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The Men and Women Who Will Make America Great Again



James Tissot,
The Exhortation
to the Apostles.

IN THE GOSPEL OF MARK (3:13-19), Jesus chooses the twelve disciples — those into whom He will pour His life. These are the men God would use in a super extraordinary way! In fact, the Book of Acts states these are those who would “*turn the world upside down*” (17:6, KJV).

What do you suppose Jesus was looking for when He determined those whom He would choose? In a similar sense, what quality must characterize you for God to determine to use you mightily?

Our country desperately needs Public Servants who will turn America *upside down*! So what is Jesus looking for in you? What character quality does He most desire to be present? Are you the type of person He can use mightily and extraordinarily?

The following study reveals one essential ingredient God demands from those whom He chooses to use in ways unimaginable!

Read on my friend.

Ralph Drollinger

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Weekly Bible Study During Session

SENATE: 8:00 AM Tuesdays, Rotating Offices of Senators. *Hot Breakfast Served.*

HOUSE: Capitol H324: Monday or Tuesday Evenings after First Votes Back. *Dinner Served.*





MINISTRY UPDATE

Jon Cassel

Affinity Sphere Director
French-speaking African Nations



WE HAVE GREATLY benefitted from the numerous friendships that Jon Cassel, our Affinity Sphere Director for French-speaking African nations, has made during the 18 years he has spent in francophone African ministry.

Jon also serves as Regional Director for The Christian Broadcasting Network (CBN) in French Africa, and he has spent years building relationships with people he's met in 22 African nations.

Those friendships were helpful last year when Jon recruited many highly qualified, godly Ministry Leader candidates who attended a week-long CM training conference in Togo where Ralph taught classes on how to create effective and sustaining ministries to national leaders.

Nine new ministries were launched because of that successful effort, and today, those Ministry Leaders are taking the Word of God to the national political leaders in their French-speaking African countries. Jon has recruited additional Ministry Leader candidates who were trained this past October.

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I. INTRODUCTION

IN MARK 3:13-19 JESUS chooses the 12 disciples. They are ordinary men with vastly different personalities, temperaments, affiliations and proclivities. Here highlighted are six of them in paired contrasts: Peter was bold and brash, aggressive, and opinionated. He was an up-front guy who led thousands to Christ through his preaching; Andrew, on the other hand, liked being behind the scenes. Inconspicuous, thoughtful and reflective, he was all about winning individuals versus the masses, to Christ. Matthew was a politically traitorous tax collector, an ally of the Romans; Simon, on the other hand, was a political Zealot, a rebel who outwardly opposed the occupying Roman forces! (Imagine those two getting along on the same team?) James was very passionate; while Phillip was a pessimistic bean-counter! Astute to all these differences, Jesus nonetheless recruited each one to be a part of His team — because they all possessed something in common that was essential!

THOUGH THEY HAD LITTLE IN COMMON OUTWARDLY, JESUS NOTED SOMETHING IN COMMON INWARDLY AMONGST THOSE HE CHOSE

Calling the twelve to His side, in just 18 short months of discipleship and training, He effectively molded these disparate individuals into world-changing leaders! A word is in order as to how He could accomplish such a feat. Save He was God incarnate, Jesus was a peripatetic instructor. Peripatetic means "movements or journeyings hither and thither" (M&W). Jesus strongly

believed in field trips! That is to say (unlike much of the model of western education) Jesus spent little time teaching and training in a classroom. In fact, to be taught by Jesus meant you were on a perpetual field trip! Such a method creates a whole lot more one-on-one interaction, motivation, understanding and inculcation. As one author puts it, "[Jesus] graciously encouraged them, lovingly corrected them, and patiently instructed them . . ." For sure, moral instruction was a part of His mix. This is how the best learning always occurs! It isn't just cold, hard information that is passed on; it's one life invested in another! The success of His 18-month cram-session speaks well for the effectiveness of peripatetic instruction. When you think about it, learning while walking about in the world must have been utterly fascinating!

On the God-side of the equation, they were empowered by the Holy Spirit on the Day of Pentecost, 40 days after Jesus' ascension. But back to the human side: what overarching characteristic did Jesus deem mandatory in the first place? What did He see or foresee when choosing them? Noting Mark 3:13-19 (below) wherein Jesus is choosing the 12, this characteristic is not readily evident:

And He went up on the mountain and summoned those whom He Himself wanted, and they came to Him. And He appointed twelve, that they would be with Him, and that He could send them out to preach, and to have authority to cast out the demons. And He appointed the twelve: Simon (to whom He gave the name Peter), and James, the son of Zebedee, and John the brother of James (to them He gave the



name Boanerges, which means, “Sons of Thunder”); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot; and Judas Iscariot, who also betrayed Him.

As is the case in the other three similar selection listings in the NT, notice that *Simon-Peter* is first on the list. He is the most naturally gifted leader of them all. But with that raw talent often comes much pride — pride that the Savior will need to prune; and prune He did and does in all twelve, you and me. Significantly, by the time Peter later pens his two epistles in the New Testament, he writes from personal experience, and in the context of effective leadership, . . . *God is opposed to the proud, but gives grace to the humble* (1Peter 5:5b). Peter had learned *humility* the hard way.

II. THE NECESSITY OF HUMILITY

The essential characteristic that God requires relative to people whom He greatly empowers for use in this world is *humility*: Emptied of self, contrite of heart individuals. 2Chronicles 16:9 serves to incorporate this essential character quality with heavenly usefulness:

For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His.

Paul — the later arriving Apostle of Jesus Christ whom God used mightily — best defines what possessing a *heart* that is emptied of self and *completely His* means. He stated to the Church of Galatia (Galatians 2:20):

“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life, which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

What kind of people does God use the most? Those who continually view themselves as God’s vehicle in want of nothing for “me” during this life’s journey. A *humble* person is a dead-to-self person.

ONLY PEOPLE WHO ARE EMPTY OF SELF HAVE ROOM FOR CHRIST TO BECOME ALL IN AND THROUGH THEM

Humility (*tapeinos*) is a word found 11 times in the NT. It means “low in spirit.” In Jesus’ beatitudes, found at the beginning of the Sermon on the Mount (Matthew 5:3) the same Greek word is translated, *poor in spirit* in the beatitude *Blessed are the poor in spirit*. Being meek or *poor in spirit* stands in biblical juxtaposition to the idea of self-sufficiency. It is the realization of one’s utter failure and doom apart from God’s intervention of grace — not only in an eventual, eternal sense — but in the present.

The necessity of *humility* is even more essential for the Public Servant when he or she takes into consideration the following biblical truth found in 1Corinthians 1:26-29:

For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of

♥ VERSE OF THE WEEK

James 4:10

Humble yourselves in the presence of the Lord, and He will exalt you.



Be characterized by humility and dependence on the Savior.

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Jon became involved with Capitol Ministries because he believes that Africa needs righteous rulers who follow, and then implement, biblical principles and who can elevate their nations to honor Jesus Christ.

“The Bible tells us, *when the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn,*” Jon said. “My heart just explodes with joy that Ralph desires to take Capitol Ministries to these countries. They are in desperate need of the Gospel and righteous governance.”

Since becoming an adult, Jon has had a burden to see our Christian values represented at all levels of government and is pleased to play a role in accomplishing this vital mission in Africa. **cm**



George Washington



"I now make it my earnest prayer, that God would have you, and the State over which you preside, in his holy protection, that he would incline the hearts of the Citizens to cultivate a spirit of subordination and obedience to Government, to entertain a brotherly affection and love for one another, for their fellow Citizens of the United States at large, and particularly for their brethren who have served in the Field, and finally, that he would most graciously be pleased to dispose us all, to do Justice, to love mercy, and to demean ourselves with that Charity, humility and pacific temper of mind, which were the Characteristics of the Divine Author of our blessed Religion, and without an humble imitation of whose example in these things, we can never hope to be a happy Nation."

— George Washington, First President of the United States; Commander-In-Chief of the Continental Army; Member of the Continental Congress; President of the Constitutional Convention; 'Father of His Country'; Judge.

George Washington, circular letter of farewell to the Army, June 8, 1783.

the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, so that He might nullify the things that are, so that no man may boast before God.

This passage underscores the principle that God *primarily* uses ordinary people — those who are more apt to be *humble* — to build His Kingdom and to change the world. This keen insight serves to explain and illustrate why Jesus chose the common folks, those more apt to possess the character trait. Very importantly however, there are some, states this passage, whom He calls and desires to use who *are* in the world's eyes *wise, mighty, and noble* — so long as they too are *humble* (which is more unlikely); underscoring this keen insight is verse 26, which states three times *not many* versus "not any." (I might add here that there are believers who will point to this passage to justify the Christian's supposed non-involvement in Government: as if God's economy for changing the world and fulfilling the Great Commission is to use the *foolish, the weak, the base, the despised* only. It is important that the Christian Public Servant be able to point to the fact that the passage reads *not many* versus "not any" when challenged with this way of thinking.) Paul is a good example of a person who is one of *not many*: he was an outstanding, highly visible leader in his day (cf. Philippians. 3).

Similarly, today elected officials are in the eyes of the world, *wise, mighty and noble*. As a follower of Christ who is elected to high office, you are one of those exceptions spoken of in 1 Corinthians 1:26-29 — you are one of

the *not many*! It is therefore requisite of yourself to be worthy of your unique status by being especially careful to be *humble*!

In choosing the twelve, Jesus did not select men of stature. Instead He chose fishermen, a tax collector, a political zealot and common folks. He chose the *foolish, the weak, the base, the despised*. Galileans were low-class, uneducated rural people, far from the elite of society. Accordingly, and as God would have it, He received all the glory from what was accomplished through them. With each disciple it was plain to see that:

**IT WAS NOT THE MAN
IT WAS GOD INDWELLING
THE MAN!
IT WAS NOT HIS SPEECH
IT WAS GOD'S WORD!
IT WAS NOT HIS
PERSONALITY
IT WAS GOD'S POWER!**

Can this be said of you? Compare the above contrasts to someone already possessing worldly stature, rhetorical skills and salesmanship: the contrast is not as great, God's glory is not the marvel as much as is the man's — unless of course that man is characterized by vast *humility*! This helps to explain why this character quality is so important to God. It is why Christ-honoring *humility* needs to be ever so present in the life of someone like you who possesses public stature! If you want God to use you as He did His disciples then your character must evince heartfelt, genuine, overwhelming *humility*. This is absolutely necessary in order to compensate for your public standing! In your case God's glory is not as easily



seen over the brow of personal presence. Those who have public prominence are much more apt to be overtaken with a sense of personal importance, which God will not empower, but rather will oppose (1Peter 5:5b).

THE LACK OF HUMILITY IN AMERICA'S POLITICAL LEADERS IS ONE OF OUR NATION'S GREATEST PROBLEMS

We must all beseech God to give us Public Servants who are *humble*. It is this particular quality that leads to effectiveness in office. It is this particular quality that God is most looking for! It is this particular quality that portends His empowerment! Public Servants must always be striving to grow in *humility*; and it is when you think you've got it that you've lost it!

The main reason America has declined is because many of its present leaders (especially compared to past leaders) are not regularly devoted and deeply committed to His Word — the study of it — which breeds *humility*. Only by the indwelling Holy Spirit that occurs at conversion and the continuing profound devotion to His Word after conversion, can one possibly grow in *humility* while simultaneously being in the limelight. Make no mistake here my beloved friend! If you do not attend the Members Bible Studies in the Capitol, or go to Church when you are home, is it because you don't think it's all that important? By not being faithful to delve into the Word and by not obeying the fourth commandment (Exodus 20:8), are you telegraphing a sense of self sufficiency and lack of dependence, aka *humility*?

Your usefulness to the Master is directly proportional to your *humility* quotient. This is further evidenced in Acts 4:13:

Now as they observed the confidence of Peter and John, and understood that they were uneducated and untrained men, they were amazed and began to recognize them as having been with Jesus.

When you are in front of people do others see your ego or do they see the *humility* of someone possessed by his Savior? Do you give God the glory for His enabling your successes or is it all because of you? How arrogant! You wouldn't even be alive if it weren't for His hand and continuing enablement! At the end of the day is it all about your glory or God's glory?

III. THE EXAMPLE OF HUMILITY IN THE SAVIOR

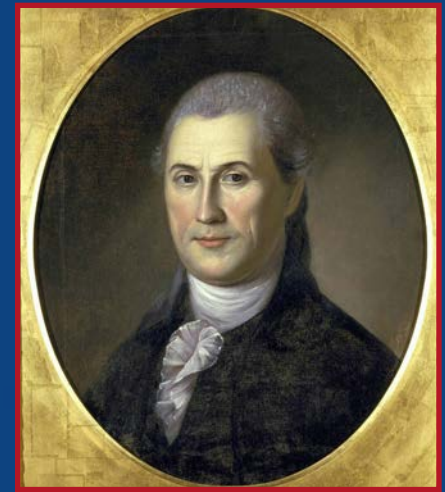
If Jesus demands *humility* with all of His disciples, then it follows He too would model it. Washing the feet of a guest was one of the most menial tasks reserved for the lowest of servants. With this in mind note John 13:4-5:

Jesus . . . got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

States one commentator regarding this and the negative reaction of the disciples that follows:

The reluctance of Jesus' disciples to volunteer for such a task is, to say the least, culturally understandable;

Samuel Huntington



"It becomes a people publicly to acknowledge the over-ruling hand of Divine Providence and their dependence upon the Supreme Being as their Creator and Merciful Preserver . . . and with becoming humility and sincere repentance to supplicate the pardon that we may obtain forgiveness through the merits and mediation of our Lord and Savior Jesus Christ."

— Samuel Huntington, Signer of the Declaration of Independence; President of Congress; Judge; Governor of Connecticut.

Samuel Huntington, *A Proclamation for a Day of Fasting, Prayer and Humiliation*, March 9, 1791.



their shock at his volunteering is not merely the result of being shamefaced, it is their response to finding their sense of the fitness of things shattered. But here Jesus reverses normal roles. His act of *humility* is as unnecessary as it is stunning, and is simultaneously a display of love, a symbol of saving cleansing (vv. 6-9) and a model of Christian conduct (vv. 12-17).¹

Young Peter resisted Jesus serving him in this way (vss. 6-13). His pride opposed Jesus' *humble* gesture. But again, contrast proud Peter with the greatly-used, Holy Spirit-filled *humble* Peter. Note in his epistle (1Peter.5:6), what the spiritually mature Peter says to believers:

Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.

Even further in the aforementioned passage (v. 14) Jesus states ostensibly for all believers, "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."² One cannot overlook this insightful example, a virtue He modeled not only for His disciples, but also for you and me.

TO PERFORM THE MOST MENIAL OR DIFFICULT TASK IN ORDER TO SERVE THE NEEDS OF OTHERS IS OFTEN THE BEST WAY TO MANIFEST HUMILITY IN THE MOMENT

IV. THE NECESSITY OF HUMILITY IN GOVERNMENT LEADERS

Notice Jesus' teachings that follow in Luke 14:8-11, especially the conclusion:

"When you are invited by someone to a wedding feast, do not take the place of honor, lest someone more distinguished than you may have been invited by him, and he who invited you both shall come and say to you, 'Give your place to this man,' and then in disgrace you proceed to occupy the last place. But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you. For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

This storied principle of self-imposed *humility* parallels somewhat Solomon's teaching of his son Rehoboam in Proverbs 25:6-7:

Do not claim honor in the presence of the King, And do not stand in the place of great men; For it is better that it be said of you, "Come up here," than for you to be placed lower in the presence of the prince, whom your eyes have seen.

In that Rehoboam was being prepared for the civil leadership of Israel; those presently in governmental leadership must give special attention to this principle. Notice what Luke is saying in the primary passage: The elevating of the *humble* is honorable whereas the *humbling* of the proud is disgraceful. James 4:10 expands this Solomonic wisdom from the horizontal to the vertical in language previously seen in 1Peter 5:6:

Humble yourselves under the mighty



Christ Reasoning with Peter, by Giotto di Bondone



hand of God, that He may exalt you at the proper time.

One form of exalting self is the use of the mouth. A mantra around our home when we raised our children was the memorization, meditation and oft mention of Proverbs 27:2:

Let another praise you and not your own mouth, a stranger and not your own lips.

Such catechizing in this and all other aspects of *humility* lead to a good family culture — and Capitol Culture as well. *Humble yourself* (versus God having to do that!) and you will be *exalted* in His time. What a great promise from the Word of God!

V. THE NECESSITY OF HUMILITY IN A NATION

In the OT books of Zechariah, Haggai, and Nehemiah, Scripture records that the Babylonians had set Israel free from captivity. It is in this context that Zechariah 4:6 was written, a passage that contains an overarching principle related to the effective rebuilding of any country:

“This is the word of the LORD to Zerubbabel saying, ‘Not by might nor by power, but by My Spirit,’ says the LORD of hosts.”

Likened to Israel’s basic problem of spiritual apathy is America’s. In resettling their homeland Israel wanted to rebuild the temple, but most everyone was more interested in building their own homes and pursuing their selfish interests than they were taking care of and reconstructing the nation! Finally, after sixteen years of apathy

in Israel, the symbolic work of rebuilding the Temple was begun and completed in another four. It was *Zerubbabel* who led the reformation: he was the civic leader of Jerusalem who first addressed the spiritual problem of self-centeredness, aka pride, and consequentially led the successful rebuilding campaign. States one sage commentator relative to best understanding the meaning of Zechariah 4:6:

Might and power are quite interesting. ‘Might’ is a general [Hebrew] word for human resources such as physical strength, human ability or efficiency or wealth. ‘Power’ also denotes mere human strength — physical, material and includes mental strength. Therefore let me give you my translation of this verse: ‘It is not by brawn nor by brain, but by my spirit, saith the LORD of hosts.’ . . . The message is simply this: It will not be by your cleverness, your ability, or your physical strength that the temple will be rebuilt, but by the spirit of God.³

This is great insight for anyone desiring a formula for effective national reformation: i.e. how to make America great again. More important than man’s physical strength or mental brilliance, which would include political acumen, is his *humility* as illustrated by and manifested in his utter dependence on God!

IT IS A SPIRIT OF GOD-DEPENDENCE THAT IS THE SEEDBED OF A NATION’S REFORMATION

Echoing the idea of this passage and this principle is the metaphoric meaning of Psalm 33:17-18b and Psalm 147:10-11b respectively:



Zerubbabel displays a plan of Jerusalem to Cyrus the Great



Zerubbabel from Guillaume Rouillé’s Promptuarii Iconum Insigniorum



John Randolph



“[I] still cling to the cross of my Redeemer, and with God’s aid firmly resolve to lead a life less unworthy of one who calls himself the humble follower of Jesus Christ.”

—John Randolph, Congressman under Presidents John Adams, Thomas Jefferson, James Madison, James Monroe, John Quincy Adams, and Andrew Jackson; U.S. Senator; Diplomat.

Hugh A. Garland, *The Life of John Randolph of Roanoke* (New York: D. Appleton & Company, 1853), Vol. II, p. 106, to Francis Scott Key, May 3, 1819.



Making Disciples of Jesus Christ in the Political Arena Throughout the World

CAPITOL MINISTRIES is a ministry organization that provides Bible studies, evangelism and discipleship to political leaders. Capitol Ministries was founded in 1996 and has started ministries in 40 state Capitols and dozens of foreign federal Capitols. cm



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A horse is a false hope for victory; Nor does it deliver anyone by its great strength. Behold, the eye of the LORD is on those who fear Him,

He does not delight in the strength of the horse; He does not take pleasure in the legs of a man. The LORD favors those who fear Him,

God’s admonition to Zerubbabel shouts out today. Properly analyzed, America’s problems are not primarily political, or lack of material wealth, they are first spiritual apathy, which is a synonym for self dependence, or pride! Foremost Americans need to humble themselves and turn to God; effective political solutions will only follow when that is first the case.

VI. THE NECESSITY OF HUMILITY IN SUMMATION

In James 4:6, Scripture says, “God is opposed to the proud but gives grace to the humble.” Notice the Greek meaning of these words. Opposed (antitasso) means “to rage in battle against.” God is not neutral against the proud; He battles against the proud (huperephanos) i.e. those “showing one’s self above others.” Accordingly, don’t find yourself in a battle with God over who gets the glory. Rather be characterized by humility and dependence on the Savior. cm



1 Carson, D.A. The Gospel According to John, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991) p. 462-3

2 Foot washing in itself, without a broken and contrite heart can be a mere parody of Jesus’ intention. Since the act is only mentioned here, careful expositors have been reluctant to place it on par with communion or baptism, i.e. a sacrament, ordinance or ecclesiastical rite.

3 McGee, J. Vernon Zechariah (Pasadena: Thru The Bible Books, 1979) p. 59

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