

## CHRISTIANITY AND POLITICS | ENDELEA FYT KARATINA CU TOWN CAMPUS

Praise the lord, it's my pleasure to speak to you tonight about this topic on Christianity and politics. I will share typed text here, adding some voice notes then avail this full sermon on my podcast and written notes on your website.

My name is Simiyu Nalianya a 4<sup>TH</sup> Year Nutrition student At Karatina University., I am born again by choice, saved by grace and not married yet.

My role tonight is to help us understand this concept of Christianity and Politics under this objective

1. Define the whole matter with relevant examples
2. Help you understand the Relationship between politics and Christianity
3. By the end of this discussion, we will understand What's our role as Christians in the political arena
4. Through Biblical perspective we shall be guided better by the scriptures
5. Then the end, we shall see the Importance of having Christian's engage in politics

Here we go

Christians are interested in politics as never before, that you can bear witness with me. The desire for human welfare on its moral as well as its economic side is the new factor which is everywhere transforming political life.

I will introduce some ideas that the Christian tradition contributes to the foundation for political liberty. But before I do, it is important to be clear that while Christianity gives us key insights

into politics, Christianity is not a political program with specific policy recommendations. There is no single Christian model of government. Christians can hold a variety of political positions and can disagree about many things. What Christianity provides is an orientation—a foundation of how to think about politics and government—one that more often than not speaks about the limits of what politics can accomplish.

In the very nature of the case the church is deeply concerned in this changing order. But what should be its relations with politics? How far may church and state mutually affect each other? An intelligent answer to such questions must spring from a knowledge of the history of the church's relations with political movements in the past. In tonight's discussion, we shall dig deeper into this topic, with reference from some political historical books, and depending heavily on Holy spirit for guidance through the most outstanding book in history THE BIBLE.

I am curtained that some of us have heard about the phrase, SEPERATION OF CHURCH AND STATE, WHAT DOES IT ENTAILS. That's an assignment for us. How far may church and state mutually affect each other? An intelligent answer to a such question must spring from a knowledge of the history of the church's relations with political movements in the past.

Politics was not in the foreground of early Christian thought. The class among whose members Christianity was making headway was politically and socially too weak, too unorganized and obscure to take any very vigorous interest in statecraft. Moreover, the "age" was so soon to pass away, and the present duty of individual preparation for the coming "age" so pressing, that proclamation of the advancing reign of God and personal purification in anticipation of the coming

judgment swallowed up all else. Nevertheless, this very proclamation was politically of profound importance, and in fact was both radical and revolutionary.

The relationship between Christianity and politics is a complex one. The Church has played a mixed role in the history of political liberty to be sure. At times it has suppressed political, religious and economic liberty. Yet despite that, and unserious caricatures of history from secularists like Steven Pinker, Christianity has been one of the most important forces for liberty and the idea of a limited state. Though Christianity is not a political program it nevertheless gives us a certain way of thinking about the state and the role of politics.

The Radicalism of Jesus Christianity was no message of social patchwork, no program of gentle social amelioration by gradual reform. It doomed the present age, with its kings and princes, its rich men and rulers, its pride and despotism, to eternal destruction. Jesus felt there could be no compromise. Men could not serve God other beings; you have to pay allegiance to one person (Matt. 6:24). Faith in this kingdom meant for Jesus and his earliest followers the abandonment of all the values that were linked with the ambitions of the ordinary life (Luke 14:33(forsaking all to be Christ follower))

The world as Jesus knew it was condemned (Matt. 24:3-5; Mark 13:5-37). Not even the tremendous indictment by the Apocalypse of John of Rome and Caesarism exceeds the revolutionary fury that echoes in the words ascribed to Jesus by both Mark and Matthew and abundantly emphasized by Luke.

Nothing would survive that judgment, neither the throne of the Caesars nor yet the Temple of Jerusalem (cf. also John 4: 21). Even the famous answer so often misinterpreted, "Render to Caesar

the things that be Caesar's, and to God the things that be God's," was really revolutionary. It put God and Caesar, where Jesus really considered them, at the two poles.

It is important to note that a Christian vision of government is not simply a secular vision of government with religion sprinkled on top. Secularism is not neutral. A Christian vision of government is grounded in key theological and philosophical ideas about the nature of God and reality, the importance of justice, the value of freedom, the role of the family, and a rich understanding of the human person as created in the image of God, made for flourishing, and called to an eternal destiny.

The question is, how do these things play out in our understanding of politics?

### **Role of Christianity in politics**

**The Church's first priority is to *pray* for the government.**

1st Timothy 2:1 says, "I urge you, first of all, that requests, prayers, intercession, thanksgiving be made for everyone, for kings and those in authority that we may live peaceful and quiet lives in all godliness and holiness. This is good and pleases our God and Savior who wants all men to come to a knowledge of the truth."

We don't pray so the economy gets better or so that our lives are happier or easier. We pray, first and foremost, for those in authority so that there would be peace in the land so the gospel could go forth and people could see the reality of Christ in what we say and how we live.

Christians tend to often be the most negative, critical people who blog, and email, and send little things to one another that you open with these little ads toward one another on both directions.

But I wonder what would happen if we prayed and cared about the souls of those people, and asked ourselves, first and foremost, if there's a kingdom of heaven that's spiritual and eternal and my allegiance is first to Christ, maybe that ought to be my priority first and foremost.

**Another Christian priority is to *model* truth, justice, and righteousness.**

The world changed because of Acts 2:40-47. The people in the early Church lived in a corrupt culture, with a corrupt government, where there was tremendous injustice and immorality. Yet they came together, and they loved each other and they followed Jesus. They made sacrifices and they met the deepest needs in the community.

We should be doing the same.

As individuals, we should be helping runaway teens, helping to stop sex trafficking, helping people that are HIV positive, regardless of how they got it. We should be feeding the poor and living in community.

When Christians live like Christians, we're the most winsome, powerful group on the face of the earth.

So, let's let the Church be the Church. Let's radically live out and model – not subservient agendas around smaller issues – but the big agenda of Christ and Him crucified.

In conclusion, it's now clear that the church should be involved in politics like never before, James tells us that to them who knows what is right and they don't do it, to them it's a sin.

The political arena has become so dirty to a point that the only people who can be sustained there are Christians, to go there and be the agent of change.

Let's get started, let's get into our political arena and change the narratives, the church is looking  
unto you. Go now. Shalom