



POLITICS

HOW TO VOTE LIKE A

CHRISTIAN



STRONGER MAN
NATION

JOSH MCPHERSON

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FRAMING THE ISSUE

You cannot honestly say that you love God and people and then put your head in the sand when it comes to politics. To be biblical is, in part, to be political. The church avoiding politics is one of the great derelictions of her duty in our day. The entire storyline of the Bible is political. It is the politics of heaven versus the politics of hell working itself out in real time and space through the lives of people, citizens, and nations.

The whole story of the Bible is God versus evil tyrants and rogue governments. Many modern pastors, including mentors and friends, would have told Paul in Acts that he should not expect Felix, Festus, and Agrippa to act like Christians, and therefore it was not his job to speak to them outside of the church.

The Church as the Conscience of Government

The government's job is to be the government. The church's job is to be the government's conscience. When the church goes silent, the government goes crazy. Paul knew this, which is why he relentlessly spoke the truth of God to the power that existed in that day.

Let me ask you this question: does anyone wish the pastors of the church in Germany would have gotten a little more political in 1930? Yeah. Looking back now, we would all say that is true. And how many Christians around the world

are praying that same prayer for us right now—for the American Church? Because when politics loses the voice of righteousness, a lot of people suffer.

Political leaders can sometimes act in ways that receive God's judgment. We see that in the life of David. And political leaders can sometimes be a form of God's judgment. We see that in the life of Paul. Righteous leaders sometimes do unrighteous things, and sometimes unrighteous leaders do righteous things. God can use both.

Our Real Problem Is Spiritual

So to summarize where we have been and then where I want to take us in this message, I want to say again very clearly that we do not have a political problem in this nation. We have a spiritual one.

I want to be clear that you can hold Judeo-Christian values and still go to hell. What matters is not so much that our nation has Jesus in its heart, but that you as an individual answer the question: Who is Lord over your life? That is where reformation and revival begin—in the hearts of individual people.

We as Christians are fundamentally not a right-or-left people. We are an up-and-down people. We want to direct people's attention to the hope found in Jesus Christ. And Christianity has a rich history of enacting wonderful influence on the societies where it takes hold, meaning the kingdom of God

works itself out in real time and space and history.

We understand that, as the church, we are to prioritize building the kingdom of God, not the kingdom of men. And we also believe that this kingdom works itself out in the physical realm—that God’s kingdom, when it comes, works real change in real people living in a real world.

In other words, the kingdom of God is not just spiritual, but practical, tangible, and real. When the kingdom of God comes into my life, it changes me in real ways. When the kingdom of God comes into a community, it changes that community in real, physical ways that you can measure. And the same can be said of nations, because spiritual problems work themselves out in physical ways in the physical realm.

Why Silence Is Never Neutral

If the church does not disciple people, the world will. If pastors do not preach and proclaim the truth, the vacuum our silence leaves will be filled with false voices spreading deception and lies. Policies cannot change hearts, but policies can hold back evil in the lives of broken men. Where there are godly laws that punish evil, deter evil, and reward good, those societies historically thrive.

We must be able as Christians to walk and chew gum at the same time, meaning we can worship Jesus and put our hope in his kingship and his kingdom and still work for change on earth. In fact, we are commanded to.

We can walk and chew gum at the same time. We can rejoice in the victory of our King in the end and grieve over the darkness of our current day. We can trust the Lord who is ruling and reigning over all the earth, and we can fear for our nation as it rebels against him. We can love our neighbors and, in fact, all people, and advocate for truth in relationship to life.

We can walk and chew gum at the same time. We can live a life of submission to authority and call those in authority to live under the lordship of Jesus. We can love the legal immigrant and defend our border to preserve the nation so that it can be a haven for immigrants to come to.

We can walk and chew gum at the same time. We can have a high respect for the rule of law, and we can vehemently push back against unrighteous laws, petty bureaucracy that exasperates good men, and administrative regulatory tyranny that punishes hardworking business owners and makes it harder for them to bless the society they call home.

We can walk and chew gum at the same time. We can pray for those in leadership, and we can call them out when they exercise authority and promote policies that oppress people and violate God's law. We can live as citizens of heaven while dwelling temporarily here on earth, and in fact we must, if we are to be faithful to the King of heaven we say that we follow.

CATEGORIES OF THINKING ABOUT VOTING:

1. Where Christians May Differ

Now, in relationship to voting, there are different categories we can use to think about this as Christians, and I want to give you a few of them.

The first category is areas of differing viewpoints. Should the United States grant China most-favored-nation trading status? Should the Fed raise or lower interest rates? I do not know, and I am not sure if I care. I probably do on a personal level, but I would not stand here in the pulpit and tell you how to care about that precisely because the Bible does not speak to those issues. Therefore my conclusion is that churches and pastors should keep their nose out of it and not advocate for one side or the other from the pulpit.

Christians are free to have fun, respectful, and robust iron-sharpening-iron conversations around those matters, but it is not the church's role to stand and advocate for what the Fed should set the interest rate at from the pulpit.

2. Where Christians Share the Goal But Debate the Path

The second category is where we agree on the goal, let us say helping the poor, but we have freedom to disagree on how we get there. Should there be a mix of government welfare, job-training programs, incentives for businesses, private charities, tax policies, and so on? Pastors can wisely say, "I

realize Christians will have differing opinions about how to solve this problem. We should work together and learn from each other.”

Both of those are legitimate categories when it comes to talking about politics, and we need those categories so that we can put the right things in them and not get overworked about things the Bible itself does not get overworked about.

However, those categories are not what I am interested in dealing with here.

3. Where Christians Must Stand

What I want to address is the third category, and that category is where God has clearly stated His position.

Meaning, there are political issues on which there is clear biblical teaching. These are the issues the Church has an obligation to speak into and on which Christians have an obligation to stand up. These are not up for grabs. These are not areas where we can find differences and still pretend the issue is morally neutral. These are issues in which to stand against God’s word is to put yourself outside the bounds of Christianity and to put yourself at odds with God himself.

I want to create these categories for us so that we can think clearly on them, because it is not my place or my calling or my prerogative to bind your conscience in areas where the Bible is silent or unclear. But it is absolutely my job and my calling and my obligation to bind your conscience as a *Christian* in relationship to those things the Bible has spoken clearly on.

That is what I find increasingly mind-blowing in these recent days. In the past, at least in my memory, we would have differences of opinion with people we loved who called themselves Christians, and we had the same goal in mind but different ideas about how best to get there, and we could have great discussions.

Now, as I hear and read people who claim to be Christians, I hear them talking about completely different destinations—destinations that to me are foreign to the biblical worldview. They are completely outside the bounds of a biblical Christian worldview. And I find myself asking, *how are you justifying holding that position or promoting that policy while calling yourself a Christian—and sometimes doing so in the name of being a Christian?*

In my mind, as I read the Scriptures, there are political positions and policies being pushed in our day that are incompatible with the biblical worldview. And when we are in that bucket, under that category, there should be no nuance. This is not a place to be measured and cautious. This is a place for the Church, the people of God, and the ministers of God to speak boldly, courageously, and clearly: *thus sayeth the Lord.*

Salt and Light in a Fallen Society

We are called to be salt and light. Societies and nations, by nature of being fallen and stained by sin, will always naturally degrade and digress into further fallenness unless something

and someone pushes against it and works against it—namely, the Church.

We are called to be salt. What does salt do? Salt slows the natural decay of something that is rotting. We are called to slow the decay of society as it rots by sin, by voting for politicians who align themselves with the word of God, by voting for politicians who stand for policies that align with the word of God, and by living in such a way ourselves—starting with our individual lives, then our families, then our churches—that the societies we live in thrive because we are there as salt and light: salt working against the natural decay of sin, and light calling out lies that pretend to be truth.

I want to give you categories that you should think inside of as a Christian when it comes to engaging politically. And you should engage. You should vote. I do not think it is the high road to say, “I’m not going to get my hands dirty.” God has called us to step into the mess and to get our hands dirty for Jesus’ sake. It will not be easy. It will not always be clear. But the more we get our heads around the word of God and read this story from left to right, the more we will see that the people who are filled with God’s Spirit have always been called to step into the fray and step into the mess with clarity. That is what I hope to give us today.

Listen to Charles Spurgeon, the great Prince of Preachers. He argued, *“God has made us our own governors here in these British Isles. For loyal as we are to our queen, we practically are Caesars unto ourselves. We are now called upon to exercise one of the privileges and duties which go with our*

liberty. Let no man be neglectful of it. Every God-fearing man and woman should give their vote as much devotion as they give their prayers.”

That is the Prince of Preachers saying this. One of the men most recognized for his giftedness in handling the Word of God and proclaiming that Word to the people of God said that you should give as much serious attention to your vote as you do your prayers. Meaning, to follow Jesus faithfully in the spiritual journey we are on, that faithfulness should work itself out in being salt and light by how you live in the political realm of your day.

Seven Categories for Biblical Discernment

Here are seven categories I want to give you for thinking biblically when you come to assess a politician and their policies, because you have to assess both. Personalities need to be set aside. You need to look at *character* and *policies*, because personality, and quite frankly even public persona, come and go. We will live with the policies of that man or that woman for many, many decades after they are gone.

1: National Sovereignty

The first category is the critical responsibility of government: protecting national sovereignty.

Nehemiah 4 says, “*So I placed armed guards behind the lowest parts of the wall in the exposed areas. I stationed the people to stand guard by families armed with swords,*

spears, and bows. Then I looked over the situation, and I called together the nobles and the rest of the people and I said to them, 'Do not be afraid of the enemy. Remember the Lord, who is great and glorious, and fight for your brothers, your sons, your daughters, your wives, and your homes.'"

Here we have an example in the Old Testament of God ordaining and funding the rebuilding of a wall so the borders of Jerusalem could be protected from evil without.

In Acts 17:26 we read, *"From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their land."*

We have already seen that nations are part of God's design to bless the world in the context of an ordered society and to protect humanity from the lawlessness of anarchy and tribalism or the tyranny of globalism.

So when you come to a politician and their policies, you need to ask yourself which one has a conviction in relationship to their job to protect our national sovereignty.

Globalism is marked by two things explicitly. Number one, the constant sending of troops and dollars from our nation to fight the wars of other nations overseas and to involve our nation in battles against nations that do not border our own. And number two, when a nation refuses to secure its own borders from other nations entering illegally.

Those are the marks of globalism. And as you look out today and listen to politicians talk and watch the policies they are enacting, we have globalists in current office and globalists running for office. This is not an issue of personal preference. This is an issue of dishonoring God's design for how ordered societies flourish.

When a leader ignores the government's primary role of protecting national sovereignty, that nation will never thrive, because that nation will eventually cease to be.

When governments and government actors fail to secure the borders of a nation, nothing else in that nation matters, because soon they will have no nation. When governments fail to do this simple, basic, fundamental function at the core of their responsibilities—either through criminal negligence or rank incompetence—it always results in catastrophic failure of duty and destruction on their people.

There were estimates of up to 20 million illegal immigrants invading our nation, 425,000 of them with criminal records, 13,000 murders to date, and 16,000 rapists in the last three years. This is not sustainable.

The first category that is not merely political but biblical, and that a Christian should think about when assessing policies and politicians, is this: does this person understand the responsibility of government to protect national sovereignty?

2: Moral Law

The second category is the indispensable nature of moral law.

A government's job is primarily to make laws and then defend them. And if that government has no moral compass or moral anchor, it will begin making up its own definitions of right and wrong.

Proverbs 29:2 says, *"When the righteous are in authority, the people rejoice, but when the wicked rule, the people groan."*

How do we define righteous and wicked? We can only define them in relationship to the objective moral law of God.

Proverbs 11:14 says, *"For lack of guidance a nation falls."*

How does a nation get guidance? A nation determines the source of objective truth it is going to anchor itself to, and then uses that as a reference point for all the decisions it makes.

Proverbs 14:34 says, *"Righteousness exalts a nation, but sin condemns any people."*

Again, here we are reading the Bible and hearing it speak in moral categories in relationship to national policy. Which means if we are going to be thinking Christians who are salt and light and fulfilling the responsibility God has given us, we have to have the categories of righteousness and evil, and we need to connect those categories to the words politicians are saying and the policies they are pushing.

It is not Christians being political to connect those dots and either cheer and vote or wave their hand and push back. It is us being faithful to the call of God to be salt and light.

Listen to what God inspired the prophet to say against a nation in which the people of God had stopped speaking up, and now that nation had run headlong off the cliff into evil: *“Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter.”* (Isaiah 5:20)

What is he saying? He is pronouncing a prophetic woe over nations that take things God has said are evil and celebrate them as good and progressive, and take things God has said are good and say they are oppressive and bad and should be done away with.

He continues: *“Woe to those who are wise in their own eyes and clever in their own sight. Woe to those who are heroes at drinking wine and champions at mixing drink, who acquit the guilty for a bribe but deny justice to the innocent.”*

This is political language. This is the prophet of God, inspired by the Spirit of God, saying woe to the nations, woe to the politicians, woe to the judges, woe to the cops, woe to the city council members, woe to the commissioners, woe to those in positions of political power who acquit the guilty and deny justice to the innocent.

“Therefore, as tongues of fire lick up straw and as dry grass sinks down in the flames, so their roots will decay and their

flowers blow away like dust, for they have rejected the law of the Lord Almighty and spurned the word of the Holy One of Israel.”

This is a prophetic rebuke against nations that have decided to toss aside and treat lightly the immovable, objective, revealed moral law of God.

“Therefore the Lord’s anger burns against his people; his hand is raised and he strikes them down. The mountains shake, and the dead bodies are like refuse in the streets. Yet for all this, his anger is not turned away, his hand is still upraised.”

Then he says God lifts up a banner for distant nations. He whistles for those at the ends of the earth, and here they come, swift and speedily. He is talking about judgment. If a nation rejects God, God will raise up other nations to act as the rod of judgment against them, and that judgment can come in the form of invasion and war.

Not one of them grows tired or stumbles. Not one slumbers or sleeps. Not a belt is loosened at the waist, nor a sandal strap broken. Their arrows are sharp, their bows are strung, their horses’ hooves are like flint, their chariot wheels like a whirlwind. Their roar is like that of a lion. They growl as they seize their prey and carry it off with no one to rescue.

That is violent imagery, and it is meant to be. God is saying that what a lion does to prey, invading nations will do to a people who reject the moral law of God. And in that day, they

will roar over it like the roaring of the sea, and if anyone looks at the land, there will be darkness and distress; even the sun will be darkened by its clouds.

Meaning if a nation refuses and rejects the moral law of God, there is no hope for that nation. None.

Which means there is no political solution for a fundamentally spiritual problem, which is what we are dealing with today. That is why, when considering candidates and their policies, one should ask whether they consciously know it or not: is this aligning with, or setting itself up against, the moral law of God?

And here is what I want you to hear. There are some who claim to be Christians who, in policy, set themselves up against the moral law of God. And there are some who make no claim to be Christian who enact policies that align with the moral law of God. Which should you vote for?

This is where I am encouraging you to look past personalities and persons, because they are going to come and go. You need to look at the policies they promote, because that is what we will be stuck with. If you have an obligation as a Christian to be salt and light, then you have to be sophisticated enough to assess a person's character, track record, actions, and platform. It is not as simple as "they said they are a Christian, so I will vote for them."

I have personally voted for people who make no claims to Christ but whose policies align with the moral law of God.

And I have chosen not to vote for people who claim to be Christians and whose policies align against the Word of God.

Government and government actors should be a friend to law-abiding citizens and an enemy and terror to evildoers—not enablers of evildoers and a pain in the rear to law-abiding citizens. And this can happen at the local level just as much as the national one. Who you elect locally can make the life of law-abiding, productive citizens easier or harder based on the policies they enact.

My fear is that in my state, and even in my local area, we are voting people into office who are making it easier and easier to break the law by rewarding lawbreakers and making it harder and harder to be fruitful as a law-abiding citizen by choking good men and women with petty, tyrannical regulations. These are important things we have to consider and stand for and push back against.

3: Biological Truth

The third category is the reality of biological truth.

Genesis 1 says, *“So God created mankind in his own image, in the image of God he created them; male and female he created them.”*

Mark 10:6 says, *“From the beginning of creation, God made them male and female.”*

Any person putting themselves forward for public office who is incapable of grasping the most basic truth that God made

men and God made women has disqualified themselves from running a popsicle stand, let alone a community, a state, or a nation.

These are some of the simplest categories God has given us for our flourishing. And when they are blurred and confused and violated, that community, that state, and that nation will face the destruction of confusion that follows.

It is one thing to be confused on it yourself. It is another thing to force that confusion on children who do not know any better and are looking to adults, trusting them to tell them what is true about the world.

I was speaking with one young lady who had her personal privacy and bodily sovereignty violated when she was halfway dressed in her locker room and a male came into the room—a fully biologically intact, mentally disturbed male—stood within inches of her, stripped naked, while she stood there half-dressed herself, feeling utterly violated by the adults who were charged with protecting her. And she is asking, where is my dad? Where are my coaches? Where is the school administration? Why is it taking 24-year-old young women to stand up and lecture adults about the simplest facts of biology?

We have been blinded by stupidity. We have swallowed lies, and it is hurting our kids. Now, out of fear of being called politically incorrect, no one wants to speak up. And it is not helping anyone—neither those who are confused nor those who are having that confusion forced upon them.

Do you know what Jesus said about adults who confuse children in relationship to him and his world? He said it would be better for them to tie a millstone around their neck and jump into the lake. Jesus is very clear when it comes to confusing children, and we are doing it right now.

There are states currently with transgender healthcare shield laws, among them Minnesota, where legislation was signed to make the state a trans refuge state. The language of the law says that if a minor child has been unable to obtain gender-affirming care because one or both parents object, the state may assert temporary emergency jurisdiction over that child. Translation: the government can take your confused child away from you.

That is legislation signed into law by a sitting governor who then ran for national office. It is the same kind of legislation we have seen in other states as well.

This is not only a violation of biological truth; it is a violation of the jurisdiction of parental authority over children. These are lines that cannot be crossed. These are violations we cannot be silent about. These are transgressions in the face of which we cannot roll over. If we are going to be faithful to Jesus, we must stand up and resist them with all our might, because evil never stops. It must be stopped. If this ideology is not pushed against, it will not remain in 14 states. It will be in all 50.

Here is the truth we need to hear: we do not get to make ourselves in our own image. We have been made in the image of God. And when we attempt or demand to remake

ourselves surgically, hormonally, aesthetically, we are acting as though we are gods. That is idolatry. That is placing ourselves in the seat of God. And no one gets to do that and have it end well.

But here is the grace. If you are reading this and you have wrestled with this or struggled with it because you were lied to in your vulnerability, then you need to hear from God Almighty that you were fearfully and wonderfully made. God did not make a mistake when he made you. You may be broken, hurting, confused. I get all that. That is real. But what we should not do in response to brokenness, confusion, or pain is run from the one who made us and say he made a mistake. The solution is to acknowledge the mistakes we have made—or others have made—and run to the one who made us, so he can make us new.

Though you may have pierced yourself, He was pierced as well. Though you may have transgressed yourself with hormones and surgeries, He was transgressed and crushed for you, so that your scars would not define you, but His would.

4: Marital Sanctity

The fourth category we need to think in when it comes to politics and being Christians and voting in a way that honors God is the God-ordained order of marital sanctity.

Genesis 2:24 says, *“This is why a man leaves his father and mother and is united to his wife, and they become one flesh.”*

Jesus says in Matthew 19, *“Haven’t you read that at the beginning the Creator made them male and female? And for this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no man separate.”*

This is God’s exclusive, perfect, divine design for marriage. And he takes issue with anyone who decides they have the authority to redefine it.

This is God’s design for marriage, for sexuality, for reproducing children made in his image. It is at the center of humanity, and it is at the center of the analogy that reflects Christ’s love for His Church.

Any nation, any policy, any politician that attempts to redefine what God has clearly defined is setting himself up not only against God, but as a god. And they must be rejected as unfit for office.

5: The Nuclear Family

The fifth category is the critical nature of the nuclear family.

Genesis 1:28 says, *“God blessed them and said, ‘Be fruitful and multiply; fill the earth and subdue it. Rule over the fish of the sea and the birds of the sky and over every living creature that moves on the ground.’”*

The question becomes this: does this politician, or do the policies they promote, recognize first the importance of the

family, and second, do they work to protect the family and its ability to be fruitful and multiply—or do they work against it?

Which means we do not fundamentally need more government. We need stronger families. We do not need bigger government. We need stronger marriages. We do not need more handouts. We need more dads.

Any politician or policy that looks at fathers, marriages, and families as the problem and government as the solution must be rejected by thinking Christians.

6: The Preciousness of Life

This is the most fundamental right of all—the right to life, or the preciousness of life.

Psalms 82:3 says, *“Defend the weak and the fatherless; uphold the cause of the poor and the oppressed.”*

Proverbs 31:8 says, *“Speak up for those who cannot speak for themselves.”*

Children in the womb cannot march for themselves. They cannot advocate for themselves. They have been entrusted to a mother and, where present, to a father, to be protected and cared for. To murder that child is the very definition of attacking the weak and the defenseless.

John 10 says, *“The thief comes to steal, kill, and destroy. I have come that they may have life.”*

When we promote, participate in, or turn a blind eye to politicians and policies that enact laws making it easier and easier to kill the most vulnerable among us, we are participating in the demonic that has come to destroy the image of God in the face of babies.

Proverbs 6 says that “*The Lord hates hands that shed innocent blood.*”

We have seen one political party move from describing abortion as “safe, legal, and rare” to something that is now promoted, celebrated, paraded, and defended as a positive good. There are states that allow abortion up to nine months. There are national leaders who have consistently held the position that there should be no meaningful restrictions on abortion at any point, celebrating the murder of children as reproductive rights. There have been public appearances at abortion facilities framed as an advance for women’s rights.

As I have noted before, when a political movement pulls up mobile abortion clinics to a rally like taco wagons, celebrating the butchering of children on site, that is a movement that thinking Christians must resist.

“All who hate me love death,” says God in Proverbs 8.

7: Religious Freedom and Jurisdictional Respect

The seventh category the thinking, voting Christian must think inside of is the category of the fundamental nature of religious freedom.

Paul says, “Where the Spirit of the Lord is, there is freedom.”

Listen again to Charles Spurgeon, who recognized that civil liberties are the natural outflow and outworking of the Christian worldview. He said,

“Liberty is the heirloom of all the sons and daughters of Adam, but where do you find liberty unaccompanied by religion? True, all men have a right to liberty, but it is equally true that you do not find it in every country—save where you find the Spirit of the Lord.”

He thanked God that Britain was a free country, but asked why it was so free. And his answer was that it was not merely because of institutions, but because the Spirit of the Lord was present there through the spirit of true and hearty religion.

There was a time, he reminded his hearers, when England was no more free than any other pagan, tyrannical country—when men could not speak their sentiments freely, when kings were desperate, and parliaments were a shell. Who won those liberties? Under the hand of God, men of religion did—men like Cromwell, men who would have liberty of conscience or die, men who refused to yield their principles at the command of men.

Spurgeon’s point was simple: if liberty is to be maintained, it will be maintained where religious liberty and Christianity are protected.

He called the Bible the Magna Carta of Old Britain. He argued

that its truths and doctrines snapped the fetters off a people and that those fetters could never be riveted back on while men with God's Spirit in their hearts went forth to proclaim its truths.

He said you could roam other countries and feel immediately that you were under an iron hand, not free, under the tyranny engendered by false religion. And he argued that true freedom comes only where the gospel is preached and the Spirit of the Lord is present.

What was he saying? He was saying that even worldly men ought to be told that if religion does not save them, it has still done much for them. The influence of religion has won them their liberties. They may not believe in God or follow God, but if they are living in a nation that honors God, they are enjoying the fruit of that reality whether they acknowledge it or not.

And this leads to a final related category: jurisdictional respect.

Any political view, any policy, any politician that fundamentally sees government as the solution to all problems will inevitably insert government into every area of your life.

A government, politician, and policy must value the sovereign human spheres of the family and the church if they are to be biblical and helpful. Meaning, if someone fundamentally views government as the solution, then they will continue taking hard-earned tax dollars from your pocketbook so that you become weaker as an individual, as a family, and as a

faith organization, while the government becomes stronger and stronger in order to swerve into your lane—to do your job, educate your children, care for the poor in your town, and so on.

There must be a fundamental understanding of and respect for the jurisdictions of the human spheres of sovereignty God has created to work inside a nation: the family, the church, and the civil magistrate. Otherwise leaders will enact policies that ruin the first two at the expense of expanding the third.

A Christian Lens for Voting

So when you go to vote—and you must vote as a follower of Jesus—if you are going to vote like a Christian, then you will consider national sovereignty, moral law, biological truth, marital sanctity, the nuclear family, religious liberty, and jurisdictional respect and restraint.

With those words and those categories, you can have a biblical lens through which to discern who should get your vote.

Will there be candidates and political parties that align perfectly with the moral law of God? As far as I know, Jesus is not on the ballot, so probably not. But what we need to think in terms of is this: how can I cast a strategic vote that is going to promote the most amount of people who align in the most amount of ways with biblical policies and God's word?

A Final Word

Now, while honest Christians will acknowledge that there are ungodly and immoral politicians on both sides of the aisle—and that is plain to see—what is equally plain to see is that there are currently far more problems on the political aisle of the left than there are on the right for Christians.

Take, for instance, the left's unapologetic platform stance on the following issues. I have read through lengthy party platforms on both sides, and as hard as I might try, I cannot find a single thing in the Republican platform that openly advocates for sin, while much of the left's platform is built on a foundation of advocating for sin.

This is not me being political. This is me being prophetic as a pastor, doing my responsibility to call all men to submit to the word of God.

Consider for a moment the unapologetic stance of the left on legally protecting, funding, and pushing sex-change surgeries for children; separating parents from children when minors want those procedures and parents object; pornographic books not just sitting in public schools and libraries but actively promoted, handed to, and read to children—which, by the way, to use their own phrase, is sexual grooming; the destruction of biblical marriage by redefining and defiling it; the unconscionable celebration of the ongoing murder of the most defenseless among us, the unborn; and the relentless push for unrestricted access to this barbaric practice of child sacrifice and infanticide.

Consider the permeation of transgender ideology throughout all of culture; the pushing of the rights of mentally disturbed biological males over women; the overt teaching of perverse sexual practices and gender ideology to children in government schools; the overt war on parents and their God-given authority over their children by pushing policies and passing laws that put government actors and agencies and teachers and counselors between parents and their minor children if those parents do not hold to the ideology of the state; the classifying of parents as criminal and abusive if they do not yield to the mental derangement of their children; the all-out and unrelenting assault on the nuclear family; the unrelenting assault on masculinity; the embarrassing inability to define a woman unless that “woman” is a man who wants to play in women’s sports; the unconscionable betrayal of women in allowing mentally ill and perverted men to ruin their spaces and their lives; the constant and overt attempt to silence freedom of speech through canceling and censoring those who dare question woke ideology; the constant push for hate-speech laws to censor pastors, Christians, teachers, counselors, coaches, employers, and business owners; the constant attempts to criminalize the biblical values of Jesus; the constant gaslighting; and the blatant use of lawfare against political opponents.

It cannot be ignored, nor should it be left unsaid.

Virtually all threats to free speech, all threats to religious liberty—which should be the foundation of a free society—all threats to parental rights and authority, all threats to our

unique form of constitutional self-government, and all threats to biblical virtue and virtually all attacks on Christianity in the public square come from the left.

This is not me as a pastor being political. This is me as a pastor being prophetic.

Woe to the nation. Woe to the party. Woe to the candidate who calls evil good and good evil. The word of God is a respecter of no man and no party.

This is a prophetic warning to evil: repent.

And this is a prophetic call to the church: wake up while your voice can still be heard.

When you have a major political party celebrating surgical procedures on minors that we would have prosecuted the Nazis for as war crimes less than a hundred years ago, when you have a major political party that has overtly made the murdering of babies a primary plank in its platform, when you have a major political party that refuses to protect its citizens from outside invasion, when you have a political movement that brags about bringing abortion clinics to its convention grounds, then you have a political force that is embodying evil in the demonic.

from outside invasion, when you have a political movement that brags about bringing abortion clinics to its convention grounds, then you have a political force that is embodying evil in the demonic.

And if you think that is too strong of language, then I would submit to you the question: what else would they need to do to justify, in your mind, preachers standing in pulpits and rebuking them? They are killing kids at their political rallies.

Spurgeon said, "I long for the day when the precepts of the Christian religion shall be the rule among all classes of men in all transactions of life. I often hear it said, 'Do not bring your religion into my politics.' But, brother, this is precisely where it ought to be brought, and set there in the face of all men, as on a candlestick. I would have the cabinet and the members of Parliament do the work of the nation as before the Lord, and I would have the nation, whether in making war or peace, consider the matter by the light of his righteousness and his law. We are to deal with other nations about this or that upon the principles of the New Testament.

I thank God that I have lived to see the attempt made in one or two instances, and I pray that the principle may become dominant and permanent."

We have had enough of clever men in churches without conscience. Let us now see what might happen in a nation where honest, God-fearing men stand and let their voices be heard.



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Josh McPherson is the son of a preacher and has been in pastoral ministry for over 25 years. He's the founder of Stronger Man Nation, Lead Pastor at Grace City Church in Wenatchee, Washington, and visionary architect of Garden City Academy and Vector College. He has been married to his beautiful wife, Sharon, for over 20 years, and together they have four children—Ella, Levi, Amelia, and Gideon—who all love Jesus and serve together in the “family business” of ministry. When not suing the governor of the people’s republic of Washington state, Josh prefers to build: homes, churches, schools, colleges, businesses, people. He’s a catalytic leader and prophetic preacher whose life’s purpose is to call greatness out of leaders for Jesus’ sake.



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