

## More on Voting

James Madison: "the purist of human blessings must have a portion of alloy in them...[and] the choice must always be made, if not of the lesser evil, at least of the GREATER, not the PERFECT good." (qtd. The Founders on God and Government, p.102)

**Decision Triangle:** Why did you pick your job? Your church?

Positive commands (what God commands) do not need to be applied all the time in all situations, then the question of "principle" vs. "expediency" becomes less clear--mostly because people so readily identify their application of moral principles as the only application morally respectable.

Similarly, and being finite almost necessarily, we cannot go after every sin and bad policy but must prioritize time, talent and opportunity for the greatest good most readily available (see 1 Peter. 4:8 in light of the requirement to discipline in the Church, 1 Cor. 5). Gal. 6:10: "as we have opportunity."

**Prioritizing Positive Commands:** "Therefore, *as we have opportunity*, let us do good to all, especially to those who are of the household of faith." Gal. 6:10

Helping poor people is not a top priority when I have my family, church, friends and fellow Americans. But if I were in Africa and someone was on the side of the road...

If one's house were on fire, the character of the fireman (assuming you were in a district that voted for them) would be irrelevant if he were the only one who could save your family—because protecting life is more important than voting for the right guy (in the abstract). Even a woman leader is better...

**A Fortiori & Moral Equivalence:**

Can Christians vote for war? But voting for war is morally more significant than voting in ordinary matters. But going to war is decided on all available and possible options. Ergo so is voting.

*Voting* is like deciding for war: are our numbers great enough? Will the enemy defect? Can we sue for peace if we lose? Is it worth it now or later?

Using and leading a compromised system is morally more questionable than voting for a morally questionable leader who has a better chance of doing good. But...

*Joseph and Daniel* both worked for wicked rulers. They both were leaders within tyrannical regimes. They could have become martyrs crying: "Give us freedom! I will not cooperate with pagan infidels!"

*Ester* elected (she almost didn't!) to be Queen and use the power of the secular state for the good of the church.

*Nehemiah* and *Ezra* elected to cooperate with a pagan king for the good of the church

*Paul* elected to use a pagan justice system with pagan judges to spread the Gospel.

*Jesus* elected not to be a religious leader for more than three years b/c of the greater purpose of His death. Jesus elected not to be a social warrior or run for office or heal many people.

Jesus assumed His Jewish audience worked within a corrupt system as best they could: Luke 18:1ff., persistent widow, using what we have.

*Voting contributes materially to a candidate's future actions.* But paying taxes contributes materially to a candidate or section of government's future actions. But paying taxes is morally acceptable (Rom. 13).

**Purity in the House of God:** 1 Cor. 9:5-13: I wrote to you in my epistle not to keep company with sexually immoral people. Yet *I* certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner -- not even to eat with such a person. ***For what have I to do with judging those also who are outside?*** Do you not judge those who are inside? But those who are outside God judges. Therefore "put away from yourselves the evil person."

**OT Analogies:** *King Asa:* 1 Kgs. 15:11-14: 11 Asa did *what was* right in the eyes of the LORD, as *did* his father David. And he banished the perverted persons from the land, and removed all the idols that his fathers had made...But the high places were not removed. Nevertheless Asa's heart was loyal to the LORD all his days.

Judges 11:1 *Jephthah* the Gileadite was a mighty man of valor, but he *was* the son of a harlot..they drove Jephthah out, and said to him, "You shall have no inheritance in our father's house, for you *are* the son of another woman." Then Jephthah fled from his brothers and dwelt in the land of Tob; and worthless men banded together with Jephthah and went out *raiding* with him...And so it was, when the people of Ammon made war against Israel, that the elders of Gilead went to get Jephthah from the land of Tob. Then they said to Jephthah, "Come and be our commander, that we may fight against the people of Ammon." So Jephthah said to the elders of Gilead...and be our head over all the inhabitants of Gilead."

**Strategic Voting?** Let Clinton in, preserve the conservative cause and get someone better...

Prov. 3:27, 28: "Do not say to your neighbor, "Go, and come back, And tomorrow I will give *it*," When *you have* it with you. Do not devise evil against your neighbor, For he dwells by you for safety's sake."

Rom. 3:8 (doing evil that good may come). What about allowing evil? Material cooperation or abetting? Parable of the Good Samaritan: when evil befalls someone, help them. When good can be done, do it (when all else is equal).