

GODLIGHT AND GOVERNANCE

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EXECUTIVE SUMMARY

The act of governing or exercising authority is paramount and crucial in Biblical narratives. God, who beamed his light into the world which was covered with darkness, is central when it comes to governance and he exercises authority both in the governments of heaven and humanity. Undoubtedly, he reigns over the affairs of men, and as he radiates the light of his reign over the angels in heaven, he likewise gives authority to men to reflect this light as they rule or govern everything he created, and this is displayed in a glaring transparency, equity, and sustainable governance. As government rests on his shoulders and of the greatness of his government and peace, there would be no end, of which, he reigns with justice and righteousness from the beginning and forever. Also, he relinquishes governance on earth for man, and demands a rule that enhances an egalitarian society, where there is fairness, justice, and equity. The present society that makes up our nation Nigeria does not actually reflect in its totality what God intended for humanity as regard governance based on the foregoing. Many authors have written on governance, but have not strategically examined how humanity needs to appropriate the radiance of the light of God in governance and critically proffered the modality to be adopted in ensuring that the governing system in Nigeria aligns with the light of God. Using historical and sociological methods to gather relevant information and data analysed, it is unequivocally certain that when governance such as that of Nigeria is built on how God demands it, it will enhance good governance that brings about a robust economy and a blessed egalitarian society. This paper therefore posits that, every society, especially that of Nigeria, should as a matter of urgency carry out governance that is God inclined.

Keywords: GodLight, Governance, Egalitarian Society

Introduction

Righteous Governance is crucial and central to divine leadership. Governance is crucial to God, for as he reigns in heavens, likewise he reigns over the affairs of men and gives authority to whomever he pleases, Daniel 4: 32. The act of governing or exercising authority and ruling a country by making and revising the laws, managing the economy, controlling public services, etc, known as governance, (Collins, 1987, p. 630) is very significant, critical, and complex, which demands utmost diligence in service to achieve the set goals and objectives of the government.

This underscores why God judges the world in righteousness and ministers judgment to the people in uprightness, Psalm 9:8. There are various travails which bedevil human beings in the nation or society. God in his wisdom uses various codes and laws to sanitise the ranks and files of humanity as he governs them politically, theologically and philosophically, etc, in man's multidimensional facets of life endeavours. We have this in Isaiah 33:22, - For the Lord is our judge, the Lord is our lawgiver, the Lord is our king. Hence, as a king who reigns over the people, he regulates the affairs of the people with his laws. This informs and highlights why people hold the view that the nation or society needs to be governed with fairness and justice either politically, or socio-economically, or even theologically, and putting in place a well structured security and good policies. Such a society becomes an egalitarian society which is economically stable and consequently makes other aspects of human endeavours to be in proper and right state or situation. A pluralistic society like Nigeria is faced with various and diverse challenges, majorly the economic downturn, famine together with security threat which she contends with. Considering the foregoing from Biblical perspectives, definitely, her policies of governance and polity should be considered and re-evaluated so as to be in the right perspectives which will help to mitigate such travails. Therefore, scripturally, believers are enjoined to be pragmatically engaged in active participation in the nation or society political space with practices which are in tandem with the right values, which also should be relevant and result inclined as obtainable in the society, here, in our African context. It is worthy of note to know that the Scripture urges people or believers not to relent in these strides as they strive to "proffer answers to the central questions of political philosophy --- as those are apprehended in the Africa context" (Olufemi, 2008, p. 146)

A ruler who governs justly in the society and in the fear of God is seen as light of morning at sunrise on a cloudless morning, and this symbolizes guidance, clarity, warmth, as reflected in 2 Samuel 23:4. Invariably, when governance is made to aligned with God's injunctions and standards, it becomes a life comforting one, resulting into prosperity, and peace to the people as reflected in this metaphor. The passage went further in verse five to draw out attention to the fact that when humanity endeavours to administer authority in righteousness inspite of her frailty, it results into the establishment of divine everlasting covenant and salvation, 2 Samuel 23:5. Evidently here, beside a leader's personal virtue, God's faithfulness is expressed in righteous governance in this covenant, underscoring a legacy of righteous leadership despite human limitations and imperfections as affirmed by King David. Contemporary governance which is

administered in every nook and cranny of the society has been painted with various inadequacies but can be redefined if justice, fairness, and equity, are prioritized in governance as expressed in 2Samuel 23:1-5. When a government enshrines these values, it metamorphoses into a just and equitable society, that is, an egalitarian society. In the Old Testament, this passage gives a clue of how God beams his light of governance on humanity through human leadership and it becomes a powerful biblical model for governance in every society where righteousness, justice, and a deep reverence for God is anticipated. Therefore, these principles are relevant in offering guidance today for leaders who aspire to govern according to divine standards and injunctions. When these values are embraced, modern leadership will administer governance which reflects the light and life that comes from adhering to God's principles.

In the New Testament, the Bible admonishes individuals to take after God who is light and sought the well being of every human being, and they are to replicate the same light. They are to become light of the world and salt of the earth and this light is to be so bright that people have to behold their good works and glorify God in heaven, Matthew 5:13-16. Hence, the focus and perspective of believers in government of any nation like Nigeria are to administer governance that seeks the good of the masses because every endowment from God to them is for the common good, 1Corinthians 12:4-7. From Romans 13:1-7, the scripture enjoins the public to co-ordinate themselves well to give adequate support to the government. They should hold these kinds of theology and philosophy and at the same time question those in the society who are not having such perspective of "how ought we to organize society for purpose of governance and social life?" (Olufemi, 2008, pp. 146-147). Scripturally, social integration of the masses in the society is emphasized and this consequently highlights how individuals, families, and everybody in the society need to contribute his or her quota for the socio, politico-economic emancipation of the society. Biblical perspectives reiterate how the state or nation needs to be seen as an entity with various components such as individuals, family units, ethnic groups, communities, etc. This underscores the necessity for every government of any nation to come up with a policy which is administratively productive and which at the same time metamorphoses to an economy that is buoyant and viable, as everybody plays his or her own role. So, governance is not a quest for the state alone but for everybody to administer governance in his or her own area of jurisdiction. The Bible affirms that the political stability of a nation is a "process that extends beyond the actions of states and includes many things that would generally be thought of as private, or even personal"

(Olufemi, 2008, p. 14).

GodLight and Governance

God's governance is evident in various narratives across the length and breadth of the scripture. From the beginning when he shines light into the darkness that pervaded the earth. This consequently brought about orderliness to the disordered world, metamorphosing into every good thing in the world, Genesis 1:1-31. God who is light himself illuminates the world and dispels darkness which ultimately underscores light as forerunner of good things. This highlights good things as evidence of the effect and essence of the presence of light. The sovereignty of God is often time expressed in his governance, showcasing righteousness, justice, peace, equity, joy, love, kindness, humility, comfort, etc, in the process, as qualities of his governance and springing forth various kinds of wellness to his subjects, either in the government of heaven or on earth. Kingdom and dominion belong to God and he rules or governs the nations, Psalm 22:28. God governs in righteousness and justice which delights the nations, "O let the nations be glad and sing for joy for thou shall rule the people righteously, and govern the nations upon the earth", Psalm 67:4. This underscores the awesomeness of God on planet earth, and the effect of his reign and governance permeates all the nooks and crannies of the geographical landscape of the entire universe. Infact, every government is upon him and his governance is sovereign. The scripture says,

For unto us a child is born, unto us a son is given and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, and The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform it, Isaiah 9:6-7

The authority of God is expressed in his governance, and he judges his people with justice, for he is a righteous judge. He equally expects such gesture of governance to be displayed and expressed in every political setting and space. The administration of governance among men should be carried out in accordance with the injunctions of God as posited in the scripture, because God is a Lawgiver who gives every code of conduct to humanity. He requires people to adhere to him so as to be able to display this light among men. Jesus Christ, while affirming this, he said "I am the light of the world, anyone who follows me shall not walk in darkness but shall have the light of life", John 8:12, this he asserts when he has just finished doing a good work of saving a

woman from being killed when he was caught in adultery. Also, Jesus Christ said this in John 9:5, “While I am in the world, I am the light of the world” after he finishes saying it, he went on to do good work of healing a man that was born blind. This underscores the fact that light symbolically reflects goodness and good works that are done among humanity. This glaringly shows that anyone who adheres to God and his principles shall display goodness among humanity which will result into wellness among men and leads to life everlasting.

Believers and Governance

Scripturally, one major focus of God in the Bible is on believer’s participation in government of which he expects righteousness and justice from those exerting authority. This highlights the necessity for believers to exercise godly characteristics and prudence which distinguish them and make distinction between them and others who do not know God, as they perform their roles while administering governance. There are some believers who have performed creditably well with stunning and outstanding performances that are evident to all and sundry. For instance, we have Daniel as an example of those who have excellently displayed the light of God in governance through various good performances in government. His unprecedented qualities made his leadership to be so exceptionally outstanding during the Babylonia and Persian Kingdoms, here this,

It pleased Darius to appoint 120 satraps to rule throughout the kingdom, with three administrators over them, one of whom was Daniel. The satraps were made accountable to them so that the king might not suffer loss. Now Daniel so distinguished himself among the administrators and the satraps by his exceptional qualities that the king planned to set him over the whole kingdom. At this, the administrators and the satraps tried to find grounds for charges against Daniel in his conduct of government affairs, but they were unable to do so. They could find no corruption in him, because he was trustworthy and neither corrupt nor negligent, Daniel 6:1-3.

Whenever people are engaged in public service, it is expedient that those who administer governance should be morally upright and sound. Such was in the days of Daniel, who, despite the prevailing decadence and idolatry together with other immoral activities and heinous behaviour that were prevalent, yet, due to the godly light in him, he stood his ground in doing what is just and good which was glaring to all the remaining leaders to an extent that they could not find any

fault in him. They carefully monitored him for lapses but they could not find any wrong in him as he carried out his leadership activities. God expects those in government to always do the right things during governance of the nation, underscoring the need for the people in government to have traits that are full of moral justification, which should be glaring and result oriented. Scripturally, this perspective is projected in governance and this highlights the need for the Church to reiterate this aspect with utmost seriousness. Sadly, the challenges of corruption and greed which are bedeviling the nation presently are as a result of the disappearance of godly virtues of selflessness and accountability. Therefore, the Church has to reiterate and intensify the proclamation of moral values and dignity to be inherent in those in public space so as to curb the gradual social disintegration being witness in governance as a result of loss of vitality and transparency by those who govern (Bolaji, pp. 18-22).

Biblically, the word of God has posited that those in leadership position should govern with diligence, Romans 12:8, hence, in consonance with this directive, several Churches are likewise striving to ensure that the public is actively sensitized to enhance the same and other worthwhile aspects of life, showing, glowing and radiating the light of God. Illustrating this, the Redeemed Christian Church of God is seriously striving in this stride by embarking on the policy of planting more Churches at interval of five minutes of walk in every community so as to curtail and curb the decadence resulting from globalization and modernization which have made people to lose their sanctity even down to governance (Church's Vision/Mission). Considering the foregoing, the Church should understand that, the sanctity in governance majorly depends and rests upon believer's beaming light of good works. Hence, it is of paramount importance that believers should conduct themselves differently in all facets of life endeavours even down to the dimension of administering governance, and this clearly portrays a difference that is with "a different story as well as different practices and virtues" (Emmanuel, 2002, p. 217). Either in governance or public space, the scripture urges individuals to be transparent and not to be greedy but to be content, remembering the word of God which says that, godliness with contentment is a great gain, and this is an attitude which should reflect in our day to day activities in our various engagements. It is worth stating here that, when people are contented, they will be focused and purposeful in life, and they will not be material-driven and inclined. Infact, they will not set their lives on how to accumulate the mundane things, highlighting their contentment in their status, therefore, they will not see themselves as being impoverished, instead, they will see themselves being fulfilled and

purposeful in life. “For African Christians, recovering this sense of story and community will in no way impoverish their lives. On the contrary, they may discover that, if their lives are not materially improved, they would at least have become purposeful” (Emmanuel, 2002, p. 218). So, every individual and believer in government should be able to inculcate values and norms that bring about peace and progress into the society, especially in our nation. Those occupying notable position of authority should take this with utmost priority since it holds better weight when they are opportune to be in such position of authority, while administering governance because of weightier influence they possess and command. Invariably, the good virtue in every one of them should literally spring forth in their day to day endeavours, and this becomes model for others to emulate. Whenever people with the right perspective of life find themselves in the government positions, they make the right choices and at the same time change those policies and laws which do not project the well being of the people of any given geographical landscape. Biblically, people are admonished and enjoined to carry out governance in the society with the principles of God so that the light of God will shine in such a society, which consequently makes such a given society to experience tranquility and transparency in all its nooks and crannies. It should be noted that when a given society or nation is not “conducted and governed according to the rules and principles” of God, it would pay a heavy price in terms of “moral depravity, corruption, oppression, infidelity and syncretism” (The Islamic State, 1987, p. 3). This will now lead us to discuss some Biblical perspectives on governance;

Principle of Inclusiveness

The inclusive nation of God’s governance is expressed across the length and breadth of Biblical narratives. God projects the perspective and principle of inclusiveness on governance. God, as the creator tenaciously holds this principle which was evident when he invited others to join him in his activity. This inclusive nature of God was reflected in the creation activity when he said come, let us make man in our own image, Genesis 1:24-26. He equally displays this nature and principle when he relates with humanity, of which he says in Isaiah 1:18 that, come let us reason together, so, he is not a lone ranger, and with this perspective, the Bible has a focus and purpose to accomplish which specifically, is to properly puts things in order. It is worth stating here that two are better than one, and our corroborative strides will always be productive and will

help in bridging the gap of inadequacy which might be evident on the part of a single individual. Every government, while administering governance, ensures that concerted effort is applied so as to have a productive government where every facet of governance radiates the light of blessedness to her subjects. This inclusive nature helps to fix every segment of governance without any lapses, and this gives the people solace as they co-exist and co-habit in the society or in the nation. The various socio-economic challenges which confront the society especially in Nigeria where there is prevailing economic hardship, and where there are various threats to human existence, such as terrorism and kidnapping, banditry, etc, this underscores the need of God's light to illuminate those aspect of the society through good works of purposeful and coordinated security architecture, justice, fairness, transparency, equity, etc. Therefore, the Bible holds it that, everybody has to play his or her own role and part very well so as to achieve a society that is full of prosperity and peace together with harmony and wellness of every individuals, Romans 12:6-8. This consequently enables the various inhabitants of the society to attain a state or condition where there is no more suppression, pain or murder, oppression, or misery, etc, as Ela rightly says that "the African human being attain a condition that will enable him or her to escape misery and inequality, silence and oppression" (1986, p. vi). The scripture does not limit a person's salvation to a solitary lifestyle rather, it urges social participation so as to affect each other positively even down to governance space. Scripturally, believers have been admonished to practice their faith in a manner that they will be able to exercise their social responsibility to add values to people's lives. As believers are soldiers in Christ, they should use their spiritual military training to subdue the evils in the society and bring about an egalitarian society. In our society in Nigeria where we expect good governance, believers should have the consciousness that, "here can be no profession of faith without concrete responsibility for persons and for life, and increase militancy" (Ela, 1994, p. 147). The Bible advocates that the masses in any given society are to shine the light of awareness to every individual that, God is against all forms of intimidation, suppression and oppression. Those who are weak, the downtrodden, the poor, should not be oppressed and castigated, instead, they should be cared and catered for. It should be noted that, God is against to all "the processes of oppression or justification of repressive power and situations of injustice" (Ela, 1994, p. 145). The Bible affirms in this regard that, those in governance are to ensure that believers bring about a new world

order where there is justice and peace, bringing hope and deliverance to those who are lost in a lost world.

The hope for a new world- a world to be built in a perspective of justice and peace, healing and life, and in a word, deliverance from evil- is at the heart of Christ's passion and resurrection. The fundamental task of the Church is to proclaim this hope to the Africa of today (Ela, 1994, p. 147).

Therefore, the Biblical perspective on governance as regard inclusiveness is to ensure a clear synergy and harmonious relationship between the people who live in a society so as to achieve transparent and prosperous governance, as everybody adds values and contributes his or her quota for the total and overall success of governance that is administered.

Servant hood Leadership

Scriptural perspective on governance is the administration of governance through servant hood leadership. This servant hood leadership is very vital in beaming and shining the light of God on humanity through service to those who are led by the leader. This principle involves the leader seeing himself working and striving for the wellness of those who he leads. The leader does not lord it over his subjects rather, he opts for their service, and serving their interests. The Bible advocates for such leadership while administering and exercising governance, as evident with Jesus Christ who himself practiced it and laid emphasis on it that we should emulate.

Jesus knew that the Father had put all things under his power and that he had come from God and was returning to God. So he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him --- When he had finished washing their feet, he put on his clothes and returned to his place. Do you understand what I have done for you? He asked them. You call me 'Teacher' and 'Lord', and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you, John 13:3-15

The people who are in government should exhibit this trait by serving the people they are leading and not to lord over them. Therefore, the leaders have to abhor selfishness and self-

centeredness. The leaders should appropriate the resources for the well being of the masses and should not embezzle them. Invariably, this enhances even distribution of resources for the betterment of the masses and populace, and should not be hoarded by few elites. The society has been severely bedeviled with various menaces and corrupt practices which are perpetuated by individuals in government together with other external factors that bring about deterioration of the societal resources. Therefore, every player of governance needs to critically look inwardly so as to sanitise and to correct those ills causing setback in governance. It should be noted that the situation of the government of this nation,

cannot be attributed solely to the penetration of our continent by the multinationals which regard Africa simply as a playground for the superpowers. We must look for internal factors in the dispossession of the African masses --- Along with the injustices perpetrated upon us from without, we now have a parade of miseries resulting from relationships within- between state and people, elite and masses (Ela, 1994, p. 139).

Governance becomes masses oriented where the wellness and well being of the masses are paramount and taken with utmost priority and sincerity it deserves.

Pluralistic Leadership

Another scriptural perspective on governance is pluralistic leadership or leadership through plurality of leaders. The scripture advocates for leaders to come together and enact policies that enhance the well being of the masses. As clearly seen in the New Testament, leadership that was practiced by the church was a collective one, not individualistic leadership. It was not only Paul, or James, or Peter that was giving directives on what to do at any point when decisions were to be taken administratively for the growth of the Church, but joint decisions were made. Take for example, in Acts 6, when decisions were to be made on the problems about the widows who were overlooked on daily administration of food, the Apostles came up with collective decision on the matter, and the decisions were approved by the whole congregation, and the Lord's Headship was clearly recognized. Likewise, in Acts 13, the Lord's leading in the lives and ministries of Paul and Barnabas was collectively determined and not individually. Also, in Acts 15, there was a crucial decision which the Apostles and Elders needed to take in the New Testament, the leading of God was discerned by the group of Apostles and Elders, as reflected in Acts 15:25 that "having become of one mind". Hence, the Headship and Leadership of the church by Christ can be best be carried

out and demonstrated in a practical way through leadership by a plurality of Elders, which Christ does this by the Holy Spirit. It should be noted that, Jesus leads His church by the plurality of elders through the inspiration of the Holy Spirit, and the account in Acts 13:1-4 is a vivid example. As believer jointly work together to radiate the light of God in the society through good governance, it brings the people to the consciousness that God's intention for the people is for good and not evil. Also, the secular government on ground has been using this collective leadership style through ministers or governors, of which they are appointed to oversee various areas so that the king will not suffer loss. "It pleased Darius to appoint 120 satraps to rule throughout the kingdom, with three administrators over them, one of whom was Daniel. The satraps were made accountable to them so that the king might not suffer loss." Daniel 6:1. Hence, leaders in our modern society like our nation should replicate this same gesture, the leaders should operate as "class actors in partnership with political elites to seek to achieve mutually advantageous goals" (Jeff, 1996, p. 6). Leaders that exercise governance should endeavour as much as possible to ignore and desist from the notion and fact that, "public office can bring private profit and influence" and should abhor the assumption that the exhibition of enormous acquisition of material wealth by leaders is a reflection of 'the success' of their religion" (Jeff, 1996, p. 9). Therefore, honest corroborative effort is required and timely needed to witness and experience favourable and prosperous governance of successive governments. Joint and concerted efforts of reasoning to bring forth worthwhile policies that will bring about the well being and better the lot of the masses are often required so as to have good governance that results into an egalitarian society. Scriptural perspective of plurality of leaders on governance should be furthered and upheld with utmost priority in any given society or government like our nation where there are prevalence of economic hardships, and high rate of corruption, unemployment, nepotism, embezzlement, subjection of the masses to penury and poverty, etc, and it will drastically help in curbing and curtailing "the stranglehold of the poverty that threatens our corporate existence and undermines our national integrity" (Tunde, 2012, p. 1). The needs of humanity are very complex and multiple and as such, people in any given society should endeavour to articulate their social structure and organization so as to activate their mutual influence and consequently proffers solutions to those problems and at the same time address their needs (Max, 1990, 105). Biblically, to enhance good governance as an evidence of the light of God being shown on the society, people administering governance

should ensure and advocate for oneness of mind and purpose for a fruitful achievement. “Having become of one mind” will bring about agreement that results into manifestation which will be positively impactful, Acts 15:25. Individuals in the society are required to build synergy of harmony and oneness between “those institutions standing between the individual in his private life and the large institutions of public life” (Peter and Richard, 1977, p. 2). This helps to mitigate any unforeseen circumstances that might emanate in the course of time as governance is administered.

Conclusion

Every government in any given society or nation should abreast herself with these realities of governance in this contemporary twenty first century in order to tap the various emoluments that are derived from such practices. Governance should be an inclusive one where the values and contribution that are worthwhile from others are sought and implemented. Governance should be administered through plurality of leaders for it to be easy to collectively surmount the challenges and difficulties bedeviling the society. Hence, there will be division of labour and everyone will be exercising expertise in his or her own area of specialization. Governance should be administered with the mindset and attitude of servant hood in which the objective is to serve those who elected them in position and not to lord over them with tyranny and oppression. The scripture posits that leaders should govern diligently so that their subjects will delight in their governance. Proverbs 29:2 says, “When the righteous rules, the people rejoice, when the wicked rules, the people groan.” The people in position of authority should be honest and transparent and accountable so as to deliver governance that benefits the masses and produce a thriving government. All hands should be on deck to actualize the foregoing in our society especially in Nigeria so as to have a peaceful and prosperous nation.

Recommendations

Those in position of authority should endeavour to exhibit and display light in governance which symbolically infers as various good works, and righteousness, equity, fairness, justice, etc, and this emphasizes that governance must be in consonance with God’s justice and righteousness. Those who administer governance should display accountable leadership such as king David who

rules with the fear of God who is the light to his people as reflected in 2 Sam 23:3-4. Hence, those in authority should be transparent like Daniel. The interplay between the Church and governance should portray and display the various tenets which the Bible has encouraged. This should be glaring and deeply rooted in the nation's socio-political landscape. Everyone in authority and their subjects should adhere to what the scripture provides as moral and ethical principles, which impact significant governance in the nation. Therefore, every sphere of governance should reiterate justice, equity, and servant leadership, and at the same time inculcate principles that are crucial in fostering good governance of the nation. People should feel the impact of the biblical tenet of Proverbs 29:2 that says "when the righteous are in authority, the people rejoice" and this underscores the importance of moral integrity of those in leadership space.

Historically, the Church should project God's light and play dual roles and responsibilities in both spiritual and socio-political dimension in the society. The churches across the length and breadth of the society should continue her activeness in fostering and promoting social justice. She should advocate for the poor masses, and should canvass for the eradication of corruption in governance as agent of God in illuminating light in the society. The Church should not relent in her prophetic utterances, which are essential in holding leaders accountable and equally help to guide them toward good governance, which reflects scriptural principles of justice and righteousness. It is worthy of note to state here that the Church should not drift herself to be co-opted by political interests into wrong practices like participating in buying and rigging of votes. Believers should not throw their weight behind corrupt leaders, etc, which will consequently make the Church to compromise her moral authority and integrity.

Likewise, while aspiring for good governance which is evidence of the presence of light in the society, necessity is laid on leaders to integrate biblical values into the political system, through the promotion of policies that reflect Christian values and ethics. An example of this is care for the oppressed and marginalized, accountability and stewardship of resources, and at the same time, fostering peace and justice across the nooks and crannies of the society. Beside, the Church should strive in providing education to her members which is part of her care for the well being of the populace and strengthening their civic responsibilities. The Church should encourage them to participate in the democratic process, and to advocate for policies that agree with biblical injunctions for an egalitarian society, which shows the effects of Godlight.

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