

Implications of Jesus Christ's Political Concepts in Matthew 22:15-22 on Evangelical Church Winning All (ECWA)

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Abstract

Evangelical Church Winning All (ECWA) as a faith-based organization has frowned at its members, especially its employees to take an active part in politics, which itself is a science and an art of governance. However, the concept of Jesus Christ on politics as shown in Matthew 22:15-22 stands against this organization's stance. This paper aims at reconsidering this concept in Matthew 22:15-22 and its implication on the organization. The paper reviews the general biblical concept of politics with a brief exegetical analysis of Matthew 22:15-22. A brief history of the organization is given and some indications from the organization's constitution in relation to members of the organization's participation in politics are enumerated. The paper concludes with the implication of the concept of Jesus Christ on politics for the organization and recommends, among others, that the organization should encourage its members and employees to be actively involved in partisan politics through the amendment of the organization's constitution.

Keywords: ECWA Constitution, Evangelical Church Winning All (ECWA), Faith-based Organization, Partisan Politics, Christ's Political Concept

Introduction

Politics is both science and art of governance. Hastings (1980: 98) stated that politics "is used to refer both to administration and legislation." According to Lo (2019:1), politics is "an expression that refers to the activities associated with the governance of a country or area, especially the debate between parties having power." Hastings (1980) continued to assert that in legislation, politics stresses the process of decision-making about public action and good (that is, what is done and who gets what). Administration or government on the other hand stresses the results of these processes and the self-control of the community (whether city, state, or nation). Politics is, therefore, the making of decisions by public means, such as election referenda, laws court judgments, administrative regulations, and decisions. Every aspect of human behaviour is embedded in politics because every aspect of life's basic needs in the society – that is, water, security, education, environment, energy, health, and the like – has a direct bearing upon certain decisions that are made by the government.

It is imperative to understand the operational structure of ECWA as a faith-based organization in order to examine the policies on membership, especially the political participation of its employees. There are certain policies enshrined in the Constitution and Byelaws of ECWA that affect the political participation of its membership. ECWA Constitution and Bye-laws revised in January 2000, reviewed in April 2010, and amended in 2019 are the reflections and stance of ECWA on partisan politics. ECWA as a Christian denomination has enshrined in her constitution and bye-laws certain policies that hinder her employees from actively participating in partisan politics. Members of the church are encouraged to participate but her workers including pastors are only allowed to vote but cannot be voted for. Therefore, this paper aims to reconsider the biblical concept of politics

as presented by Jesus Christ in Matthew 22:15-22 and its implication for the Evangelical Church Winning All (ECWA) as a Christian denomination.

Biblical Concepts of Politics

Christianity and politics have over the years been subjected to critical analysis in order to draw a line of reference for the contemporary Church. The Bible affirmed the establishment of civil authority as heavenly ordained. Therefore, if anyone resists the civil authority, he has indirectly resisted God. God appointed the governing authorities. He allowed them to set rules and regulations and enforce them. Three types of laws were exerted by Israel's government in the Scriptures. These are the Moral Law from Deuteronomy 5 where Moses reviewed the Ten Commandments in Deuteronomy 5 for the new generation of the Israelites; the Ceremonial Law Taken from Colossians 2:16-17 where Paul turned to the topic of the Old Testament laws and practices by referring to "festival," "new moon" and "Sabbaths"; and the Civil Law from Deuteronomy 17:8-13 where Moses put in place a system of trial courts and appellate courts that are similar to the structure of modern courts of law.

Concept of Politics through the Life and Ministry of Jesus Christ

Christianity is the religion based on the teachings of Jesus Christ, and the belief that He is the Son of God. This boils down to the fact that Jesus Christ is presented in the Gospels as a person of extraordinary significance for faith, religion, and history. Kinoti (2022: 27) asserted, "The manner in which Jesus is portrayed in the gospels shows that politics was not foreign to his life and ministry." He was viewed as a great politician of His time for some reasons. One of these reasons is established in the calling of His disciples. Jesus called His disciples with the commitment to train them to understand civil responsibilities and political involvement. The second reason is in His delegation of authority. Jesus taught His disciples and sent them out on missions without Him joining them prior to His death, resurrection, and ascension. They were able to come back to Him for feedback and debriefing when He sent out the twelve disciples and another seventy-two of his disciples. The scenarios were political. Three, Jesus fed many people on different occasions. His ministry was holistic. He met both the spiritual and physical needs of the people. This led to some people seeking to make him their king (John 5:15). The people viewed Jesus from a political perspective. Four, Jesus' triumphal entry to Jerusalem on a donkey had some political undertone.

The Hebrew Bible (the Christian Old Testament) contains a complex chronicle of kings of Israel and Judah. It was written over the course of many generations whose relationships and intimacy with the rules of the several kingdoms fluctuated widely in both intimacy and respect. Some historical passages of the Bible contain intimate portrayals of the inner workings of the royal households of Saul, David, and Solomon. The accounts of subsequent monarchs are frequently more distanced and less detailed and frequently begin with the judgment that the monarch "did evil in the sight of the Lord" (1 Kings 14:22).

The Christian New Testament, instead begins with the story of Jesus, who had both the Jewish priesthood and Roman imperial authorities to contend with. At least, on the outward appearances, Jesus was at the periphery of political life and power in the Roman province of Judea, nevertheless, many political occurrences appear in New Testament writings. For example, the political statement of Jesus Christ is clearly noticed in all three Synoptic Gospels: "Give unto Caesar the things that are Caesar's and to God, the things that are God's" (Mathew 22:21; Mark 12:17 and Luke 20:25). Croy (2020: 192) referred that the story is also present in other "three non-canonical versions: Egerton Papyrus 2, the Gospel of Thomas, and the First Apology of Justin Martyr." Likewise, John 18:36 gives another political

utterance of Jesus Christ when He responded to Pontius Pilate about the nature of His kingdom: “My Kingdom is not of this world. If my Kingdom were of this world, my servants would have been fighting; that I might not be delivered over to the Jew. But my Kingdom is not of the world.” The evidence that some elements of politics are in Christianity are seen in the nature of the first set of Christians who had all things in common. As described in the Acts of the Apostles, the first Christian communities were organized along the principle of communal ownership of goods (Acts 2:44-45; 4:32-37). Here, all the early Christians were together, had all things in common, sold their possessions and goods, and parted them to all men as every man had need.

The revelation from given examples above shows that the ideal Christian society is similar to modern political ideas of socialism or communism. They are part of the inspiration for practical currents such as Christian socialism and Christian communism.

Brief Exegetical Analysis of Matthew 22:15-22

¹⁵ Then the Pharisees went out and laid plans to trap him in his words. ¹⁶ They sent their disciples to him along with the Herodians. “Teacher,” they said, “we know that you are a man of integrity and that you teach the way of God in accordance with the truth. You aren’t swayed by others, because you pay no attention to who they are. ¹⁷ Tell us then, what is your opinion? Is it right to pay the imperial tax to Caesar or not?” ¹⁸ But Jesus, knowing their evil intent, said, “You hypocrites, why are you trying to trap me? ¹⁹ Show me the coin used for paying the tax.” They brought him a denarius, ²⁰ and he asked them, “Whose image is this? And whose inscription?” ²¹ “Caesar’s,” they replied. Then he said to them, “So give back to Caesar what is Caesar’s, and to God what is God’s.” ²² When they heard this, they were amazed. So, they left him and went away (NIV).

Greek Version

15 Τότε οι Φαρισαίοι βγήκαν έξω και έκαναν σχέδια για να τον παριδεύσουν στα λόγια του. 16 Έστειλαν και τους μαθητές τους μαζί με τους Ηρωδιανούς. Δάσκαλε, είπαν, ζέρουμε ότι είσαι άνθρωπος με ακεραιότητα και ότι διδάσκεις την οδό του Θεού σύμφωνα με την αλήθεια. Δεν επηρεάζεστε από τους άλλους, επειδή δεν δίνετε σημασία στο ποιοι είναι. 17 Πεξ μας λοιπόν, ποια είναι η γνώμη σου; Είναι σωστό να πληρώνεις τον αυτοκρατορικό φόρο[a] στον Καίσαρα ή όχι. 18 Ο Ιησούς όμως, γνωρίζοντας την κακή τους πρόθεση, είπε: Υποκριτές, γιατί προσπαθείτε να με παριδεύσετε; 19 Δείξε μου το νόμισμα που χρησιμοποιήθηκε για την πληρωμή του φόρου». Του έφεραν ένα δηνάριο, 20 και τους ρώτησε: Τίνος είναι αυτή η εικόνα; Και ποιανού η επιγραφή; 21 Του Καίσαρα», απάντησαν. Τότε τους είπε: Δώστε λοιπόν στον Καίσαρα ό,τι είναι του Καίσαρα και στον Θεό ό,τι είναι του Θεού. 22 Όταν το άκουσαν αυτό, έμειναν κατάπληκτοι. Έτσι, τον άφησαν και έφυγαν.

The Key words in this passage are: *οι Φαρισαίοι, παριδεύσουν, μαθητές, Ηρωδιανούς, Δάσκαλε, αυτοκρατορικό φόρο, Καίσαρι, Υποκριτές, νόμισμα.*

- i. **οι Φαρισαίοι (The Pharisees):** The Pharisees were an ancient Jewish group who laid the foundation for what would become rabbinic Judaism. The name, “Pharisee,” likely comes from the Hebrew word *prushim*, meaning “separated ones” (Adeyanju, 2015: 106). Their supreme concern and delight were to keep the law (The ‘Pentateuch’) or the *Torah* and some accepted

oral law (or traditions) supposed to have been handed down from the time of Moses. Adeyanju (2015: 106) asserted, "In the New Testament, the oral law is often called: The Tradition of the Elders." The Pharisees believed in the resurrection of the body and in the immortality of the soul. They also believed in a final reward for good or wicked acts. They believed that there are angels and spirits, and they believed in eschatological expectations of a Messiah who would restore the fortune of Israel. The Pharisees hated foreign rule but they were not militant nationalists. They had a high regard for tolerance and a great love for peace. They believed that God would end the foreign rule in his own time. In the words of Croy (2020: 194), "The average Pharisee did not oppose Rome to the point of taking up arms, but would have resented the tribute and paid it begrudgingly."

- ii. **Παγιδεύσων (Trap) they might trap.** It is an aorist tense which means to outflank, to take into hostage.
- iii. **Μαθητές (Disciples-masculine plural):** It can mean students, followers or pupils.
- iv. **Ηρωδιανούς (Herodians):** The Herodians (*Herodiani*) were a sect of Hellenistic Jews mentioned in the New Testament on two occasions: first in Galilee, and later in Jerusalem. They were hostile to Jesus (Matthew 22:16). This Jewish sect was associated with the Pharisees in opposition to Jesus, and assumed to be supporters of Herod the Great's dynasty (Croy, 2020). Unlike the Pharisees, the Herodians were favourably disposed to the Roman Government.
- v. **Δάσκαλε (Teacher- Masculine Noun):** The teachers of the law were prevalent at the time of Jesus. Jesus was considered a Teacher because of His prowess in teaching sound doctrine about the Kingdom of God. Hatred and rivalry with Jesus by the various sects were politically and religiously motivated.
- vi. **αυτοκρατορικό φόρο (imperial or poll tax):** During the reign of Augustus Caesar, Palestine (including Jerusalem) was part of the Roman Empire. They were subject to the tributes by Roman Government. The various class of trades including fishing were taxable. It was a political rebellion for anyone to speak against the payment of taxes.
- vii. **Καίσαρι (Caesar):** Augustus Caesar was the imperial ruler of the Roman Empire. He was born on 23rd September 63 BC and died on the 19th August AD 14 at the age of 75. He was the first Roman Emperor, reigning from 27 BC until his death in AD 14. He was originally named Gaius Octavius, his maternal great-uncle Julius Caesar was assassinated in 44 BC and Octavius was named in Caesar's will as his adopted son and heir. As a result, he inherited Caesar's name, estate, and the loyalty of his legions (Ferguson, 2003). He was the emperor when Jesus Christ was born (Luke 2:1).
- viii. **Υποκριτές (Hypocrites- masculine noun):** hypocrite means one who pretends to be other than what he is. It connotes insincerity or pretence. The Pharisees were rebuked and accused of being hypocrites several times in their encounter with Jesus.
- ix. **Νόμισμα (Coin or money):** The prevalent use of coin as money was in vogue in the ancient Roman Empire contrary to modern notes. Roman

Empire having the portray of Caesar on the coin depicts the level of their civilization in political affairs.

Brief Exposition of Matthew 22:15-22

This passage is one of the five controversial passages in the Gospel of Matthew (Mocan, 2022). The Pharisees devised every means of arresting Jesus. One of such means was to trap Him in His teachings and utterances. The Pharisees had long ago perceived Jesus as rival in the political and religious setting of Israel. They approached Jesus to ask question about the tax remittances. It would be a political abysmal and rebellion against Roman government and Caesar for Jesus to speak against the payment of taxes. The context and content of the statement in Matthew 22:21 connotes the summary of the mind of Jesus. The Pharisees connived with the Herodians to trap (*Παγιδεύσου*) Jesus through His statement. The Pharisees were unrepentant national, and highly patriotic to Judaism. The alliance of the Pharisees and the Herodians was built on insincerity. Hence Jesus was right to have called them hypocrites (*Υποκριτές*).

The Jewish nation was so religious that they felt paying taxes to the pagan ruler was not appropriate, but the Roman Government employed the services of the Herodians who were predominantly Hellenistic Jews to tackle the unrepentant nationalist Jews. Taxes paid to Caesar were civil responsibility and political. Politics is then mandatory because the Jews must demonstrate loyalty to the state from which they benefitted. Religion and politics are inseparable. Jesus made them to bring coin or money (*Νόμισμα*) on which the inscription on it was that of Caesar (*Καίσαρι*). They brought Him a denarius, and He asked them, “Whose image is this? And whose inscription?” “Caesar’s,” they replied. Then He said to them, “So give back to Caesar what is Caesar’s, and to God what is God’s” (Matthew 22:19-21, NIV). Jesus primarily meant these words as a blueprint of obedience to constituted authority. Croy (2020: 203) considered this saying by Jesus as “probably his most directly political saying in the Synoptic Gospels...”

Jesus taught them to know that being a strict adherent of the law (*Torah*) does not imply they should not pay their taxes. Failure to do what is right with the civil authority is lawlessness and sin against God. Matthew, surnamed Levi (Matthew 19:9-35), was a tax-collector before becoming a disciple of Jesus (Matthew 10:3) under the Roman Empire at Capernaum (Matthew 9:9). The highly conservative Pharisees were so parochial against the Roman government. Meanwhile, they enjoyed the social amenities provided by the state. They benefited from the economic prosperity of the Roman Empire. The Jews were desperate to be liberated from the Imperial Roman rulers who were considered pagans. As Oladosu (2016:40) asserted, “There were series of anti-Roman resistance movements prior to the birth of Jesus Christ.”

Brief History of Evangelical Church Winning All (ECWA)

The Evangelical Church of West Africa (now known as Evangelical Church Winning All) (ECWA) is a product of Sudan Interior Mission (SIM) enterprises in Nigeria. ECWA was founded in 1954 when the SIM-related churches (initially in Nigeria) came together to form an indigenous body. Since that time, mission stations, Bible Schools, academic schools, and medical programs have been transferred to ECWA leadership (Olatayo, 1993). The Evangelical Church of West Africa was renamed "Evangelical Church Winning All" (ECWA) because of its widespread beyond its preconceived scope. It was a result of ministry history and the widespread of the gospel of Jesus Christ in Africa by several missionaries (Walter

Gowans, Thomas Kent, and Rowland Bingham) who came from several places in Canada and the United States of American in 1893.

As claimed by Olatayo (1993), ECWA has the largest mission organization than any indigenous African church that lives up to its name Evangelical. ECWA by its mission body named Evangelical Mission Society (ESM) has sent out about 1,600 missionaries. Further information from the official website of ECWA confirms that there are currently more than six thousand ECWA congregations with more than ten million members in Nigeria and beyond. ECWA has the General Church Council (GCC), over ninety District Church Councils (DCC's), hundreds of Local Church Councils (LCC's), thousands of local churches (LCs) and hundreds of prayer houses (PHs). ECWA started three theological seminaries: ECWA Theological Seminary, Igbaja that started as a School of Prophets in 1918, ECWA Theological Seminary, Kagoro was established in 1931, and Jos ECWA Theological Seminary in 1982. There are also eight Bible colleges and fifteen theological training institutes owned by ECWA. Bingham University, Karu, Nasarawa State, Nigeria was established in 2005 by ECWA as a way of meeting the soaring need for not only quality, secular education but education that recognizes and integrates the moral and spiritual values on which the Christian faith is founded. ECWA has its international headquarters in Jos, Plateau State, Nigeria.

ECWA Policies on Membership Political Participation

It is imperative to understand the operational structure of ECWA as a faith-based organization in order to examine the policies on membership, especially the political participation of its employees. There are certain policies enshrined in the Constitution and Byelaws of ECWA that affect membership political participation. ECWA Constitution and Bye-laws revised in January 2000, reviewed in April 2010, and amended in 2019 are the reflections and stance of ECWA on partisan politics. The following will be discussed:

- (i) Membership and its interpretation in ECWA Constitution and Byelaws;
- (ii) Participation of members and employees of ECWA in partisan politics as enshrined in ECWA Constitution and Byelaws; and
- (iii) Constitutional responsibility of the Church as enshrined in Nigeria Constitution.

(i) Membership and its Interpretation in ECWA Constitution and Byelaws

In Article V of ECWA Constitution, it is enshrined that, "A church member is one, who after a public confession of faith in Jesus Christ and following a period of instruction in the Word of God, which precedes baptism, as prescribed in the "Articles of Faith and Practice," has been received into ECWA Church fellowship by a duly constituted Local Church." All members are equal in the sight of God, therefore, they have equal right of serving the Lord in the Church. In the Constitution, "members' means individual persons admitted into the body of Christ in Evangelical Church Winning All (ECWA) after a public confession of faith in Jesus Christ." All ECWA members are to subscribe to her Constitution and Bye-laws.

(ii) Participation of Members and Employees of ECWA in Partisan Politics as enshrined in ECWA Constitution and Bye-laws

It is required that all ECWA employees are members of the Church who subscribe to her Constitution and Bye-laws. Both members and employees are not treated equally in the recently amended Constitution and Bye-laws of ECWA. The following are the outlined seven (7) policies of ECWA on the participation of members and employees in partisan politics as enshrined in the Bye-laws:

- (1) ECWA believes that politics and government are institutions established by God for His glory and betterment of mankind. Therefore, ECWA encourages its

individual members to actively participate in partisan politics to the glory of God.

- (2) Participation may include endorsing political office or accepting political appointments.
- (3) ECWA shall not allow any of its pastors and employees at the local church (LC), Local Church Council (LCC), District Church Council (DCC), and General Church Council (GCC) levels to become active partisan politicians while remaining in office and/or active service.
- (4) No pastor or employee shall, while in active service, publicly endorse a political party or candidate.
- (5) Any pastor or employee of ECWA who wishes to engage in partisan politics shall first resign his appointment.
- (6) Any pastor or employee of ECWA who is offered a political appointment shall exercise the options below: a) resign his appointment; b) obtain a letter of secondment; or c) apply for leave of absence.
- (7) Any pastor or employee of ECWA who resigns his appointment to participate in partisan politics may be re-employed into ECWA service after three (3) years on grounds of satisfactory pastoral testimony, personal integrity and evidence of complete dis-engagement from partisan politics.

With the above policies, it would become extremely difficult for any pastor or employee of ECWA to participate in partisan politics or be a card carrier of any party of his choice. The condition attached to re-employment of any pastor or employee who chooses an option from the prescribed three options in number six above is a game of uncertainties. It could be a trap to indirectly get rid of any pastor or employee who chooses to participate in partisan politics. In the light of the above, policies, the constitutional responsibility of the Church as enshrined in Nigeria constitution shall be considered.

(iii) Constitutional Responsibility of the Church as Enshrined in Nigeria Constitution

Contrary to the assumptions of the modernization and secularization theorists who suggest the decline or insignificance of religion in the modern politics of the state (Dhima & Golder, 2021), Christianity has not ceased to occupy a significant position in the political and economic configuration. Thus, it has resurfaced dramatically and virulently in recent times. Given the above, Christianity represents a significant element of ethnicity and an important source of identity. Christianity represents a strong social force in the politics of the state given its capacity for effective political mobilization.

From the context of the Nigerian constitution, anyone who professes any of the faiths as contained in the constitution and not any secret cult can and may participate in the politics of the nation. Some sections of the constitution that confirm this are section 25 (1) which has to do with citizenship, section 38 (1-4) which has to do with fundamental rights to practice religion freely, section 222 (b) which permits citizens to be members of different political opinions/parties. Nonetheless, for one to be part of such a system, one must know politics (its power play and many intrigues) to properly fit in and create a better order (Robson, 1976). To this, one would submit that any person who is versed in the science of government and the art of governing should be in politics (Hastings, 1980). The Bible describes this person as one who is gifted in leadership and administration (Romans 12:7).

The question of the church's responsibility to the society in or with which it lives has been important and difficult since the beginning of Christian history. Neither Jesus nor His disciples found an easy answer to it. Jesus was greatly concerned for the lost sheep of the

house of Israel and loved, Jerusalem with moving devotion (Niebular, 1946). On recognizing the civil authority, Tertullian, one of the early Church Fathers wrote that a Christian is not an enemy of anyone, not to talk of any government (Thelwall [trans.], 1885).

Civil authority continues to engage the Church till the era of the apostles. The topic of contention rests upon the extent to which a Christian can obey or participate in civil government. Such matters as military conflicts, capital punishment and law enforcement, the role of civil government at large and the duties of Christians to civil authority should be examined diligently. All human agencies have limited degrees of authority. However, God has established numerous governments with various prerogatives and powers to advance His holy purpose. Dow (2004, July 9) explained, "For the Christian, all government begins with self-government. The regenerating work of the Holy Spirit is the starting point of all self-government." Many Christians seem to believe that the Bible advocates unconditional submission to anyone who claims to be in authority. Not at all, anyone who is a terror to good works is not God-ordained.

The Implications of the Concept of Jesus Christ on Politics in Matthew 22:15-22 for ECWA

Members of ECWA in Nigeria are citizens of Nigeria who have given their lives to Jesus Christ and as such believe in Jesus as Lord and Saviour. They imbibe with His teachings and tenets of the Holy Bible. All doctrines of ECWA emanated from the Bible. There is no reason for any member to ignore or malign the constitutional responsibility of the nation since it has not doctrinally affected the faith of the Church. It is the civil right of ECWA members to vote for eligible candidates and to be voted for if eligible. If the kingdom of God is to come and God's will be done on earth the children of God must be in the forefront of bearing the light of the kingdom through politics.

The implication of Jesus' statement in Matthew 22:21 that, "So give back to Caesar what is Caesar's, and to God what is God's" is an obligation for ECWA. It is clearly asserted in an imperative mood. This statement and other teachings of Jesus Christ in the Gospels are not devoid of political element and they can balance scientific knowledge in the study of government and politics in general (Kovalev & Katanandov, 2023). ECWA as a faith-based organization needs not negotiate her commitments to civil authority and constitutional responsibility for 'holier-than-thou' attitude. The Church cannot benefit from civil authority through people in politics and at the same time treat them as outcast. Partisan politics is not a sin if done with the fear of God. The Church should not use spirituality to cover the reality of humanity being political beings. Obedience to the word of Jesus and following His command is essential to the relationship of Jesus with his disciples, "You are my friends if you do what I command" (John 15:14). Participation in partisan politics is part of the will of God. In a related study, Kinoti (2022: 34) concluded that "there is a close relationship between the church and politics." Therefore, the ECWA and other church organizations should not shy away from allowing their members and employees from active participation in politics.

Conclusion

Jesus Christ had a teaching on the relationship of Christians and civil authority which the Church should study keenly to fulfil its obligation to God and the society. God had established various institutions and given them the responsibilities in their spheres of influence. More importantly, the jurisdiction of this institution has been limited and circumscribed by the Scriptures. Christians are to see the civil authority as ordained by God submit in obedience to the law of the land and society. There is enormous evidence that Christians were looked upon

as those opposed to civil authority. Church history provides much evidence that Rome did eventually begin to accuse the Church of crimes against the state. Christians have the duty to obey all laws of the government under which they live if such laws are not inconsistent with the law of God. Besides, political participations should be regarded as a calling that Christians that have such calling should freely yield to without any restriction by the Church.

Recommendations

With the above conclusion, the following recommendations are, therefore, made to encourage the participation of ECWA members and other Christians to be fully involved in partisan politics in Nigeria:

1. ECWA, as a denomination, should amend her Constitution and Bye-law to give room for effective participation in politics by her pastors and employees.
2. ECWA members should see Jesus as model of good political figure who demonstrated patriotism and loyalty to the constituted authority.
3. ECWA members should engage in politics and participate in civil authority. The overlying thought is that God sanctions the government and as Christians, we have the responsibility to obey, support and participate in it.
4. ECWA members should desist from viewing politics as a dirty game. One thing is certain; Christianity is not in opposition in any way against politics either in times of peace, religious rebellions, and wars. Although a school of thought claims that politics is a dirty game and that Christians should not be involved in politics in whatever form.
5. ECWA members should not be part of the classes of politicians who get themselves involved in hooliganism, financial corruption, immorality, blackmailing, envy, fetishes, jealousies, arson, and murder, to mention a few and all of which are abominable and against the tenets and ethics of Christianity.

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