

# OpenTheo

## The Kingdom of God Is Not Political



### Individual Topics - Steve Gregg

In "The Kingdom of God Is Not Political," Steve Gregg emphasizes that Christians must prioritize living justly over political involvement. He asserts that Christians are responsible for seeking and promoting justice in all aspects of life, regardless of race, gender, or economic class. Gregg urges Christians to focus on the Kingdom of God and its values while being obedient to Jesus, rather than being loyal to political parties or candidates. Ultimately, he calls on Christians to strive to be a positive influence in the world through the love and good works of God.

### Transcript

As Alan said, among the things that I speak about is the Kingdom of God, and in a sense, everything I speak about is about the Kingdom of God because that's what the whole Bible is about in one way or another. It's when God established Israel, he called them to be a kingdom of priests, a kingdom to himself. So Israel became, as it were, the Kingdom of God.

And of course, everything after Exodus 19 is about Israel and about, therefore, the Kingdom of God, its fluctuations, its ups and downs, and so forth. When Jesus came, his announcement was that the time was fulfilled and the Kingdom of God was at hand. And of course, John the Baptist had prepared the way for Jesus by saying the very same thing.

And so all that Jesus taught was about the Kingdom of God. And when he was gone, after he ascended, that's all the apostles taught about. And we could say, if we go all the way to the book of Revelation, in Revelation chapter 11, verse 15, it says, the kingdoms of this world have become the kingdom of our Lord and of his Christ.

So from Exodus, the second book of the Bible, to the last book, that's all that the Bible is really about. Everything in the Bible, therefore, is somehow related to this subject. But I was asked by Alan if I would teach on the subject of the Kingdom of God is not a political party.

Now, I have to say I've taught on the Kingdom of God for 50 years. I've been teaching

the Bible for 50 years since 1970. I've never taught on this topic before, nor prepared to.

So it's kind of interesting as we live in a politically volatile climate at the moment. And yet, I think it's a very good message that we have to keep in mind, because frankly, as the brother said earlier, COVID is one of those things that there's differences of opinion among Christians. And for some reason, it's an extremely emotional thing for many people.

Now, if it's emotional for you, I'm not going to try to put you down, but I've just never been afraid to die. So I can't imagine why I'd be concerned about a disease, especially one that kills, you know, if you get it, you've got one, you know, what, 0.03% chance of dying from it if you're not very old. I am very old and I'm not even worried about it.

So, but anyway, more than that, even more than the COVID thing, of course, is the other things in the political climate. And I don't know if I've ever seen a time, an election where Christians were as divided as they are now from each other over political parties. I don't understand that either.

I don't really understand why there would be two starkly different political sides that Christians would hold unless perhaps it's just that people are accustomed to being loyal to a given party. I mean, many conservative Christians obviously are Republicans and some who are probably not quite so conservative Christians are maybe lifetime Democrats. I am neither.

I'm an independent and I vote, but I don't belong to any party. I belong to the kingdom of God and the kingdom of God has its own agendas. Now, that doesn't mean that sometimes one party has goals and values that are closer to those of the kingdom of God than the other party has, but we can never as Christians say, well, I'm going to vote this way.

I'm going to stand for this issue because my party does. And I was thinking about this this morning and this scripture came to my mind in Joshua chapter five, with which you may be familiar. In verse 13, Joshua 5, 13 says, it came to pass when Joshua was by Jericho that he lifted his eyes and looked and behold, a man stood opposite him with his sword drawn in his hand.

And Joshua went to him and said to him, are you for us or for our adversaries? And the man said, no, that didn't sound like a yes or no question to me. Are you for us or you for them? He said, no. Wasn't this a yes or no question? No, it's not.

But that was the answer that was given. No, I'm not for you or for your adversaries. Who am I for? Well, he says, as the captain of the Lord's hosts, I have come.

Probably referring to the angels. God's hosts can mean the angels usually probably would. In other words, I'm on God's side.

I'm not really on your side or your adversary's side. I'm on God's side. The real issue is, are you going to be on God's side? If so, you and I will be on the same side.

And people always tend to divide into warring camps. In this case, it was a literal international conflict between Israel and the Canaanites. But frankly, the difference between political parties in our country has almost become like two nations.

There seem to be some who are very interested in maintaining the Constitution and keep the nation as it has been. Others seem to feel like it's a living document that needs to be revised and that we really ought to be progressive and ought to move it and change it and create something a different nation. There's one party in particular that has specifically used as their platform that we want to fundamentally change the country, which means that they don't like the country the way it is.

They want it fundamentally, totally changed. And so it is almost like an international conflict. But even if it's not, even if everybody's going to be willing to live with the results of the election, which I doubt, even if there aren't going to be guns and knives and rocks flying and birds flying after the election, which I doubt, but even if there aren't, we still have tendencies to divide even if we say, okay, we're all one America or one country, there are people who divide.

And as far as I'm concerned, non-Christians have every right to do so. They've got nothing to be loyal to more than their own political aspirations and opinions. But Christians belong to a kingdom that has another king and that has his own agendas for the world.

Let me tell you what his agenda is. You'll find it stated in Isaiah chapter 42, verses 1 through 4. Now, we know this is the king's agenda, I mean, because this passage tells us so, but also because this passage is quoted in its entirety in Matthew 12, and it is said to be fulfilled or in the process of fulfillment when Jesus was ministering in Galilee, this is him. And this is what he was doing, according to Matthew.

I'd like to read four verses here at the beginning of Isaiah 42. It says, Behold my servant whom I uphold, which of course, the gospel of Matthew tells us that's referring to Christ as if we couldn't figure that out for ourselves. And it says, My elect one in whom my soul delights, I have put my spirit upon him.

He will bring forth justice to the Gentiles. He will not cry out or raise his voice nor cause his voice to be heard in the street. A bruised reed he will not break, and a smoking flax he will not quench.

He will bring forth justice for truth. He will not fail or be discouraged until he has established justice in the earth, and the coastlands will wait for his law. Now, this is the king that Christians have sworn allegiance to, Jesus Christ.

His agenda three times in those verses says, He will establish justice among the Gentiles. He will establish justice in the earth. He will not fail or be discouraged until he has established justice.

Now, a lot of people think that Jesus came just to die for our sins and rose again so that we could die and go to heaven, but he had a plan for the earth. Apparently, if we let the scriptures speak, and especially since this is quoted by Matthew about Jesus, so it's an Old and New Testament declaration, Jesus came to bring justice on the earth. Now, when it comes to politics, we don't expect justice to be brought about in any permanent form through politics.

We realize that if one side elects leaders that will carry out their agenda, if the rest of the country is not really sold on it, then probably there'll be a shift the next election and things will go back and forth. There's no permanent improvement necessarily made. In fact, if we look at the long term from the founding of the nation to the present time, probably the long-term trend has been downward, away from justice.

At least the founders knew what justice was. They had some influence from the Bible when people, even if they weren't Christians, they believed the Bible was true. And when people believe the Bible's true, they have a sense of justice because the law of God is just.

And when a society has decided that the Bible's outdated and they're not interested in what the Bible has to say anymore, then the sense of justice is ethereal. There's nothing to ground it in. I mean, basically, whatever is justice is whatever I feel should be justice.

And now, of course, we have people talking about social justice in a way that anyone who knows about biblical justice would recognize is simply an appeal for injustice. Now, if you're for social justice, you may be offended, but let's just face it. Justice in the Bible is that every person, every race, every gender, every economic class are equal and have equal rights.

Social justice says, no, we've got to rectify a situation where certain social classes or races have not been treated that well. So even though this is now generations later, we really need to tilt justice against the advantaged race and classes and so forth. And so social justice basically is looking for justice identified as groups.

It's for groups, not for individuals. So if you're in an advantaged group and you're the target of social justice warriors, you might be very innocent, but you have to suffer with the group because after all, you're in the group that was advantaged and some people in your group may have done some bad things to another group, so now you're going to punish for it. But the Bible's idea of justice is the opposite.

It's color blind. It's gender blind. It's economic blind.

I mean, there's laws in the Old Testament in Exodus that say, you shall not tilt justice in favor of the rich, but two verses later says you should not tilt justice in favor of the poor. You just do the just thing to all people, regardless what group they belong to, because people are answerable to God as individuals. There's a thing called personal responsibility, and whatever a man does, he'll have to answer for it.

God's justice is perfect, and Paul said in 2 Corinthians 5 that we're going to stand before the judgment seat of Christ and everyone will receive the things done by that person in their body. It's an individual thing. Everyone is judged by his works, the Bible says, not by what group he was in or what some people in his group did that was wrong in previous times.

Justice is individual. It's not some groups. Even the Israelites weren't given favored status over other groups when they were not doing the right thing.

When they were doing the wrong thing, God brought judgment on Israel, even though they were his chosen people, because he doesn't deal with people by what group they belong to. In Ezekiel 18, it said a father will not suffer for his son's sins, and a son will not suffer for his father's sins, but the soul that sins will die. So if you have ancestors that were afflicted or ancestors that did the afflicting, that's kind of irrelevant when it comes to you, because you didn't experience that, you didn't do that.

Someone else did, and a child will not suffer for the penalties for what their father did, the Bible says, not in a just society. So because the Bible has been abandoned for at least a generation by most of the people in our country, total misunderstanding of what justice is has been replaced with, frankly, what the Bible would call injustice, and what people like to call by the euphemism social justice. But I'm not here to attack people who are into social justice.

What I'm saying is that Jesus came to bring justice, and we need to know what justice is, and frankly, what injustice is. We can't just go with the slogans of our time and say, that's a good sounding slogan. I mean, honestly, again, it might seem like I'm being political.

I really don't have a political agenda here, but I'm interested in justice. You know, a lot of times, things that are really anti-Christian have names that all Christians would think were good names, like Black Lives Matter, which at their website has said that they want to abolish the nuclear family, the traditional Christian family, only to abolish that, which is the worst thing that could happen to blacks in the inner city. The reason blacks are suffering in the inner city is because their families have been demolished by certain programs that have allowed men to not take care of their children.

And, you know, if someone was really favorable toward black lives, they'd do all they could to abolish abortion, because nothing kills more black lives, disproportionately to

any other color of lives, than abortion does. And anyone who knows the statistics knows this, and yet, you know, every Christian says, of course black lives matter. In fact, everyone says impulsively, all lives matter, don't they? But now you're considered a racist if you say all lives matter.

So, I mean, it's interesting, the slogan, don't go by slogans, just look under the cover and see what are these people really advocating? Say, oh, I see, that's Marxism, they say so, on their own website, they say they're Marxist. So, if you think Marxism is a good thing, you might want to read Richard Wurmbrandt, or, you know, Brother Yun, or some of the Christians who've suffered under Marxist regimes, and see if that's something you're looking forward to. The truth is, I'm not for any particular candidate, because I don't think there's any candidate running who's necessarily a model Christian.

Both of them claim to be Christians, but who's on God's side, really? Now, it may be that we, in their personal life, maybe they're not, maybe neither of them are on God's side, maybe one's just a liar, and one's an arrogant fool, who knows? I don't know either of the candidates personally, just judging from what they say and do, I think we probably don't have a model Christian in the running, nor have we perhaps in my lifetime. That didn't keep me from voting. Some people say, I would never vote for X or for Y, the two options, because that person is not living like a Christian, that person is not a good example of a Christian.

Well, if we were voting for elders of the church, that would be very significant. If we're voting for someone who's going to be the CEO of a country, essentially, then different qualifications might apply. The main thing is, sometimes Christians are accused of being one-issue voters, and that one issue, of course, is abortion, and if 60 million babies are murdered in a country per year, that might be, if there's going to be one issue that matters most, that might be a good contender.

It's like when Adolf Hitler was running for office in Germany, and the Christian said, if they had any inkling of his view about what he's going to do to the Jews, I think Christians might vote against him on that alone, even if his opponent, who wasn't going to kill Jews, was some kind of a real creep, you know, because if you're one issue you're voting on, you don't want to see six million Jews murdered, well then that would be, frankly, a fairly legitimate issue for Christians to vote on. And if instead of six million Jews, it's 60 million babies, we're considerably more innocent even than the Jews were. We consider the Jews that were slaughtered by Hitler to be certainly innocent of any crime worthy of what they received, but babies are more innocent still.

You know, I'm not ashamed of being a one-issue voter, but I'm actually not a one-issue voter, but if it was, if that's the only issue, justice means you don't kill innocent people, and therefore Christ's kingdom, which is for justice, you could either abstain from voting, and this is what Anabaptists have done many times, and I myself had sort of an

Anabaptist attitude about voting for many years. I didn't vote for anyone, just because I thought, well, you know, we're in the kingdom of God, neither of the parties is the kingdom of God, that certainly is clear, and, you know, so I guess we're of another kingdom, we don't, you know, America is just where I'm a domicile here. I would say, you know, I'm an ambassador here.

I'm an ambassador of the kingdom of God in this planet, and this country is just where I'm domiciled, so its fortunes don't matter to me. I hadn't thought through the issues very much, because my preachers I sat under, and teachers, had never emphasized the fact that Jesus' agenda is justice, to establish justice in the world, and the islands are waiting for his law, that is, all the far reaches of the world are waiting for his just reign. Now, if you become a believer, and come into God's kingdom, and you are a citizen of the kingdom, and you're obedient to the king, then you have learned to live justly, because if you follow Jesus' teachings, that is what it is.

In fact, Jesus said, he rebuked the Pharisees, who were very religious. He said, you know, you're very diligent about certain religious duties, like paying tithes. He said, you neglect the weightier matters of the law, the first of which was justice, he said.

And we're familiar with, I'm sure you've heard many times quoted Micah 6, 8, where Micah is asking the rhetorical question, you know, what does God require of you to do? And the answer is, he's shown you, oh man, what is good, and what the Lord requires of you, that you do justice, and love mercy, and walk humbly with your God. But doing justice is the first priority on God's list. In the Old Testament, it's the first priority on Jesus' list.

He says, the weightier matters of the law that you Pharisees are neglecting are justice, and mercy, and faithfulness. Now, it's an amazing thing that I grew up in church, allegedly thinking of myself to be, you know, having responded to the gospel in the same person, but no one had ever talked to me about the fact that justice is the burning heart of God. He's a just God himself, and he cannot tolerate injustice.

The just God loves justice, the Bible says. In Isaiah 5, Israel is compared with the vineyard that God planted, and he gave it every advantage to be fruitful, and it didn't produce the kind of fruit he wanted. And when he explained the parable in Isaiah 5, 7, he says, the vineyard of the Lord is the house of Israel, and the men of Judah are his pleasant vine, his plant.

He looked for justice, and instead he found oppression. The fruit that he looked for from his vineyard, which he actually said he would destroy Israel, because they had not produced it, was justice, and they didn't produce it. God's looking for, he created Israel, and gave them laws that were perfectly just, so that they would hopefully live by them, and be agents of justice, at least in their society, and perhaps to influence Gentiles as well.

That's what Jesus said to do. He's going to bring justice to the Gentiles. That's something Israel never did.

Now, Jesus, of course, said, I am the true vine. Whoever abides in me will produce much fruit. Your branches, you'll produce much fruit.

And of course, it's the same image as Isaiah's vine. He's looking for justice. That's the fruit that God has always been looking for.

When Jesus told a parable, very much like Isaiah's, in Matthew chapter 21, it was about a man who planted a vineyard, just like Isaiah talked about God doing with Israel. And he built a wine press in it. He put a hedgerow on it to protect it.

He gave it every advantage to be productive. And he says he also leased it out to tenants. Now, that's an element in Jesus' parable in Matthew 21 that isn't in Isaiah's parable.

He leased out to tenants who represent the leaders of Israel throughout the generations. And when it came time for the vineyard to produce its grapes, its justice, and it didn't, the owner would send messengers to the tenants and say, where's the grapes? Just like all the prophets in the Old Testament came to Israel and said, where's the justice? If you've read the prophets, you know the main theme of their rebuke of Israel is that there's injustice. How come Israel's not only failing to promote justice throughout the world, but they're not even practicing justice in their own community.

And it says in the parable that Jesus told that when these messengers came to the vineyard, the tenants killed them and threw them out of the vineyard and beat them up and did things like that. And then it says, last of all, he sent his son. He said, surely they'll respect my son.

Now, this is at the end of the Old Testament era where Israel has rejected all the prophets and God says, okay, I'll give him one last chance. I'll send my son. I've never sent a more prestigious messenger than that.

And they'd better respect him. And when they saw the son, Jesus said, they said, this is the heir, let's kill him too. And we'll keep the vineyard for ourselves.

That is, they didn't want Jesus to become the ruler of Israel. They were already ruling Israel. They didn't want to give that up.

So they killed the son and threw him out of the vineyard. Now, Jesus said, what do you suppose the owner will do to those tenants when he comes? And even the crowd knew the answer. They spontaneously said, he'll miserably destroy those wicked men and lease out his vineyard to others who will bring forth the fruits of it.



And Jesus said to them, to Israel, he said, behold, I say to you, the kingdom of God is taken from you and given to a people, a nation that will bring forth the fruits of it. He talked about us. Peter in 1 Peter chapter 2 and verse 9 said that we are a chosen generation, a royal priesthood, a holy nation.

These are terms that were used of Israel in Exodus when God made them his kingdom. Now the kingdom has transferred. Jesus said to his disciples in Luke 12, I think it might be Luke 16, but I think it's Luke 12.

He said to them, do not fear little flock. It's your father's good pleasure to give you the kingdom. So the disciples of Jesus are the ones that, although God has taken the kingdom from the old vineyard keepers, Israel, he's given it to a kingdom, which is the church, that to a nation that will bring forth the fruits of it.

And what is that? God hasn't changed his mind ever about what fruit he's looking for. He's looking for justice. So you will find, I think, in sometimes that one party is promoting something that's more conducive to justice than another.

Now justice, permanent justice will not be established through politics, through any political party. The kingdom of God, though, outlives all political parties and predates them all. You know, Jesus said his was like a mustard seed, which in his day was very small.

Of course, he and his disciples were the whole thing. And he said, but it grows into a great tree and that it has done in the past 2000 years, the kingdom of God, beginning with 120 people in the upper room now encompasses at least a third of the population of the earth claim that Jesus is king. A third of the population of earth claim that Jesus is Lord.

Now, obviously in any given church, everybody pretty much claims that Jesus is Lord, whether they live like he's Lord or not is a different issue. Jesus said, why do you call me Lord? Lord, you don't do the things I say. If everyone who claimed to be in the kingdom, if everyone claimed to be a believer in Christ really lived according to what Jesus said, then a third of the world's population would be exhibiting justice in their interrelationships with each other and with the outside world.

The church is a counter-cultural, alternative society taking its orders from a king who's in heaven. And if we take those orders seriously, we will promote justice. Now, one of the things we will no doubt do in a country like this, where we have some control over such things, we'll probably vote too.

Some Christians don't vote and that's between them and God. But I have to say that in biblical times, the Christians didn't vote, they didn't have a vote. No one had a vote over who's going to rule them in days when earthly kings ruled.

It wasn't until the founding of America that someone came up with the idea of, hey, let's have a country where people actually can choose their leaders instead of inherit them from the previous corrupt leaders. And so there is a sense in which we have an advantage that Christians throughout history mostly did not have. And that is a power and an influence that, like all other advantages we've been given, are to be stewarded.

If you have a lot of money, you're a steward of a lot of money. If you have a lot of free time, you're a steward of that time. If you have liberties that other nations don't have, you're stewards of that.

To whom much is given, of them much is required. And I, you know, I feel that I used to not vote very often because I thought I'm, you know, I didn't understand. I thought that as a member of the kingdom of God, I had no interest in the world and its politics and its outcomes.

But frankly, I do have an interest in it because Jesus said the whole of the law and the prophets is what you would have been due to you. You do that to them. Now my ancestors, recent generations, they fought in wars and they did things to try to bequeath to their children and grandchildren a free society.

And I, as a baby boomer, I was fortunate to live in the most privileged society that had ever existed in the world. Post-World War II America was the most free, the most prosperous, the most privileged society of all. That's what my parents and my grandparents bequeathed to me.

Now I'm not big on fighting wars, although I see that God does use wars to do things, but I'm, you know, our warfare is not carnal. You know, our weapons are not carnal but are mighty through God. To pulling down of strongholds and casting down arguments and every high thing that exalts itself against the knowledge of God and brings every thought into captivity of Jesus Christ.

We have weapons that political parties don't have. We can bring people's thoughts to captivity if we bring them into captivity. If we bring them to surrender to our King, when they yield to Christ, then their thoughts too come under his discipling influence, his word.

If Jesus said, if you continue in my words, you're my disciples indeed. So as we make disciples, Jesus said, we do so by teaching them to observe everything Christ commanded. If we lead someone to Christ truly, we've brought them into a kingdom where they now live under a king and they have to be taught what that king has said, what that king wants.

And the political parties are not going to be able to do that. But the Christian in every aspect of life, in every stewardship opportunity, seeks to promote the kingdom of God.

Jesus said, seek first the kingdom of God.

And so we're not seeking specific political parties to advance over one another. God's not on the side of the Republicans and he's not on the side of the Democrats. He's on his own side and Christians are on his side.

And so if I have opportunity, frankly, sometimes I haven't voted because I thought neither side has any, I have no reason to believe that either side will promote justice more than another. Now I have to say at this juncture, I think it's pretty stark contrast between what one side thinks is justice and what the other side thinks is justice. And I'm going to go with what the Bible says, because that's what God's idea of justice is.

And therefore, while I can't tell you who to vote for, I can tell you that we as Christians are not loyal or beholden to any political party but to Christ. And as such, we are committed to his agenda. His agenda is not to necessarily have a Republican Congress or a Republican president, as many people think.

It certainly isn't the other way. His agenda is not to have democratic power. His agenda is that justice will prevail in the earth.

And America has much more influence over the rest of the world than any other nation has over the world. And therefore, as America goes, so goes much of the rest of the world. And if America, and I'm not a flag-waving guy, but I appreciate living in America.

It's certainly an advantageous thing for a Christian to live in America, or it has been during my lifetime. But America can go in the direction of greater justice or less justice as a result of an election. This election in particular, it seems to me.

And that being so, you know, Christians can say, I've always voted for this party or voted for that party. My parents did. My grandparents did.

We're lifelong ex-Republicans, Democrats, whatever. There's corruption in both parties. There are bad deals made by both parties.

There's arrogance and lies on both sides. We can't be loyal to one party or even one candidate, but our loyalty is to Jesus. And, you know, Jesus said to Pilate in John 18, 36, he said, my kingdom is not of this world.

If it were, my servants would have fought that I would not be taken by the Jews, but henceforth, my kingdom is not from here. Now his kingdom is not from here, but his kingdom certainly is in the world. We are it.

I mean, some parts of the kingdom have died and gone to heaven. His people are his kingdom. They're his citizens.

He's the king. And so very much of his kingdom, including the part of it sitting in this

room, is in this world and still has opportunity to have an impact for righteousness, for justice, for truth. And obviously, if we say, but I think there's liars on both sides here.

And there's some undesirables as far as candidates, frankly, on both sides. So what can I do? Well, you can stay home and not vote is one thing, but you can also say, while I'm not beholden to this party or that party, I believe my vote for this particular candidate in this particular situation will promote the interests of justice in the earth, which is Christ's overall program. It doesn't mean that the party you're voting for in this case would be God's kingdom or would always be reliably favorable to God's program.

But where you see that it is, I think you have an obligation. I think I have an obligation. Again, I don't belong to either.

I'm not registered with either political party, but I am devoted to the king who has a strong desire that his people model justice and promote justice. Now, frankly, it'd be much better today, even if Christians who didn't vote would just live justly, if the church would just live in justice, even if we didn't have any political involvement at all, if all Christians would just be a community of justice. And I don't, you know, I just mean that we make sure that nobody is trampled on, that nobody's rights are violated.

That's what justice is. You recognize that every person, every color, every gender, and frankly, although I frankly believe LGBT, I think that's all whack, you know, I think it's all, I think there's a tremendous immorality quotient there. The people in that community, they're troubled people and they are people who have, they're human too.

You know, I would not wish to in any way say or do anything that would make their particular way of life normalized, but I also don't want them to be mistreated because you need to have justice toward every person. But you can have justice toward people without saying that that you approve of their moral choices. I'll make, I'll just be plain with you.

I have made some moral choices in my life that I am not proud of and that I would not wish to normalize, but I hope no one deprives me of my rights. You know, none of us are without sin, but I mean, we can take a stand for justice and righteousness and morality and still say the one thing we want to make sure is that everybody who's ever treated any way by me will never have a reason to say I was treated unjustly. The church is to be an alternative society of justice in the world.

If the church, if the people of God actually begin to live justly in all their relations, the world will notice. I'm not saying they'll be converted, but they will notice. And frankly, we will be, as you said, the light of the world, a city set on a hill that cannot be hit.

And we'll be shining our light before men so they'll see our good works and glorify our Father, which is in heaven. That's the goal of kingdom citizens. Does it have impact on

our political activities? It can.

It certainly can. Because we're not aiming at the ascendancy of either political party, but the ascendancy of the glory of God as the waters cover the sea being known because Christ is represented fairly and justly and is recognized as King and Lord by those who claim to know him, first of all, but also through whatever impact we can have on the world around us. And I believe that voting is one of those impacts.

I appreciate that right somewhat more than I did when I was younger, just because I didn't, I have to admit, when I was younger, I just thought, well, I'm saved. The world can go to hell in a handbasket. I'm not worried about it.

I'm going to heaven. You know, but I realized when I got a little older, it's not all about me. It's not all about me being saved.

It's not all about me getting to heaven. It's about me doing what I can to love my neighbor as I love myself, to leave behind when I die a world that is as much better for my children and my grandchildren as what my parents and grandparents left to me. And so we can say, well, Jesus is coming quickly.

A lot of people say that Jesus is coming quickly. It doesn't really matter what you vote for, what the politicians do. It's just like trying to improve things, just polishing brass on a sinking ship.

And that's not necessarily true. And even if it was true, if God wants that brass polished, then we better go about polishing it and let him decide how fast the ship sinks or stays afloat. And I think I used up my time for that.

So I'm going to actually make that one of the briefest talks I've ever given in my life.