emphasize policies that address the needs of others, placing our own interests subservient to the public good. Since our neighbors may well take notice of our selflessness, we are witnessing to our abiding faith in God.

7 Christians should vote because as we involve ourselves in the electoral and public policy process, we pray for our leaders.

Because Jesus has charged us to carry our faith into the public square, we bear a necessary obligation to both pray for our leaders and plead for policy that is undergirded by scriptural principles. “I urge, then, first of all, that requests, prayers, intercession, and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Tim. 2:1-2).

