



A Biblical Mandate

The Church has a biblical mandate to engage in the political and governmental affairs of this world in an obedient and faithful manner. Here are just a few biblical examples of how God's people engaged and influenced governance with the values of the Kingdom:

- Throughout Hebrew history, God spoke through the prophets to appoint and anoint, condone and condemn, mold and mentor, rebuke and redirect both kings of Israel and of other nations. Moses commanded Pharaoh to set God's people free, introducing him to the Great I AM (Exodus).

- Samuel anointed the first king of Israel (Saul) and established the rights of kingship (1 Sam 9 & 10). Then, he was used by God to rebuke, reject, and replace Saul with David (1 Sam 15).
- Nathan held King David accountable for his actions and called him to repent of his sin (2 Sam 12).
- Joseph and Daniel were elevated by God to offer spiritual leadership and advice to rulers, becoming high ranking government officials themselves (Gen. 41:39-40; Daniel 4:27).

Jonah delivered God's Word to the king of Nineveh; as a result, the entire city repented, turned from their evil ways, and were saved (Jonah 3).

- Jesus sent out His disciples with a charge to evangelize political leaders. After He commissioned and equipped His twelve disciples, Jesus told them they would be "brought before governors and kings for My sake as a testimony to them..." (Matthew 10:18).
- According to Luke 1:3 and Acts 1:1, Luke is writing to Theophilus; Luke refers to him as most excellent (Luke 1:3), a title used to address governors (Acts 23:26; 24:3; 26:25).

In Acts 9:15, God specifically chose Paul to evangelize kings: "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel."

- Of the thirteen individual conversions recorded in the book of Acts, seven are politically related people in positions of authority (8:27; 10:17; 12:20; 13:7; 16:27; 17:34; 28:7).

For the sake of the Gospel (Evangelion), the Apostle Paul traveled to Rome, as well as eight other capital cities within the Roman Empire (Paphos, Perga, Pisidia, Antioch, Iconium, Thessalonica, Athens, Corinth, & Ephesus) and was chosen by God to stand before Caesar (Acts 27:24).

- In Acts 17, the Apostle Paul introduced "the Lord of Heaven and Earth" to the people of Athens in the Areopagus, which was the center for conducting city governance.

Philippians 4:22 indicates that Paul ministered to those in the emperor's palace: "All the saints greet you, especially those of Caesar's household."

The Biblical narrative clearly demonstrates God's desire for the Church to impact governance, not for the purpose of establishing a theocracy, but to transform the hearts and minds of those whom God has placed, or has allowed to be, in positions of authority. Although there should be institutional separation between Church and State, there must never be influential separation. In fact, the Church's influence and impact upon the State should be both significant and strategic.