



INSIDE

MINISTRY UPDATE

CapMin Latin America Training Conference Draws from 14 Countries ..... 2

VERSE OF THE WEEK

Ephesians 4:1-3 ..... 3

FROM OUR FOUNDING FATHERS

Thomas Jefferson ..... 5
William Samuel Johnson ..... 7
Elias Boudinot ..... 8
Benjamin Rush ..... 9
Roger Sherman ..... 10

ABOUT

Capitol Ministries® ..... 12



Vitally Important: Unity amongst Christian Public Servants!



The unity of the followers of Jesus Christ in the nation's capital, state capitols, and civic government matters immeasurably. This study will focus on the importance of that unity, as well as what the Bible says about the issue. The believer must be cognizant of specific actions to perform in order to achieve and maintain unity.

We will examine Ephesians 4:1-3 in this quest. Our nation desperately needs the believers in political leadership to be in unity! What results from a persevering unity can and will extremely bless our nation!

Read on, my friend.

Handwritten signature of Ralph Drollinger.

Ralph Drollinger

SENATORS

- Marsha Blackburn: TN
Mike Braun: IN
Bill Cassidy: LA
Kevin Cramer: ND
Steven Daines: MT
Joni Ernst: IA
William Hagerty: TN
Cindy Hyde-Smith: MS
James Lankford: OK
Mike Rounds: SD
Tim Scott: SC
John Thune: SD

REPRESENTATIVES

- Robert Aderholt: AL
Rick Allen: GA
Don Bacon: NE
Michael Bost: IL
Ted Budd: NC
Michael Conaway: TX
Rick Crawford: AR
Ron Estes: KS
Louie Gohmert: TX
Tom Graves: GA
Glenn Grothman: WI
Kevin Hern: OK
Bill Huizenga: MI
Bill Johnson: OH
Dusty Johnson: SD
Jim Jordan: OH
Doug Lamborn: CO
Kevin McCarthy: CA
Gary Palmer: AL
Bill Posey: FL
Cathy McMorris Rodgers: WA
David Rouzer: NC
John Rutherford: FL
Glenn Thompson: PA
Tim Walberg: MI
Randy Weber: TX
Daniel Webster: FL
Bruce Westerman: AR
Roger Williams: TX
Joe Wilson: SC
Rob Wittman: VA
Steve Womack: AR
Rob Woodall: GA
Ted Yoho: FL

WEEKLY BIBLE STUDIES

Former Cabinet Members / White House Senior Staff: Wednesdays 7am, Zoom.
Senate Members: Tuesdays 8am, rotating offices, hot breakfast served.
House Members: Thursdays 8am, AG Hearing Room, Longworth 1302, hot breakfast served.

The views expressed in each Bible study are those of the author and do not necessarily reflect the position of any individual Bible study sponsor.



MINISTRY UPDATE

# CapMin Latin America Training Conference Draws from 14 Countries



Established ministry leaders and newly recruited ministry candidates from 14 nations attended the Capitol Ministries' Latin America Training and Recruiting Conference in Panama City this fall.

The men, some of whom are attending with their ministry partner wives, traveled from the Americas to learn more about establishing and sustaining discipleship ministries to political leaders from local governments to parliaments in their home countries at the October 3–7 event. A conference was held in Cape Town, South Africa, October 19-23. Another is scheduled for June 26-29, 2023, in Brussels, Belgium. A date for the upcoming conference in Suva, Fiji, is yet to be determined.

“Through God’s leading, Capitol Ministries is flourishing in many places around the world, and so we are holding conferences in strategic locations to train national Bible-teaching

*Continued on page 4*

## I. INTRODUCTION

In Ephesians 4:1–3, the Apostle Paul uses the word *therefore* to make a huge segue, signaling the upcoming implications related to the believer’s identity in Christ, described in chapters 1–3. The first three chapters of his letter to the Church at Ephesus relate primarily to the believer’s position in Christ: his or her orthodoxy. In chapters 4 to 6, Paul begins delineating many outward characteristics in the believer’s life that should naturally follow. If you know who you are in Christ, it follows that you should live a certain way, i.e., your orthopraxy. Does what you believe match up with what you do?

Even more important than not living hypocritically is the revealed truth of the ingredients create *unity* amongst believers from the first portion of Ephesians 4:1–3:

*Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.*

A quick dissection of this passage reveals five words that Paul mentions under the inspiration of the Holy Spirit that are characteristic, i.e., befitting of someone who has been called by Jesus Christ: *humility, gentleness, patience, tolerance and diligence.*

These five ingredients lead to *preserving the unity* in and amongst the body of believers in the capital community. A subsequent *bond of peace*, not disunity, develops among believers.

Before examining these characteristics,

notice first the preamble that describes the way Paul views himself. He calls himself:

### A. THE PRISONER OF THE LORD

For sure, Paul had been imprisoned for his faith, but more than that was his conversion on the road to Damascus where it became known to him that Jesus had said of him that he was “*a chosen instrument of Mine...*” (Acts 9:15b). In essence the Lord divinely *imprisoned* him, or better, made Paul His slave.

Such is the case with everyone called by Christ to serve Him per Ephesians 1:4: *just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him.* Accordingly, what Paul is about to say regarding the importance of the believer’s outward manifestations or characteristics is underscored by his personal testimony indicating a willing obedience to Christ. That obedience stems from knowing one’s clear calling by God in Christ (cf. John 15:16; 1 Corinthians 6:20). One leading commentator puts it this way:

God expects conformity within the church, the Body of Christ. It is not a forced legalistic conformity to external rules and regulations, but a willing inner conformity to the holiness, love, and will of our [H]eavenly Father, who wants His children to honor Him as their Father...When we received Christ as Savior we became citizens of His kingdom and members of His family. Along with those blessings and privileges we also received obligations. The Lord expects us to act like the new persons we have become in Jesus Christ. He expects His standards to become



our standards, His purposes to become our purposes, His desires our desires, His nature our nature. The Christian life is simply the process of becoming what you are.

This clarification elucidates what Paul goes on to say:

### **B. IMPLORE YOU TO WALK IN A MANNER WORTHY OF THE CALLING**

Notice that Paul is modeling the role of the spiritual leader, which is to *implore* people! The Greek word for *implore* (*deesis*) is used 19 times throughout the NT and means “to urge, entreat, beg, plead or exhort.” A good parallel example of this idea is found in Romans 12:1. Paul states, *Therefore I urge [deesis] you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.* In 2 Timothy 4:2 Paul instructs Timothy, his understudy, *preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.* In actuality, any spiritual leader who is unwilling to *implore* other believers to live according to God’s righteousness is, in essence, indifferent and detached from his calling. He isn’t doing his God-given job as an under-shepherd. It is incumbent on all under-shepherds—and any and every follower of Christ—to correct erring believers.

It follows that it is incumbent on me to *implore* those of you who name the name of Christ in the capital, who are less than *diligent to preserve the unity*, to change your ways and practice what Paul asserts!

I want to examine some of the specific words in this portion of the passage.

#### **1. Walk**

This word readily found throughout the NT refers to the daily conduct of the believer. It connotes day-by-day living and captures the theme of the remaining three chapters of this tremendous epistle: how a believer *walks* should match up to who he or she is in Christ (chapters 1–3). The next word continues to aid our understanding:

#### **2. Worthy**

In the Greek, this interesting word has the idea of balancing the scales. What is on one side of the scale should be equal in weight to what is on the other side. Do you see the connection? In other words, our *walk*, i.e., our orthopraxy (chapters 4–6), should match our theology, our orthodoxy (chapters 1–3). Our daily living should match—be *worthy* of—our high calling as a child of God and a fellow heir with Christ. The next word worth noting is:

#### **3. Calling**

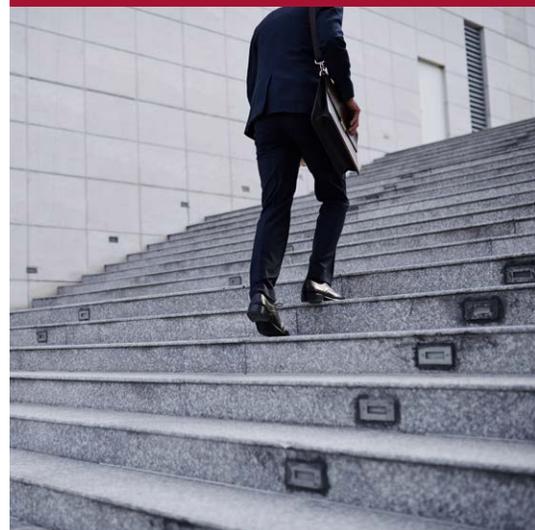
This word relates to being saved. No one is a Christian until he repents of his sins and receives Jesus Christ as his Savior and Lord. An individual’s faith and repentance to believe in Christ is the flip side of the same coin: God’s *calling* on his life. No one ever comes to God unless he is given the faith by Him to respond in repentance. Such is commensurate with God’s *calling*.

Faith and repentance are the necessary components acted upon by the individual relative to the sovereign, effectual *call* of God to salvation. Notice the following parallel passages that shed further light on the marvelous God-enacted truth regarding the believer’s *calling* and how that *calling* must manifest itself in proper outward behavior.

♥ VERSE OF THE WEEK

## **Ephesians 4:1–3**

*Walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.*



Preserve the unity of the Spirit, pouring yourselves out for each other in acts of love!





Continued from page 2

evangelists who have been recruited over the past year by our global leaders,” said Ralph Drollinger, President and Founder of Capitol Ministries. “We have found that regional conferences are the best way to teach new ministry leaders about our mission and the methods involved in CapMin’s biblical top-down missions strategy of reaching political leaders first with God’s Word.”

Many of the ministry leader candidates who attended the Panama conference were recruited by Oscar Zamora, CapMin’s Latin America Global Director, who has had tremendous success in growing the CapMin mission in Central and South America. Oscar and Elizabeth Zamora and Roderick and Carolina Burgos planned the conference. Roderick is CapMin’s ministry leader to members of the National Assembly of Panama. “These new recruits will be well equipped to build discipleship ministries in their own nations,” said Brian Hanson, CapMin’s International Director. “Latin America is a place of exciting growth, and by the grace of God, the men whom Oscar has recruited are solid, well-qualified men who are equipped to fulfill this mission,” he said. Participants will learn about Capitol Ministries’ intensely biblical methodology that has been meticulously honed and fire tested over more than 25 years of ministry experience to public servants. The training

Continued on page 6

## Better Understanding Calling

*For the gifts and the calling of God are irrevocable* (Romans 11:29).

*I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints* (Ephesians 1:18).

*I press on toward the goal for the prize of the upward call of God in Christ Jesus* (Philippians 3:14).

*To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power* (2 Thessalonians 1:11).

*Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity* (2 Timothy 1:9).

*Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession* (Hebrews 3:1).

Summarily to this point, Jesus said, “*No one can come to Me unless the Father who sent Me draws him...*” (John 6:44). Later in the same passage He reiterates the point, “*No one can come to Me unless it has been granted him from the Father*” (v. 65). Paul states elsewhere, “*these whom He predestined, He also called...*”

(Romans 8:30). Ending Ephesians 4:1 Paul reiterates this effectual call in the past tense, stating:

### C. WITH WHICH YOU HAVE BEEN CALLED

This portion of the verse emphasizes the surety Paul must have possessed relative to the Ephesian believers’ salvation, all of which provide the basis for properly addressing the five behavioral matters that follow. The following characteristics are necessary to maintain *unity* amongst believers—of those *called* of God:

## II. HUMILITY

Paul’s first descriptor in verse 2 that leads to corporate *unity* amongst other believers is *humility*. The passage reads *with all humility....* Those who profess faith in Jesus Christ ought to be characterized by *humility*. For believers to understand and properly manifest biblical *humility*, they must grasp the broader theological context of the subject. Wishful thinking says, “Be humble” and expect someone to step down several notches from whatever degree of superbia he possesses. For believers, *humility* stems from a clear understanding of the fact that they are the *bride of Christ*.

At first glance without any explanation, this thought might seem confusing or disjointed. Allow me to illustrate. Paul will state later in Ephesians that God’s ultimate desire for the corporate body of believers is something much greater than *unity* for the sake of *unity*, i.e., *that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish* (Ephesians 5:27 NKJV).

In Colossians 1:22 Paul further conveys



this same thought: *yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.*

In essence then, God is preparing a bride for Christ, which is the Church, whereas in the OT Israel is pictured as the wife of the Lord (cf. Isaiah 54:5; Jeremiah 3:14; and Hosea 2:19, 20). In the NT, the Church is seen as the *bride of Christ*, Christ Himself being the bridegroom (cf. Mark 2:20). The significance of this beautiful picture is further portrayed in the book of Revelation regarding the second coming of Christ *with* His Church. Note that in the following passages:

*Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready* (Revelation 19:7).

*And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband* (Revelation 21:2).

*Then one of the seven angels who had the seven bowls full of the seven last plagues, came and spoke with me, saying, “Come here, I shall show you the bride, the wife of the Lamb”* (Revelation 21:9).

What does this all have to do with *humility*? In one sense, the believers are just along for the ride! Your life is all about God’s grace being on display (cf. Ephesians 2:6, 7)! Our salvation is a pre-orchestrated means by which God will glorify Himself by giving us to His Son!

Coming to grips with that deeper theological insight gives birth to personal *humility*! Our quest for personal significance must be eclipsed by this profound biblical insight: it is all about God’s glory—not ours! That truth should and does prove to be a *humbling* elixir as to how anyone views himself.

**Good theology is the essential ingredient to ever-present humility.**

Christian faith has very little to do with you and everything to do with God. It is all about His glory, not yours!

### III. GENTLENESS

The second outward characteristic of our calling in Christ, i.e., attributes that need accompany our profession of faith in Christ, is *gentleness*. *Gentleness* is a key ingredient to achieving and maintaining *unity*. *Praotes*, the Greek word used in this passage for *gentleness* is elsewhere translated “*meekness*.” *Praotes*, which conveys the idea of “power under control,” was used in reference to horses in the ancient world who were tamed, broken and trained. Obviously, they remained strong and were spirited, but they were in subjection to the control of their master.

The idea of self-control is a close cousin; make no mistake *meekness* is not weakness. The following is a brief overview of the word as used elsewhere in Scripture:

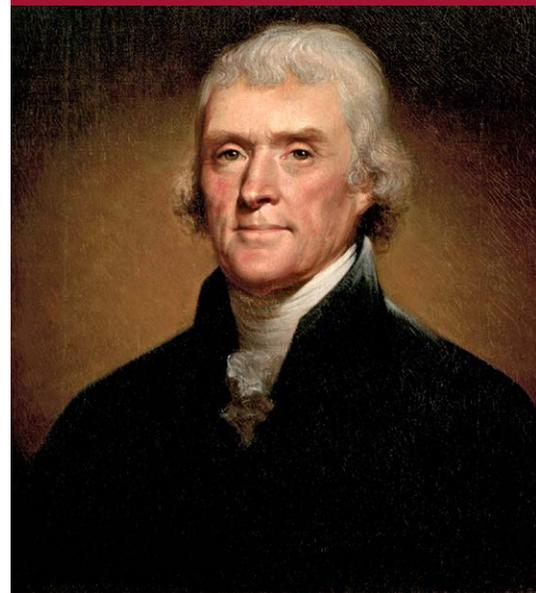
#### Better Understanding Gentleness

*A gentle answer turns away wrath, but a harsh word stirs up anger* (Proverbs 15:1).

*You have also given me the shield of Your salvation, and Your right hand upholds me; and Your gentleness makes me great* (Psalm 18:35).

*Blessed are the gentle, for they shall inherit the earth.* (Matthew 5:5).

Thomas Jefferson



“The practice of morality being necessary for the well-being of society, He [God] has taken care to impress its precepts so indelibly on our hearts that they shall not be effaced by the subtleties of our brain. We all agree in the obligation of the moral principles of Jesus and nowhere will they be found delivered in greater purity than in His discourses.”

— Thomas Jefferson, third president of the United States, signer of the Declaration of Independence, diplomat, governor of Virginia, secretary of state.

Thomas Jefferson, *The Writings of Thomas Jefferson*, Albert Ellery Bergh, editor (Washington, D.C.: The Thomas Jefferson Memorial Association, 1904), Vol. XII, 315, to James Fishback, September 27, 1809.



*Continued from page 4*

is indispensable to successful, sustainable ministries.

Instruction was given on how to launch discipleship Bible studies, biblical teaching methods, the value of discipleship and relationship building, the priority of evangelism, the importance of leading public servants toward maturity in Christ, and why CapMin does not engage in political activism and lobbying. English to Spanish and Spanish to English translators translated the speakers' presentations in real time. For the first time at a conference, the newly published "Ministry Leader Training Manual" which provides important information and pertinent details about developing, launching, and sustaining ministries was distributed.

*Take My yoke upon you and learn from Me, for I am gentle and humble in heart; and YOU WILL FIND REST FOR YOUR SOULS* (Matthew 11:29).

*Gentleness, self-control; against such things there is no law* (Galatians 5:23).

*Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted* (Galatians 6:1).

*So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience* (Colossians 3:12).

*But we proved to be gentle among you, as a nursing mother tenderly cares for her own children* (1 Thessalonians 2:7).

*Not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money* (1 Timothy 3:3).

*Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom* (James 3:13).

*But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence* (1 Peter 3:15).

*Gentleness* is to characterize the life of the believer, who is all-powerful relative

to the indwelling Holy Spirit. However, that power is under control, governed by the edicts of the believer's Master Who relegates His power in and through His called-out ambassadors.

Unfortunately, for *unity* in the capital among believers, too many who name the name of Christ are void of *gentleness*. Such a deficiency creates disunity. Many excellent illustrations of *gentle* believers can be found in the Bible. Examining some of them will aid in grasping this concept of *gentleness*.

### A. JESUS

Matthew 26:47–56 records the betrayal of Jesus by Judas. In this fascinating passage, the quality of *meekness* can be seen in full display—by Jesus, that is—not Peter, who was ready to slice and dice. But notice Jesus' response to him in verse 53: *Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?* Herein illustrated is power under control. Jesus was and is the omnipotent, sovereign King of the universe, but He chose not to use His power on this occasion.

Having first stated that, notice now Matthew 21:12: *And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves.* Being a *meek* person does not preclude a person from expressing righteous indignation.

Ephesians 4:26 states this premise in sound-bite fashion: *BE ANGRY, AND yet DO NOT SIN....* Indeed, being characterized by *meekness* and righteous indignation simultaneously is possible. The question is: what kind of anger do you possess? Is it a selfish anger stemming



from a lack of getting what you want, or is it a righteous indignation? How do you keep these Christological illustrations in tension? I synthesize these two illustrations from the life of Christ as follows:

**Meekness is power in reserve that is ever sensitive to the will of God.**

Proverbs 16:32 vividly illustrates the value of a *gentle*—but not weak—spirit. *He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city.* Extremely self-controlled, powerful people are the type of people others are drawn to. There's a confidence in their leadership and in their personhood. They are unifiers.

## B. MOSES

The life of Moses reveals additional perspectives of this biblically desired quality of *gentleness*. God says of him in Numbers 12:3, (*Now the man Moses was very humble, more than any man who was on the face of the earth*).

At the same time, note Moses' perception of self as recorded in Exodus 4:10: *Then Moses said to the LORD, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue."* Having first stated those self-perceptions Moses had about himself, take note of the following instances from Numbers and Exodus when he:

1. Confronted Pharaoh in the Lord's name
2. Confronted Israel regarding her idolatry
3. Confronted the Lord to forgive Israel's sin

How do you explain this seeming dichotomy? The answer is this: His confidence was not in himself but rightfully placed in God's attributes, promises, and power! The *meek* person is not concerned about making a name for himself; he is void of selfish ambition. He is not caught up in his self-image, rather:

**The meek man has a selfless image!**

The *meek* focus on obedience to God and upholding the honor of His name, His attributes, His righteousness, and His objectives. Such is reflected in the lives of the apostles who gave themselves in total for the advancement of the Gospel.

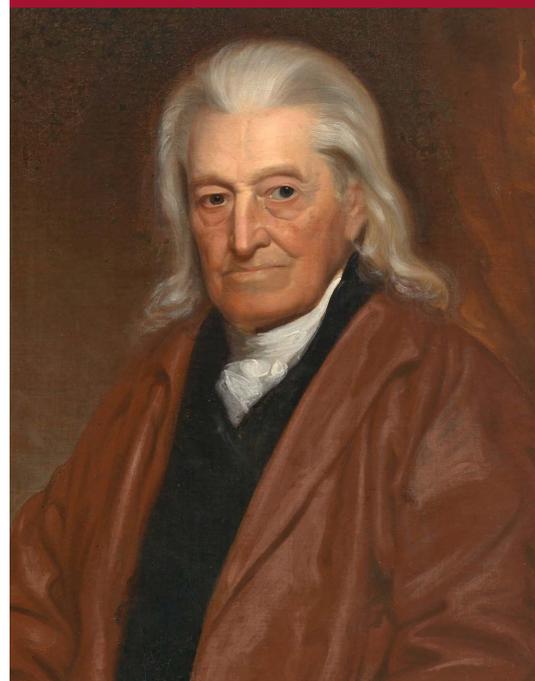
## C. THE APOSTLE PAUL

Paul wrote in 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.*" Your degree of *meekness* is directly proportionate and related to your degree of selflessness. In contrast to *gentleness* and *meekness* is sinful anger, which always stems from a person's inability to achieve or fulfill his selfish desires. Accordingly, when you find yourself angry, ask yourself, "Who am I serving?" *Gentle* people can respond *gently* because their concern in life is to serve the Lord. It therefore follows that believers whose primary focus is on themselves end up being agents of division in the body of Christ in the capital community.

## IV. PATIENCE SHOWING TOLERANCE

The third characteristic Paul lists relative to achieving and maintaining *unity*

*William Samuel Johnson*



"[I] ... am endeavoring ... to attend to my own duty only as a Christian ... let us take care that our Christianity, though put to the test ... be not shaken, and that our love for things really good wax not cold."

— William Samuel Johnson, signer of the Constitution, member of the Continental Congress, judge, framer of the Bill of Rights, president of Columbia College, U.S. senator.

Edwards Beardsley, *Life and Times of William Samuel Johnson* (Boston: Houghton, Mifflin and Company, 1886), 184.



Elias Boudinot



“... without the almighty power of the Spirit of God enlightening your mind, subduing your will, and continually drawing you to Himself, you can do nothing ...”

— Elias Boudinot, president of Congress, signed the Peace Treaty to End the American Revolution, first attorney admitted to the U.S. Supreme Court Bar, framer of the Bill of Rights, director of the U.S. Mint.

Elias Boudinot, *The Age of Revelation* (Philadelphia: Asbury Dickins, 1801), xii–xiv, from the prefatory remarks to his daughter, Susan, on October 30, 1782; see also *Letters of the Delegates to Congress: 1774–1789*, Paul H. Smith, editor (Washington, D. C.: Library of Congress, 1992), Vol. XIX, 325, from a letter of Elias Boudinot to his daughter, Susan Boudinot, on October 30, 1782; see also, Elias Boudinot, *The Life Public Services, Addresses, and Letters of Elias Boudinot* (Boston and New York: Houghton, Mifflin, and Company, 1896), Vol. I, 260–262.

among fellow believers in this magnificent passage is the quality of *patience*.

When Paul is *imploring* the believer to be *patient*, he is not saying that we are to be *patient* with or *tolerant* of error. As an example, in Galatians 1:9 Paul adamantly states, *As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!*

In the book of Revelation, the Apostle John quotes Jesus as saying to the Ephesian church, *“I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles...”* (2:2). Paul is not suggesting that believers have patience with false doctrine.

Many are those who are *patient* and *tolerant* with everything that comes their way. On the other hand, we know of those in the capital who, for the sake of truth, display no *patience* with those who are in error. The latter can be likened to a *noisy gong or a clanging symbol* (cf. 1 Corinthians 13:1), i.e., those who are without love. Certainly, Paul confronted error head on, but remember too that he penned 1 Corinthians 13:1!

How Christlike are you in this regard? Do you simultaneously display God’s attributes of righteousness and *patience*? Proverbs 3:3 states this tension best: *Do not let kindness and truth leave you; bind them around your neck, write them on the tablet of your heart.*

The Greek word for *patience* is *makrothumia* and is also translated as *long-tempered* and *longsuffering* elsewhere in Scripture. Sequentially, *patience* stems from *humility* and *gentleness*.

**Patience germinates only in a soil containing a rich mixture of humility and gentleness.**

Those who are *humble, gentle* and *patient* acknowledge God’s superintending grace in their life. Therefore, it follows that they are in a state of mind to manifest those characteristics with others—just as God has with them. Notice how *patience* is manifest in the following biblical examples.

### A. NOAH

Noah simply amazes me! He is the first guy I want to talk to when I get to heaven. We can extrapolate from Genesis 6:9 that Noah was obedient to God (6:22, 7:5) *for 120 years* in building the ark! When God assigned Noah the task, oceans or lakes did not exist. Even though no rain had fallen, in obedience to God’s Word, Noah faithfully and *patiently* followed God’s blueprint for building a massive ship known as the ark. And while laboring daily over its construction, Noah faithfully preached to his neighbors regarding God’s coming judgment.

Hebrews 11:7 states in this regard, *By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household ....* Keep in mind that not until 120 years later did he experience the fruit of his labors! Yet all the while he *patiently* pursued the objective God had given him!

**For those senate and house members who moan about not yet being able to change D.C. after being here for at time measured in months or several years, may I commend to you the life of Noah.**



But then again, how can one not fall to the temptation of *impatience* if he is not regularly plugged into a Bible study with other members who can encourage him to persevere in *patience*?

### B. ABRAHAM

In Genesis 12:2 God promised Abraham that his descendants would be a great nation, and yet he was not given Isaac, the son of promise, until after he was 100 years old! During this long period of waiting on God, Paul states of him: *Yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God* (Romans 4:20).

Are you growing stronger in your faith as you wait on God for Him to fulfill His calling in and on your life? Maybe He cannot yet use you because you're not yet spiritually mature enough—as measured by your impatience. Keep in mind what the writer of Hebrews said of Abraham: *having patiently waited, he obtained the promise* (6:15).

### C. MOSES

Moses made the cognitive choice *to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen* (Hebrews 11:25–27). Here is a man who deliberately left the “Ritz-Carlton” for a 40-year hike in the desert! Moses *endured*. He didn't bail out on his calling—even though his calling proved much more difficult than any calling to our nation's capital. In obedience to God, Moses *patiently* trusted Him with the purpose and direction of his life!

### D. JEREMIAH

In the OT book of Jeremiah, the prophet is instructed by God to be obedient to Him—but to realize when going in, God states to him, that “no one will listen to your message!” God said to him:

*Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations... Now, gird up your loins and arise, and speak to them all which I command you. Do not be dismayed before them, or I will dismay you before them. Now behold, I have made you today as a fortified city and as a pillar of iron and as walls of bronze against the whole land, to the kings of Judah, to its princes, to its priests and to the people of the land. They will fight against you, but they will not overcome you, for I am with you to deliver you, declares the LORD*” (Jeremiah 1:5, 17–19).

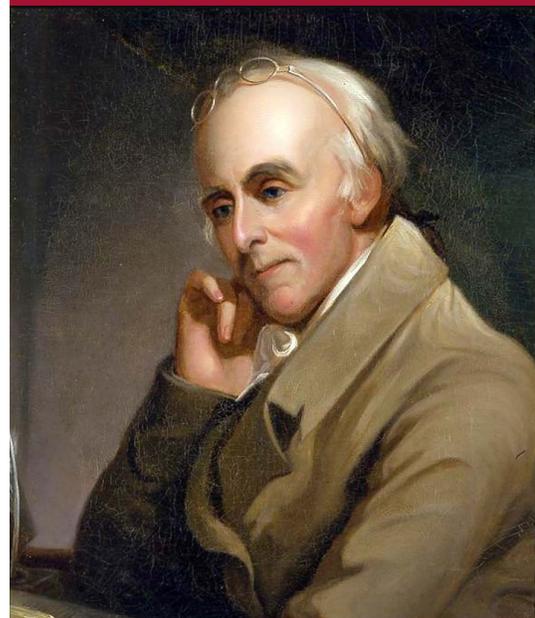
**Jeremiah was not dismayed because he was cognizant of his calling. Can the same be said about you?**

Jeremiah was a *patient* man! As for Isaiah, it was the same way. The nation would not listen to either prophet or turn from their sins. Regarding these men of God, James 5:10 states: *As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord*. As a member of Congress, are you mindful of the prophets' *patience*? Are Jeremiah and Isaiah examples to you of the *patience* of the prophets of old?

### E. JESUS

Jesus is our ultimate example of *patience*. Hebrews 12:2 states that we should be *“fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set*

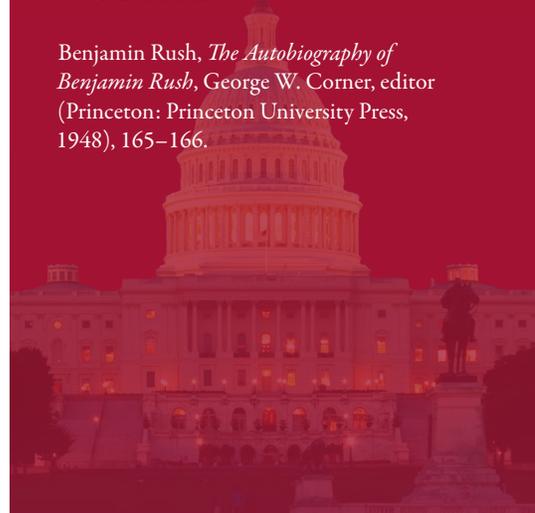
*Benjamin Rush*



**“The Gospel of Jesus Christ prescribes the wisest rules for just conduct in every situation of life. Happy they who are enabled to obey them in all situations!”**

— Benjamin Rush, signer of the Declaration of Independence, surgeon general of the Continental Army, ratifier of the U.S. Constitution, “Father of American Medicine,” treasurer of the U.S. Mint, “Father of Public Schools Under the Constitution.”

Benjamin Rush, *The Autobiography of Benjamin Rush*, George W. Corner, editor (Princeton: Princeton University Press, 1948), 165–166.





Roger Sherman



*before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”* Herein Jesus illustrated great *patience showing tolerance*, i.e., relegating Himself to God’s ultimate purposes for His glory, no matter the personal sacrifice or cost. States one leading commentator in this regard:

The patient saint accepts God’s plan for everything, without questioning or grumbling. He does not complain when his calling seems less glamorous than someone else’s or when the Lord sends him to a place that is dangerous or difficult. He remembers that God the Son left His heavenly home of love, holiness, and glory to come to earth and be hated, rejected, spat upon, and crucified—without once returning evil for evil or complaining to His Father.

Beloved members, can the same be said of you? Are you *patient* in regard to Christ’s calling of you to D.C.? Patience is a main ingredient to the achievement and maintenance of *unity*.

### V. DILIGENT TO PRESERVE THE UNITY

The last character quality Paul mentions that is tantamount to achieving and maintaining *unity* in the body of Christ is the need to be *diligent to preserve the unity of the Spirit in the bond of peace*. *Diligence* is the persevering application of the aforementioned characteristics that have been addressed.

Why should we be *diligent*? Because the sum total of practicing *humility, gentleness, patience, tolerance* and *diligence* is the key to maintaining *unity* in the body of Christ.

### The unity of believers on the Hill is critical to the health and direction of the nation.

Biblically speaking, *unity* among believers is critical for at least three theological reasons. Could it be that the reason Congress has been branded as a “Do Nothing Congress” for so many years is because the believers lack *unity* among themselves? When the following three aspects of *unity* are manifest among believers in political leadership, a chemistry that is good for achieving goals to benefit a nation are facilitated. The theological reasons why *unity* is so important and why God blesses those who are *diligent* about achieving unity are as follows:

#### A. UNITY REFLECTS GOD’S VERY NATURE

In Ephesians 4:4–6, Paul contends the following reasons why *unity* is so important: “*There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.*” If the body of Christ is to be the representation of Christ in the capital between His first and second advent, then God’s nature of *oneness* needs to be reflected among other believers and to all onlookers.

Oneness reflects the very nature of God though God Himself is three different personages of the same numerical essence (a classic description of the Trinity). Implying that a disunited body of believers today represents Christ is hugely incongruous! Disunity fails miserably to reflect His divine nature; *unity* reflects His divine nature! Accordingly, in the capital community the *unity* of those who are trusting in Christ alone for their salvation is a very serious matter. The following passages serve to drive home this idea:

“God commands all men everywhere to repent. He also commands them to believe on the Lord Jesus Christ, and has assured us that all who do repent and believe shall be saved ... [G]od ... has absolutely promised to bestow them on all these who are willing to accept them on the terms of the Gospel — that is, in a way of free grace through the atonement. ‘Ask and ye shall receive [John 16:24]. Whosoever will, let him come and take of the waters of life freely [Revelation 22:17]. Him that cometh unto me I will in no wise cast out’ [John 6:37].”

— Roger Sherman, signer of the Declaration of Independence, signer of the Constitution, “Master Builder of the Constitution,” judge, framer of the Bill of Rights, U.S. senator.

Correspondence Between Roger Sherman and Samuel Hopkins (Worcester, MA: Charles Hamilton, 1889), 9, from Roger Sherman to Samuel Hopkins, June 28, 1790.



*Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel* (Philippians 1:27).

There should be no disunity regarding all believers' ultimate purpose and aim: *the faith of the gospel* refers to that compendium of truth relative to the Christian faith (cf. 1 Corinthians 15:3,4; cf. Jude 3; Romans 1:1; Galatians 1:7). Followers of Christ who have other priorities that eclipse proffering the gospel will inevitably bring disunity to the body in the capital simply because they view their purposes differently than from what Scripture says they ought to be. For the believer to have a higher agenda above God's agenda is misdirected and disuniting.

*Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose* (Philippians 2:2).

This passage also underscores the necessity of the body of believers possessing *unity* in *purpose*, which reflects both God's presence and His divine nature. Jesus states in John 17:22, as He communicates with God the Father, *"The glory which You have given Me I have given to them, that they may be one, just as We are one."*

## B. UNITY PROCLAIMS CHRIST TO THE UNSAVED

In John 17:23 the gospel writer records the preceding portion of Jesus' high priestly prayer. However, John records what Jesus goes onto say, *"I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as*

*You have loved Me."*

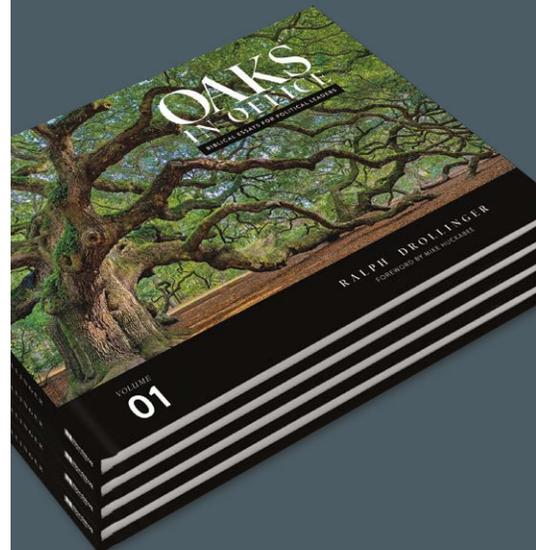
**The unity of the body testifies of Christ's reality in the heart of the unregenerate person!**

Accordingly, the *unity* of the body in the capital is extremely important relative to the effectiveness of our overall witness to unbelievers. If we are perfected in unity, God promises us that the capital community will know that God sent Christ to be the payment for their sins.

Notice the term *striving together* (*sunathlountes*) in Philippians 1:27. *Sun* is a prefix meaning "together" or "with." The root, *athlountes*, should be familiar as the word *athlete* is derived from it. The same term is used as such elsewhere by Paul in 2 Timothy 2:5. Paul utilized the gladiatorial spectacle to communicate the ferocious tenacity we need possess in standing together to proclaim the gospel. *Unity* is extremely important! We desperately need to maintain concord and harmony on the Hill among believers!

## C. UNITY FACILITATES SPIRITUAL GROWTH

Ephesians 4:13 states, *until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.* Herein the issue of *unity* relates to spiritual maturity. Those who would separate themselves from the body of believers possess not spiritual maturity in their disobedience to Scripture. Hebrews 10:25 states, *not forsaking our own assembling together as is the habit of some....* The *unity* of the body is not only a matter of obedience to Scripture, but it is God's design for achieving spiritual growth in your life.



# OAKS IN OFFICE

BIBLICAL ESSAYS FOR POLITICAL LEADERS

*Oaks in Office: Biblical Essays for Political Leaders* will help mold your character as a Christian public servant. These fifty-two Bible studies are selected specifically for discipleship to deeply root you in God's Word and help you stand strong in the face of adversity and be bold and unwavering in the faith as you grow in Christlikeness. This beautiful four-volume set is available for purchase at [capmin.org](http://capmin.org).

With each purchase, you may download the book's fifty-two chapters for free in PDF form so you may use them with your own Bible study group. Study and leader questions are offered at the end of each chapter.



In Ephesians 4:14 Paul states (from the context and flow of the passage) that one of the results of *unity* is that *we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.* The word for *craftiness* (*panourgia*) carried the idea of “clever manipulation of error made to look like the truth.” Unfortunately, many are *children* today in the body of Christ as illustrated by their independence for the larger body of believers: to be absent is to be disunited. Show me a “believer” who rejects *unity* and forsakes the assembling of believers together, and I will show you someone who is easily swayed by *every wind of doctrine* or who becomes impatient.

To the opposite, Ephesians 4:16 reveals that a committed body of believers practice their spiritual gifts with one another and build up each other! This fact is communicated metaphorically by Paul: *From whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.* What a wonderful, God-designed benefit for those who are committed to *unity* among other believers! They can be encouraged over the long haul.

## VI. SUMMARY

The *unity* of believers in any capital community, be it D.C., a U.S. state capitol, or a federal foreign capitol is an especially important matter relative to the health and preservation of a nation. When believers are *united* in the leadership of a nation, that nation is positioned for God to bless it in ways that are exceedingly abundantly beyond what you might ask or think. Therefore, being unified becomes a matter of importance to discover what Scripture says are the main components of *unity*, its attainment and maintenance. Ephesians 4:1–3 speaks to that analysis in a powerful way. When those ingredients of *humility, gentleness, patience, tolerance, and diligence* are practiced by the believer, they lead to corporate *unity* among the body of Christ in the capital community or anywhere else. May God help us to develop each of these character qualities.

### MINISTRIES ESTABLISHED & BUILDING

#### UNITED STATES

- Albany, New York
- Annapolis, Maryland
- Atlanta, Georgia
- Augusta, Maine
- Austin, Texas
- Bismarck, North Dakota
- Boise, Idaho
- Boston, Massachusetts
- Denver, Colorado
- Dover, Delaware
- Carson City, Nevada
- Charleston, West Virginia
- Cheyenne, Wyoming
- Columbia, South Carolina
- Columbus, Ohio
- Concord, New Hampshire
- Des Moines, Iowa
- Hartford, Connecticut
- Harrisburg, Pennsylvania
- Helena, Montana
- Honolulu, Hawaii
- Jefferson City, Missouri
- Lansing, Michigan
- Lincoln, Nebraska
- Little Rock, Arkansas
- Madison, Wisconsin
- Montpelier, Vermont
- Nashville, Tennessee
- Oklahoma City, Oklahoma
- Olympia, Washington
- Phoenix, Arizona
- Providence, Rhode Island
- Raleigh, North Carolina
- Richmond, Virginia
- Sacramento, California
- Salem, Oregon
- Santa Fe, New Mexico
- Springfield, Illinois
- Topeka, Kansas
- Trenton, New Jersey

#### INTERNATIONAL

- Abuja, Nigeria
- Accra, Ghana
- Antananarivo, Madagascar
- Asunción, Paraguay
- Bangui, Central African Republic
- Brasilia, Brazil
- Bucharest, Romania
- Bujumbura, Burundi
- Dodoma, Tanzania
- Freetown, Sierra Leone
- Georgetown, Guyana
- Kiev, Ukraine
- Kigali, Rwanda
- Kinshasa, Democratic Republic of the Congo
- Libreville, Gabon
- Lomé, Togo
- Lusaka, Zambia
- Malabo, Equatorial Guinea
- Maputo, Mozambique
- Mexico City, Mexico
- Momrovia, Liberia
- Montevideo, Uruguay
- Nairobi, Kenya
- N'Djamena, Chad
- Ouagadougou, Burkina Faso
- Port Moresby, Papua New Guinea
- Porto-Novo, Benin
- Quito, Ecuador
- Riga, Latvia
- San Jose, Costa Rica
- Suva, Fiji
- Tegucigalpa, Honduras
- Vilnius, Lithuania
- Warsaw, Poland
- Yamoussoukro, Cote d'Ivoire
- Yaoundé, Cameroon



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



Capitol Ministries® provides Bible studies, evangelism, and discipleship to political leaders. Founded in 1996, we have started ongoing ministries in over forty U.S. state capitols and dozens of foreign federal capitols.

Capitol Ministries®

Mail Processing Center  
Post Office 30994  
Phoenix, AZ 85046  
661.288.2622  
[capmin.org](http://capmin.org)

© 2022 Capitol Ministries®  
All rights reserved.



[/capitolministries](https://www.facebook.com/capitolministries)