

# Kingdom of Man / Kingdom of God

## Stewarding Your Nation

### Introduction:

Nations are important to God.

#### **a. Nations are God's commanded desired plan.**

"The God who made the world and everything in it — he is Lord of heaven and earth — does not live in shrines made by hands. Neither is he served by human hands, as though he needed anything, since he himself gives everyone life and breath and all things. From one man he has made every nationality to live over the whole earth and has determined their appointed times and the boundaries of where they live. He did this so that they might seek God, and perhaps they might reach out and find him, though he is not far from each one of us."  
Acts 17:24-27 CSB

First Command God gave to Adam and Eve

"God blessed them, and God said to them, **"Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth."**  
Genesis 1:28 CSB

God speaks factually supporting the establishment of nations after the Noahic flood.  
[Japheth's Descendants]

"From these descendants, the peoples of the coasts and islands spread out into their lands according to their clans in their nations, each with its own language."  
Genesis 10:5 CSB

"These are Ham's sons by their clans, according to their languages, in their lands and their nations." Genesis 10:20 CSB

"These are Shem's sons by their clans, according to their languages, in their lands and their nations. These are the clans of Noah's sons, according to their family records, in their nations. The nations on earth spread out from these after the flood."  
Genesis 10:31-32 CSB

Nations are spoken of very highly being part of new creation.

"The nations will walk by its light, and the kings of the earth will bring their glory into it."  
Revelation 21:24 CSB

#### **b. God Gives Directions in Scripture on the importance of Borders and Immigration Control**

"I will set your borders from the Red Sea to the Mediterranean Sea, and from the wilderness to the Euphrates River. For I will place the inhabitants of the land under your control, and you will drive them out ahead of you. You must not make a covenant with them or their gods. They must not remain in your land, or else they will make you sin against me. If you serve their gods, it will be a snare for you."  
Exodus 23:31-33 CSB

"Do not despise an Edomite, because he is your brother. Do not despise an Egyptian, because you were a resident alien in his land. The children born to them in the third generation may enter the Lord's assembly."

Deuteronomy 23:7-8 CSB

Nations had rules pertaining to People Entering into their nation.

"Please let us travel through your land. We won't travel through any field or vineyard or drink any well water. We will travel the King's Highway; we won't turn to the right or the left until we have traveled through your territory.""

Numbers 20:17 CSB

C. The Great Commission emphasizes the importance of **nations**.

- a. How do you disciple a nation? We have lost sight of this interpretation instead saying, "*panta ta ethne*," should be translated "people groups." But does that fit the usage of that Greek phrase?

**The interpretation of "nations" is grounded in the Authority of Christ given to Him, when Jesus requested it after God raised Him from the dead.** Acts 13:33, Psalm 2 and Matthew 28:18. It is upon this authority over all nations. What the devil said he would give Jesus in his tempting, Jesus refused from the devil. This means that prior to the resurrection Jesus did not have it and in some way the devil did. Jesus waited till after being raised, asked for it, and God the Father gave Jesus that authority. From the position of authority **that Jesus gains over all nations** He stands before His disciples on the Mount of Olives and gives this command.

**Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always even to the end of the age. Amen.**

Here is the point. The underlined phrase in Greek focuses on teaching whole nations and all of them. How do you accomplish that? You must engage the leaders of the government! This can be by serving, as our "by the people and for the people" structure allows in the USA, or by engaging them as Jonah, Daniel, and Paul did presenting Christ, the gospel and the call to be responsible to the True God.

In our reading of the Great Commission, we almost always interpret that phrase as individuals, or as people groups but not as Jesus stated it, nations. David Andersen presents good research on this phrase.

The Great Commission emphasizes the only verb "make disciples" and the sole direct object of the verb "all the nations." [He quotes] Griffith Thomas on his clear presentation of the direct object: "The commission embraces whole nations rather than indicating individuals among them." [He also quotes John Piper] "The phrase "*panta ta ethne*" used one hundred some times in the Old Testament virtually never carries the meaning of Gentile individuals but always carries the meaning "all the nations." Anderson continues, [Therefore Christ's commission] is not simply to individuals [it] must include a strategy [for] those who influence and direct the whole nation, the leaders of nations. The commission in Acts is just

that...Jerusalem is a Capital city, Judea is where the people in the Capital city live, and Samaria is next. [Anderson notes] Galilee, where the disciples lived, is not even included in the commission. The commission finishes with the end of the earth, a phrase that refers to the Imperial Capital, {Rome.}] <sup>1</sup>

The book of Acts carries out the strategy of "making disciples of all the nations." It does so by engaging the individuals, including the leaders of the capital cities of Jerusalem, Samaria, and Rome. The Apostle Paul will plan his mission trips to reach the 'capital and most influential cities.' As noted above, this includes political leaders.

**Conclusion: At the very least, we can deduce that part of our call to steward is to pray for and engage the political leaders because they, as people, matter to God. The leaders of nations are in the Great Commission.**

2. Nations are mentioned positively in the book of Revelation
  - a. Satan will deceive the nations no longer – Revelation 20:3
  - b. Nations will come into the New Jerusalem bringing their glory – Revelation 21:24
3. The contrast to God's speaking highly of the nations is God's mention that man coming together against God is a work of Satan.
  - a. Tower of Babel Genesis 11
  - b. Nations gathered globally against God by Antichrist Daniel 10:36ff; Revelation 19:13ff
  - c. Revelation 20:8 Gather the nations against God at the end of the millennial reign of Christ.
  - d. Nations are honored, but Empires rise as part of the Kingdom of Man. The Kingdoms of Man of the world will be decimated by the "Rock not cut out by human hands." Daniel 2

### **Conclusion:**

Consider that the great commission, spoken to the disciples by Christ, Matthew 28:19-20, is a call for us to present the gospel and disciple the government leaders of all the nations.

## **TWO KINGDOMS**

1. The Kingdom of Man
  - a. This kingdom is seen in the heart motivation to build the Tower of Babel; it is man gathered together against God, Genesis 11:4. It comes to life in the prophetic dream of a statue in Daniel, chapter two, where the stone, not made by human hands is hurled against the statue representing the Kingdom of Man and defeats it. It is part of what we as believers wrestle against, Ephesians 6:10-12. It is the "way of the world" I John 2:15-17, "the cravings of sinful man, the lust of his eyes and the boasting of what he has and does-comes not from the Father but from the world." We battle against

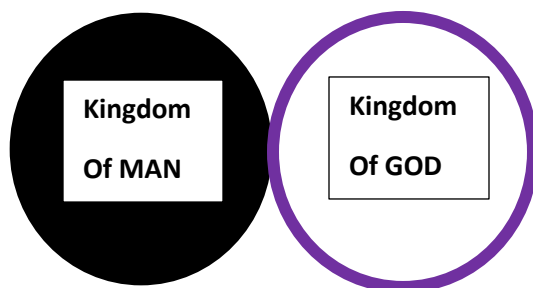
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<sup>1</sup> David Andersen, Christ's Kingdom Commission, Gift Edition, (Graham, N.C.: Leadership Library, 2021) 6-8  
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"the world, the flesh, and the devil." The Kingdom of the World will unite to battle the Lord Jesus Christ, Revelation 19:19-21 and it will be obliterated.

## 2. Kingdom of God

- a. It is not of this world, John 18:36. It is eternal, Isaiah 9:6-7, and was established on earth in the First Advent as God became Man and carried out His mission, Isaiah 61:1-2a; Luke 4:16-20; Matthew 28:19,20. It is the "Kingdom of the Son God loves," the place where God's chosen are translated upon putting their faith in Christ, Colossians 1:14. It is an unshakable Kingdom, Hebrews 12:26-28. It will culminate in the Second Advent of Christ. Isaiah 61:1-3; I Corinthians 15:25-28. Revelation 20:4-6 presents the Millennial Reign of Jesus Christ on this earth before the eternal state of the Kingdom of God.



During the earthly ministry of Christ, there was little recognizable crossover of the Kingdom of God and the Kingdom of Man.

## The First Century and Early Church Influence on Politics

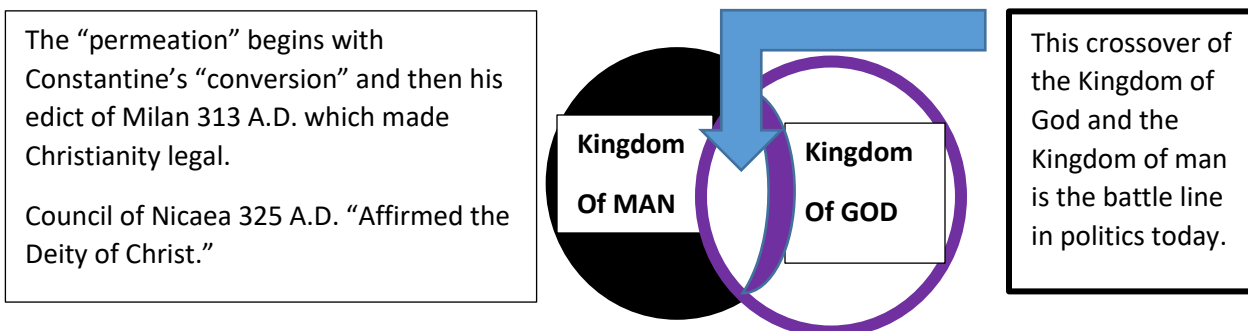
1. The First Centuries of the Church did not Affect Roman Government Policy.

**Did you know** that during His entire earthly life and ministry, Jesus did not influence or change one policy decision of the Roman government, the prevailing government of His day? Interesting! The incarnate Son of God, the Second Person of the Eternal Trinity, visited this planet and, **on a political level, left the Roman government essentially unaltered**, at least as it came to any positive structure or policy change. **Did you know** that during the sixty-plus years of the first-century church, 33 A.D. to 93 A.D., a time when the church was empowered by the Holy Spirit and led by the Apostles, they did not positively influence or change one policy decision of the Roman government? This was a time that some consider the local church's most powerful expression. **Did you know that from the early church until the time of Augustine, there was no evidence of any positive influence or changing one policy decision of the Roman government?**<sup>2</sup>

"It has commonly been taken for granted that Christianity must have had a great and beneficent influence upon the Roman Empire, **[But] We know enough about the Roman Empire to be reasonably confident that no general and permanent political improvement marked its history from the second century on...**the earliest date

<sup>2</sup> Jamie Rasmussen, Sermon: Biblical Values for Voting, Scottsdale Bible Church, Scottsdale, Arizona Open Topic Series Message reviewed at [scottsdalebible.com](http://scottsdalebible.com) October 2022.

when Christianity may be supposed to have exerted and influence upon its political principles and civil institutions and economic ideals.<sup>3</sup>



2. The Crossover is the battle line, but early church history shows God does not need it!

Erwin Lutzer clarifies, “secularism is not a neutral agenda but rather a movement against Christianity.” He quotes Benjamin Wiker’s description of secular progressivism as “the steady removal of Christianity from the center of culture.”<sup>4</sup>

**Throughout history, that line of permeation has been widened and narrowed.**

Someday Christ will subdue the Kingdom of Man, but not by a political victory achieved by the efforts of Christians who will overtake the world. It will be when the Lord Jesus Christ returns, uttering His Word toward the world’s armies gathered against Him.

I agree with Jamie Rasmussen’s observation that **“God does not need the crossover! God worked very powerfully before it occurred. He can work very powerfully without it today.”**<sup>5</sup>

**\*Reconstructionism, also known as Dominionism is not God’s plan for the church in this age. It is God’s plan when Christ returns.**

**Point: In our culture, politics is thought to be the primary avenue of change. That is not true; it is the church fulfilling its commission.**

In a time when politics seem to be “the hope” for many, it is good to be reminded!

**“God does not need the crossover!”**

**We are blessed to live in America, a nation founded with a crossover of the Kingdom of God into the Kingdom of Man.**

## Stewarding Your Nation

### 1. God’s people are to pray for their Political Leaders

1. I Timothy 1:18 - A charge to Pastor Timothy on how to fight the good fight.
2. Instructions are given in I Timothy 2:1-3:14 – local church setting
3. Priority Action to fight the good fight. I Timothy 2:1
  - a. “Pray for everyone, Kings and all those in authority over you.”
  - b. The purpose is peace

<sup>3</sup> Arthur Cushman McGiffert, Harvard Theological Review, Volume 2, Issue 1, January 1909, pp.28-49

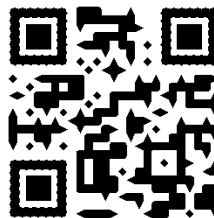
<sup>4</sup> Erwin Lutzer, No Reason to Hide, ( ) 71

<sup>5</sup> Jamie Rasmussen, Ibid.

- c. (Biblical Shalom); it is good, and that they might come to the truth about Jesus.

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Prayer Tool



Pray1Tim2.org

Can you name your representative or senator?

Pray1Tim2 is an excellent tool for you to use to fulfill God's priority action to fight the good fight of faith; the body of Christ is to pray for your political leaders.

- d. Pray for even the immoral, ungodly leaders respecting the office.
- i. i.e. Nero is Emperor when Paul writes to Timothy,
2. Actively engage Government Systems that are imperfect.
- God calls us not to give over political leaders but rather to know, pray for and engage them. The church is to give them counsel and rebuke. (Acts 5:48) The body of Christ is not called to live as a subculture but rather engage culture. Politics flow downstream from culture and not the other way around. [Media used by the government flirts with this statement.]
- a. God commanded through the prophet Jeremiah to the exiles in Babylon.
- Jeremiah 29:7 “But seek (make a path) the welfare (shalom) of your city and pray to the Lord on its behalf.”
  - Seek = שׁוּר (dā·răš) Command to the people in exile to inquire, literally search to the point of making a path to find out the situation of your city.
  - Welfare = שְׁלוֹם (šā·lôm) You inquire about the health, wholeness, safeness, completeness, need satisfying characteristics or lack thereof of your city.
  - Pray = פָּלַל (pā·lāl) *Make a request to God with expectation for an intervention in a situation.*

Action Points:

1. God moves His exiles from subculture to engaging the marketplace.
2. Be measuring their city by the characteristics of Biblical Shalom and then pray for the outcome and God to give the leadership;
  - a. Divine Wisdom
  - b. That they come to know the true God
  - c. They would be humble
  - d. Teachable
  - e. Moral Integrity emphasized
  - f. Protect the safety of women and children
  - g. Elevate the health of society in every way
3. You are exiles and pilgrims, and God calls you today to these precepts.

#### 4. Jesus makes a point of supporting imperfect government.

In the First Century AD, Jesus made a significant statement about government when The Sanhedrin, the Jewish ruling council, brought him to Pilate. He was brought to Pilate by this Jewish ruling council because they rejected Jesus' claim to be God and wanted Him crucified.

***John 19:6–11, When the [Sanhedrin] chief priests and the officers saw [Jesus], they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a law, and according to that law, he ought to die because he has made himself the Son of God." When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. So, Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" Jesus answered him, "You would have no authority over me at all unless it had been given you from above...." (Underlined for emphasis)***

Pilate was the Judean governor, serving under the emperor. Jesus clarified that God gave government authority. The point is that government exists by God's power and for His purpose, even though the human government is imperfect.

Just a few days earlier, the Herodians gave Jesus a coin and, after engaging Jesus in some cordial perfunctory asked, Matthew 15-22, "tell us what do You think? Is it lawful to pay taxes to Caesar or not?" After rebuking them for testing Him. Jesus asked for a Roman Denarius and directed their focus to the image on the coin, then stated, **"Render therefore to Caesar the things that are Caesar's and unto God the things that are God's."** Jesus reminded the Herodians in an ingenious way that they were image bearers of God. Furthermore, all image-bearers of God were obliged to render worship, thankfulness, and glory back to God. But Jesus also pointed out that in a limited aspect, there is a God-mandated requirement to support government even when it was the imperfect government of Caesar.

**Mark Dever points out:**

**Even when governments support immorality and sin, as every government since the Fall of Man has done in one way or another, we are at least normally to continue to support it.** As we correct and improve it, we should be very slow to conclude that even when a particular sin is propagated that this removes the rightful authority of government... **[think about it] if Christians can support Rome, what government could they not support? This is the government that killed Christ and almost all the apostles. We should be very slow to come to the conclusion of not supporting our government.** For Christians, this means that we are law-abiding and tax-paying. We do not cheat on our taxes. **We should be honest in all and thank God for all the good there is in our government, establishing peace, protecting religious**

**freedom, promoting justice.** This means we should be involved in encouraging good work in our government and through its members.<sup>6</sup>

### **Conclusion:**

**Political leaders will always disappoint us by making choices that go against our convictions or preference. We must continue our prayer and engagement with them.**

**Capitol Commission's approach of focusing on hearts instead of votes has given us great opportunities to minister to the soul of leaders. God has strengthened believers and has saved souls. God has also opened up a dialogue among those who have never spoken to someone across the aisle.**

### **SCAN THE QR CODE TO HEAR LEGISLATORS SHARE THE IMPACT**



### **God's Creation Activity Helps Us To See Political Leaders Biblically**

You may or may not regard the Bible as the authoritative Word of God, but without apology, that is the Bible's claim. It claims to be God's authoritative word to all people for all time. The foundation is presented in the very first verse of the first book. "In the beginning, God created the heavens and the earth." The Hebrew drops our jaw; God' out of nothing made everything.

"The Bible begins with the bold fact of God in action, and its first assertion immediately demands that the reader reorient himself to the truth. The world we see around us did not come to be as the result of atomic randomness. It is the intentional handiwork of a Being so supreme, foundational, and high about our conception that his first spoken word can rightly be called *the beginning. Before he spoke, there was nothing. But after his first word, everything.*"<sup>7</sup>

The action of God in creation directly relates to our topic of thinking Biblically of government and politicians because the record of creation in Genesis chapter one draws our attention to the pinnacle of God's creation activity. "Let Us make man in Our image, after Our likeness, Genesis 1:26" Man and woman, Genesis 1:27, are the zenith of all creation because they bear the image of God. Ashford states, "As God's image bearers, we are uniquely fitted to act on his behalf...we steward God's creation because He has given us the reigns."<sup>8</sup>

<sup>6</sup> Mark Dever, God and Politics,(Great Britain:10 Publishing, 2016)25-27

<sup>7</sup> Bruce Ashford, Chris Papalardo, One Nation Under God, (Nashville, Tennessee: B&H Publishing,2015)6

<sup>8</sup> Ibid. One Nation Under God, 6



**Political leaders, regardless of party or views, are created in God's image.**

In the beginning, Creator God established earthly authority, giving it to mankind to rule creation.

***Genesis 1:28, God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."***

"As the crown of God's creation, man became God's representative on the earth in expressing and enacting divine rule over creation. The command to exercise dominion over the earth and all living creatures separated and elevated mankind from the rest of creation."<sup>9</sup>

This was clearly understood by King David, who, guided by the Spirit of God, wrote these words about man in Psalm 8:6-8

**You have made him to have dominion over the works of Your hands; You have put all things under his feet, all sheep and ocean – even the beasts of the field, the birds of the air, and the fish of the sea that pass through the seas.**

The command to "be fruitful and multiply" reveals God's intent for the human race to grow. Since God is a God of order, I Corinthians 14:33, government over community is a foregone conclusion. **Therefore, politics, which by definition is the conducting of government, is in and of itself a good work intended to bring order.**

Before the fall, government would have consisted of some sort of collective ordering of human life-setting schedules, making policies, and so forth. For example, whether or not to drive on the right or left side of the road- even unfallen humans would have had to decide this. But because of the fall government would have to expand to include the sword of Romans 13.<sup>10</sup>

**Romans 13:4b (The governing authority) is God's minister, an avenger to execute wrath on him who practices evil.**

### **God has delegated spheres of authority.**

**God instituted marriage and the Family as the most basic institution Genesis 1:26-28; Genesis 2:24-25; Deuteronomy 6:6-9; Ephesians 6:1-4; Parents are to raise their children in knowing God as good, what is right, wrong and the nurture and admonition of the Lord. This is the basic moral fiber of a healthy, robust society and good culture fabric.**

**The church was instituted by God, Acts 2:2; Matthew 28:19,20; to make disciples who proclaim the good news and teach the Word of God, presenting the purpose of life, the redemption of God, and the gift of eternal life to all who put their trust in Christ. The church does not replace the family but is rather called to strengthen and protect it.**

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<sup>9</sup> Phil DeCourcy, Take Cover -Finding Peace in Gods Protection, (Washington D.C. Salem Publishing, 2018)90

<sup>10</sup> Ibid One Nation Under God, 7

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**Government is not to replace or dismantle the family or the church but rather to uphold God's institutions.**

**Government is instituted next to the family, and God's purpose for it was to act as a bulwark against man's sinful nature and its societal effects, such as disorder, depravity, and death.** God invested authority in human government to preserve order and, where necessary, take the lives of those who threaten the lives of others. (Genesis 9:5-6; Romans 13:1-7) ... **without going too deep, it is of vital importance that men and women respect the God-given functions of each institution. When these spheres [the family, the church, and government] function side by side, law, and order are preserved, family life and generational continuity are advanced and, and God's blessing through the Gospel of the Lord Jesus enriches countries, cultures, and couples.** However, disruption occurs when one sphere trespasses into the other.<sup>11</sup>

Caesar and the Church: A Biblical Study of Government and the Church is an excellent resource explaining the wrong conclusions regarding Caesar's authority when Romans 13:1 is isolated from its' context. Anthony Forsyth is the author.

[Government] is not our healthcare provider; he is not our educator; he is not our guardian, nor our mentor; he is not our best friend, and in practice, rarely, if ever, does he have our best interests at heart. He is not our conscience; he is not our parent; and, in the most definitive terms \, he is not our god. Instead, he is God's servant and, to a lesser extent, ours.<sup>12</sup>

## **The Depravity of Man demands the Advent of Human Government**

1. Before the flood, God Himself administered judgment.

The first family experienced tragedy when their firstborn son murdered his younger brother. **God Himself judged the brother**, declaring it a sin to take human life. Generations later, as man multiplied, evil permeated every thought of humanity.

***Genesis 6:5–8, The Lord saw that the wickedness of man was great in the earth and that every intention of the thoughts of his heart was only evil continually. And the Lord regretted that he had made man, and it grieved him to his heart.***

2. **After the flood, God reiterated His first command but added something.** He gives mankind the authority to address a human taking another human's life—to protect and uphold the sanctity of life. This command speaks to the formation and first reason for human government.

***Genesis 9:6, Whoever sheds the blood of man, by man shall his blood be shed, for God made man in His own image.***

**God instituted government because man is sinful. Its' purpose is to maintain order, make society healthy and protect life.**

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<sup>11</sup> Ibid, DeCourcy, 88-89

<sup>12</sup> Caesar and the Church: A Biblical Study of Government and the Church, Anthony Forsyth, (Kress Biblical Resources:2022)

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## God is directly involved in the assignment of rulers.

This direct act of God flows from His overarching plan of history and His perfect judgment on nations.

In an ultimate sense, human government does not find its legitimacy in evolutionary inevitability, the ballot box, or the will of domineering men but in God. **From heaven's perspective, it is God who decides who is in power. It is God from a higher throne who sets kingdoms up and pulls kingdoms down. (Proverbs 21:1; Daniel 2:20-21,44;4:25-26,32)<sup>13</sup> (Emboldened for emphasis)**

But according to Scripture, the government is not to replace God. Neither is it meant to remove God from society. God instituted government as his servant, facilitating a safe, wholesome place for humanity to thrive. God's idea of civilization is wholesome, healthy, peaceful, and prosperous. This type of society encourages the value of work and allows people to use their talents to glorify God, uplifting others.

How important, then, is it for us to engage our political leaders, especially those who claim faith in Christ, holding them accountable to follow the Biblical Worldview?

God desires that government leaders succeed. He upholds their value by calling them "His Ministers" and commanding people to pray for their success.



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<sup>13</sup> Ibid DeCourcy, 86