NIGERIAN CHRISTIANITY AND POLITICAL INVOLVEMENT: A BALANCE OF ACTIVITY IN POLITICAL TERRAIN

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ABSTRACT
Leadership is essential to see to the running of the affairs of men especially as far as an organisation, body, or country is concerned. Much more specifically, the act of leadership in a democratic society like Nigeria is one that is actively deducted from the political participation and involvement of people, since politicians eventually emerges as leaders of the people in the country just like it is obtainable in other countries. The long-time persuasion for Christians to steer clear of political involvement in the political activities of Nigeria therefore becomes a call for concern since pitching tents with such practice has led to limitation for many Christians in the Nigerian society. Many scholars and concerned individuals have raised concern about te approach of Christians and have encouraged involvement, but this paper encourages participation and intentionality in order to create the desired difference that is being clamoured. Therefore, using the investigative method, this study observed the withdrawn involvement of Christians in the political terrain in Nigeria and as such, encourages the active involvement of Christians in the field of politics, in order to have significant quota in the active running of the country's leadership activities.

Introduction

Throughout Christian history, there have been many disagreements on the historically difficult topic of the link between politics and Christianity. This is a result of many people failing to see that Christians are inhabitants of both the earth and heaven. Even among believers, a conversation on politics has the potential to incite an unplanned dispute, if not an outright argument, among people.

One term used to describe man is "social and political animal" (Brown, 2004) That is to say, without politics, humans cannot operate. With the realization that man cannot do without politics, it therefore behooves and calls for attention why Christians have over the years chosen to opt for being passive or silent in the

political involvement, an affair that is essential for all men to be involved in over the years, politics is seen to hold and determine many things which involves the basic condition of living within a jurisdiction. As social beings, humans have to interrelate with other beings and creatures and this makes the distinctiveness of man, as such, politics being a part of the socialisation of humans is an institution worthy of giving attention rather than being trivialised.

The saying "religion and politics don't mix" is frequently used, but is it really true? Is it possible to have political opinions without taking Christianity into account? However, a lot of individuals claim that God has no interest in politics at all; if this were the case, he would have created Adam a president or a governor (Gen. 2:25). Meanwhile, according to Genesis 1:26, God created man in his image and likeness with the primary intention that he "rules" over all other creatures. The Genesis narrative reiterated this goal in Genesis 2:19–20.

Governance and stewardship, which imply leadership and followership, are important to politics. Today's churches are dealing with a variety of political challenges that have arisen across denominations, some of which have caused internal division and even rupture. In light of the established thought, this study explores the definition of a Christian, the idea of politics, and its implications in relation to the influence of Christians in politics and the expectations placed on them, especially in the modern era even as the paper establishes the essentiality of the involvement of Christians as agents of distinctive tools in the societal politics being practiced in Nigeria.

Who a Christian Is

When asked "if they are Christians?" many have a tendency to display expressions that indicate they are not in for such. In the meantime, a lot of people should be asking themselves this question because it has been found that a lot of so-called Christians are ignorant of the fundamentals and what it actually means to be a Christian. Thus, a reexamination is required. Furthermore, contrary to popular belief, being a Christian involves more than only participating in church activities and services and following church ceremonies and procedures (such as baptism and holy communion). Despite the ignorance of many, many have chosen to ignore this fact.

A Christian is "a person professing belief in Jesus as the Christ or in the religion based on the teachings of Jesus," according to a dictionary definition. Like many dictionary definitions, this one is a wonderful place to start, but it doesn't fully capture the biblical meaning of what it means to be a Christian (Smith, 1981). The significance of the belief system in Christ by an individual indicates that the fellow is a Christian. As traceable about three times in the New Testament, the word "Christian" is derived from the name "Christ" (Acts 11:26; 26:28; 1 Peter 4:16). It was in Antioch that followers of Jesus Christ were first referred to as "Christians" (Acts 11:26) because of the way they behaved, spoke, and lived like Christ. Literally speaking, the term "Christian" denotes "follower of Christ" or "belonging to the party of Christ." This is further corroborated and supported by the position of Douglas(1963) where he expressed that, the scriptural definition of a "Christian" is "adherent of Christ," according to the New International Dictionary of the Bible.

Furthermore, the first Christians were more concerned with the name of Jesus Christ than they were with their own names. Sadly, the term "Christian" has lost a lot of its meaning throughout time and is now frequently used to refer to people who are morally upright or devout but who may or may not be genuine followers of Jesus Christ. Simply because they attend church or reside in a country that is considered to be “Christian,” many individuals who do not trust or believe in Jesus Christ nevertheless identify as Christians.

A Christian is a person who has been reconciled to God via Jesus Christ. Realizing that being a Christian entails having a relationship with God and that this relationship is only possible through Jesus are the two most crucial aspects. As the creator of the universe, God has created a relationship with humanity since it is a natural need that we have and one that brings us fulfillment. In such a connection, God bestows upon us his benefits and provides for all of our needs. However, in pursuing our independence, we have abandoned God (this is the central theme of sin). Some of us deliberately undermine his existence or his authority to claim our loyalty in order to do this. But a lot of us just ignore him in a passive way to do this. God gets upset with us as a result, and our connection with him is damaged. It is strikingly comparable to how a husband walking out on his wife (or vice versa) shattering a marriage. Even if God is furious with us, his love for us forces him to take

action. He therefore makes us right with himself by means of his Son, Jesus Christ, mending the relationship and providing us with a way to turn around.

God tells humanity that He "was reconciling the world to himself in Christ, not counting men's sins against them" in 2 Corinthians 6:11–21. As expressed by Ben (2005), God now assures anybody who turns back to him and places their trust (faith) in his Son Jesus that they will get forgiveness and a renewed relationship with him. This expression of Ben is the hallmark for Christians as it distinguishes and assures them of their position in the person of Chrst. To put it another way, being a Christian is having a solid, sincere, and reliable relationship with God via Jesus Christ.

The Bible declares that a person cannot gain God's favor by good deeds. According to Titus 3:5, "He saved us because of his mercy, not because of any good deeds we had done." Through the Holy Spirit's cleansing of rebirth and renewal, he saved us. Accordingly, a Christian is a person who has placed their faith and trust in Jesus Christ and has been born again by God (John 3:3; 1 Peter 1:23). "...by grace you have been saved, through faith and this is not from yourselves, it is the gift of God," according to Ephesians 2:8. A person who has complete faith and confidence in Jesus Christ—in His person and deeds, especially His crucifixion and resurrection—is considered a true Christian (Gardiner, 2008). "Yet to all who received him, to those who believed in his name, he gave the right to become children of God," according to John 1:12.Stated another, a Christian is a child of God. Indeed, a Christian is a member of God's actual family, a child of God, and someone who has received new life via faith in Jesus Christ. This goes further to established that, the biblical injunctions are to be practiced which does not exclude any portion and one of the injunction is the need for involvement in political affairs of the jurisdiction that a Christian occupies as implicitly expressed in the scripture.

Features of a Christian

Since it is evident that Jesus Christ serves as the role model and example for all Christians, Christian virtues and moral standards must resemble those of Christ. Pet. 2:11. The disciples followed the master's footprint, which was observed by others around. This led the men to declare that "these men are Christ-like,""they are Christ-men," and "and they are Christians." Their conduct and nature do not contradict the teachings of Christ. "Imitate me as I imitate Christ," even said Paul. This indicates that Christ, not Paul, should be the role model for all Christians, as the phrase "as I..." implies that if I (Paul) cease to emulate Christ, then cease to emulate me. Instead, the characteristic of Christians is found only in Jesus Christ.

Furthermore, nothing significant remains when the word "Christ" is taken out of the term "Christian" (ian). If an individual is in Christ and Christ is in him, then that individual is a Christian. They can only bear excellent fruit in him. John 15:5 says, "By this fruit, you will know them" (Matt. 7:20). Many things (talents, gifts, serving God, etc.) have blindfolded some people into believing they are like Christ, when in reality they are not. As a result, this paper will list and elaborate on the characteristics of Christians.

Conviction from Sin

Sin is a glitch in the relationship of Christian to God which could be through disobeying the injunction(s) of God. Although it appears impossible not to sin, but the ability of a Christian to feel guilty when he or she sins is one of the traits that signifies he is a Christian, this is supported by the view of Bright (2004) , who clearly presents in his expression that, when a Christian sins, he ought to experience guilt. There ought to be a strong feeling that something went wrong with him. Someone who consistently commits sins without feeling guilty might not even be a Christian. Of fact, a believer's heart hardens and gradually slides into more and more sin the more they sin and the longer they refuse to admit their fault. "If we walk in the darkness and claim to have fellowship with him, we lie and do not live out the truth," says 1 John 1:6. As 1 John 1:8, 10 states, "If we claim to be without sin, we deceive ourselves and the truth is not in us," even Christians sin after conversion (since the power of sin has been overcome and not its presence for now). We portray him as a liar and deny that we have sinned if we assert that we have not. Paul underlined that a Christian ought to abstain from sin and never live consistently in the act of sinning.

Jesus declared that when believers sin, the Holy Spirit, the Advocate, will enter their life and convict them. "The Advocate will not come to you unless I go; but if I go, I will send him to you," declared Jesus. When he returns, he will demonstrate—that is, prove—that the world is

mistaken about sin, righteousness, and judgment (John 16:7-8). As stated in 1 John 1:8–10, every believer will still sin, but when we do, the Holy Spirit will convict us and we will want to confess our sins to God (1 John 1:9). A Christian may question whether the Holy Spirit resides in them if they never feel any conviction over sin. It goes without saying that a person is unregenerate and still committed sins if the Holy Spirit is not within them.

A Christian must therefore live away from sin and this was further established and buttressed by Bright (2004) in detailing the content which was issued in the first epistle of John where a grave caution was given to anyone who believe they are saved but lack conviction to abstain from sin, as that is not indicative of a born-again believer. 1 John 3:1–10(Bright, 2004). "Why does this man call himself a Christian and later became an unbeliever" is a question that many have asked. This indicates that he wasn't regenerated and that all he did was act fake. Conviction over transgressions is a sign of regeneration. A believer does not partake in sinful food or drink, nor does he feel at ease after committing an infraction. Therefore, regeneration—being dead to sin and alive to righteousness—is the primary characteristic of a Christian.

Love for others

A Christian cannot genuinely profess to be saved and still harbor animosity toward their siblings. Once more, the Apostle John provides proof that a believer can recognize the fact that they have been born again. First John 2:9-11 says, "*Anyone who claims to be in the light but hates a brother or sister is still in the darkness. Anyone who loves their brother and sister lives in the light, and there is nothing in them to make them stumble. But anyone who hates a brother or sister is in the darkness and walks around in the darkness. They do not know where they are going, because the darkness has blinded them.*"

Nobody who hates their Christian brother or sister can call themselves a believer. This, according to Jesus, is a clear sign among believers that they care about one another. In John 13:34-35, He says, "*A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another*." Jesus' statement in these words that "by this" means that people would recognize you as His disciples based on your love for one another is a crucial text. What? "If both of you are in love." According to John 6:37 and John 10:28–29, this is how both believers and unbelievers will recognize that we are a part of Christ and that everyone who is His is safe and secure in the knowledge that they have been born again.

Now, it's critical to understand that the biblical definition of love involves doing good by one another and keeping their best interests in mind. Stated differently, it is love devoid of self-interest. The above-mentioned Greek term for love appears 216 times in the New Testament. These qualities are significant because they serve as a synopsis of the commandments that Jesus fulfilled in Matthew 12:28–31. In light of this, Jesus exemplifies both the vertical and horizontal aspects of love. The love that exists between God and his children is vertical, while the love that exists between humans is horizontal. Consequently, if the vertical is firm and upright, it will have an impact on the horizontal; if the horizontal comes first, it will not have any effect on the vertical. "And they know we are Christians by our love," the hymn declares. According to Mohler (2010:76), one cannot love one's neighbors without also "participating in the political and cultural process."

Christians' unwavering devotion to God will inspire them to respond to his call to make amends with others. God's great desire is for all people to be rescued, male and female, and for no one to perish apart from Christ. You do not have the same type of yearning that God has for those who will perish without Christ if you have no interest or desire to communicate the gospel with the lost. Put another way, a person who is scared to share the gospel, whether in public or privately, does not love God, and a person who does not love God will also be scared to share the gospel. Therefore, the love that one has for God is what motivates one to love other people.

Praying and Reading of God's Word

The majority of Christians spend less time in prayer or studying God's Word (the Bible) and more time on the internet, watching TV, or engaging in personal hobbies. These activities in and of themselves are not sinful, but when we engage in them for extended periods of time, we are communicating to God that they are our top priority. The time spent reveals our true intentions. Reading the Bible and praying every

day are the obligations of a Christian. According to Janvier (2014), a Christian ought to have an open mind, an open Bible, and an open dictionary. The majority of Christians have a great need to read the Bible and like learning new things. A believer's hungering and thirsting for this is a powerful sign that the Holy Spirit is at work in them.

Concept of Politics

Government and law-making organizations engage in politics. All facets of human existence are influenced by politics and governance. Ignoring that fact means continuing to be obstinately uninformed, irritated, and alone. Politics is essential to fostering harmony and cooperation both inside and between countries because it sets norms for acceptable behavior and establishes laws and regulations.

Citizens from all financial situations, races, and ethnic origins are impacted by politics on a daily basis, regardless of their country of origin. Politics reduces violence by promoting cooperation, acceptance, and communication among the populace. Globally, political systems exist for the same fundamental reasons, but they take many diverse forms. According to Magaret (1976), political engagement is necessary for the existence of government, both actively and passively. "Many Nigerian took no part in politics at any level," the author continues. Leaders and occasionally the general public collaborate through political systems to enact sensible laws and regulations controlling the distribution of resources and goods among the populace. Politics affects many facets of society, such as employment prospects and the availability of essential resources like healthcare, education, and other resources. By developing techniques for choosing political leaders, they also establish long-term practices and policies.

Politics, according to many, is a filthy game. In the meanwhile, players are the ones who make the game appear dirty. The definition of governance is set by politics. Politics, at all levels of governance, has a significant influence on how the human world is run.Politics is the endeavor to interpret the chaos of existence. Politics is vital because, in some way, we must rule ourselves as humans. However, politics should be viewed as a tool for leading God's people rather than as a means of gaining notoriety and fortune.

Political Nature of God

God is political, but not in the sense that He is immoral or corrupt; He rules and engages in political activity. He administers a vast army of angels, creates rules and covenants, has celestial courts and libraries, and administers justice. Being unbiased, he elevates certain people while demeaning others. God also takes action to guarantee His hegemony and the fall of the dominion of darkness. As Psalm 18 shows, he rules in ways that are subtle and smart.

Thus, one of God's primary functions and one that is highly appropriate for humans to perform is the ability to recognize individuals and circumstances and respond to them with justice and good governance. An alternative perspective is that the divine will ought to be carried out on earth, just as it is in heaven. (Thesis 6:10) His standards need to be codified into laws and profoundly ingrained in all of the world's civilizations in order for this to occur. This entails Christian participation in politics, law, and culture. The reformer John Calvin actually believed that serving in government was the ultimate calling for a Christian. Evangelism can even be impacted by politics. Generally speaking, few people are saved in "closed" nations with anti-gospel regimes, whereas many are rescued in "open" nations. Therefore, according to 1 Timothy 2:1–4, a nation's governments have a significant influence on its eternal destiny. As such, Christians should pray for their governments and, when appropriate, take part in them.

Political Survey in the Scripture

The Bible makes it quite clear that God's people are meant to rule both in their own country and over foreign, heathen countries. with the tacit understanding that there are appropriate times for the people of God to cooperate and rebel when it comes to political action. We see how integrity and identity are linked through the lives of Joseph, Daniel, Esther, and many others. We also learn how crucial the prophetic role is to the maintenance of governmental power. The Bible is filled with numerous examples of men and women participating in politics, making it a very political text. Not persuaded? The investigator will examine several biblical books and their teachings regarding politics and political participation.All kingdoms, all empires, and the entire planet are under God's control, and in the

end, all kingdoms will merge into God's own kingdom of righteousness and love (Ellul, 2003).This position of Ellul indicates that, the unanimity that will be experienced in the later time as discovered in the teaching of eschatology will first be established in the contemporary time and as such, there will be a need for actively dissecting the political establishment as deduced from the scriptural texts.

Genesis uses the creation story to create a cultural mandate for the establishment of institutions on Earth. Relational priorities in this endeavor are determined by the equal worth and dignity bestowed upon everyone of us. The book demonstrates how God has authority over human circumstances. Genesis 41:37–41 demonstrates how God uses Joseph as a ruler in a foreign place to provide the safety, well-being, and prosperity of his people. Moses is shown in **Exodus** to be a highly political person who gets the rules that represent God's desire for just governance. **Leviticus** demonstrates how the law is intended to address every aspect of Israel's relationships with God, with one another, and with the environment. It places a heavy focus on moral behavior, both individually and collectively, as well as on helping the underprivileged. It is crucial to understand that a government cannot exist without laws, and laws cannot exist without governments.

Numbers suggests a democratic system of government headed by representatives chosen by God. **Joshua** demonstrates the importance of morality as a defining characteristic for God's people and the need for honest leadership and a strong sense of national identity. The book of **Judges** demonstrates how the Lord raises up and gives people the ability to guide the country away from sin, error, and judgment. It also demonstrates the necessity of women taking on leadership roles at the federal level. The good, the bad, and the ugly of government are laid out in the books of **1 and 2 Kings**. These works demonstrate how leaders have a higher responsibility for their deeds. The response to Solomon's plea for wisdom in ruling, seen in the books of **1 and 2 Chronicles**, demonstrates the Lord's desire for governing and places the onus of bringing about a national renewal on God's people. **Nehemiah** instructs us on how to understand the restoration of power (Kelvin, 2007).

Pilgrim (1999) further explained that, in being raised to persuade the authorities to save their people, **Esther** and Mordecai. Similarly, Christ's governing supremacy is mentioned in the New Testament books of **Matthew**, **Mark**, **Luke**, and **John**. This is demonstrated by his declaration in Matthew 28:18 that "all authority in heaven and on earth is given unto me," and in John 9:11 when he told Pilate that "you would have no power over me unless it had been given you from above."

The baseline for this rest on the fact that, the Bible in its entirety portrays the involvement in politics and it is seen through the pages of the scriptures that people rejoice when the righteous are in the places and corridors of power and authority but the people experience the irony of rejoicing when the places of power and authority are occupied by the wicked men.

Christian and the Practice of Politics

In this section of the study, the paper holds the opinion that Christians should have overtly positive attitudes toward politics and political figures. As posited by Goddard (2009), Christians view politics as a responsibility, and part of that responsibility is casting a ballot in an election. This indicates that, as respectable citizens and as individuals who are obedient to the scriptural texts, getting involved in the electoral process is essential in order to aid the major decision taking for the country under which one is a citizen. The choice of neglecting the responsibility of having to choose leaders in a democratic country like Nigeria is a choice of neglecting one's civil responsibilities which kicks against the biblical position. The nation's mess is primarily the result of followers who fail to carry out their civic duties in addition to the nation's leader.

By using their available right to vote, Nigerians can express their ideas. If every Christian cast a conscience-based ballot and prayed for God's direction, what kind of country would Nigeria be? It would yield a favorable outcome. In addition to offering prayers for our nation's leaders and government officials, Alan (2012) posted that, voting is another method Christians may impact the political landscape of the country.

Should Christians be involved in Politics?

Having established earlier the characteristic traits of who Christians are, and the discussion about the concept of politics, it is expedient to bring in a meeting point between Christians and political involvement. This section

therefore focuses on emphasizing the need for Christians to be actively involved in politics and to bring about positive transformation to the practical understanding of politics in the county.

The prerogative towards political involvement as encouraged by this paper is not a mad rush or quest for power but rather a moderate and godly means of getting involved in partisan politics and exercising franchise when it is time to exercise civic rights. This is further buttressed by Connolly (1981), "the church as a body should not pursue political power, but the positive inclination of Christians toward politics matter a lot." It is hampered by history. Prior to Constantine's conversion, the church was politically neutral for the first 300 years.

History teaches that society is what leavens the church, not the church as a political force trying to impose its Christian will on society. Humanity has a propensity to attempt institutionalizing Christianity, yet radical trust in Jesus is incapable of institutionalization. We would have to soften our message—that is, teach a gospel of nominal adherence—if society is to accept the church as a political entity. True Christianity is incompatible with global values and politically inappropriate. The church cannot get involved in politics without losing its purpose and direction (Connolly, 1981). Therefore, the church as a body cannot literally posit a political stance owing to the fact that there will be individuals of differing political views and opinions, but the church can emphatically emphasis the need for the members of the church to individually get involved in political practices in the system.

Regarding the participation of Christians in politics, there are essentially three schools of thought. Sectarianism, the first, exhorts believers to fully disassociate themselves from the procedure. The second, Christendom, holds that the church ought to use its political clout to try and sway society in favor of Christ. According to the third viewpoint, which is a balanced one, Christians should not get involved in politics as a group but rather as individuals. The three points of view are crucial for us to understand, and each supporter has a valid reason for supporting it. However, the researcher is most interested in the third point of view, which advocates for individual Christian participation, since it suggests that if everyone participated as the second position suggests, and then everyone would benefit. The church might thus lose focus and lose sight of its main mission, which is to serve the Lord Jesus Christ. However, the church would greatly benefit by individual involvement in politics.

As such, involvement in political activities as posited by this paper is a call to the church to prompt individuals to be encouraged to get involved directly with politics which will lead to bring a desired positive change to political system which is already filled with decadence. This is essential because, transformation cannot be caused by staying away from political involvement instead, influencing the world will be possible when Christians as individuals, who realizes biblical injunctions and live by them get involved in the process of political activities in the country.

Like all other citizens, Christians are obligated to serve on juries, pay taxes, cast ballots, and support politicians they believe to be the most qualified. Consequently, a Christian who abstains from politics is leaving his or her country's destiny in the hands of unbelievers. However, a Christian who is involved in politics has a voice in parliamentary decisions and can prevent or curtail excesses that could be detrimental to Christianity. Regarding a Christian's obligation to the government, Romans 13:1–7 states that since God is ultimately in charge and has bestowed authority over them, believers must submit to and respect the ruling authorities, even when they act dishonestly. Christians have a duty to obey the government and be good citizens, which includes paying taxes and abiding by the law. This requirement comes from God. But obeying God comes first and foremost on our list of duties. Being patriotic is harder in nations where Christians have no influence over the choices made by their leaders (Alan, 2012).

The historical records means through which Christians get involved in political, leadership and social activities; it aided progressiveness for the government of the land. Thousands of missions, including orphanages, schools, hospitals, and clinics, were founded by Christians all over the world. Millions of people worldwide have benefited from contemporary sanitation and literacy thanks to the pioneering efforts of Christians. The social work of godly men brought about all these transformations. Church schools and missionaries provided the foundational education for a large number of African leaders. The following actions are expected of Christians:

1. Pray for the government.

2. Register to vote: Christians should vote on every Election Day whether municipal or national.

3. Christians need to be informed regarding where the various parties stand on moral/Biblical issues.

4. Christians should select, elect and actively support godly men and women, who are prepared to stand for public office.

Christians should get involved in politics as individuals. Proverbs makes frequent mention of both good and bad kings. Of fact, rather than referring to an individual's right standing with God by faith in Jesus Christ, Proverbs defines righteousness in terms of societal justice and equity. Therefore, under the definition of Proverbs, it is quite conceivable for non-Christians to reign in a righteous manner. There is worry that Christians' freedom to evangelize will be taken for granted if they stay out of politics. Because of this, believers' incapacity will irritate the church. Pastors should use tremendous caution when it comes to the orientation and political lessons they impart to their congregation.

Conclusion

The biblical position in multiple expression shows that Christians live in a world where they are to make impact and to influence situations positively. Adjectives like “light of the world”, salt of the world” among others express the importance and significance of Christians in the world. But for the salt and the light to really be well utilised, it has to be put into use and to mingle with the field of influence, as such, Christians can serve in influencing political decisions when they are well involved in the system of practice.

Christian engagement in politics and attitudes toward them have long been hotly contested topics at the heart of Christian discourse. Over the years, a lot of believers have been taught that Christians shouldn't try to get involved in politics. So should Christians just look and fold their arms? The fate of future generations (as well as the current generation) is being recklessly left in the hands of the wicked and immoral when God's moral and upright people—Christians—choose not to vote or run for office. Since Christians are citizens as well, the church will be in disarray as a result of Christians' neglect of their responsibilities. Selecting the men and women to govern his people has always been God's business (this is genuine politics). Given that God is the universe's ruler, it makes perfect sense for his offspring to participate in governance as well. Given God's political interest, it is not a bad thing for his offspring to get involved in politics. God granted Israel their request for a monarch, thereby implicitly endorsing childish political behavior.

By stating, "Give to Caesar what is Caesar's and to God what is God's," Jesus never undermined the foundation set by the Old Testament; rather, he established a principle that complemented the ways in which God functioned at the time. Numerous people have misconstrued this phrase and, in the process, turned become dishonest public servants. However, Jesus intended to convey that allegiance has two domains: one is certainly more devoted to God than the other, but one also cannot neglect one's duty to Caesar (the government).

It's not that it's improper for a Christian to be involved in politics, according to John MacArthur, in his article about Christians' attitudes toward politics. Voting is available to Christians in democratic nations, and God has selected a few of devout Christians worldwide to pursue careers in politics. However, it is improper for pastors and churches to wander from the full-time task of producing disciples and lose sight of Christ's commission in Matthew 28:18–20.

Christians who want to or have participated in politics should understand that they are representing Christ. Church leaders should educate these people that they are government officials for God's purpose, rather than using their position to extort, mislead, or criticize them. Like Daniel did among the heathens, they are to up the banner of righteousness. There will be difficulties along the way, which is why talking to God can help you to survive the enemy's scorching darts. The saying "if you can't beat them, join them" needs to be abandoned since it will actually do more harm than good to Christians and the general populace.

Christians like Lord Shaftsbury and William Wilberforce played a key role in ending child labor abuses and outlawing slavery, respectively. These are men deserving of praise. A Christian (taking into consideration the characteristics of a Christian as stated in the preceding part) can

serve in a political capacity to bring about changes in the governmental domain that will make the nation better and great. Politics needs justice and sincerity. Christians who are called to political positions must give it their all, regardless of the opposition or the dirty techniques used. They must also never give up and must never forget that loyalty, not success, is the ultimate standard. Meanwhile, loyalty isn't dependent on a person but on God.

Recommendations

Having examined the need for involvement and participation of Christians in the political activities of the country, the following are the recommendations proposed by this paper;

1. Christians should be fully active in the process of political leadership and participation as both electorates and as patrician politicians.

2. Church leaders and figures of Christianity are to encourage believers on the positive aspect of getting involved in the church

3. Orientation should be organised from time to time in order to redefine the existing wrong notions and definitions about political involvements.

4. Politics should be approached with all sense of responsibility and should not unnecessarily generate tussles among people especially among believers.

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