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The Missing Mandate in Modern Missions



The foremost need of public servants is to know Christ. This is why Capitol Ministries is focused on changing hearts by sharing the gospel. Good 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. We believe that foremost in the capital community is the objective of evangelizing and discipling political leaders. We need more disciplers!

Consider whether there is a biblical basis or calling to minister to political leaders. If so, how important is this in the mind of God? I think you may be in for a surprise. Read on, my friend!


Ralph Drollinger

WEEKLY BIBLE STUDIES

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- Cabinet Members:* Wednesdays 7am, location undisclosed, refreshments served.
- Senate Members:* Tuesdays 8am, rotating offices, hot breakfast served.
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MINISTRY UPDATE

Pastor Peter Chibinjana
Zimbabwe, Africa



With advanced degrees in ministry from an American University and a partnership with Capitol Ministries, Pastor Peter Chibinjana is returning to his home nation of Zimbabwe to teach the Word of God to people he feared he would never reach.

While the objective is to teach the Bible to everyone, many African pastors avoid political leaders because they feel educationally inferior to those better educated men and women, Pastor Chibinjana said.

“In Africa, the majority of pastors have limited resources. So when we tell political leaders and the highly educated people, ‘God is good,’ they will respond with, ‘In what way is God good to you? Look at where you come from, look at how you are dressed, look at where you live. If God is good why not providing you with these things?’

“With my limited knowledge, I thought, ‘How can I reach them?’

“I have to walk a long distance before I reach the legislator. After my journey I look at my shoes covered with dust from the road. They no longer look like shoes. So I say, ‘Lord, how am I to reach these politicians.

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I. INTRODUCTION

There is a biblical mandate that addresses whether modern missions include public servants! This study is intended to show you that truth as it runs throughout the whole of the Bible—and help you to build a conviction regarding it.

As a public servant, this study should fascinate you! In that political leaders are essential to the Great Commission, it follows that you must be heavily involved in its fulfillment! The best way to reach other public servants with the Gospel of Jesus Christ is through evangelistic efforts! So, let’s explore and closely examine this biblical mandate to reach political leaders with the gospel.

II. EXPLORING THE MANDATE

The following three portions of the New Testament (NT) 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, so 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 in general, but specifically for *kings and all who are in authority*. Very importantly, verse 1 begins, *I urge*. These English words come from the original

Greek language: *parakalo* which 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.” It is in the first-person singular: *I urge* [you Timothy].

Paul heightens this command with *first of all*, or *protos*, to indicate its priority (*protos* is used to signify first in priority rather than sequence). In other words, Paul wanted Timothy to join him in praying evangelistically for kings and those in authority. (You’ll notice that the last portion of this passage, verse 4, indicates the aforementioned command to pray is all to be taken in the context of evangelism.)

What we see here is 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. Notice this in the Acts 9:15 passage that follows:

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 that Paul would be His “*chosen instrument ... to bear* [His] *name before the Gentiles and kings and the sons of Israel.*” Ananias was Jesus’ surrogate messenger to Paul, who, at that time, was known as Saul.

It is important to note that kings were one of the specific people groups that God called Paul to evangelize.



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.’”

There were many cities in the Roman Empire that had not heard the gospel. So, the curious question should be asked, 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: You will see below that his calling informed his travels, i.e., what cities he would go to in order to establish churches. It is very important to get this connection: The vast majority of cities Paul chose to visit stemmed from his Acts 9:15 calling. Note that those cities were capital cities in the Roman Empire.

- Paphos was the capital city of Cyprus
- 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
- Ephesus was the capital city of proconsular Asia

Paul 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. That’s why he went to these capital cities—as we shall see next.

C. THE BOOK OF ACTS

In that regard:

Of the thirteen individual conversions recorded by author 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. 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 one government 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. Note the common vocation amongst the following conversions:

- The Ethiopian eunuch was the treasurer of Candice, the queen of Ethiopia (8:27)
- Cornelius the centurion was a military leader of 100 men (10:17)
- Blastus was the king’s chamberlain (12:20)
- Sergius Paulus was a roman provincial governor (13:7)
- The Philippian jailer was the official government guard (16:27)
- Dionysius was the Areopagate judge (17:34)
- Publius was the governor of Malta (28:7)

Paul’s Acts 9:15 calling gives insight as



Capitol Ministries is a missional response to the mandate of the Great Commission and the strategic element of emphasis on reaching political leaders throughout the world with the Gospel of Jesus Christ.





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I began praying, ‘You show me your will.’”

Pastor Chibinjana began praying that prayer in 1991 when he began pastoral ministry. Theology degrees are not offered in many universities in Zimbabwe, and so in 2003 he earned a bachelor’s degree in education from Zimbabwe Open University. He had developed a desire for knowledge and began praying that God would help him further his studies.

He had a fulfilling career working for the United Baptist Church of Zimbabwe (UBCZ) denomination and preached at dozens of churches as he rose in the organization’s administration. After serving as the deputy to the president, he served two terms as UBCZ president.

As his second term ended, Pastor Chibinjana told a friend who works for the Baptist International Ministries about his goals for higher education and the friend talked to the dean at his alma mater, Virginia Union University in Richmond. Pastor Chibinjana was invited to apply for admittance and was accepted to the graduate program in 2016.

He earned a Master of Divinity, and a Master of Arts in Christian education. As he began working on a doctorate degree in ministry, Pastor Chibinjana heard about Capitol Ministries and our mission to make disciples of Jesus Christ in the political arena of the world from a stranger who gave him a ride to Immanuel Baptist Church where they both worshiped.

“I said wow! This is what I have been praying for!” he said. “This is an area that has long been neglected in my country!” Pastor Chibinjana recalled the brief but memorable interactions he’d had with political leaders in Zimbabwe that validated the desire in his heart. Years earlier,

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to why he desired to visit Rome, and subsequently 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 27:24 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 in the emperor’s palace:

“All the saints greet you, especially those of Caesar’s household.”

Paul was a man governed by the vivid memory of his conversion as recorded in Acts 9—and the specificity of his calling to reach the leaders of the world with the gospel.

As a political leader, you are specifically qualified to follow in Paul’s calling.

It is reasonable to assume Paul’s mission to Spain somehow aligned with his calling, 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 em-

perors 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). They serve as bookends to the emphasis in and of the ministry life of Paul. 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. In fact:

From Genesis to Revelation, God’s people pursue 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.

III. EXPANDING THE MANDATE

In addition to the apostle Paul, the apostle Peter, too, exemplified this emphasis of ministry in the New Testament. Moving forward from the Church Age, after the close of the Church Age, tribulation saints will have a ministry to unbelieving kings.

Looking the other way in the Bible, in the Old Testament (OT) nation of Israel, God’s chosen people under the Old Covenant, was meant to be a beacon, a



representative of Yahweh's glory, shining forth unto all the Gentile nations of the world. And in this regard, even more specifically, the nation Israel was meant by God to testify of God to the political leaders in those Gentile nations! We will see this in some select passages that follow.

The ministry of reaching political leaders runs prominently throughout all of Scripture. Summarily states one of God's choice servants in this regard, *"I will also speak of your testimonies before Kings and shall not be ashamed"* (Psalm 119:46).

IV. EXEMPLIFYING THE MANDATE

The proposition that today there exists a missing mandate in modern missions (that of reaching political leaders as a first priority) 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. Isaiah 60:3 states in this regard:

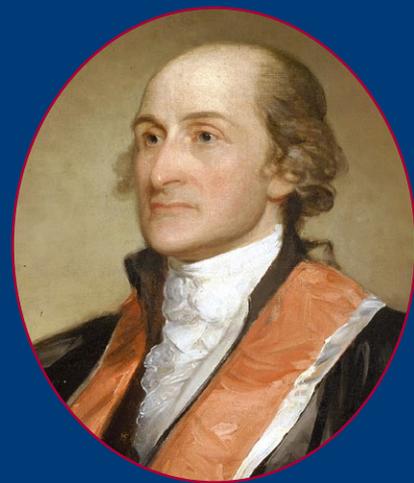
"Nations will come to your light, and kings to the brightness of your rising."

Isaiah 49:6–7 along with 62:1–2 suggest the same type of ministry for Israel. The Lord expected Gentile leaders to take notice of His chosen people, a nation set apart for His purposes. 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.

One illustration of Israel's obedience to Yahweh's calling to reach political leaders is the Queen of Sheba, when she visits Israel during the reign of Solomon (cf. 1 Kings 10:1–9). The queen had traveled a distance of 1,400 miles to see the splendorous city of Jerusalem—she would not leave disappointed. 1 Kings 10:5 says that as a result of the visit, *"there was no more breath in her,"* (ESV, an OT euphemistic phrase similar to the one today, "she was simply blown away!"). The queen was overwhelmed and proceeded, as a result, to praise the Lord (cf. 1 Kings 10:9). Luke 11:31 implies that during this time, she was converted. The point is plain to see: Solomon's testimony (up to this time) proved compelling as he evangelized this foreign leader.

John Jay



"By conveying the Bible to people ... we certainly do them a most interesting act of kindness. We thereby enable them to learn that man was originally created and placed in a state of happiness, but, becoming disobedient, was subjected to the degradation and evils which he and his posterity have since experienced. The Bible will also inform them that our gracious Creator has provided for us a Redeemer in whom all the nations of the earth should be blessed—that this Redeemer has made atonement "for the sins of the whole world," and thereby reconciling the Divine justice with the Divine mercy, has opened a way for our redemption and salvation; and that these inestimable benefits are of the free gift and grace of God, not of our deserving, nor in our power to deserve."

— John Jay, president of Congress, diplomat, author of the Federalist Papers, original chief justice of the U.S. Supreme Court, governor of New York.

John Jay, *The Correspondence and Public Papers of John Jay, 1794–1826*, Henry P. Johnston, editor (New York: Burt Franklin, 1890), Vol. IV, pp. 494, 498, from his "Address at the Annual Meeting of the American Bible Society," May 13, 1824.



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he'd used opportunities to speak at a number of national events that were well attended by politicians to present the gospel. While officiating at funerals and weddings that were attended by politicians, many made a point of telling him that they remembered his messages.

"They said to me, 'Remember the Hero's Day Commemoration?' I had told them when the heroes fought, they would hear, 'Take cover, Take cover!' That is because the enemy has come and they would run into the bush, caves, or the banana plantations to hide! I said, 'It is no longer time for this. You have to take cover in Christ!'"

"So they remembered these things. The teaching was important to them. And now, the Lord has opened the door for me to teach the political leaders of Zimbabwe. After 29 years, my prayer has been answered."

He has completing Capitol Ministries' required training and his work for his doctorate. He returned Zimbabwe earlier this month to reunite with his family, wife Phoebe, son, Promise, 24, and daughter, Praise, 22, who he hasn't seen in three years. Pastor Chibinjana will be awarded his D.Min degree in May 2021 and he is eager to launch his legislative ministry.

"I became a pastor for the Africans to reach everyone with the gospel, and now I can," he said. "I want to reach the legislators of Zimbabwe with the gospel of Jesus Christ and to disciple them through weekly Bible studies. If the leaders of Zimbabwe embrace the principles of Christianity and come to a saving knowledge of Christ, this will help them and Zimbabweans. They will make policies from the lens of Scripture and they will be guided by the light of God in their daily lives."

A second illustration of Israel's obedience to her calling to reach political leaders from Gentile nations is 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, like the Queen of Sheba, they would come from afar, led by their kings, to worship the God of Israel. States Isaiah 60:11 in this regard:

"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."

The thanksgiving prayer over the temple illustrates, too, that God wanted Israel to be magnetically attractive to Gentile nations and their leaders.

This idea is further illustrated, yet again in another way by the prophetic ministry of Jonah. Though a reluctant Jewish minister, Jonah eventually went (in a "whale" of a round-about way) to the Gentile city of Nineveh and called upon its citizens 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 in a very profound passage of Scripture (cf. Jonah 3:3–9).

Summarily, as illustrated by the three aforementioned passages, Israel possessed 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 three examples within Old Testament Israel, when Jesus commissioned His twelve disciples, He told them they would be "*brought before governors and kings for My 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 political-related conversions in the book of Acts as mentioned earlier, remember that 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. Romans 15:23–24). Therefore Paul's subsequent charge to Timothy (1 Timothy 2:1–4) (as previously noted in the study) and Titus (Titus 3:1) 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 the Gentiles with whom



they came into contact 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 that such would stand in the way, i.e., such poor conduct would ruin their testimony.

Interestingly, verses 13 and 14 of 1 Peter 2, expand upon this idea with respect and specificity to political leaders. Simply and summarily stated, evangelism to Gentile kings and governors will only be effective to the degree that believers humbly submit themselves to them and the laws they enact (so long as they are not patently unbiblical of course). So, when we read 1 Peter 2:13–14:

“Submit yourself for the Lord’s sake to every human institution, whether to a king as one in authority, or to governors as sent by Him.”

It is set in the context—the reason for such submission to lawmakers—is for the main purpose of being a good witness to them. This insight is usually not gleaned from this text, but nonetheless it is important to the thesis of this Bible study.

D. THE MINISTRY OF TRIBULATION SAINTS

During the Olivet Discourse in Mark 13, Jesus taught on events that would unfold during the tribulation. Wars will erupt, natural disasters will occur, and persecution will be common for Christ’s followers. Mark 13:9 concludes this description by adding:

“But be on your guard, for they will deliver you to the courts, and you will be flogged in the synagogues, and you will stand before governors and kings for

My sake, as a testimony to them.”

I hope we are raptured before this my friend, and if we are—and I believe that followers of Christ will be raptured before then—that it is those who come to Christ during the Tribulation who are being spoken about here, and that they will be the witnesses to governing leaders who are being referred to.

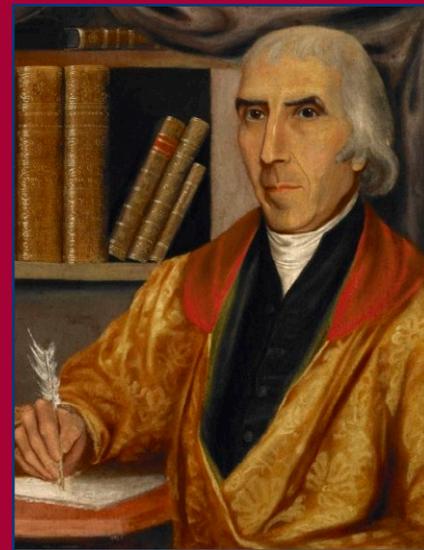
It is interesting that among the limited details Jesus provided regarding the Tribulation, He made specific mention of evangelizing political leaders.

That is a worthy point to make. 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 under the authority of *“the King of kings”* (1 Timothy 6:15). The perfect political leadership by Christ and His called-out ones is a characteristic lacking in all the prior political leaders in today’s fallen world (cf. Genesis 3). Praise God for the future day!

Jedidiah Morse



“To the kindly influence of Christianity we owe that degree of civil freedom and political and social happiness which mankind now enjoys. All efforts made to destroy the foundations of our Holy Religion ultimately tend to the subversion also of our political freedom and happiness. In proportion as the genuine effects of Christianity are diminished in any nation ... in the same proportion will the people of that nation recede from the blessings of genuine freedom... Whenever the pillars of Christianity shall be overthrown, our present republican forms of government—and all the blessings which flow from them—must fall with them.”

— Jedidiah Morse, historian of the American Revolution, educator, “father of American Geography”, appointed by secretary of state to document condition of Indian Affairs.

Jedidiah Morse, A Sermon, “Exhibiting the Present Dangers and Consequent Duties of the Citizens of the United States of America,” delivered at Charlestown, April 25, 1799, The Day of the National Fast (MA: Printed by Samuel Etheridge, 1799), p. 9.



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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.

V. ENGAGING THE MANDATE

The Great Commission includes a specific, and I believe strategic, element of emphasis of 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 missional response to this mandate. We welcome your partnership in this God-specified calling! Are you pursuing what is foremost important—*protos*—relative to the fulfillment of the Great Commission? **cm**

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