

# CHRISTIANITY



*and*



# *Politics*

A BIBLICAL DISCUSSION OF GOD'S INTENT  
FOR HIS CHURCH AND GOVERNMENT

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*Christianity and Politics*

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Excerpts from *Christianity and Politics: A Biblical Discussion of God's Intent for His Church and Government*

Memory Melody Gardner

**Chapter 1:** The concept and content of *Christianity and Politics* came from a heated conversation with a dear friend during a visit almost a decade ago. After dinner and pleasant conversation around family, marriage and kids, my friend, Tina, begins to talk about the state of our country and all that was happening at the time politically.

She was speaking so freely and liberally I think she thought I agreed with her position. After a few minutes, I shared that I did not feel as favorably about the condition of things in the country... Before I could finish, she interrupts by saying, "I think you can stay in my home tonight."

I knew from her tone she meant what she said. Eventually she exclaims, "I don't understand the Black church. How can you vote so liberal? I don't see how you can be moral and a Christian and vote so liberal!" You could have knocked me over with a feather from this comment.

I had never considered such an exclusively loyal allegiance. While I had and have a respect and appreciation for politics, I had not worshipped any person or party, and I had no plans to start. Because my relationship with my friend did not survive that conversation, I was determined to figure out how this could happen over something as non-eternal as politics.

I knew discovering answers to my questions was no different from any other time I needed answers and there seemed to be none. For three days following my conversation with my friend, I burned the midnight oil reading the Bible from cover to cover. The Bible had always been my compass when I needed sound direction or answers to difficult questions, and I was confident it would lead me in the right direction and give me the right answers this time. And it did!

In *Christianity and Politics*, we discuss confusing and complex topics like how we as Jews and Christians came to be governed by worldly political systems and how we are to respond to this "new normal." We also discuss complicated and divisive topics to include labels like "conservative" and "liberal," embryonic stem cell research, caring for the "least of these" in society, abortion, the initiation of life and where it is found, same-sex marriage and Universal health care. The Bible is replete with insights that answer many of our politically charged questions and I systematically unravel the complexities of these topics in a way that a fifth-grader could understand!

It's my hope that ***Christianity and Politics*** will be a resource for us to engage in meaningful discussions around politics one conversation at a time. The purpose of this book is not to persuade the reader to choose one political direction over another, but to remind us as Christians that being "salt" & "light" in our conversations and interactions with one another is paramount to God.

**Chapter 2:** The question that guides the chapter is, "Are Christians justified complaining about the government?" The answer—"No." In 1 Samuel 8 the elders of Israel came to Prophet Samuel and demanded God give them an earthly king. Up to that point Israel, God's chosen people, were governed by God. God protected them, provided for them and fought their battles. But Israel grew tired of the system God had established and demanded He give them one of the systems their neighboring nations had—a man-made system.

Samuel deeply troubled by their request, goes to God twice pleading that He not give them what they were asking. God told Samuel that the children of Israel had rejected Him and now they were rejecting him. Then He tells Samuel to solemnly warn them that the following will happen once they are ruled by an earthly king—

*"This is the way the kind of king you're talking about operates. He'll take your sons and make soldiers of them—chariot, cavalry, infantry, regimented in battalions and squadrons. He'll put some to forced labor on his farms, plowing and harvesting, and others to making either weapons of war or chariots in which he can ride in luxury. He'll put your daughters to work as beauticians and waitresses and cooks. He'll conscript your best fields, vineyards, and orchards and hand them over to his special friends. He'll tax your harvests and vintage to support his extensive bureaucracy. Your prize workers and best animals he'll take for his own use. He'll lay a tax on your flocks and you'll end up no better than slaves. **The day will come when you will cry in desperation because of this king you so much want for yourselves. But don't expect God to answer.**"*

God began to assign kings to govern Israel. From Saul's reign over Israel in 1020 B.C. to the last king, Zedekiah, in 585 B.C. (a span of 435 years), Israel only had **nine** kings out of thirty-six who loved God and led Israel justly, with integrity; kings who refrained from doing things that harmed the people or made their lives extremely difficult. The large majority of kings ruled Israel with an iron fist and in ways that would make some of our worst presidents and dictators around the world seem like angels.

God told Samuel that earthly kings would force their sons to fight battles and wars, whether just or unjust, and make them slaves to ensure his life was comfortable and prosperous. An earthly king would use their daughters in subservient roles and take their very best produce and labor for his and his staff's advancement. This kind of king would place a tax burden on the Israelites so severe, they would not be any better off

financially than a slave; all to support his extensive bureaucracy. Then God told Samuel that the Israelites would call out for relief from this king, but He would not hear and respond to their plea.

Does this description of world leaders over two thousand years ago sound eerily familiar to world leaders today? And does not the cry of the Israelites for relief sound similar to our cry over our world leaders today? This governing arrangement was not what God originally intended for His people, but we insisted on having this kind of king to rule us. From this irreversible decision to be ruled by an earthly king, we now experience all of the heartache, disappointment and division around politics as Christians!

**Chapter 3:** The subtitle of this chapter is, “Line in the Sand.” According to the way God instituted the role and responsibilities of government and the role and responsibilities of His people, there needs to be a clear and understandable distinction between the two. Only when we blur the lines between the two roles do confusion and division occur.

Many Christians want government, especially our Democracy, to be Christian, but it can never be. There are four pillars that support democracy—free and fair elections, citizens have sovereign control over government, the laws of democracy can not discriminate against its citizens and the laws must be applied equally to all citizens. While our Founding Fathers wanted Christianity and politics to interchange on a regular basis, they discovered under the structure of democracy making this desire a reality became increasingly difficult.

Too often, we as Christians will confuse our government of law that is guided by biblical principles of freedom, with a government that is Christian, a faith whose essence is freedom. When we do this, we are improperly associating Christianity with a political stance. Today, presidents and kings alike have the freedom to declare their personal values and Christian faith in public and make them known to the people they govern. However, the problem that comes with these declarations (especially if they declare their values over and over) is that people, especially Christians, tend to equate the president or king's personal beliefs with those of the political party or political system they represent. But, God did not create our political systems— man did. No particular politician, with a particular value set, can reverse the fact that they report to a fallen system.

While the chief cornerstone of Christianity is freedom (to know God through Christ, which frees us to live our lives according to God's sovereign will versus our selfish will); and a democracy is founded on the people having freedom from the control of government (we, the people, have sovereign control over the government)—we must come to terms with the reality that God's design for governing His people and even a democracy are practically juxtaposed in their essence.

**Chapter 4:** One of the primary reasons so many Christians allow politics to divide us is the way we define morality. Some define morality as those individuals or philosophies that preserve life, especially life in the womb, while others define morality as those individuals and philosophies that defend and protect life outside the womb. So, how does God define morality? From Genesis to Revelation God says he sees taking life (even in the womb) and neglecting/mistreating life through the same lens. God sees them with the same disdain!

So, how should this reality shape the way we view issues like abortion and caring for the “least of these” in society? And how should this knowledge shape the way we cast our vote? *Christianity and Politics* answers these two questions and many more. In Chapter 4 we spend a lot of time talking about caring for the “least of these” in society. A key passage we pick apart and apply is Romans 9:14-18 which says,

*“Is God unjust in choosing Isaac over Ishmael, and Jacob over Esau? The Greek negative particle (me) with a question implies a negative response. Paul responded in this usual emphatic way, **Not at all!** The issue in such matters is not justice but sovereign decision, as God’s word to Moses (Ex. 33:19) quoted by Paul indicates. As the sovereign God, He has the right to show mercy to whomever He chooses. In fact, He is not under obligation to extend mercy to anyone. Therefore experiencing His mercy does not...depend on man’s desire (lit, “the one willing”) or effort (lit, “the one running”). No one deserves or can earn His mercy.”*

The statement, “just pull yourself up by your bootstraps,” demonstrates that we do not understand that God is the One who is sovereign and merciful. One of the best definitions of mercy I have ever heard is “*not receiving something I deserve.*” The fact that I have good health, health insurance, money in my pocket, hope for the future in my salvation, parents who love me, a will to do better and be better, shoes on my feet and a sound mind has nothing to do with me wanting these things (which I do) and working hard to have them (which I do). I have these things and so much more SOLELY because God, who is sovereign and good, extends mercy and compassion on those He chooses. It is an issue of God’s sovereignty, not justice, when He chooses to bless someone—when He chooses to bless me.

Why do so many Christians resent extending themselves and their resources to serving the poor and broken, the homeless and the disenfranchised? The answer: we do not understand that we have what we have ONLY because God, in His mercy, has given it to us for a purpose. We are not able to see that the homeless person could be us, because we have never really seen how desperate we are for Jesus to rescue us, and God’s extension of mercy in our lives, which enables us to have what we have. Somehow we think we have been “good enough” or worked hard enough to merit salvation or the blessings of God.

As a result, we have disconnected ourselves from those who are less fortunate mainly because we do not see ourselves as “the less fortunate” before God granted us His fortunes! In God’s sovereignty, He extended mercy and compassion to us when we were spiritually homeless, poor and in need of being rescued. So, what does He expect from us? God expects us to do the same for those who are in the same condition, whether spiritually or physically. One can be spiritually homeless and poor and be a billionaire

If you find yourself not having a lot of compassion for those Jesus died for, especially “the least of these” in our society, it is clear that you are unaware of all God has done for you, for surely you do not deserve His compassion. If you do not have compassion for the less fortunate, I would suggest taking some time to sit before the Lord and ask Him why you don’t have compassion for those who need it; those who are the most defenseless or find themselves in a position of want (e.g., the unborn child, the orphan, the homeless, the elderly, the prostitute, the veteran, etc.). I know He will answer you, so be ready to hear from Him and respond.

Jesus speaks about how we can know who His sheep are (those who are His followers) and who are the goats (those who are not His followers). He says,

*“for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”* To this the sheep are perplexed because they cannot remember doing these things for Christ. Then Jesus answered, *“Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.”* Then He invites the sheep into His kingdom that He has prepared for them. And to the goats, Jesus says, *“I never knew you so you must depart from Me to the everlasting fire prepared for the devil and his angels.”* Then the goats say, *“Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison and did not help you?”* Jesus replies, ***“I’m telling the solemn truth: Whenever you failed to do one of these things to someone who was being overlooked or ignored [“the least of these”], that was Me—you failed to do it to Me.”***<sup>9</sup>

The above list is just that, a list. But what is behind this list of things Jesus will look for in order to determine who is His and who is not? Our heart toward those who are the most vulnerable in our society; the ones who can be taken advantage of the easiest (e.g., the unborn child, the elderly, the orphan, the homeless, the prostitute, the prisoner, the alien, the pregnant teen, the mentally and physically challenged, etc.).

Take your spiritual temperature. Does your heart grieve for those who are hungry or thirsty, or alien and strangers? What about those who do not have the bare necessities of life, like clothes and shelter? What about the sick and those in prison? Does your heart break to the point of doing something about the number of abortions performed in this country by volunteering at a crisis pregnancy center or spending time with young teenage girls, imparting God’s heart for them and the place and purpose for sexual

intimacy? Jesus is serious about how we treat people and how our heart is toward those who need us to be compassionate and merciful in the same way Christ has been to us.

**Chapter 5:** In this chapter I utilize eighteen passages of Scripture from Genesis to Revelation to explain where ‘life is found.’ The primary passage I use to shape the discussion around heated topics like embryonic stem cell research and abortion is Leviticus 17:14 which says,

*“the life of an animal is its blood.”*

Combining theology with physiology, I conclude that embryonic stem cell research does not take life, but abortion does! Because a sperm and egg is not kept viable by a blood supply prior to implantation, but by a hormone, a fertilized egg has the ability to produce life as we know it. The one missing element that will allow this fertilized egg being sustained by a hormone to become a living being is blood. And the only way the fertilized egg can have blood, which according to the Bible is life, is if it implants a woman’s womb and connects to her blood supply.

At that moment a hormone called the “pregnancy hormone,” B-HCG, is released into the mother’s blood stream. If life as we know it began at fertilization, this hormone would show up then. But it does not. It appears and increases only when the fertilized egg implants the mother’s womb and connects to her blood source. So, embryonic stem cell research does not take life. But abortion does. For so long, each side of the argument dug in their heels and demanded their position was the right one. But pro-choice advocates must admit now that abortion takes life, which God hates.

Sometimes Christians fear that women and their partners who have had an abortion are escaping penalty for their actions—taking the life of another human, desecrating life made in the image of God. If this were true, then God is a liar. What is clear in Scripture is *the penalty for murder is death*. And according to Christ, death can come in many forms—emotional, mental, spiritual, and of course, physical.

What God requires of us is to love Him with our whole heart and love our neighbor (i.e., the woman who has an abortion) as ourselves. Are we doing this, or are we guilty of assuming the role that only Christ can hold—judge and jury? Only God can decide if someone is guilty and only He can sentence someone to death. Christ knows all and sees all. Would He be pleased with our hearts toward those who participate in the practice of abortion, or would He call us hypocrites like He called so many religious leaders of His time?

God is sovereign over all, all the time, and nothing escapes Him. We can’t change Him, nor thwart His plans for us; we can’t outsmart Him or go around Him. If we want God’s perspective on life and the many issues surrounding it, we must place our trust in Him,



especially if we are to respond well to issues like embryonic stem cell research and those who engage in the practice of abortion. Does God want us living in fear of what could happen, or does He want us to trust that He knows what He is doing and has everything under control? Does God want us verbally blasting or worse, physically harming those who choose to end their pregnancy, or does He want us to tangibly love them while pleading for them to reconsider their decision?

I was at a conference recently and a speaker told the story of one of his students, I'll call her Tara, coming into his office in a crisis. Tara's roommate, I'll call her Jane, was getting an abortion and she wanted Tara to go to the clinic with her. Well, Tara was a Christian and believed abortion was murder, so she asked her advisor what she should do. The advisor turned the question back to her—what do you think you should do? Tara ended up taking Jane to the abortion clinic while begging her all the way there to reconsider. Unfortunately, Jane did not change her mind and had the abortion.

Back in their dorm room, Jane could not stop crying and Tara would not stop consoling her. As a result of the way Tara treated Jane during the darkest moment of her life, Jane eventually opened her heart to Jesus and is loving people in the same way Tara loved her, while telling them the truth about their decisions.

This is how we are to love those who make decisions that challenge our belief system. Tell people the truth while loving them all the way to the Cross. This is what Christ did for us. He begged and pleaded with us to turn from our waywardness and trust Him, while accepting us just as we are. Are you willing to do this? If not, why?

Think about something you have done that harmed another person and you needed them to forgive you, and they did. How did you feel? If you are like me, you felt unworthy, but were grateful that the other person did not hold your sin against you. This is the grace and love God wants us to extend to those who sin and do things that we know are not pleasing to the Lord. If God can accept us with all of our flaws, and He is perfect, then through His power we can accept and love others just as they are. Their eternal destination in part depends on us doing this often and doing it well.

**Chapter 6:** In this chapter we tackle the hottest, most divisive topic known to the Church today—Same-sex “marriage (SSM).” In short, SSM is immoral AND legal! For the Christian, SSM is sin and deemed immoral. For us to embrace this relationship would be to compromise what we know to be true of God and His word. What makes SSM legal is all of the federal and state benefits attached to the simple, religious definition of marriage—a covenant relationship given by God between one man and one woman.

There is only one way to silence this debate and reverse the legislation that has overturned the people's vote to legalize SSM—take all of the “human rights” away from the simple definition of marriage!! If the reason SSM is being legalized is all of the benefits attached to marriage that ARE human rights, then call up your state

representative and senator and tell them to take them away! This is the only solution to this controversial topic that has gone from something the Church should address to now the federal government addresses.

And yes, this is a form of persecution, albeit small. For someone to be denied something that others have access to because of our faith is a form of persecution. But my question remains—do we REALLY believe that marriage is a covenant relationship given by God between one man and one woman? If we do, then we will at least call and demand the perks are removed. If the systems that are so tied to these perks refuse to take them away, then the “blood is on their hands.” We must at least be willing to live without these privileges (privileges same-sex couples have been living without all this time) in order to stand up for what we say we believe is godly and right.

What will we do?

**Chapter 7:** I turn to the Sermon on the Mount in Matthew 5 to guide Christians through how we are to affect the society around us and hold the moral climate—BEING “salt” and “light.”

When I think about salt, I think of preservative and thirst. Christians are to live in such a way that others are thirsty for what we have. Ask yourself if the Christianity you have been displaying recently would be desired by those in the world, or would they pass by it? Or worse, would they say, “No thank you”? Christ wants us to live our lives so that others will thirst for what we have and be enticed to know how and where we got what we have. Just as we hunger for righteousness, so Christ wants others to hunger for that same righteousness they see in us.

Salt preserves. When you read the Bible from Genesis to Revelation, you begin to notice a pattern. Cities and nations were not destroyed because the ungodly lived worldly lives. The only biblical cities or nations destroyed, or its government overthrown (outside of war and God allowing Israel to gain more territory promised them), were those cities where God’s people were acting and living like the ungodly. In other words, God did not destroy nations or overthrow governments because the ungodly effectively lived unrighteous lives. He destroyed nations and overthrew governments because the godly ineffectively lived righteous lives.

God is serious about His people living in a way that reflects His goodness, honor, and brings Him glory here on earth. When we are not being this kind of reflection, God is not pleased. Take Lot for example, in the context of Sodom and Gomorrah. In 2 Peter, Chapter 2, Peter wrote, *“God decreed destruction for the cities of Sodom and Gomorrah. A mound of ashes was all that was left—grim warning to anyone bent on an ungodly life. But that **good** man Lot, driven nearly out of his mind by the sexual filth and perversity, was rescued. Surrounded by moral rot day after day, that **righteous** man was in constant torment.”* Peter describes Lot as righteous and good.

In the Old Testament account of the story, God told Abraham that He would not destroy the righteous with the wicked. And so, in accordance with the Scripture in 2 Peter, Lot being righteous was spared. However, it is apparent that Lot, though a righteous man in God's eyes, DID NOT influence for good his family, or the evil society around him. Lot did not multiply his life spiritually, which according to the conversation between the Lord and Abraham, would have saved his life, his wife's life, his daughters' lives, their husbands, all of his wealth, possessions and influence **and the cities of Sodom and Gomorrah**. Because Lot did not live out his faith in God before his family and community, he was ineffective in influencing the evil society around him for good.

Salt is a preservative, and "salty" Christians are preservatives from the evils in society. The most important part of this passage is making sure that salt maintains its original purpose—to be salty! Christians are to make others thirsty for Christ and preserve the moral character of the society around them (which Lot did not do and it cost him almost everything).

Jesus also charges Christians to be "light." Light is a powerful element. Imagine you are in a stadium watching your favorite college basketball game. The cheerleaders are shaking their pom-poms, the referees are blowing their whistles, the players are "scrappin" for each point and you are loving every minute of the game. In the middle of all this action, the lights go out! At first there is a gasp of surprise, and then people are quiet. No one dare move because they can't see anything! Eventually you begin to see little flickers of light—from cell phones, and flashlights to cigarette lighters. Light! Light illuminates and guides your path, and in a dark room or stadium, people follow the people with the light.

The same is true spiritually. We live in a very dark world and people are desperate (whether they are aware of their desperation or not) for light. Without light, they are constantly hurting themselves, most of the time not knowing why a decision had such horrible consequences or why a person hurt them so deeply.

How might you be hiding your light? Are you living a compromised life and resemble those around you, causing your light to appear as darkness? Are you fearful someone will ostracize you for your faith, hence preventing you from joining their group? Are you ashamed of the label "Christian" and how people will view you? Are you afraid you will lose your job or not be promoted if people knew about your faith? Are you being selfish, wanting to live a quiet, comfortable life? While we are busy hiding our light "under a bushel," people all around us are hurting themselves as they feel their way around in the dark. They not only need light, but those with willing hearts will follow the light if you will just display it! The end result will be that men and women will see Christ in you and glorify God (not you) who is in heaven. So, how might this look?

The following passage in Matthew clears up any confusion and explains in the simplest terms why we as Christians live in this world. It reads,

*“Let me tell you why you are here. You're here to be salt-seasoning that brings out the God-flavors of this earth. **If you lose your saltiness, how will people taste godliness?** You've lost your usefulness and will end up in the garbage...Here's another way to put it: You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. **We're going public with this, as public as a city on a hill.** If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand. Now that I've put you there on a hilltop, on a light stand—shine! Keep open house; **be generous with your lives.** By opening up to others, you'll prompt people to open up with God, this generous Father in heaven.”*

God holds His people responsible for the moral climate of a nation. Those who do not know God will act like they do not know Him. But God's people know better. We know God's ways and commands because we have His words written both on our hearts and in the Word. We are without excuse. When a nation falls and is overcome by their enemy (or completely destroyed by God's hand), it is not because those outside His family act badly. Nations fall because God's people turn our backs to Him and do not obey His commands. All God wants for His people is for us to come back to Him and love Him with our whole heart. God promises to see our repentance and deliver us from pending destruction. God not only will spare us, His people, but He will also spare those amongst us who do not know Him, giving them yet one more chance to turn to Him.

**Final Thoughts:** My desire as I wrote *Christianity and Politics* was to 1) expose the sin many Christians commit when we choose to value more highly political ideologies than healthy, honorable relationships with our brothers and sisters in Christ, 2) shed light on Scripture that gives us understanding on many political issues that divide us, and 3) call Christians to gain our political allegiance solely from God and His Word.

The Bible is replete with insights that answer many of our politically charged questions, like: is our democracy Christian (or can it ever be Christian), how are we to treat, care for and engage the “least of these” in society, where does life begin and where is it found, and how should we view issues like abortion, same-sex “marriage,” universal health care, and embryonic stem cell research as Christians.

I have heard Christians say, “We just need to vote for the lesser of the two evils.” To this statement I ask, “Which party is less evil?” Which party possesses less evil than the other? After evaluating the strengths and weaknesses of each major political party in this country, we discover that each political party is tainted by a worldly political system that promotes ideologies and practices that grieve God's heart and are considered immoral and unrighteous.

The reality is, no matter how we cast our vote each voting cycle, we are casting our vote in a worldly political system that is not Christian, no matter how many of our laws are guided by biblical principles. God never intended for His people to be ruled by and submitted to these political systems. He was supposed to be our King. But we

demanded an earthly king, and we are paying dearly for that irreversible decision made over two thousand years ago. And yet, all hope is not lost. While it is true the governing systems around the world were not created by God, Christians who are *called by God* to work in these man-made institutions **can** influence their colleagues, the leadership, and even the masses by their life and character (like King David and Joseph).

So, what are we to do this fall and any voting cycle in the future when we help decide who will lead this country for the next four years or two or six? We are to rest and be at peace! If you pray and ask God to help you know who you are to vote for, I know He will guide you. When God guides you, there is no room to judge another brother or sister in Christ and how they vote. Go, cast your vote, and rest knowing that you have participated in a process that few countries around the world have the privilege of experiencing (telling our government what we want from them, versus the government telling us what they want from us). God is sovereign. He does not make mistakes, even when we make mistakes. He is faithful to bring to pass His perfect will, even when we are not faithful to do our part (by praying and voting).

I praise God as a Christian that I live in a country that enforces (for the most part) the pillars of our democracy. I am glad that I can vote for those who lead me, that I have sovereign control over government, that the laws of this country cannot discriminate against me and that the laws of this country are applied equally to all citizens. But what I am the most encouraged about is being salt and light in this world, which shapes the society around me morally. I believe government has its well-defined role and Christians have our well-defined roles. If we would only live out these roles to the best of our ability (Christians proclaiming and living out 'thus says the Lord' and government acting justly toward the people), most of the confusion around politics and the Church would disappear.

What will you do? Will you throw up your hands and conclude you cannot make an impact on the direction our country seems to be going? Will you blame one political party over the other and all who affiliate with that party for the challenges our country faces? Will you exercise your right to vote by studying the candidates—their character, their political record, their work ethic, etc.—and praying for guidance as you go to the polls? Will you choose to be salt and light in this world, no matter the cost? While it **will** be costly, the results and impact of being salt and light will be well worth the sacrifice!

**G**od has a lot to say about government and His original intent for how it was to operate and connect with the lives of those it governed. He purposed that this institution would protect its people, provide for them and bring order to the way they interacted with one another. Unfortunately, there was a tectonic shift in this institution when the leaders of Israel approached the prophet Samuel in the Bible and demanded an earthly king to govern them. From this irreversible decision to have an earthly king rule over them, we now have all of the heartache, disappointment and division associated with government and how we think it should operate... Come with me as we open the Bible in anticipation of it revealing insight into controversial questions and topics regarding government and its connection to the Church.



Melody Gardner received her BS in Nursing from The University of North Carolina--Chapel Hill and her Masters in Christian Education from Dallas Theological Seminary. After a short stint in nursing, she joined staff with Campus Crusade for Christ (Cru) where she served for over 6 years before joining leadership with The Impact Movement in 1999. In 2010, Melody founded Hesed Consulting, assisting other non-profits in financial and human resource development. Melody has a heart for people and seeing the body of Christ unified.

