

Seven Biblical Principles that Compel Christians to Work to Influence the Culture and Public Policy

We see **the principle of salt and light** in Matthew 5:13-16. Jesus did not say, “You are the salt of the church.” Nor did He say, “You are the light of your Bible study class.” He said, “You are the salt of the earth” and “the light of the world.”

The principle of delegated, limited authority is our second guideline.

Government’s God-given job description is limited. According to Romans 13:1-7, 1 Peter 2:13-17, and 1 Timothy 2:1-4, God has given government the primary task of maintaining order in society. It is to do this by punishing those who do wrong and commending or rewarding those who do right. Scripture is referring in these passages to the standards of right and wrong that align with God’s absolute standards, not man’s arbitrary ones. This is why Christians, generally speaking, are to obey the government. At the same time, pushback, and even civil disobedience against government mandates to disobey God, are approvingly highlighted in Scripture. See Daniel 1:1-21; Exodus 1:8-21; Daniel 3:1-30; Daniel 6:1-28; Acts 4:1-31; Acts 5:17-32

The principle of integrated Christianity calls on believers to avoid compartmentalization and to apply biblical truth to every sphere of life. Christianity is not just about having a relationship with God; it’s also about seeing the world from God’s perspective — having a biblical worldview. See Matthew 28:18-20 and Colossians 1:16-18.

The Principle of Civic Duty, our fourth consideration, also is important. Jesus directed that people “Render...to Caesar the things that are Caesar’s, and to God the things that are God’s” (Luke 20:25). When Christians seek to influence public policy in the direction of righteousness, they do both. This is especially true in the United States of

America, where the government is, by order of the Constitution, accountable to “We the People.”

The principle of love and truth is our fifth guideline. In Luke 10:25-37, Jesus emphasized that His followers were to “be neighbors” to those in their spheres of influence. Being a neighbor means loving others and serving and helping them, but it also means appropriately warning them. See Ezekiel 33:1-9. Failing to warn others when we ought to and can isn’t an expression of love; it is, in fact, evidence of a lack of love.

The principle of shrewdness and insight is a principle often overlooked; it serves as our sixth tenet. See 1 Chronicles 12:32, Proverbs 13:16, and Proverbs 14:34. Also see **Item 2.1DB/Item 5.3DB**, available at <https://bit.ly/3ZT2mmt>.

Our seventh and final principle in our case against pietism is that of **the primacy of the gospel**. The fight against religious liberty is really an effort to stop the spread of the gospel. Christians need to realize that since America has been uprooted from her Christian base, personal freedoms are threatened, including the freedom to share Christ with others. In Mark 16:14-16, Jesus commanded His followers, “Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.” I submit to you that the believer who is working to protect the one sharing the gospel with others from government interference is indeed being obedient to Christ’s command in these verses. Of course, that person is to share Christ, too — but making it easier to share Christ is a sacred task, just as is sharing the gospel directly.