

Christians' Civic Duties

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Introduction

This position paper was developed by the International Church Council. It contains an elucidation of the Christian position on Christians' civic duties. It presents what we believe is the historic, orthodox, and biblical perspective on this topic.

For the glory of the One who is light, truth, and love. And in a spirit of humility, doctrinal purity, and unity, we present this document to the Body of Christ worldwide for feedback and reasoned debate. We invite any Christian brothers and sisters who might disagree with the points made by this document to submit feedback to us.

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Sovereignty

As a starting point for everything that follows in this paper, we believe that God obtained and retains absolute sovereignty throughout the universe by virtue of His having created all things. His delegation of authority to Adam (Gen 1:28) in no way dilutes that sovereignty, but rather confirms that this world is His to own; it was His sovereign choice to assign the management authority to man. We sometimes call this the Creation Commission or the Cultural Mandate. In declaring that man should have dominion over the earth, God established the basis for order in human affairs—God, to Adam, to domain. All human attempts at government are conducted within this overarching framework of God's sovereignty and all persons attempting to govern in any way, in any period of history, or in any geographic location in all creation are therefore accountable to Him for every action. This is true whether or not the persons attempting to rule, or the people under that rule, acknowledge that sovereignty.

Civil government is an integral part of God's provision for man, either to be a source of blessing or a tool of judgment. Scripture is clear that, while salvation with its eternal consequences is an individual matter, God's blessings and His judgments are meted out in this temporal world to families, cities, and nations, no less than they are to individuals. (Ex 20:4-6, God's promise to bless or curse successive generations; Gen 19:24-29, Sodom and Gomorrah destroyed but Abraham's nephew saved; Deut 7:16 with Josh. 11:20, idol worshipping nations are destroyed; Josh 6:21, 25, Jericho, and Rahab with her

family; Deut 23: 3-8, Moabites excluded from fellowship, but Edomites permitted after third generation; many other passages).

The Kingdom of God on earth belongs to Jesus Christ by double virtue of creation and redemption. (Col 1:15-20) When He ascended into Heaven, Jesus said, "All authority in heaven and earth has been given to me, go therefore . . ." (Matt 28:18-20, sometimes called the Great Commission or the Redemption Mandate). There is no authority that can supersede the kingly authority of Jesus Christ. He will never have more authority than He has now, even for all eternity, because there is none greater. Ever since Christ's victory at Calvary, every attempt by Satan to influence men's affairs is the work of an impostor who has already been defeated and judged, and whose sentence only awaits its consummation. (John 12:31) Even though he once had a legal right to this earth because of Adam's fall, today he can only attempt to mask the reality of his defeat by pretensions to a kingdom that is no longer legally his. Where Satan does exercise authority, it is only over those people and places where the truth of Jesus Christ's victory is rejected or unknown, and where Satan can hold in thrall the ignorant. Satan's power, however, is still real. We trifle with it at our peril, but the redeemed Christian has access to the greater power God has entrusted to His people through the work of the Holy Spirit.

In ways our finite human minds cannot fully comprehend, the full spiritual and temporal reclaiming of the kingdom by Jesus Christ will not be evidenced until the final battle spoken of in Revelation 20:7-10, even though the outcome of that battle is already an accomplished fact from God's perspective. Therefore, we are drawn to the conclusion that any and all attempts at government policy not based on God's principles will ultimately fail. However, even the pagans can implement Godly principles for government and enjoy their benefits, because the principles have their source in truth. Just as the Law was entrusted to the Israelites under the old covenant, so in this Kingdom Age, the Church has been entrusted with the task of teaching and implementing Kingdom principles. This proposition forms the basis for the content of this paper.

Citizenship

Both the King and His Kingdom existed prior to any human acknowledgment of that fact. The individual who accepts Jesus Christ as Savior and Lord thus, in a very real sense, joyfully acknowledges his *a priori* citizenship in the Kingdom of God as being the extant, legal relationship of the Sovereign to His subject. Scripture speaks of the process that accompanies this salvation as being transferred from death to life (1 John 3:14), from darkness to light (Eph 5:8). Those persons who, for whatever reason, have not confessed Jesus as Savior and Lord in life, will still stand before God as rebellious subjects of a Sovereign who has full judicial right to exercise judgment over all His subjects. (Matt 13:49-50, Phil 2:9-11, Rev 20:11-15) This citizenship (legal relationship between Sovereign and subject) is a fact that is true for all time, for all people, and all places. If this is not true then Jesus Christ is not Lord at all, or, at best, lord over only what he can wrest away from a judicially equal ruler. (See COR's "Affirmations and Denials on the Kingdom of God.")

As people establish governments, however they are styled, a compact is initiated which defines the relations between lesser states and greater authority, a beginning point which can be best described as federal in nature. Just as a state or province, the state of Kansas or the province of Alberta for examples, can enjoy security in the fact that its citizens owe loyalty also to a larger and more powerful confederation, even so a nation should find strength in acknowledging that its citizens also have loyalty to God, the ultimate Sovereign. There are certain rights inherent in that greater citizenship, and there are certain obligations which flow from it. These obligations can be characterized as the responsibilities of citizenship or civic duties.

Jesus said, "Render unto Caesar the things that are Caesar's and to God the things that are God's". (Matt 22:21) Well meaning Christians often lift this proposition out of context, sometimes even using it as an excuse for civic inactivity. They sometimes say that we are obligated to give to the government whatever the government demands. When understood in the context of Jesus' life and ministry, however, what Jesus was saying is that God is the Sovereign over all things and He has delegated to civil government certain limited duties, together with the authority to carry out those duties. When government is discharging those duties, the citizens are obligated to cooperate. However, when He said we are to render to God the things that are God's, this proposition, stated secondly but logically primary, requires that we recognize that some things are not within the purview of even legitimate government and our accountability goes directly to God. Recognizing, teaching, and working with these disparate duties is part of the discipling mandate placed on the church by the Great Commission.

Francis Schaeffer, eminent Christian philosopher of the 20th Century, noted that, when confronted by ungodly government, the Christian has several options from which to choose: (1) he can surrender his principles and deny his God, (2) he can flee to a more hospitable land, (3) he can work within the available civil processes to effect change, or (4) he can enter into active revolution. The first option is not even a consideration for the person who understands the Lordship of Jesus Christ, even though martyrdom may be a consequence. The second presents a challenge to define if and where such a land exists today; it also raises questions about stewardship of present opportunities. The fourth option requires a level of shared understanding and commitment on a scale seldom seen in history, with the notable exception of situations where the Lord Himself has prepared the ground (i.e.; The American Revolution of 1775-83, with its antecedent Great Awakening). It is in the third option then, working with the available processes of civil government, that the present day Christian has bright prospects for success and peace.

Basic Units of Society

The family is the basic unit of society. (Gen 2:24, Matt 19:5-6) It is properly defined as those persons related by blood, heterosexual marriage, or adoption. It is within the family structure that the individual develops a sense of personal worth and identity in God's order, and finds the security and nurturing necessary for personal fulfillment. The community, whether defined in the context of church or secular settings, is made up of families sharing common goals and needs. (The unmarried person is no less a part of a

family at some point [Ps 68:6], so the single person should not feel left out of this discussion.) The state, in turn, is composed of communities linked by geographic, linguistic, social, and political ties to achieve security, fair commerce, and proper management of its God-given resources.

No state can continue to function for long if it disregards or hinders the family in its role. Although there is some popular appeal in the concept that it takes a village to raise a child, the “village” must never be identified as a realm of the state or the state agent acting as a surrogate parent. When the “village” is in fact an extended family supporting the nuclear family, God's pattern of familial accountability is more closely represented.

God established the pattern for relationships among individuals, families, communities, and states, all elements of His order for government. The first level of accountability is self-government, after which come and upon which depend, the other spheres of accountability. In addition to His will as discovered in natural law, God included instruction about government in His revealed will, which we know as the Old and New Testaments. (See the first chapter of Blackstone's Commentaries, 1763, for an excellent discussion on natural and revealed law.) The focus of this paper however is on civil government as it relates to the other spheres, and specifically how the individual Christian fits into the picture of civic activity.

Spheres of Government

Whatever its level or sphere of operations, all government has, as its first priority, a spiritual function involving accountability to God for resources entrusted severally to individuals, families, communities, or nations. Since every human law is an effort to define or regulate conduct among people, every law has an underlying moral dimension.

God is the author of government and the judge of moral conduct, therefore every agent of civil government—whether legislator, executive, judge, bureaucrat, or clerk; elected, appointed, hired, or volunteer—is serving as a temporal representative for God.

According to Scripture, the limited purpose of government is to protect the righteous, law-abiding citizen and to punish the evildoer. (Rom 13:3-4, 1 Pet 2:13-14, Ex 20:12-17 passim) When government, at any level, departs from this limited sphere of responsibility, it conflicts with either self-government of the individual, the nurturing government of the family, or the spiritual functions of the church community. God's order is violated and damage is done to all parties involved, even though some damage may not be obvious in the short term. History is replete with examples of oppressive governments that violated personal or familial relationships and brought destruction on itself and its people. Germany under the Third Reich is one obvious example out of many.

God also established the Church with its own sphere of responsibility and accountability. For the Christian, the local church is the individual's point of entry into the community because it is there he receives, or should receive, instruction about how to implement God's principles. From the individual to the local church, to the larger community, and

finally to the state, there is a continuous line of development, differing at each level only in scope of responsibility. All four spheres of government are designed by God, are within His plan and will, and are under His sovereignty. In the same way that the Levitical priests were custodians of the Law under the Old Covenant (Deut 17:18-19), the Church is custodian of the Scriptures for the world today and is charged with responsibility to teach God's principles to the world. (Matt 28:19-20) The local church, as the visible representative of the larger Church, is the only place where the local community can learn God's revealed principles in order to apply them. There is no Plan B in God's economy. If God's principles for civil government are to be made known to a confused world, is there any other teacher but the local church?

Teaching Scriptural Principles

In Deuteronomy 17:18-19, the local head of the government (the king) is specifically charged to go to the church leaders (the priests) to receive instruction in God's Law (the book which is before the priests) and personally write out a copy of the Law which he is to take with him and read from every day. In this way he is to keep a reverence for God as the starting point for all his official duties (keep and do these words of the law and statutes). By direct extension and application of principle, the local church leadership must therefore shoulder the responsibility for first learning and then teaching God's principles for government to its own members, and through them the community and its political leaders. The local church is not the civil government, nor is the local government the church. The Church does not have authority from God to wield the sword, nor does the state have the charge to take the lead in doctrinal issues. Neither can do the tasks of the other without doing injustice, first to the other and then to itself. The failures of the church and the European states of the Middle Ages attest to this truth.

The question to be answered then is how to distill from the Scriptures what God intends for each sphere. The Church of the 20th Century has done a poor job of fulfilling this mandate. Secular organs of the state, the public schools and universities, together with the agencies of the ever-expanding government, have taken it upon themselves to define for themselves what principles they will implement as government policy. The courts have thrown out prayer and the Ten Commandments from the schools, while the schools have distorted history to tell only the politically correct ideas of the moment. The media displays contempt for virtue and idolizes the profligate life styles of the debased. The consequences of this disregard for God's principles are splashed all over the front pages of our newspapers every day. The evening news on television seems to be an endless parade of blood, adultery, and conflict. The media dictum, "if it bleeds, it leads", is only symptomatic of this wholesale disregard of righteous principles. The underlying source of the disease is the failure of the church to exercise its God-assigned task of instructing people in God's principles for all four spheres of activity.

It is often said in seminars on crisis management that the thinking which got you into trouble is not the same thinking that will get you out. We in the church must change our way of thinking about the problem if we are to be part of the solution. The local pastor and the local church leadership must come to realize that this is their problem and they

have in their hands the solution. In no way does this suggest that the local pastor must become the expert on all civil governmental administration. His plate is already filled with challenges, some of which are legitimately his. But as shepherd of the local flock, he is responsible to see that the subject is effectively taught within his sphere of responsibility. This immediately points to the need for instruction in civics from a Biblical perspective in the seminaries of every nation. Secondly, every college and high school with any church affiliation should see to it that grade level appropriate civics classes are required for graduation. Then in fulfillment of the Great Commission and the mandate to be salt and light, the outreach needs to go to the secular colleges, universities, and public schools. Off campus non-credit or on campus credit university-level courses, and released time venues within the public school setting all present excellent opportunities for this ministry. Within the local church, courses in Christian civics should be developed and presented in no less a regular manner than any other Sunday School or evening class.

The Bible-based civics curriculum should cover several areas. In those nations where representative government is the norm and citizens participate in the election processes, individual civic duties to be taught include, as a minimum, understanding the main issues of the day, knowing and using the processes of civic action available to the citizen, defining the character of a good ruler, and then applying this knowledge to evaluate the character of candidates for office, together with their positions on the issues. In doing so, the church must also identify and delineate how false religions affect the processes of civil government and sense of community. This is all part of what is identified as a world view curriculum.

All of these education processes must be conducted openly. None of these curriculum elements are inherently based on partisan politics. When the local church discharges these training responsibilities, basing each of them on Scriptural principles, it in no way violates the separation of the duties of church and state. In doing this training function, the local church is accountable first to God, but then also to the rest of the church body, for the accuracy of its teaching about civic duties. This latter accountability obviously requires a high degree of common effort among local churches in establishing a curriculum. It certainly rules out the Lone Ranger concept —"Lord, bless us four, no more". This mandate to make disciples is no less a Kingdom responsibility than is the charge to evangelize for salvation.

In those nations where representative government is absent or nascent, the church may need to conduct such training in environments selected first to secure the physical safety of its members, but the Scriptural principles related to instruction in civic duties are no less a part of their discipleship mandate. Only the content is changed to match their form of civil government.

Political Participation

After training its own members in civic duties, the local church is in position to encourage those Christians so gifted by the Holy Spirit to pursue vocations in public

service, whether elected, appointed, or professional. This may mean relieving some people of service duties within the church during their tenure of public office. As a minimum response, they should be sent out formally with blessing to fulfill stewardship duties that go beyond the walls of the church community. They are, in a very real sense, missionaries to the troubled world outside the walls of the local church. The church, however, should treat them no differently than any other member in terms of accountability to Scriptural principles, whether expressed in their public or personal areas of life. (John 17:15-19) The same degree of accountability to Godly principles applies to every public official, whether a church member or not. The local church must hold up the standards for the community to see, and when necessary and in accordance with the guidelines of Matthew 18, point out to elected officials and to the public at large failures to meet those standards.

There is also danger in an overly enthusiastic response to this discipling mandate. Poorly prepared exegesis or exhortation to action without ongoing teaching will only lead to frustration, if not wrong action. Experience repeatedly shows that apathy follows frustration, and the end is defeat. Political pundits today claim that when a Christian loses a political battle, he quits. And when he wins, he quits. The missing element has to do with levels of commitment. Having spent many years in trying to get Christians involved in grass roots politics, I can affirm that the hardest part of the battle is keeping them involved and taking the long view. But, with sorrow, I must add that getting local pastors to see their responsibility in this area has proved to be the greatest disappointment. Training and equipping the Christian for the long term battle is the assignment, whether the Christian is looking to hold public office or merely learning how to exercise civic duties in the local community. Only the return of the King Jesus Himself will ever relieve the Christian of his duty for stewardship of that portion of Creation within his sphere of influence. (Mark 13:32-37)

No political party is inherently Godly, any more than any person is righteous in himself. This is true for all political parties, whether considered in light of past, present, or promised policies. However, Godly influence is provided by persons who bring Scriptural principles into practice within the party, whatever its label. The individual Christian is called to represent the King to the world. (2 Cor 5:20, ambassadors to the world) This is especially true in the political arena where so often the name of the game is power and its influence. Under a representative form of government, the citizen shares with the policy maker responsibility for both the successes and the failures of the government. This is true whether the citizen actively participates in the political discussion or attempts to absolve himself of responsibility by avoiding the voting booth. Failing to vote when the opportunity is available is to default to others the decisions that result from the election, but the responsibility for stewardship to God is still a reality. It is incumbent on the local church therefore to assist the Christian citizen to discharge these stewardship tasks. Education is the first step, but it should be followed by active assistance in discharging the civic duties. The local church should, to the extent of legal limitations, help the citizens gather and share information about issues of the day. The church confining itself to prayer alone is a process that can only be compared to the actions of the priest and the Levite in the parable of the Good Samaritan who knew

religious principles but took no action to use those principles. On the other hand, civic activity without prayer is only shadow boxing—action without meaningful contact.

Christians are often quick to claim immunity from political participation because it isn't the clean thing good people do. If politics is dirty, it is because it lacks the input of Godly principles, and the only ones who can bring light into that darkness are the Christians who know God's principles. Christians have the same right to participation in the political arena as any other citizen, but they are also under a stewardship mandate to be salt and light wherever they go. Participation in politics is a privilege granted by the King Himself. Prayerful preparation for politics is a requirement for effective representation of the King. Is there any other place to learn these principles than within the local church?

Limits of Governmental Activity

True liberty in God's economy is the freedom to do what is right. The Christian is therefore free to openly acknowledge the Lordship of Jesus Christ in all arenas of public and private activity. Popular aphorisms about the impossibility of mixing politics and religion are not derived from Scriptural principles concerning the Lordship of Jesus Christ; they rather reflect the leaven of compromise that has made the Christian ineffective in the world of civil government. The civil doctrine of the separation of church and state, as currently (1997) interpreted by the courts of the United States and Canada, is Scripturally, historically, and legally inaccurate; it is an affront to the Sovereignty of God, and an insult to the generations of leaders who labored to develop the legal concepts that gave us our separate national heritages. Any government which does not strive to openly implement the principles of Godly government must be characterized as being in league with and a tool of the Deceiver. If we are not governed by Godly people, we will be governed by those who oppose Him. There is no neutral ground in this battle.

The Apostle Paul succinctly identifies good government as that which makes possible our living “a quiet and peaceable life in all godliness and honesty”. The corollary is therefore implied that a government which makes godliness and honesty difficult does not merit the commendation of “acceptable in the sight of God”. (I Tim 2:2-3) When God does use unrighteous government in His plan, it is for judgment, not blessing. (Ezek 17:11-21, the judgment of God delivered through foreign kings)

There are some people who claim that Christians must refrain from openly acknowledging the Lordship of Jesus Christ out of concern for the world's definition of tolerance. They claim that taking such an open stand for Scriptural principles is “wearing one's religion on one's sleeve.” Furthermore, our humanistic courts have laid down principles that attempt to treat all religions as equal in moral force or rectitude. This idea is anathema to God's sovereignty, and even rank humanists would confess that unlimited tolerance is an invitation to anarchy. There is no Scriptural or moral imperative for any persons or governments to publicly identify the destructive effects of false religions as anything less than what they are. While it is true that the state may not coerce anyone into any particular religious mold, even Christianity, it is also true that the state cannot

discharge its stewardship responsibilities to God without cordially cooperating with the church in preference to false religions. (It should be noted that secular humanism has rightly been identified as a religion even by the US Supreme Court.)

George Washington, in his Farewell Address, wrote: “reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle”. Joseph Story, a member of the Unitarian church, wrote the following in 1833 in his Commentaries on the US Constitution while he served as a justice on the US Supreme Court. “Probably at the time of the adoption of the constitution, and of the amendment now under consideration (ed.; the 1st Amendment), the general, if not the universal, sentiment in America was that Christianity ought to receive encouragement from the state, so far is not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions and to make it a matter of state policy to hold them all in utter indifference would have created universal disapprobation, if not universal indignation.

“It yet remains a problem to be solved in human affairs whether any free government can be permanent, where the public worship of God and the support of religion constitute no part of the policy or duty of the state in any assignable shape.”

Mandate for Action

One of the major questions before the Church today is how to be good stewards of the rightful King in the face of daily challenges from the secular world of politics. We start from the Scriptural premise that Christians must obey the laws of God rather than the laws of man when they come into conflict. We claim, on the basis of Scripture, that civil law may not require what God's Law forbids, and it may not forbid what God's Law requires. While not acknowledging the supremacy of civil law over Biblical Law, we can freely assert that Christians must obey civil laws if those laws do not require them to violate God's Law. However, when civil law attempts to coerce a Christian to violate God's Laws, the Christian must work within the context of the informed Christian community to the maximum extent possible to counter or ameliorate the effects of the ungodly laws, while working diligently to change the laws, the personalities, or the structures causing the conflict. This is clear from the Creation Mandate to subdue the earth. It must be emphasized however that such actions are not the prerogative of an individual acting alone or isolated militias reacting out of paranoia, but are rather the considered choice of Godly leaders acting in concert across the broad Christian community. This presumes the existence of channels of communications among Christian communities, nurtured and refined during times of peace, and functioning with mutual trust during times of crisis. The 1776 Declaration of Independence states that, “. . . with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.” Establishing such channels of communication is a rightful task of the Church at large, acting through the local churches and parachurch organizations. Many such parachurch groups already exist and some are well organized to help citizens in the local church carry out this Biblical mandate.

The local church must also make preparations to meet the personal and social needs of people in its own community because implementation of Scriptural principles at the any governmental level must involve a change of attitudes and structures that developed during the absence of the church from the political scene. Untangling the web of deceit created by generations of socialist thinking will be no small task. But the Lord never called his followers to small things. He said we are to take His message of salvation and service into all the world. There is much that has been and will be written about how to implement Scriptural principles in the world. This paper is only an introduction of the subject, but the need for change is real and worthy of determined study.

The family continues to be God's avenue for establishing concepts of personal worth and purpose (Gen 2:24), but the family is a primary target of those who would establish the cult of the individual. Sometimes even well meaning Christians are swept along with the tide of "character education" that bases everything on The Golden Rule. Even this phrase, "do unto others as you would have them do unto you" (Matt 7:12, Luke 6:31), when lifted out of its Scriptural context, becomes just another tool to focus on "self" as the defining agent for right and wrong. With this focus on self, the individual drifts on a trackless sea without a shore or compass, while a frenzied society swirls aimlessly toward nothing. Modern technologies of communications and science present both obstacles and opportunities unparalleled in history. The challenge before us is to untangle the web of Godlessness that has permeated our society and government without completely alienating those who may disagree with us. One dimension of that challenge is to reestablish the family as the point of personal beginning and identity, because the community and the state flow out from the family. It is a challenge worthy of our highest endeavors. It is a challenge laid before the church of this generation by none other than God Himself.

The battle before this generation is not unique in quality, but the quantity of change is an order of magnitude greater than that addressed in previous generations. The church must realize that stewardship is a mandate until Christ returns and must therefore plan for a long-term commitment to battle. Progress will be measured in years and decades. We must search diligently for Christians who will say, "Here am I, send me." (Is 6:8) That is the beginning point of Christian leadership.

"The practical problem of Christian politics is not that of drawing up schemes for a Christian society, but that of living as innocently as we can with unbelieving fellow-subjects under unbelieving rulers who will never be perfectly wise and good and who will sometimes be very wicked and very foolish."—C. S. Lewis, "The Humanitarian Theory of Punishment," *Res Judicatae* (June 1953).

Call to Action

The following list of possible courses of action is not to be considered in any way exhaustive. It rather suggests topics which the Church must examine to help the present generation fulfill its stewardship responsibilities in civic matters. (2 Tim 4:1-5)

A. Revitalizing the Family, the basic unit of society and government

1. Pro life tasks that address both saving the life of the conceived child and the furthering the well being of both the child's mother and father.
2. Work with other communities and national organizations to achieve change in laws related to abortion and adoption.
3. Family and financial counseling in pre-marital and marital settings.
4. Work with divorced and single parents to encourage, forgive, restore, equip for productivity, and uphold as valued members of the local church community.
5. Work to eliminate the serial marriage syndrome and easy divorce laws.
6. Work with urban youth; counter the gang culture.
7. Train youth in principles of Godly parenting.
8. Reclaim and proclaim Biblical morality as the publicly accepted norm in society, especially through the media.
9. Prepare to reclaim the functions of charity that belong to the church and the family but have been usurped by the state—then do it.
10. Develop and maintain home ministry cell groups to foster extended family relationships within the church community: this is critical to preparation for meeting personal and community crises.
11. Develop and maintain “foster grandparent” programs for college students and military personnel away from home.

B. Preparing Church Members for Civic Activity

1. Train Christians in the local church for grass roots political action.
2. Establish regular methods for gathering and disseminating information about political issues and personalities based on Biblical principles.
3. Establish and maintain lines of communication with other churches or parachurch organizations based on a common commitment to shared Scriptural principles for civic action.
4. Identify and train mature Christians for leadership roles in public and professional life.
5. Encourage and mentor youth for participation in public arenas.
6. Establish appropriate courses of instruction in seminaries of all denominations to teach clergy how to implement these principles.
7. Establish and widely circulate training seminars for established clergy addressing civic duties from a Christian world view.
8. Require all students in church-affiliated institutions of higher learning to complete courses in civics presented from a Christian world view.
9. Arrange for training of high school and college students in civics from a Christian world view through church affiliated high schools, Sunday school curricula, released time programs in public schools, and off/on campus courses at secular colleges.
10. Teach and preach the full counsel of God to public servants, clearly identifying Scriptural principles for governmental action and personal conduct of those serving in elected, appointed or hired positions; hold public officials at all levels accountable for personal and public conduct and example.

11. Materially assist those in position to effect public policy in arranging the transfer back to the church and the family of those charity functions which God has not assigned to government.

“For from him and through him and to him are all things.
To him be the glory forever! Amen” (Rom 11:36).

Jesus Christ. King of kings. Lord of lords.
Yes! Lord!