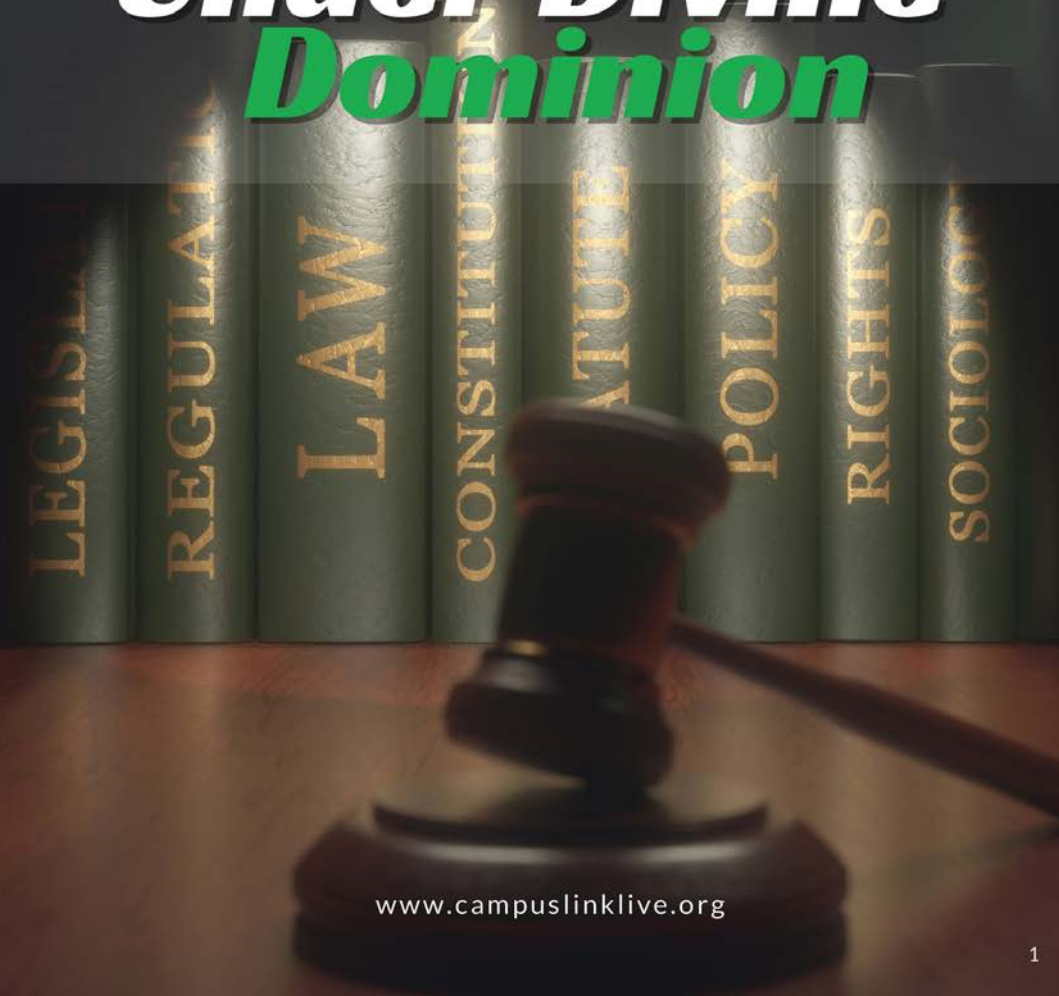


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# *Democracy* **Under Divine** *Dominion*



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# Dear God,

I thank You for the amazing privilege of attending CMTC. My heart is filled with Your grace and mercy! I had prayed every single day since last year on my way to college, asking that if it was Your will —and mine too —You would fulfill this dream. I now feel a deeper Christlikeness in my servanthood and a greater sense of accountability in all I do. Jesus has truly transformed me into a mission-minded girl. I never thought God would give me such a burden before I attended CMTC. He has lit a burning lamp in me during this time, keeping me alert and aware of all that I still need to do for Christ. And to never lean on my own understanding but on His understanding, Prov 3:5-6.

Yours faithfully,

**Fairy Shah**

Gujarat Ahmedabad East ICEU  
(A CMTC 2025 K1 participant)

---

## Forever Held, Forever Loved

*I know deep down that this place will  
always live in my heart  
Till my last day and last breath!*

*Oh God, I praise You in the highest  
For everything you have been doing  
in my life.*

*How can I imagine being loved with  
Delicate care and the softest form of  
love*

*From Your side, even when I am at  
my lowest?*

*You kept Me aglow through Your Word.  
This is what Your love did to me  
It made me feel precious  
and courageous.*

*You were there when I achieved  
everything I ever desired.*

*You held me when I had no one  
to lean on.*

*You protected me in Your arms.*

*You are my lighthouse, my Shepherd,  
My Rock.*



**Fairy Shah**

# Democracy Under Divine Dominion

*Dan 2:21 & Ps 22:28*

**D**emocracy and divine dominion represent two distinct but potentially harmonious concepts. Democracy is the rule by the people, while divine dominion is governance under the supreme authority of God.

**Biblical Basis:** *Dan 2:21 – “He changes times and seasons; he deposes kings and raises up others. He gives wisdom to the wise and knowledge to the discerning.”*

*Ps 22:28 – “For dominion belongs to the Lord and he rules over the nations.”*

These verses affirm that God is sovereign over all human affairs, including political leadership and national destiny.

**Democracy Guided by God’s Word:** When democracy is shaped by the principles of the Word of God, it becomes a system that not only empowers citizens but also aligns with divine moral standards. Citizens may vote and participate, but laws and policies must reflect biblical truth and spiritual values.

**Theocratic Democracy:** In a theocratic democracy, democratic processes exist, but ultimate authority is acknowledged to rest with God. The people of Israel desired to have a king like other nations, and God gave them Saul. Yet, Saul was expected to rule according to God’s laws. Later, God rejected Saul and chose David,

showing that God appoints and removes leaders according to His will.

**Moral Accountability in Governance:** Democracy under divine dominion is not merely about majority rule—it is about ethical and spiritual responsibility. Leaders and citizens are accountable to one another and to God, the ultimate judge.

**Spiritual Sovereignty of the People:** Each person carries a divine spark and purpose. Democracy becomes a means for individuals to express their God-given rights and responsibilities, fulfilling their role as stewards of creation.

**Divine Purpose in Leadership:** God created mankind to represent Him and exercise dominion over the earth (Gen 1:26). Any ruler must remember this divine purpose. Satan’s primary objective is to destroy God’s purposes and God’s people.

Dr. John Stott wisely said: “The authority by which the Christian leader leads any nation is not power but love, not force but example, not coercion but reasoned persuasion.”

As you dive into this magazine, you will hear from eminent leaders sharing their thoughts on the topic. So, read it from cover to cover—you’re sure to be inspired and blessed!



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## DEMOCRACY UNDER DIVINE DOMINION *A Dream or Reality?*



**D**r. S. Radhakrishnan, India's second President and philosopher, once remarked, "*A democracy is not a machine that functions automatically. It requires moral and spiritual force behind it.*" This statement echoes not just political wisdom but the spiritual foundation embedded in India's civilisational ethos. It draws from the Bhakti poets, Sufi saints, and Ashokan edicts that envisioned good governance grounded in compassion, tolerance, and righteousness.

This moral vision is also embedded in India's Constitution, which upholds justice, liberty, equality, and fraternity as foundational values. Leaders like Jawaharlal Nehru viewed secularism not as irreligion, but as a framework that allows all religions to flourish. Mahatma Gandhi, the father of our

nation, rooted his politics in *satya* (truth), *ahimsa* (nonviolence), and divine accountability—placing morality, not mere majority rule, at the heart of democracy.

### **Beyond Theocracy: A Moral Vision for Democracy**

To speak of "divine dominion" in democracy is not to call for a theocracy. It is not about merging church, mosque, or temple with the State. Rather, it is about infusing democratic life with deep moral values—truth, justice, compassion, nonviolence, and righteousness. This is not a return to religious authoritarianism but a call to re-anchor politics in transcendent ethical ideals.

Democracy under divine dominion respects secular pluralism but insists on a moral compass. Here, laws are not merely based on popular opinion but are mea-

## Lead

sured against timeless standards of justice. Leaders and citizens alike are held to a higher moral calling. Governance becomes not just administration, but a form of ethical stewardship.

### **Christian Perspective: Sovereignty and Human Dignity**

From a Christian perspective, this vision integrates two fundamental truths: the sovereignty of God and the dignity of every human being. The Bible asserts, *“There is no authority except from God”* (Rom 13:1), affirming that political authority must ultimately be accountable to God’s moral order—not through imposed doctrine, but through justice, equity, and compassion.

This perspective sees democracy not as an end, but as a platform for righteous action. It provides space for freedom, but also demands responsibility. Governance becomes not self-serving but oriented toward the common good, reflecting God’s justice and mercy in the world.

### **Morality: The Soul of Democracy**

At this time in India, and in the rest of the world, moral leadership is much in demand, but unfortunately, it is in short supply. We are in the throes of a “crisis

of moral authority”. There is too much religion and too much politics, too little morality and too little spirituality. Without virtue, ethical conviction, and a sense of higher purpose, institutions lose credibility. It’s time we exercised moral leadership in business, politics, family, and society.

### **Gandhiji: A Model of Moral Accountability**

Mahatma Gandhi offers a profound example of leadership under divine dominion. When violence erupted in Chauri Chaura in 1922, Gandhi fasted in penance, withdrew the Non-Cooperation Movement and asked the court to give him the highest punishment. For him, no political end could justify violent means. His sense of moral accountability went far beyond legal responsibility.

For Gandhi, democracy was always meant to be under divine dominion—a polity rooted in spiritual truth, where governance flows from personal discipline and ethical conviction.

### **Why Christian Engagement Matters**

Throughout history, Christian engagement has led to significant societal reforms. William Wilberforce fought to end the slave trade in Britain. Martin Luther King Jr. challenged segregation and ra-



cial injustice. Rajkumari Amrit Kaur, India's first woman minister who founded AIIMS, inspired by her Christian faith, helped lay the foundation for India's public health system. *"In leaving her life of luxury, Rajkumari Amrit Kaur not only built lasting democratic institutions, she also inspired generations to fight for the marginalised"* – this is how Rajkumari Amrit Kaur was described by the Time magazine in 2020.

Political engagement is not optional for Christians—it is a vital expression of discipleship. Government shapes how justice, education, healthcare, and dignity are distributed. If Christians care about God's heart for the poor and oppressed, they must be involved in shaping policies and institutions that affect people's lives.

Joseph became a governor in Egypt and saved millions from famine. Esther used her royal position to protect her people from genocide. When committed people withdraw from politics due to indifference, they leave a vacuum that can be filled by injustice, corruption, and oppression. As Dietrich Bonhoeffer warned: *"Silence in the face of evil is itself evil... Not to act is to act."* Edmund Burke echoed this when he said: *"All that is necessary for the triumph of evil is that good men do nothing."*

## **Civil Services and politics: A Calling to Serve**

India today needs morally grounded individuals in politics, judiciary, public administration, and civil services. The IAS, IPS, IFS, and other institutions need not just professionals, but ethical leaders—people who see governance as service under divine accountability.

For me, as a civil servant, leadership is a calling, not just a career. While addressing the inauguration of the Bangalore International Centre, Dr. Abdul Kalam, Former President of India said, *"We should all create a nation that is one of the best places to live on this earth and which brings smiles to a billion faces"*. That vision will remain a dream unless people of integrity step into positions of influence with a commitment to truth and justice.

## **Democracy Is a Platform. The Kingdom Is the Purpose**

The Kingdom of God is the ultimate vision. Democracy is the platform where that vision can begin to manifest—through justice for the poor, freedom for the oppressed, and dignity for all. All God's children may not enter politics, but all are called to be engaged—as voters, advocates, policy thinkers, civil servants, po-



litical leaders and citizens of conscience.

Jesus' inaugural speech in Luke's Gospel reminds us what divine dominion looks like in practice: *"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release for the captive and recovery of sight for the blind—to release the oppressed and to proclaim the year of the Lord's favour."* That is the blueprint of a just society under divine dominion.

### **A Time for Moral Leadership**

Democracy under divine dominion is not a fantasy—it is a moral necessity. It requires heroes—not just in Parliament or State Assemblies, but in classrooms, courtrooms, boardrooms, and communities. As Jimmy Carter, the former President of USA and Nobel Peace Prize winner said, *"A country will have authority and influence because of moral factors, not its military strength; because it can be humble and not blatant*

*and arrogant; because our people want to serve others and not dominate others. And a nation without morality will soon lose its influence around the world."*

As we confront many challenges in the nation, the need for a democracy under divine dominion becomes more urgent. Such a vision calls us to humility, to courage, and to the conviction that politics and civil services too, can be a form of love—when rightly ordered under the sovereignty of God.

India today doesn't just need technocrats or ideologues; it needs moral leaders—individuals guided by compassion, shaped by character, and accountable to a higher truth. It needs young people willing to serve in civil services, governance, and public life—not for power, but for purpose.

We can't influence from a place of isolation. Our influence comes from our engagement with the society, in our spheres of influence



**John Samuel** served as Chief Post Master General and Member, Postal Services Board, Govt. of India. He is the man behind the development and building of Speed Post in India. A Chartered Accountant by profession, he is the founder President of Transform Consulting and serves as a Consultant with a few African countries and United Nations UPU. He mentors young people to get into the civil services, free of cost. He is based in Delhi. He is married to Ramona, and they have two lovely daughters. You can reach him at [s.johnsamuel@gmail.com](mailto:s.johnsamuel@gmail.com)



# BIBLICAL ROOTS OF INDIA'S ECONOMIC FLOURISHING

*(Celebrating India's 78<sup>th</sup> Independence Day)*



Shah Jahan, the Mughal Emperor, brought Persian architects to build the Taj Mahal in Agra, on the bank of the river Yamuna. A century later (1837-1838), the monsoon failed, and a severe famine devastated the Agra region. Over 800,000 people starved to death.



The Mughals still ruled on the bank of the Yamuna, but 150 miles north in Delhi. The Yamuna continued to flow down another 300 miles before merging with the Ganga in Allahabad, now renamed Prayagraj.

Both the Yamuna and the Ganga come gushing down from the

snow-clad Himalayas. So should 'Doab', the land between the two rivers, lack water? Proby Thomas Cautley (1802-1871) a British military engineer, said, "NO." He decided to change the future.

Between 1842-1854, Cautley built the Ganga Canal System which now irrigates about 9,000 square miles of agricultural land. He built the world's largest canal-system of that day. That mission came with many religious, political, financial, technical and educational challenges.

The Hindu priests objected to his "Christian" conspiracy to "imprison" the spirit of goddess Ganga by building a barrage that would redirect its flow. They worshipped the life-giving river and built temples and ashrams along its banks. There, our people

learned the rites of river worship. They were also taught meditation and tantric (sexual) techniques to empty their minds in order to experience inner bliss.



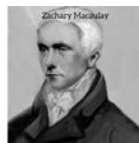
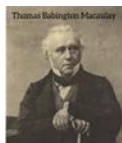
India had plenty of leaders as capable as Cautley, but they used their abilities to organise festivals on the banks of “holy” rivers. No one ever built an institution to train engineers to establish human dominion over them. Our wealthy men financed grand temples; a vision of the Ganga Canal did not interest them.

Cautley was an employee of the British East India Company, which was created to trade and make money for its directors and shareholders. Investing in canals was not its mission. Therefore, Cautley had to turn to the British Parliament.

Thankfully, in 1833, the Parliament had already accepted Lord Macaulay’s case that Britain must rule over India to bless and prepare her for freedom. Macaulay’s childhood friend, Sir Charles Grant Jr., was the Company’s head and a Member

of Parliament. His father, Charles Grant (Senior), had witnessed the horrors of the Bengal famine of 1770 and called to reform the East India Company’s rule. In 1790, Grant Sr. teamed up with William Wilberforce and Lord Macaulay’s father, Zachary Macaulay, to change colonialism.

In Divine Providence, 1837 marked the beginning of the Victorian Era—an age in which the moral fervor of the Evangelical movement influenced public policy as much as the Capitalism’s economic interests. The Parliament’s support made it possible to finance the Ganga Canal.



Cautley’s personal credibility undergirded his optimism. As the son of an Evangelical priest, Rev. Thomas Cautley, Proby was nurtured in the Bible. He was unashamed of his belief that human beings were created to rule over creation, not to worship rivers or idols. He rejected India’s pessimistic “Noble Truth” that “Life is suffering,” which implied that the only way to escape suffering was to escape life itself.

To Cautley, the famine confirmed that the land and all of humanity were under a curse, brought on by sin. He believed the Gospel that God desires to forgive our sins and make us His sons. Forgiveness delivers us from the curse. He believed that God sent the Saviour to bear our sin and its curse on Calvary's cross. Salvation makes a tangible difference.

Biblical optimism was already revolutionising India. However, he did not impose his faith upon the people he wanted to serve. He appeased his religious opponents by building bathing ghats on the Ganga. This enabled Hindu priests to continue their profession of giving ritual baths to devotees even during the monsoon.

Cautley needed not just money but also engineers to build the Ganga Canal. No Indian had ever built an institution to train engineers. Cautley's dream to build an engineering college was supported by Lieutenant Governor James Thomason (1804-1853). After Independence, the governments of India upgraded James Thomason Engineering College to the status of an Engineering University and finally to the Indian Institute of Technology (IIT), Roorkee.

The college taught more than science and practical skills. It also imparted an optimistic worldview, ethical values, work ethic and a cooperative spirit that are necessary for building lasting projects and flourishing nations.

Where would they find students qualified to enroll in an engineering college that fights hunger and famines? That challenge inspired James Thomason to do what no Hindu, Buddhist, Muslim or Sikh ruler had done in North India. He established 857 schools throughout that region.

This educational movement was the fruit of a new worldview that the Bible brought to India. It believed that the true wealth of a nation lies buried in the hearts and minds of its people and that education brings out that inner wealth. Hunters/gatherers toil day and night, but whether their labour will produce wealth depends on many factors. The key question is: how much mind, skill, planning as well as the community's trust and cooperation is invested in that work. Economic flourishing depends on the intellectual and moral development of the people. Education enables them to harness God-given resources such as water, land, sunlight and petroleum.



Colonialism had no need to invest in educating Indian masses. James Thomason, the governor, promoted education because he had studied the Bible under his father, Rev. Thomas Truebody Thomason (1774-1829). Rev. Thomason came to Bengal in 1808, set up the first Church Missionary Society schools in Bengal, and founded a Schoolbook Society and a Female Orphan Society for the illegitimate children of Europeans. He helped establish Calcutta's Bible Society and translated the Old Testament into Hindustani.

Before coming to Bengal and serving as a Chaplain to the East India Company, Rev. Thomason had served as a "curate," or assistant, to Rev. Charles Simeon in Cambridge. Simeon is considered the Father of the Christian movement known as Evangelicalism. He was the one who trained leaders such as Claudius Buchanan and Henry

Martyn, who were sent to help reform the East India Company and spark India's Renaissance.



The most famous early Indian reformers were Raja Ram Mohan Roy (1772-1833), Keshab Chandra Sen (1838-1884), Dayananda Saraswati (1824-1883), Mahatma Jotiba Phule (1827-1890), and Bhimrao Ambedkar (1891-1956).



They disagreed on many things but shared one conviction in common: idolatry is a root of India's problems. A people who worship nature cannot establish dominion over it. Economic flourishing, including cultivation of the land, requires cultivation of the human mind. Nature has to be studied if we are to establish human rule over it.



**Vishal Mangalwadi** is a Christian philosopher, social reformer and author of over 30 books. He is known for his work on the role of the Bible in shaping world history and culture. Born in Chattarpur, MP, and educated in Allahabad and Indore, he was an active member of Indore EU. Later, he served as a staff worker of UESI. He initiated the 'Third Education Revolution' movement, which aims to fulfil the mandate of Christ to disciple the nations, through education that is God-centred and therefore based in the local church. He is married to Ruth Mangalwadi and has two daughters, Anandit and Nivedit.

# Balancing Majority Rule with God's Truth



**V**alues are decided and set by the Lord and His people. The world has its own way of decision making by the opinion of the majority. But the way of God is different. Majority need not be always right.

"And do not be conformed to this world, . . ." Rom 12:2.

Gen 3:6: The forbidden fruit looked good for food, pleasant to the eyes and desirable to make one wise – quite reasonable, isn't it? By human perspective, and by reasoning, Eve was right. But she disobeyed the command of God, and the whole of mankind was doomed.

When most of the people had gone astray, God chose eight to preserve humankind – Gen 6:18. "Once the Divine long suffering waited in the days of Noah,

while the ark was being prepared, in which a few, that is, eight souls, were saved through water." 1 Pet 3:20. People who reason would have laughed when Noah built a big boat on dry land. But Noah who believed in the sovereign will of God, saved himself and his family.

Let us consider human inventions and creativity as reflected in the corporate world. But in Babel, as the motive was to bring self-glory, God was not pleased with it and destroyed the project – Gen 11:4. The culture, "I, Me, and Myself" without God was the problem of those who built the Tower. Yes, the God factor was missing. Expertise, vision, clear planning, teamwork—everything was in place. All these can be like the scaffold used to build a house. But if the scaffold supersedes

the building, then something is wrong at the base.

*On the lighter side: "Majority rule only works if you're also considering individual rights. Because you can't have five wolves and one sheep voting on what to have for supper." — Larry Flynt*

When we use God-given knowledge and skills, do we acknowledge the grace of God or steal His glory? "You say in your heart, 'My power and the might of my hand have gained me this wealth.'" Deut 8:17.

"I'll say to myself, 'You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.'" Lk 12:18,19.

Israel did not have a democratic government during 2000 to 1500 BC, during the time of Abraham, Isaac, Jacob and Job. The Lord was the Ruler. Irrespective of his physical limitations, Abraham believed God and it was counted for his righteousness, Heb 11:12. Even though devastated in every aspect, Job was able to declare, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." Job 1:21. God's sovereignty was accepted by His people.

In 1446 BCE, the Israelites crossed the Red sea. In 1445 they

reached the border of Canaan and sent 12 spies. For 40 days, the 12 men saw the same places and the people. But the majority —10, of them —saw the problem, rather than the possibilities. "There we saw the giants; and we were like grasshoppers in our own sight, and so we were in their sight." Num 13:33. But the minority – Joshua and Caleb, the men of faith had a different view. "Let us go up at once and take possession, for we are well able to overcome it." Num 13:30. "Only do not rebel against the Lord, nor fear the people of the land, for they are our bread; their protection has departed from them, and the Lord is with us. Do not fear them." Num 14:9. The giants looked like mere bread for the men of faith who alone entered Canaan after 40 years, Num 26:64,65.

In Canaan, God used Joshua to lead the people. Joshua's life powerfully influenced both his family and his generation. Jos 24:15; 30. Israel started with theocracy, went through a period of anarchy, and requested for a monarchy. During the time of the Judges, Israel repeatedly sinned against the Lord, and He handed them over to be ruled by their enemies. "The children of Israel again did evil in the sight of the Lord. So



the Lord sold them into the hand of . . . ,” Jud 4:1; 6:1; 13:1.

Israel was like sheep without a shepherd: “In those days there was no king in Israel; every man did what was right in his own eyes.” Jud 17:6; 18:1; 19:1; 21:25.

Eli was the priest, but his sons used their office for wrong and immoral purposes. God promised to raise Samuel as a faithful priest —1 Sam 2:12,17,22-25,27-36.


Israel lived under a theocracy until the people said to Samuel —“Now make us a king to judge us like all the nations.” 1 Sam 8:5. Here Israel forgets the unique calling with which the Lord had called them.

“For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.” Deut 7:6.

God accepted their demand with sadness. “For it is not you they have rejected, but they have rejected Me as their king.” 1 Sam 8:7.

Saul became the first King in 1020 BCE. Kings ruled Israel and Judah till the people were sent as exiles to Assyria in 732 BCE and then to Babylon in 587 BCE. King Cyrus allowed the people to go back to Israel and build the Temple, Ezra 1:3. There was no nation like Israel. Before the ascension, the disciples ask Jesus, “Lord, will You at this time restore the kingdom to Israel?” Acts 1: 6. After many deliberations, the State of Israel was announced in 1948 by the United Nations. Israel’s system of government is a parliamentary democracy.


The Lord is using Israel to bless all the nations. In terms of size, it is smaller than Kerala, with a population of 9.2 million. Israel



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has made hundreds of inventions across diverse fields, including drip irrigation, desalination, the microprocessor, the laser keyboard, the firewall, the USB flash drive, and the Iron Dome defense system. God's rule still prevails.

We face opportunities and challenges daily. Personally, spending time alone with the Lord is a big challenge. When we make God as our Lord, we can see the Sovereign Lord's hand at work in every aspect of our family life. In situations like interpersonal relationships, nurturing children and handling the finances, the influence of the majority comes through our relatives, friends, books and the media. The solutions given to solve the problems may look practical but may not align with biblical teachings.

In the workplace, we often encounter competition. Pleasing

the boss or standing for the Kingdom Values? Claiming bills is a big temptation. In such compromising situations, do we go with the majority or take a stand as the children of God? The result may not be pleasing always. When Joshua and Caleb spoke positively about possessing Canaan, the majority wanted to stone them, Num 14:10.

We need to work hard to succeed in life and attain a good position. "Observe people who are good at their work—skilled workers are always in demand and admired; they don't take a backseat to anyone." Prov 22:29 MSG.

Jesus repeats, "Do not be like them." Mt 6:1,5,8,16. The Kingdom values are outlined in the Sermon on the Mount (Matthew 5 -7). The majority may not accept it. But we, as the children of a God Who rules over all kingdoms, need to abide by His Kingdom values.



**P Jebaraj** has been working as Staff Worker, UESI for 35 years. Now he is a Field Partner of UESI. He lives in Bengaluru. He has been associated with EU & EGF ministry for the past 55 Years. He was an EU Student at Virudhunagar and is presently an active member at Bengaluru. He is married to Sasi Jebaraj and they are blessed with Priya Brijoy ministering with Asha Kiran Society, Lamtaput, Joy Shiju ministering with Brethren Assemblies and Deborah Paul teaching in SABC - Southern Asia Bible College. You can reach him at pauldurajjebaraj@gmail.com



**T**he Bible affirms that justice and righteousness are core essentials of life in the Kingdom of God. Ethan the Ezrahite, a contemporary of David and Solomon, considered the second wisest person in Israel after Solomon, to whom authorship of this Psalm is attributed, summarised this affirmation in Ps 89:14 as, “righteousness and justice are the foundation of your throne; love and faithfulness go before you”. The rule of God is thus rooted in these twin virtues and ought to be the standard for any Christian leader in a position of authority and influence.

The term “righteousness” is usually defined as a “state of being morally right or justifiable” with the terms “goodness, virtue, integrity and justice” being considered synonyms. In Paul’s epic letter to the church at Rome, the term is considered to represent both “the right (legal) standing before God and active deliverance”, with the clear understanding that our acceptability before God is not based on our own goodness or integrity – but based on Jesus’ righteousness that is bestowed on us when we trust Him and all that He has done for us. The term “justification” is about our being

reckoned righteous by God (just as if we had never sinned) and brings us into the right relationship with Him. The term “justice” is rooted in the belief that all people are to be treated equally, impartially and fairly by the law and its arbiters and that when this is flouted, remedial action is taken. Both the victim and the perpetrator receive a morally right consequence as merited by their actions<sup>1</sup>. In our redemption, as a consequence of our repentance for our wrongdoing and through faith in Christ, God’s standards of righteousness (not our own) and justice (Jesus’ sacrifice) are met and that is why we are saved by grace – an unmerited favour that God bestows on us. Subsequently, it is expected that righteous and holy living, and a casting off of the effects of our sinful nature should be our daily spiritual experience – making the process of sanctification a reality for every disciple. (Jam 2:17, Tit 2:11-12).

What did these terms mean for the nation of Israel as a monarchy established by God under a line of rulers chosen by Him? Sometimes we understand these terms better when we consider their opposites – unrighteousness and injustice. The prophet Isa-

iah conveys a series of messages from God on these issues, to the people of the southern kingdom of Judah during the reign of four different kings (three of who tried to pursue God’s ways) and at the very outset (Is 1) brought up the issue. Righteousness clearly is not the observance of certain religious practices and rituals that often define spirituality - feasts, sacrifices and even prayer! He specifically identifies corruption, rebellion against God, arrogance of the leaders, their partnership with thieves and oppressors, bribery and gift-chasing, specifically as evil deeds and wrongdoing. He lists the things that really matter to God – defence of the oppressed, care for the fatherless and protection of the widows, for instance. The clear advice to leaders and the people is to do right and seek justice – that is what constitutes righteousness in God’s eyes. Righteous living and the pursuit of justice are closely inter-twined – like the two sides of a coin. There can be no righteousness without justice; righteousness is reflected in the active pursuit of justice. The onus to secure justice for the vulnerable and oppressed is squarely placed on the privileged, those with the power, position and influence to do good; not meant to be a

1. Adapted from Legal information institute, Cornell Law school

struggle of the oppressed to secure their rights. He calls them to a dialogue to discuss how this can be accomplished — “let us reason together”, and find a way to return to establishing righteousness and justice as core values of the nation and for each person.

What do these terms mean for us in a modern, secular democracy under a government elected by the governed? In a context where Christians constitute a miniscular minority, how does this play out? The Constitution of India, the basis for political governance and administration, promises freedom, equality and a set of fundamental, basic rights for every citizen irrespective of caste, creed, social or economic status, religion, ethnicity, race or colour. The intention of the founding fathers was that our nation would be based on the rule of law and good moral values, and that justice would be a hallmark of our society. The values contained in the Constitution have been influenced by the principles of various Western democracies, the UN charters and declarations, which in turn were influenced by biblical values. Over the years, however, reality has fallen far short of the ideal for a variety of reasons and while lip service may be paid about governance based on right-

teousness and justice, in practice, much depends on the political leadership that is in power.

In such a situation, what can Christians do? While we cannot expect our political leaders to fully embrace the biblical vision of righteousness and justice, surely it would not be unreasonable to expect this from the church at large and Christian leaders in states with large Christian populations. The church is expected to be God’s kingdom on earth – demonstrating biblical values and standards in the way we conduct ourselves. Sadly, we often fall far short of the ideal, being no different from the world around us. Land grabbing, property disputes, corrupt practices, direct or tacit support for social evils like the caste system, dowry, gender discrimination, ill treatment of the elderly or people with disabilities, uncaring about the environment or God’s concerns for the poor – are reflective of the way we often live. States with significant Christian populations do not reflect lower levels of corruption or lesser prevalence of discrimination and injustice. Where then is biblical integrity in the way we live? Like the Israelites in Isaiah’s time – we need to go back to God and “reason together” – considering how we ought to live as God’s

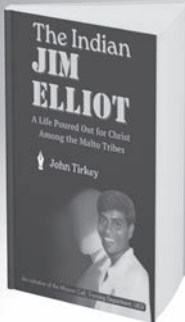
community reflecting the biblical vision of righteousness and justice. We need to actively talk and act on these basic foundations in a visible manner – only then would we be a transformational influence on the society around us.

Those of us in positions of power and influence should certainly strive to establish these principles and governing principles in their spheres of influence – teams, divisions, organisations and networks that they lead. This is a mandate for every disciple – at the very least righteousness and justice should be the foundation for our homes and families, the way we deal with our neighbours,

the domestic helpers we employ, the house groups or fellowships we are part of. Our lives and relationships should reflect Christ-like character, attitudes and behaviour, in the way we take care of our families (I Tim 5:4-8), how we relate to the less privileged (Jam 1:27 – 2:7) and the atmosphere in our families/ workplaces (Eph 4:25-32). Only then can we expect to see transformation and change in the world around us. And so, in the words of the prophet Amos, “let justice roll on like a river, righteousness like a never-failing stream (Amos 5:24) – in our individual lives, families and churches, and through us in our society.



***Cherian Thomas***, worked with World Vision International as Regional Leader, South Asia and Pacific and lives in Bangalore. He has been associated with the UESI ministry for almost 45 years, was an EU student at Mumbai, was active in EGFs in various cities across India (Mumbai, Pune, Bangalore, Delhi and Chennai) and is now associated with the Shanti Nagar EGF in Bangalore. He is married to Dr. Jamila Koshy and they have 2 adult children, Divya and Sanjana, both of whom are working. You can reach him at [cherianthomas1962@gmail.com](mailto:cherianthomas1962@gmail.com)



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## People's Role in GOVERNANCE

It was August of 2016. As a History Honours student, I took Political Science as my minor. Not that I was the least bit interested in it, but simply because it was the best option out of the other subjects. I politely requested my professor to allow me to sleep in all her classes. Being the sportive person that she was, she laughed and consented. I slept in all her classes during all three years. Little did I realise that I would soon regret it.

A few years ago, if someone had told me that I would be into politics, I would probably have laughed at them. I therefore do not find it surprising that a majority of our population either hates politics or is apprehensive to be vocal about it. There is no in-between. This was made evidently clear in the General Elections of

2025, where in many states a majority of people voted under the NOTA (None of the Above) category. People have lost faith in their leaders, in the system, and in the political parties. It is a sad state of affairs that we, as believers, can be so lukewarm about the political governance of our nation.

Throughout the Bible we see multiple occasions when the ground was set for biblical leadership. Aaron's ordination came with a set of instructions and expectations. It was not every Tom, Dick and Harry who could become a priest. It required a calling and it required preparedness. When kings were ordained, God chose them not on the basis of social status but rather on how much they loved the Lord and were willing to obey His commands.

They were expected to be righteous and just and treat everyone equally according to the Mosaic Law. Moving on to the New Testament, we have a defined criteria when it comes to choosing the Church elders and leaders. There is no compromise. More importantly, it is not a one-man show. The people held the leaders accountable. The leaders guided them, ensuring they followed the path of godliness.

When it comes to the world around us, we cannot of course expect our governments to follow the standards set in the Bible. But can we as believers do something about it? YES. Biblical values are inadvertently moral standards. And as believers we can hold everyone including ourselves accountable on those grounds. But wait a minute. Before we take the opportunity to jump and judge others, as the Bible says, let's take the flint out of our own eyes, first.

To begin with, how many of us believers take an active interest in what is happening in the world? Not everything about politics is hopeless. Read the newspapers, and you will see how far our society has progressed in many ways. Instead of always being pessimistic, acknowledge the good there is in society. Secondly, be aware. If

our leaders are doing wrong and getting away with it, the responsibility is not just on them alone — it's on us too. Whether you support the government or not, as an Indian citizen you have the right and you must hold the government accountable for all its decisions. And no, it doesn't just mean putting up WhatsApp stories — it also means actively filing RTIs, sending letters to the newspapers, holding conversations about these topics in our fellowships, and much more. Thirdly, cooperate with the government. The Bible clearly mentions that we need to obey our authorities whether their eye is on us or not. From paying our taxes, to following traffic rules, from not littering to actively involving in the voting process, we all have our own roles to play in governance.

There is yet another way how as believers we can involve and even influence policymaking and governance. In all democracies, a certain amount of federalism is practiced which basically means that power is shared. This may be in the form of national government or state government or as different organs of the government. As far as India goes, one such organ is our Executive which constitutes the members work-

ing for the government. Now the Executive in itself is of two types. First, we have our ministers who form what is called the Political Executive. Then we have all our IAS officers, advisors, and diplomats who form the Permanent Executive. UESI as a students' ministry needs to encourage more student leaders to pursue their careers in these fields. Just imagine some of our EU students being top rank IAS officers, or an advisor to the PM, or maybe even being a minister himself! These are positions of influence and we need more believers in such places. Not just to be witnesses but also to inculcate Kingdom val-

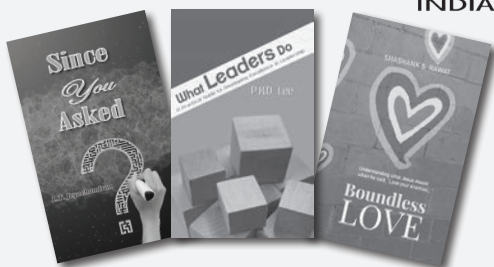
ues in the nation. I am reminded at this point of Mahatma Gandhi who practiced the biblical value of non-violence and was able to influence not just one or two people but the entire nation!

Again, our role is not merely restricted to politics. Verghese Kurien, as many people know, was a Christian credited to have started what we call 'The White Revolution' which benefitted thousands of landless labourers and small marginalised farmers. A country that had a shortage of dairy became the top producer because one man took the first step. The economy of our country im-

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proved, thus boosting the image of India in world economics.

Another facet of governance is the importance of mass participation. Prov 11:14 says, “For lack of guidance a nation falls, but victory is won through many advisors” (NIV). As an individual we can take the first step and as a community we can build entire empires. History is witness to how the masses have influenced the governance of a nation. The French Revolution, the Russian Revolution and the National Movements of India changed the history of their respective nations simply because of the support of the masses. Undeniably, community is an essential part of decision making.

These are merely a few of the many examples where we can participate in the decision-making of our country. We, as a com-

munity, if united can make a difference in the way governments function. As long as democracy exists, power rests in the hands of the masses. So let us not undermine how much we can influence policymaking and the very government itself.

I sincerely hope that in the coming years we are able to witness another revolution where youngsters take up the responsibility of governance as a serious call from God. Let us hope and pray that God raises young Elijahs, Moseses, Esthers, Davids and Pauls — young men and women filled with the Spirit, on a mission to make our nation one that is built on the values of the Bible. Let us all be coworkers in our Saviour’s plan of making His Kingdom come and His will be done on earth as it is in heaven.



**Prashansa** has been working as a Teacher at Faith Academy. She lives in New Delhi and has been associated with EU and EGF ministry since her childhood. She was an EU student at Delhi and Chennai. She is married to Sam who is also a teacher. You can reach her at [prash98jacob@gmail.com](mailto:prash98jacob@gmail.com)

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**F**or you have been my hope, Sovereign LORD, my confidence since my youth. Ps 71:5.

I was introduced to Evangelical Union (EU) during my second year of engineering in Trivandrum. Though I was brought up in a Christian family and raised in the knowledge of God, it was during my college years — with the newfound freedom and many temptations — that I began to drift.

EU was the instrument God used to lovingly redirect me back to Him.

Now, almost 18 years since I graduated, I look back with deep gratitude. The lessons I learned through EU remain etched in my heart. They not only helped shape my faith during those for-

mative years but have continued to guide me into every new season of life.

### **1. The Importance of Believer Friendships**

It was through a classmate — who was also my roommate — that I first got to know about EU. Looking back, I can clearly see how God used that one person to gently pull me back to Himself, at a time when I was increasingly drawn to the world and its lures.

Two decades later, she continues to be one of my closest friends, despite us living on opposite ends of the globe. That relationship birthed a lifelong prayer: “Lord, give me a believer friend in every new phase of life.” And God has always answered. Wherever He has led me, higher studies or job, He has faithfully placed a believ-

ing friend beside me, right from the beginning.

## **2. The Gift of Mentorship**

During my college years, I became acquainted with G.K. uncle and Smitha aunty, who worked as EU staff in Trivandrum. Years later, just before the COVID pandemic, I reconnected with them. To my surprise and delight, Smitha Aunty graciously offered to mentor me. For months, she disciplined me over weekly Zoom calls.

Those sessions were transformational. She instilled in me a hunger for God's Word and taught me to build my life on biblical foundations. She also laid the groundwork for understanding what a godly family life should look like.

Only later did I realize: those times of mentoring were God's preparation for the wilderness ahead. I walked through a challenging season marked by my parents' health issues and eventually, the painful loss of my father during COVID. But the Word that had been sown in me sustained me. I didn't wither under the weight of grief. Instead, I found strength through God's promises — especially in Is 40:31: "But those who hope in the Lord will renew their strength . . ." and Ps 23:4 "Even though I walk through the darkest valley, I will fear no evil, for you

are with me; your rod and your staff, they comfort me."

That spiritual training deepened my walk with Christ. It was during this time that Smitha Aunty encouraged me to take up a role in leading a women's Bible study group in my region. I felt unqualified, unsure. But God confirmed that it was His call. Trusting Him fully, I stepped forward in faith.

By His grace, I have been leading that women's Bible study for the past three years — experiencing His faithfulness in my life and in the lives of many women He has brought into the group.

## **3. Anchored in God's Word and Wisdom**

From weekly campus meetings to EU camps, my greatest takeaways have always been this: be anchored in the Word of God.

The counsel I received from EU leaders and student mentors consistently pointed me back to Scripture. One of the best pieces of career advice I've ever received came during my farewell meeting as an EU student. It was drawn from the life of Daniel — a reminder to seek God while young and to walk in reverence and awe of Him.

To this day, whenever I read the book of Daniel, I'm reminded of



that moment, and of the importance of honoring God in every area of life.

#### 4. Knowing My Identity in Christ

One of the most life-shaping truths EU has taught me is this: who I am in Christ. I am chosen. I am predestined. I am called with purpose.

That understanding has given me the confidence to live out the calling God has placed on my life, and to serve Him with the gifts He's given me. EU has not only

helped me discover those gifts — it has equipped me to use them.

EU has been a vital part of my spiritual journey — from being a college student rediscovering her faith, to a woman called to lead and serve. I'm thankful for the people God placed in my path through EU: friends who lifted me up, mentors who walked with me, and a community that consistently pointed me back to Christ.

Even now, I carry the lessons with me — and by God's grace, I'm still growing in them.



**Sumi Elsa John** has been working as Researcher at a Diabetes Research Institute, Kuwait. She lives in Kuwait. She has been associated with EU & EGF ministry for the last 17 Years. She was an EU Student at Trivandrum. She is married to Robin John and they are blessed with 3 children- Ava, Zach & Nevan. You can reach her at [sumielsajohn@gmail.com](mailto:sumielsajohn@gmail.com)

## Jesus, You're My Safe Place!

Even when I'm confused and  
my life is a maze

Jesus, You're my safe place.

You're my shelter through  
stormy days

Only help me walk in Your  
righteous ways.

I need to focus on You and  
fix my gaze.

Keep me close in Your loving  
embrace.

I long to see Your comforting face  
And just flood me with Your  
Mercy and Grace.



**Mrs Rebecca Joseph**, the eldest daughter of former General Secretary of UESI, Rev. Arthur Hope, teaches English in a school in Bangalore. Her husband, Joseph, is a missionary pastor, and together they are blessed with two children—a daughter, Esther, and a son, Alan.





*"A vision without a task makes a visionary; a task without a vision is drudgery; a vision with a task makes a missionary." – Leonard Ravenhill (Why Revival Tarries)*

Missions begin when vision and action meet under the guidance of God. Nehemiah, though not a traditional missionary, offers a compelling model for mission-minded living. A simple information about the broken walls of Jerusalem stirred his spirit. Though not a missionary by title, his response reveals a powerful missional framework that still applies today.

We are living in times where we are constantly surrounded by need and brokenness, but Nehemiah reminds us that what we do with what we hear can lead to transformation—not just for others, but for ourselves.

### **Information Received (Neh 1:1–3): A Burden is Born**

When Nehemiah hears of Jerusalem's broken walls and the suffering people, it stirs him deeply. The information isn't just news—it's a call.

In the same way, mission often begins with a moment of awareness. When we are confronted with the harsh realities around us, the information we receive can stir a burden within. This kind of honest information doesn't lead to apathy—it leads to urgency.

Verse 2, **Hanani, the messenger:** We need more Hananis in this generation—people who carry the right message, at the right

time, to the right hearts. That's how God still awakens missions today.

### **Intercession Made (Neh 1:4–11): Vision is Shaped**

Nehemiah's first response to the information received is not action, but prayer. He weeps, fasts, and pleads for mercy. His prayer is filled with repentance.

In the same way, Jesus said, *"The harvest is plentiful, but the labourers are few. Therefore, pray earnestly to the Lord of the harvest to send out labourers into his harvest"* (Mt 9:37–38). Intercession is the first step—not just in Nehemiah's story, but in every mission.

Today, the question remains: Does the information we receive move us to mission, or leave us unmoved?

Prayer turns burden into God-given vision and courage. Nehemiah shows that intercession aligns us with God before we act.

### **Involvement (Neh 2-3): The Mission is Mobilised**

The most dangerous prayer for missions is when we realize - the answer is "Me".

Nehemiah doesn't end with intercession—he moves into action. He boldly seeks the king's favour, surveys the brokenness firsthand, and mobilises others for the task. By chapter 3, we see a unified team, each person faithfully building their part of the wall.

What began as one man's burden becomes a shared mission—because true involvement inspires others to rise and build. Mission is never meant to be a solo effort, but a movement.

### **A Missionary Pattern for Us All:**

Nehemiah models a journey for every believer:

- ♦ Information sparked his burden
- ♦ Intercession shaped his vision
- ♦ Involvement set the mission

Not all of us will travel across the globe, but all of us are called to carry God's heart, pray deeply, and act boldly.

Let us be more than visionaries or labourers. Let us carry both vision and task—for that is the heart of a true missionary.

**"Here I am. Send me." (Is 6:8).**



**Paul Benny**, Ministerial Assistant, is based at Adayar, Chennai and has been associated with UESI for the past 7 years. He is married to Beulah Sharon.





**W**e live in a digital age that is both unpredictable and rapidly evolving—its pace is often difficult to withstand. When everything seems set, it becomes difficult to take the next step. Should we take a step forward, there seems no hope of surviving in this battle. Or if we try to move on our own, we end up in a mess and lose our confidence. Further, the people around us tend to discourage us. The result is we become stuck. Let's see things from God's perspective (Jn 8: 12, NIV).

### **The Biblical Perspective:**

Consequences of Rejecting God's Rule:

- **Spiritual and Moral Decay:** We shall be without excuse before God, for when we turn from His truth and light, righteousness is suppressed,

and our hearts are darkened.

- **Social Chaos and Ruin:** A loss of standards (in all aspects), leading to sexual perversion among other evils. In the end, the very fabric of social life is ruined.
- **Fearful Expectation of Judgement:** Deliberate and willful sinning leads to fear as a consequence of rejecting love, truth and the grace of the one true God (Heb 10: 26-27, KJV).
- **Alienation from God:** Ignoring God's commands leads to spiritual alienation which means 'No' is the answer to our prayers. There is a severing of our connection with God.
- **Rejection of Christ's Sacrifice:** It's equivalent to trampling underfoot the Son of God,

counting the blood of Jesus as unholy and insulting and outraging the Spirit of God.

- **Spiritual Blindness:** Rejecting the Sovereign God, leads to spiritual blindness, idolatry, and a downward spiral into depravity. We don't see (understand) what is going on in our lives spiritually, because we're blind. Also, the term slothful is used in the Bible (Heb 6:11-12, KJV) which means spiritually lazy and not giving priority to the Spirit of God to act. The outcome is there is no hearing of God's voice, there is no spiritual growth, and there is no fruit of the Spirit in our lives. This condition is called spiritual insensitivity—it makes us blend into the world, showing no real change before or after knowing Jesus as Lord.

These are a few of the great step-by-step losses one can incur spiritually by rejecting God's rule. Let's also look at the positive side of the coin—the spiritual blessings one can experience:

### **The Blessings of Submitting to God's Rule:**

- **A Daily Meaningful Quiet Time:** This is one of the most refreshing experiences

a committed student can have—God enabling them to live as a light on the campus, helping others follow Christ, who is the Way. Through a consistent quiet time and personal conversations, we can lead many to Christ. By helping others in their studies and influencing those around us—even the management—we reflect His light.

It's a one-to-many relationship: as God's light transforms us, we naturally share it with our friends on campus. Regular time with God helps us discern His will, for He speaks to us and guides us through His Spirit. In this way, **quiet time becomes a kind of "spiritual forecast," showing us how God wants us to live and serve each day.**

- **A Fruitful Life:** Such a life becomes like a well-watered garden bearing fresh fruit. The God we believe in is faithful and righteous—and ever gracious. What sets us apart is this grace that gives us direct access to Him. He blesses every bit of hard work done for His name, never acting unjustly. In time, His purpose for us unfolds, and He enables us to fulfil it. Then life becomes a



true success—spiritually and socially.

- Righteousness and Stability: Obedience to God's Word leads us to righteousness which lifts not just us but both individual and the entire nation towards stability and prosperity. This is what God is expecting from us. Spiritual Growth and Restoration: Submitting to God's will allows His mercy and restoration to flow, bringing spiritual health and a secure future, as emphasised in Heb 12:25–27 (KJV). In response, we develop unwavering love and faith to obey His rule.
- Protection from Evil: Surrendering to God involves resisting evil, as seen in Jam 4:7 (KJV). This leads to divine protection and a life aligned with truth and righteousness. God delivers us from evil, just as He taught us to pray for deliverance. Some of these deliverances we recognise and thank Him for, while others hap-

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**John Wesly Mangali**, a Markapur EU student doing Engineering has been serving as a local ICEU Secretary, for the last two years. Now he is serving as District Committee member for Prakasam District.



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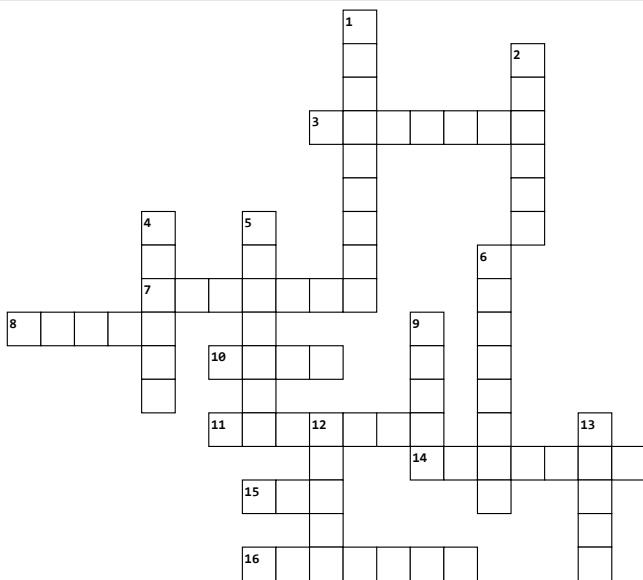
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## Puzzle - Democracy under Divine Dominion



### Across

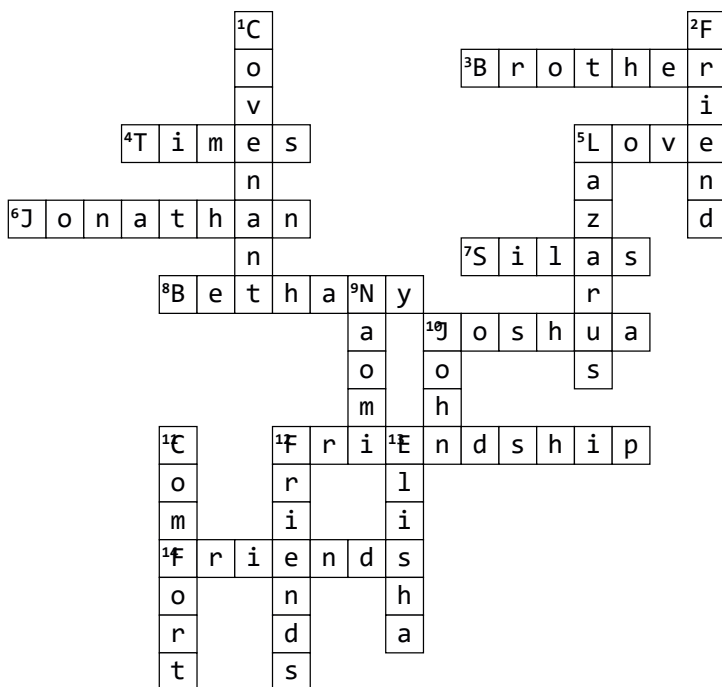
3. "Seek first the \_\_\_\_\_ of God and His righteousness" (Matthew 6:33)
7. The Bible says, "He changes times and \_\_\_\_\_; He removes kings and sets up kings" (Daniel 2:21)
8. Jesus said, "My kingdom is not of this \_\_\_\_\_" (John 18:36)
10. God told Samuel that the people rejected Him as their \_\_\_\_\_, not Samuel (1 Samuel 8:7)
11. When the righteous rule, the people \_\_\_\_\_ (Proverbs 29:2)
14. The early church chose seven men full of the Spirit to serve; one was \_\_\_\_\_ (Acts 6:5)
15. Every authority is established by \_\_\_\_\_ (Romans 13:1)
16. Jesus said the greatest among you must be your \_\_\_\_\_ (Matthew 23:11)

### Down

1. Moses appointed able men who feared God as \_\_\_\_\_ over the people. (Exodus 18:21)
2. The foundation of true democracy under God is to do right, to love mercy, and to walk \_\_\_\_\_ with God (Micah 6:8)
4. "The fear of the Lord is the beginning of \_\_\_\_\_" (Proverbs 9:10)
5. Righteousness and \_\_\_\_\_ are the foundation of God's throne (Psalm 89:14)
6. The \_\_\_\_\_ said, "We must obey God rather than men" (Acts 5:29)
9. Daniel declared, "The Most High \_\_\_\_\_ over the kingdoms of the world." (Daniel 4:17)
12. "Let everything be done decently and in \_\_\_\_\_" (1 Corinthians 14:40)
13. God called David "a man after His own \_\_\_\_\_" (Acts 13:22)

*Rush, fill up your correct answers in the boxes, take photograph (Pg. 34) and send us along with your details such as name, place, EU/EGF & mobile no. to [ruthsimon-collins1997@gmail.com](mailto:ruthsimon-collins1997@gmail.com)/9841826902 before 25<sup>th</sup> November 2025. The names of first 10 winners will be published in the upcoming issue and the first 3 winners will get Campus Link Magazine for one year (free subscription).*

## Answers for BFF - Best Friends Forever



### Across

3. "There is a friend who sticks closer than a \_\_\_\_." (Proverbs 18: 24)
4. "A friend loves at all \_\_\_\_." (Proverbs 17: 17)
5. True friends offer this — Jesus said to love one another as He has loved us.
6. The king's son who was David's best friend (1 Samuel 18: 1)
7. Friends in prison — Paul and \_\_\_\_\_. (Acts 16: 25)
8. Jesus visited this house often — home of His close friends in ..... (Luke 10: 38–42)
10. Moses' helper and friend who later led Israel (Exodus 33: 11)
12. "Iron sharpens iron, so one person sharpens another" (Proverbs 27: 17) — a verse about this kind of relationship.

### Down

1. David and Jonathan made a \_\_\_\_ before God (1 Samuel 18: 3)
2. Abraham was called a "\_\_\_\_ of God" (James 2: 23)
5. Jesus' friends, Mary, Martha, and \_\_\_\_ (John 11: 5)
9. Friend of Ruth who stayed loyal to her (Ruth 1: 16)
10. This disciple was Jesus' "beloved" friend (John 13: 23)
11. True friends offer this — seen in Job's companions (though they failed) (Job 2: 11)
12. Jesus called His disciples this..... instead of servants (John 15: 15)

## Quiz winners:

1. Binu Thomas, Rohtak EU, Haryana UESI staff
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