



FUNDAMENTALS OF ADMINISTRATIVE PRINCIPLES

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1. Introduction

The principles presented herein aim to guide anyone interested in applying biblical theological doctrine on the subject church and politics.

It is important to note that we do not intend to express any opinion, but to highlight the evidence of the Holy Scriptures fulfilled by Jesus Christ and his Primitive and New Testament Church.

If you have become aware of any evangelical church leader or representative who has been involved in politics or politicians and wish to share this fact with us, we strongly recommend that, before doing so, you read this entire material and confirm each of the biblical references provided.

When properly made, such report (fact) may be posted on our website and/or social media.

If you have any questions about the topic, please contact us through our website (<https://churchwithoutpolitics.org/contact-us>) or send an email to churchwithoutpoliticsmovement@gmail.com.

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General Coordinator



2. All authority emanates from Christ and is exercised in his name and through his work

Supreme authority belongs exclusively to God as Creator and Redeemer, and divine revelation is the key to this authority.

The basic conviction “God is his own authority and final authority” is legitimate when God has the immutable right to exercise authority over man. In man, there is the capacity to share divine authority whether in the sphere of faith, morals and ministry.

Divine truth exists independently of us, and apart from us (man just contemplate and accept by faith alone).

God has his own principle, method and system, and the loss of one of these domains constitutes an inability to power and wisdom to Him.

The legitimacy of divine authority in revelation is maintained at the beginning and first form of all things. What belongs to God can only be known by us wheter God himself manifests himself.

God is that which reveals Himself to be in fact, in free, self-conscious and genuine way.

This personal revelation assumes the object of man's authority, and not the object of contemplation, prescribing what the race must believe as content of faith.

Saying that God is the supreme authority requires that his authority dominates instrumental aspects over the theological thought of this work:

- The principle of Being
- The origin of the existence of Knowledge
- The essential, efficient and instrumental source
- The procedural and cognitive standard.

The task of dogmatics is precisely to rationally reproduce this content of revelation, which provided the existence of knowledge, the material, formal, efficient and final theological thought.



No knowledge of God is possible, except that which comes from God and through God (Matt 11.27; 1 Cor 2.10).

What we need to understand about God can only be taught by Himself. God, therefore, cannot be known except by his own author. God has the right and ability to say who he is and how he wants to be served.

Through the influence of philosophy, this genuine part of the dogmatic material became impoverished, converting into superficiality. It was assumed to be true that human reason, even without faith, could reproduce all the truths of theology for the church.

Scholasticism unfortunately emancipated human reason facing faith, believing that they have a key to knowledge above the incarnated divine authority. Consequently, the sacred content was sacrificed in favor of form, reality in favor of idea, and capacity in favor of will.

God's thoughts move according to how he himself reproduced them and they work objectively within a perpetual and non-contradictory unity. It is completely true that this theological work defines:

- **PRODUCTION** - The source and organ of the content of faith cannot be the human intellect and reason. It is only up to God himself to produce the announcement concerning faith, and for man to speak it correctly. What happens of God and is for Him, implies being the primary and final cause of everything in theological thought. (Matt 11.27; Jn 1. 12-13; 3.16-21; 6.57; 17.17; 5.24; 15.22; 7.28-29; 17.1-5; 2 Tim 3.16-17; 2 Pet 1.21; Col 3.16; Rom 1.18-32)
- **INTERPRETATION** - The object of legitimate authority of the content of faith repudiates any assumption, hypothesis or pathological phenomenon. Examples: intellectualism, mystical sentimentalism, moralism and religiosity.



The starting point is that God is the essential and truly foundation of this, and man is only responsible for contemplation or acceptance – The final word always falls on a more than human will. What we need to understand about God can only be taught by God himself, therefore, nothing should be known except by the author himself.

God give origin of the announcement of faith, and only through it can it be discerned (Jn 7:16-17;8. 28, 31,32; 13.35; 15.8; 15:22-24; 1 Cor 2.7-13; Jn 16.7-15;1 Cor 13.12; Lk 6.46).

- **INSPIRATION** - There can be no distinction between God's self-revelation and the mode of expression. Although man articulates in the form of his representation concepts that have contents of his existence, however important they may be, his historical values, religion, belief, science and knowledge cannot exercise their own field of interest.

The essential and original element of the expressive nature of faith is personified in divine revelation, what once and for all became the court of appeal, the absolute standard by which man must guide himself, and the sure word and supreme fact in which his religious confidence must be supported. The measure of this lies in the instrumental character of the activities of Christ, as a material, formal, efficient and final cause. (Jn 3.31-36; 15.1-10;17.3; 6.53-70; Rom 5.10; 14.14; 2 Cor 3.14; Phil 4.13; 3.8-9; 2 Cor 5.17; Rom 8.01; 2 Cor 5.19; Eph 1. 3-11).

The theological authority exists regardless of who appropriates it. The authority must be recognized and received in Christ, and to man and the church, it's only possible to try it out.

The authority of the church and creeds is supported by Christ and His Word. The church is a community that appropriates the authority of Christ within an experience mediated by the Word.



The individual experience of the believer, the ministerial experience of the church and the formalized experience of creeds are not someone's authorities nor characteristic of a traditional convention. Every church has a delegated authority, which is only real if it is measure in the fullness of the revelation of God by Jesus Christ, as his authentication is only possible through the Gospel of his flesh, work, testimony, and person. This standard cannot be judged by men (Matt 7.13-14), and whoever exercise any alternative way to theological thought, will be considered mercenary (Jn 10).

- (Matt 7.24 - 29; Mar 1.22; Lk 20.2; Matt 11.27; 5.32; 9.6-8; 28.18; Jn 5.19-27; 1 Co 15.54; Eph 1.21; Col 2.10; 1 Pet 3.22; Eph 2.20-22; 1 Cor 3.11; 2 Tim 2.19; 1 Pe 2.6; Matt 21.42; Acts 4:11)

3. Christ provides the instrumental unity of the ministerial pattern of the Christian service to which everyone needs to be submitted

The pattern of Christian ministry is provided by the life of Jesus Christ, who came in person to set up the aspects that address the ministerial exercise of the apostles. The recognition of the instrumental authority of the standard ministry, both personal and official, is delegated by God to be contemplated within a superhuman act. Christ messianically assumes this more-than-human authority within the sphere of supreme knowledge of God to declare the gospel through his flesh, as well as the ministerial foundation. A God-man who does his Father's will to establish the final character of teaching in the dual capacity of:

- Human servant on which the savior offices of prophet, shepherd, priest and king are concentrated.
- The divine Son, jointly Creator and sharer of all the works made by the Father (Jn 5:19).

As the Son of God, his authority is real because He is God Himself.



The instrumental unity of his human activity assumes authority to judge, as demanding to be honored as God himself (for God's judgment is his human work). His earthly ministry manifested itself in diverse ways, such as the final and independent character of his teaching (Matt 7.28), to record the ordination of the Christian ministry within the communion of his body. Christ raised every degree and standard of service to so high a sphere that his ministering has become the primary target of all Christian actions, which must be applied in all churches.

This ministry describes every wide variation of possible messianic activities that must be incorporated by the church: preaching, teaching, various types of miracles, forgiveness of sins, institution of sacraments, etc. It stretches even more to include his love, his death, his resurrection, and the things to come.

Faraway of being an innovation or disfigurement, the cross institutes all forms of ministry, and the understanding of the consummation within supreme and eternal meaning.

The apostles personified the ministerial pattern of Christ and were spokesmen of the model selected and propagated by Him. The activities of Christ were made Holy Scriptures, and this was fulfilled by his apostles within the instrumental experience, and whose final character is the standard established by Christ and became the fundamental mark of this church (model church).

What may be not doubted by later generations, based on Scriptures, is that this antiquity is continually historical and of uninterrupted succession. The church of churches, whose mark of teaching, holiness of doctrine, transformative power that was in it, the holy life of many of its confessors, is absolutely demonstrable to the other churches, as unquestionable to accept that all churches are subject to be evaluated by her – in the highest standard of doctrine and life that is historically witnessed for her.

Every Christian ministry, in its source, in its multiple expressions, is the continuation of the ministry of Jesus through all time. Strictly speaking, the church does



not have a ministry of its own, but a ministry that is, in every aspect, derived from Christ. The church received its ministry from Christ, and must fulfill its ministry in favor of him, so that it may also be in the name of Jesus Christ, be it the preaching of the Word, the administration of the sacraments, the relief of human suffering, the announcement of hope, the exercise of disciplines, the institution of the character of its offices, everything is a determining and personal action of Christ who resides implicitly and assumes tangible expression in the ministry of church. Therefore, must be assumed that this continuity of the church's ministry is identical to the ministry of Jesus, both in character and conduct.

The church is absorbed in this experience, which is a privilege and responsibility, of sharing authentic Christian ministry, the need for which arises from incorporation into Christ, and not from the dispensation of its fulfillment.

Only Christ is true Minister, and only his ministry is original, complete and indispensable.

- **Mission:** The mark of the church's mission is the Word of God, which must be truly ministered and confessed by preaching, instruction, confession and life, aiming exclusively at the progress of the Gospel through entire human race, even if it interferes and outrages the scrupulous religions in the contemporary world.
- **Service:** this is the office that directly instituted by Christ and includes in itself all the powers and activities that were divided by the later offices, as pastor, presbyter, deacon and even activities of evangelists and prophets. They exist because of the church, and any office does not derive from its own power. The purpose is to bring together the faithful for the edification of the body of Christ, for the administration of the sacrament, in the exercise of discipline for its members, within the foundations of biblical faith, teaching, admonishing and consoling everyone.



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- Priesthood: It is necessary that it bears biblical doctrine, and that the ordination of ecclesiastical offices remain faithful to the elementary principles of the teachings of Christ. The guarantee of this is that everyone is guardians of pure tradition and that in the ordination of pastors, presbyters, deacons and others, repudiate any precipitation, committed professionalism, but be accompanied by prayer, biblically interpreted, and for a long time make sure the indicated bear the mark of true conversion to Christ before perform their functions.
 - Purpose: The church cannot live without order, regulation, structure and exercise of power. It is widely recognized by the Scriptures, that the power Christ gave to the offices and officers of the church is a type of power different from all political power with respect to its origin, operation, nature, purpose and means. It is sinful to attribute ecclesiastical power to the state, just as it is sinful to transform the ecclesiastical power into political power. Both extremes are rooted in an extreme antithesis between nature and grace. We must distinguish ecclesiastical power from civil and political power.

The objective will always be the restoration of the sinner, and Christ governs his church through this gift.

Christ's priestly office is characterized by the power of mercy and he called his church to a strong diaconal ministry of mercy in his name. This ministry of mercy should never be absorbed, merged, confused with social assistance provided by the state.

The church must remain independent, as unique institution in the world that serves Christ, and its influence is not political, philosophical, or corporate. It is extremely sinful to attribute the ecclesiastical power to the civil government, as is unacceptable transforming the ecclesiastical power into political and party power.

• (Jn 8.21-58; 6.51; 5.24;17.17; Eph 1.22,23; Col 1.18; 1 Co 1.27; 3.16; 1 Pet 2.5; Eph 2.12; 1 Cor 11.25-31; Matt 24.31; Jn 2.21; Acts 2.01; Matt 26.20; Eph 4.13; 2 Tim 2.19; 1 Cor 3.11)



4. Ecclesiastical government is a set of principles and doctrine and not an institutional hierarchy

The ministry of Word and sacrament is the only form of church government, and the total set of all ecclesiastical power includes a legitimate calling, obedience, evaluation of doctrine, of people's lives, the exercise of discipline, the exclusion of rebels from the church and so on. All power of the church is in Christ, whom God anointed representative head of the living body. Therefore, the exercise of this power in the church, employs instruments those that are not autonomous, independent, sovereign, but linked to Him and His Word. All office of the church of Christ is a ministry without its own legislative, judicial and executive power, but capable only of ministering the things contained and implicit in the word of Christ. Accordingly, in the church, there is no other power beyond preaching, ministering the Word and sacraments.

Christ associated a special power with the offices instituted in his church, which consists of the proclamation of the Gospel (Matt 10.17; Mar 3.14; 16.15; Lk 9.2), in the ministering of the sacraments (Matt 28.19; Mar 16.15; Lk 22.19; 1 Cor 11.24-26), in performing different miracles (Matt 10.1, 8; Mar 3.15; 16.18; Lk 9.01; 10.9, 19), in retaining or seeking forgiveness of sins (Matt 16.19; 18.18; Jn 20.23), in feeding the flock (Jn 21:15-17; Acts 20:28), in exercising discipline (Matt 18.17; 1 Cor 5.4), in serving tables (Acts 6.2) and in the right to receive the life through the Gospel (Matt 10.10; 1 Cor 9.4; 2 Thess 3.9; 1 Tim 5.18).

This description that Scripture gives us points to a church whose power is the Gospel, of complete independence from all the powers of the world, and its uniqueness in comparison to all of them.

There are many powers and authorities in land: in the family, in society, in the state, in art, in science and so on. However, the power of the church is essentially distinct from them all, and completely independent and free from all the powers of this world. The power of the church is spiritual, but the power of political government is



earthly and secular (Jn 7.7; 8.23; 15.18-19; 17.16; 16.11; 1 Jn 5.19), and it extends to people that, due to human reason, act through their spurious and earthly interests.

Forms of ministry of the church that converge in Christ towards the common objective which is the edification of the body, sometimes reaching on the one hand through the adhesion of new members, and on the other through the progress and enrichment of the spiritual life of existing members, to advance through the fulfillment in Christ(1 Cor 12.28-31; Eph 4.11,12; Rom 12.6-8):

- Apostles
- Evangelists
- Prophets
- Masters
- Pastors

The variety of his gifts list:

- Prophecy
- Ministry of teaching
- Exhortation
- Liberality
- Preside
- Acts of mercy
- Healing
- Help
- Government
- Variety of languages
- Language interpretation

The disciplinary order of these officers played an important role in the first church, which implied qualification and training for everyone:



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- A commission made up of believers full of the Holy Spirit to preach the Gospel in form of a geographical mission.
 - Regular services among converted believers for instruction in the Word of God, communion, public testimony, service, obedience to ordinances, such as Baptism and the Lord's Supper.
 - Take appropriate measures for the conduct of church affairs and its discipline.
 - Ensure the continuity of the work of Christ, as its increase, preservation of purity, order and holiness in accordance with his calling.
 - Officers' responsibility was the duty of disciplinary exercise and instruction, removing those who do not follow the doctrine, as well as identifying heretics.
 - (Matt 16.19; Mar 16.15-18; Lk 24.44-49; Matt 28.18-20; Rom 12.8; 2 Cor 10.4-6; Rev 2.2,20; Gal 1.8; Tit 3.10; 2 Jn 2.9; 1 Cor 5.11; 2 Cor 6.14; Eph 5.11; 2 Thes 3.6; Jn 15:19; Rom 16:17; 2 Thes 3.6; 1 Tim 6.5; 1 Cor 10.16-21; Acts 1.8; 2.41-42; 4.32-37; Matt 25.14-30; (2 Tim 4.10; 1 Tim 1.19-20; 2 Tim 2.17; 1 Jn 2.19; 2 Pet 2.21).