



## The Missing Mandate in Modern Missions® Selected Passages

TO: LEGISLATORS

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*Capitol Ministries is attempting to place biblically-driven disciple makers in the capitols of every nation on earth. Presently our expansion centers in Latin America where 20 new ministries in 8 federal and 12 state capitols is underway.*

*The foremost need of the political people-group is to know Christ. Thus, Capitol Ministries is focused on changing hearts. Legislation is important, but men and women can hardly be expected to make policies in accordance with sound, biblically-based principles if they are at odds with the author of Scripture. Only the gospel has the efficacy to change a heart. Here at CM we believe that foremost in the capitol community need be the objective of evangelizing and discipling political leaders.*

*Is there a biblical basis or calling to minister to political leaders?*

## I. EXPLORING THE MANDATE

The following three portions of the New Testament provide the best initial understanding of this missiological emphasis that runs throughout the Word of God.

### A. 1 TIMOTHY 2:1-4

*First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.*

The Apostle Paul urges Timothy to pray evangelistically, not only for all men but specifically for “kings and all who are in authority.” Verse 1 begins, “First of all, then,” or *parakalo oun proton* in the Greek.

*Parakalo* is a compound word comprised of the preposition *para* and the verb *kaleo*. *Para* means “to come alongside” while *kaleo* means “to call.” Together, *parakalo* is an emphatic verb that means “to call alongside.” Paul heightens this command with “first of

all,” or *proton*, to indicate its priority (*proton* is used to signify first in priority versus sequence). In other words, Paul wanted Timothy to join him in praying evangelistically for kings and those in authority. This was not an afterthought in Paul’s mind. Concern for political leaders was an emphasis that ran throughout his ministry and was born in his Damascus Road conversion experience.

### B. ACTS 9:15

*But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel"*

From the inception of Paul’s calling, the Lord revealed to Ananias (Jesus’ surrogate messenger to Paul, then known as Saul, in this passage) that Paul would be His “chosen instrument ... to bear [His] name before the Gentiles and *kings* and the sons of Israel.” Kings were one of the three “people-groups” God called Paul to evangelize.

There were many cities in the Romans Empire that had not heard the gospel. How did Paul decide where he would next travel? Certainly there were many factors he considered, but one of those was the presence of political leaders. Thus, the vast majority of cities Paul chose to visit stemmed from his Acts 9:15 calling; they were capital cities. Note the following in this regard:

- > PAPHOS WAS THE CAPITAL CITY OF CYPRESS
- > PERGA WAS THE CAPITAL CITY OF PAMPHILIA
- > PISIDIA ANTIOCH WAS THE CAPITAL CITY OF SO. GALATIA
- > ICONIUM WAS THE CAPITAL CITY OF LYCONIA
- > THESSALONICA WAS THE CAPITAL CITY OF MACEDONIA
- > ATHENS WAS THE CAPITAL CITY OF MODERN GREECE
- > CORINTH WAS THE CAPITAL CITY OF ACHAIA



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## The Missing Mandate in Modern Missions® Selected Passages

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➤ **EPHESUS WAS THE CAPITAL CITY OF PROCONSULAR ASIA**

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He ministered to Jews and Gentiles, but it is important to not overlook that in this passage Paul was also called to be a missionary to evangelize kings.

### C. THE BOOK OF ACTS

In that regard, of the thirteen individual conversions recorded by Luke in the Book of Acts, seven are politically-related people. This emphasis of reaching governing leaders is vividly illustrated in the 28 chapter narrative. Note the common vocation amongst the following conversions:

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- **THE ETHIOPIAN EUNUCH, THE TREASURER OF CANDICE, THE QUEEN OF ETHIOPIA (8:27)**
  - **CORNELIUS THE CENTURION, A MILITARY LEADER OF 100 MEN (10:17)**
  - **BLASTUS, THE KING'S CHAMBERLAIN (12:20)**
  - **SERGIUS PAULUS, A ROMAN PROVINCIAL GOVERNOR (13:7)**
  - **THE PHILIPPIAN JAILER (16:27)**
  - **DIONYSIUS, THE AREOPAGATE JUDGE (17:34)**
  - **PUBLIUS, THE GOVERNOR OF MALTA (28:7)**
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It is insightful to note that Luke is writing Acts for Theophilus (cf. Acts 1:1). In that he calls him “most excellent” a title used to address governors (cf. Acts 23:26; 24:3; 26:25), it is quite possible that Luke is writing this account, as well as the gospel of Luke (cf. Luke 1:3) for the purpose of persuading a governmental leader to come to faith in Christ. This would explain why over one-half of the individual conversion accounts recorded in the book of Acts involve politically-related people. Luke’s purpose could be either to relate to Theophilus that other governmental leaders have come to Christ, or to

illustrate the fulfillment of Paul’s call in Acts 9:15, if not both.

Paul’s Acts 9:15 calling gives insight as to why he desired to visit Rome, and even travel as far as Spain. In Acts 23:11 the Lord revealed to Paul that he must testify of Him in Rome.

***Take courage; for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also.***

The Apostle longed to fellowship with the church in Rome (cf. Romans 1:10-12), but he had at least one other reason for making the voyage: evangelism. This is evident from Acts 27:23 where the Lord adds that Paul “must stand before Caesar.” Therefore, out of obedience to his calling, Paul was compelled to take the gospel to Caesar. History evidences that Caesar did not get saved, but Philippians 4:22 indicates that Paul had been used by God in a powerful way:

***All the saints greet you, especially those of Caesar's household.***

Paul was a man governed by the vivid memory of his conversion. Therefore, it is reasonable to assume his mission to Spain somehow aligned with his calling as well, and it did. Spain was a mineral-rich colony on the westernmost extent of the Empire. It had a population of Jews and Gentiles, who hadn’t heard the gospel.

Did Spain have a contingency of political leaders? Yes. The orator Quintilian, the writer Martial and the statesman Seneca resided there. The Roman emperors Trajan and Hadrian were born there as well. According to Clement of Rome (writing in A.D. 95) Paul reached Spain and “gave his testimony before the rulers.”

The Apostle labored to reach political leaders with the gospel. His deep concern for their salvation perhaps explains why he gave such an emphatic mandate to Timothy in the previously cited passage (1 Timothy 2:1-4). To recap, Paul instructed Timothy to pray for the salvation of Rome’s political leaders. The same principle applies for all believers today. Christians should desire to see their political leaders come to know Christ.

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FROM GENESIS TO REVELATION, GOD'S PEOPLE PURSUED AN EVANGELISTIC MINISTRY TO POLITICAL LEADERS IN FOREIGN NATIONS.

This consuming evangelistic zeal encompassed Paul's life after his Damascus Road conversion. The same emphasis exists throughout in Scripture.

### II. EXPANDING THE MANDATE

In the Old Testament, Israel was meant to be a beacon of Yahweh's glory shining forth unto all the nations. She was even meant to testify of God to the political leaders in Gentile nations. Jesus exemplifies this God-ordained pattern in the New Testament, and the Apostles Paul and Peter embody it as well in their respective ministries. Even after the end of the Church Age, tribulation saints will have a ministry to unbelieving kings. The ministry of reaching political leaders runs prominent throughout Scripture. States one of God's choice servants in Psalm 119:46, "I will also speak of your testimonies before Kings and shall not be ashamed."

### III. EXEMPLIFYING THE MANDATE

The proposition that today there exists a missing mandate in modern missions can be demonstrated from the following epochs of biblical revelation. These passages indicate an historic thread of emphasis near to the heart of God that is woefully underemphasized in today's Christian Missiology.

#### A. THE MINISTRY OF OLD TESTAMENT ISRAEL

God promised Abraham he would one day receive land, have numerous descendants, and be blessed by God (cf. Genesis 12:1-3). Four centuries passed as Abraham's descendants grew from one family into 12 tribes and finally into the nation Israel. The Lord called them out of the world to be His "own possession," "a kingdom of priests and a holy nation" (Exodus 19:5-6). Extrinsically, Israel was called to proclaim the excellencies of God to all the surrounding nations.

God intended for His people to become a light to the Gentile nations in a general sense; and more specifically,

He expected His people to be a light to the leaders of those nations.

***And nations will come to your light, and kings to the brightness of your rising (Isaiah 60:3).***

Isaiah 49:6-7 along with 62:1-2 suggest the same type of ministry. The Lord expected Gentile leaders to take notice of Israel. Yet, the only way this would happen is if Israel pursued some form of evangelistic ministry to them. However, in an overall historical sense...

ISRAEL FAILED IN HER MINISTRY TO THE FOREIGN NATIONS AND THEIR LEADERS. HOWEVER, THE OLD TESTAMENT DOES PROVIDE SEVERAL EXAMPLES WHERE GOD'S PEOPLE ACTUALLY OBEYED.

First, consider the Queen of Sheba's visit during the reign of Solomon (cf. 1 Kings 10:1-9). The queen had traveled a distance of 1,400 miles to see the city of Jerusalem in all her splendor and did not leave disappointed. 1 Kings 10:5 says that as a result of the visit "there was no more breath in her." The queen was overwhelmed and proceeded to praise the Lord (cf. 1 Kings 10:9). Luke 11:31 infers that during this time, she was converted. Solomon's testimony (up to this time) proved compelling as he evangelized this foreign leader.

Second, when Solomon finished the temple, he gave thanks to God. During his thanksgiving prayer he reminded Israel that the Lord blessed them for a purpose, "so that all the peoples of the earth may know that the LORD is God; there is no one else" (1 Kings 8:60). The temple itself even included a court for the Gentiles to worship Yahweh in keeping with the purpose of proclaiming God to the nations. As the nations saw Israel's light, the hope was that they would come from afar, led by their kings, to worship the God of Israel.

***And your gates will be open continually; They will not be closed day or night, So that men may bring to you the wealth of the nations, With their kings led in procession (Isaiah 60:11).***



## The Missing Mandate in Modern Missions® Selected Passages

God's desire was for Israel was to evangelize nations and their political leaders. This is further illustrated by the prophetic ministry of Jonah. Though a reluctant Jewish minister, Jonah eventually (in a round-about way) went to the Gentile city of Nineveh and called upon them to repent of their wickedness. Many listened, and soon Jonah had the opportunity to call the king to repentance. He, too, listened and then ordered the entire city to follow suit (cf. Jonah 3:3-9).

Israel had a great calling to reach the nations of the world with Yahweh's glory and an important aspect of that was to reach the leaders of those Gentile nations.

### B. THE MINISTRY OF JESUS AND THE DISCIPLES

In addition to the previously-seen mission illustrated by Paul and the Old Testament nation of Israel, when Jesus commissioned His twelve disciples, He told them they would be "brought before governors and kings for [His] sake as a testimony to them..." (Matthew 10:18). Accordingly He sent His disciples out with a charge to evangelize political leaders.

### C. THE MINISTRY OF THE APOSTLES

As a crescendo to the various politically-related conversions in the book of Acts as mentioned earlier, Paul sought to minister to Caesar and his household by visiting Rome. And in magnum opus fashion, He desired to visit Spain to preach the gospel to leaders residing there (cf. Rom. 15:23-24). Therefore Paul's subsequent patent charge to Timothy (1 Timothy 2:1-4) and Titus (Titus 3:1) act to underscore the importance of carrying forth this mandate today in the Church Age. Paul however was not the only Apostle embedded with a passion to minister to kings; Peter had the same aspirations, albeit evidenced not quite as directly.

In 1 Peter 2:12, Peter exhorted his audience to live exemplary lives amongst the Gentiles for one purpose: that they may "glorify God in the day of visitation." This Petrine language is his way of saying that he desired that they be saved, to see Gentiles come to know Christ. He knew that poor conduct in the church would lead to a poor testimony in the community and stand in the way.

Verses 13 and 14 expand upon this idea with respect to political leaders. Simply and summarily stated, evangelism to Gentile kings and governors will only be effective to the degree that believers humbly submit to them and the laws they enact.

### D. THE MINISTRY OF TRIBULATION SAINTS

During the Olivet Discourse in Mark 13, Jesus taught on events that would unfold during the tribulation. Wars would erupt, natural disasters would occur, and persecution would be common for Christ's followers (cf. Mark 13:7-9).

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IT IS INTERESTING THAT AMONGST THE LIMITED DETAILS JESUS PROVIDED REGARDING THE TRIBULATION, HE MADE SPECIFIC MENTION OF EVANGELIZING POLITICAL LEADERS.

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Mark 13:9 states that believers "will stand before governors and kings for My sake, as a testimony to them." Thus, the thread of ministry to those in the political arena continues even during this future epoch of great upheaval.

### E. THE MINISTRY OF MILLENNIAL SAINTS

Subsequent to Christ's Second Coming, God's people will no longer minister to kings for they will become kings themselves (cf. 2 Timothy 2:12; Revelation 5:10, 20:4, 6). Those who have been redeemed will be given the privilege to rule on earth. When Christ returns and His Kingdom has come, He will grant believers the governing positions similar to those who hold them today. Believers will then rule with perfection, a characteristic lacking in all the prior political leaders in a fallen world (cf. Gen. 3).

The type of ministry will change—from one of pursuing to one of being—but God's keen interest in governmental leaders will nonetheless remain intact even during the Millennial Kingdom.

## IV. ENGAGING THE MANDATE



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The Great Commission includes a specific, and I believe strategic element of emphasis in reaching political leaders throughout the world with the gospel of Jesus Christ. This insight becomes quite evident and important from the passages examined in this study. Capitol Ministries is a missiological response to this mandate. We welcome your partnership in this God-specified calling.