

Church Membership 7

The Kingship of Christ

“Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?” Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?” Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.” Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.” Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.” John 18:33-38

"Therefore, in order that faith may find a firm basis for salvation in Christ, and thus rest in him, this principle must be laid down: the office enjoined upon Christ by the Father consists of three parts. For he was given to be prophet, king and priest." - John Calvin, *Institutes of the Christian Religion*, 2.15.1



FOR
CHRIST'S
CROWN AND
COVENANT

Question: Why is the RPCNA so interested in kingdom language?

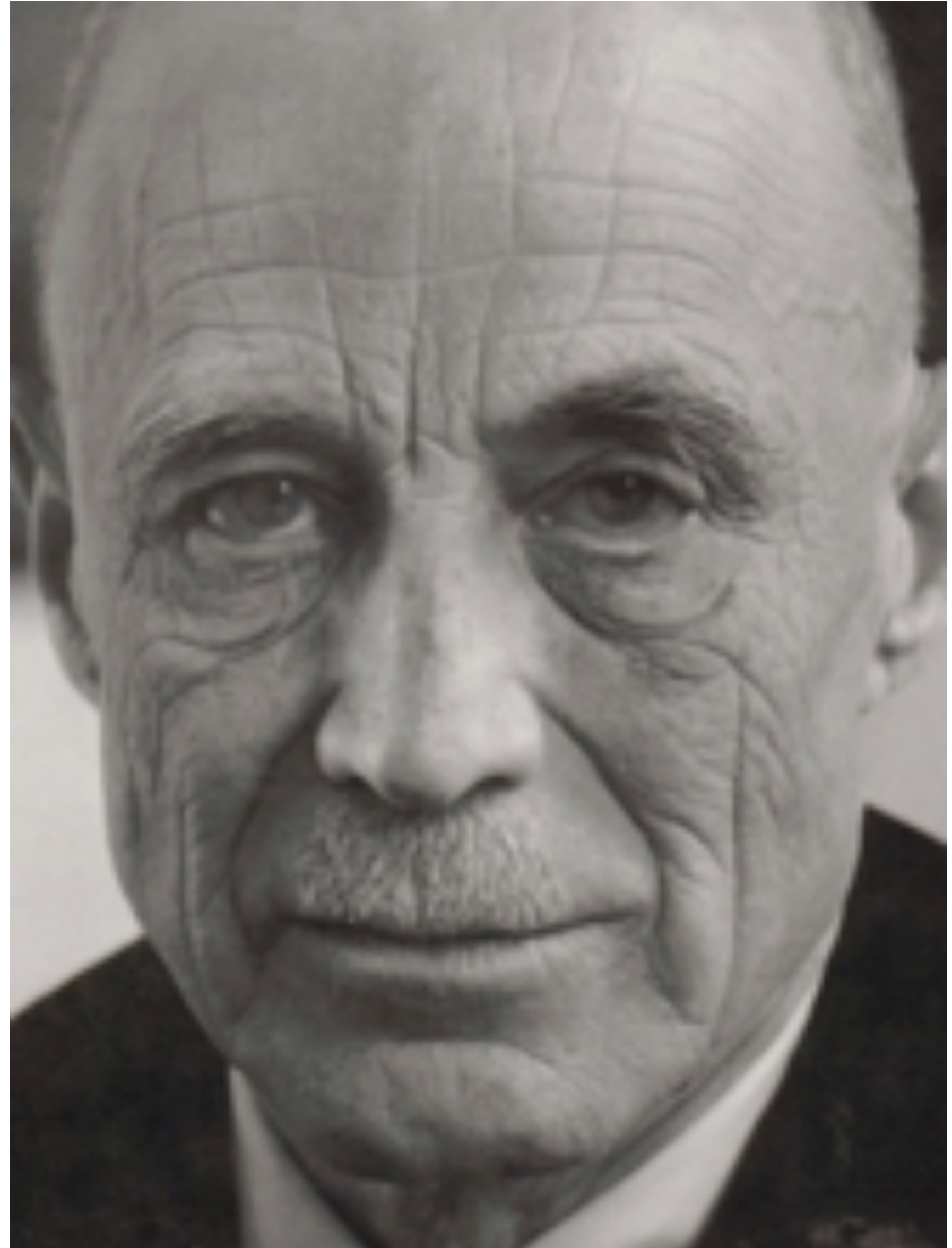


***Watch yourselves
Reformed
Presbyterians!***

**Richard
Neibuhr (1894-1962)**

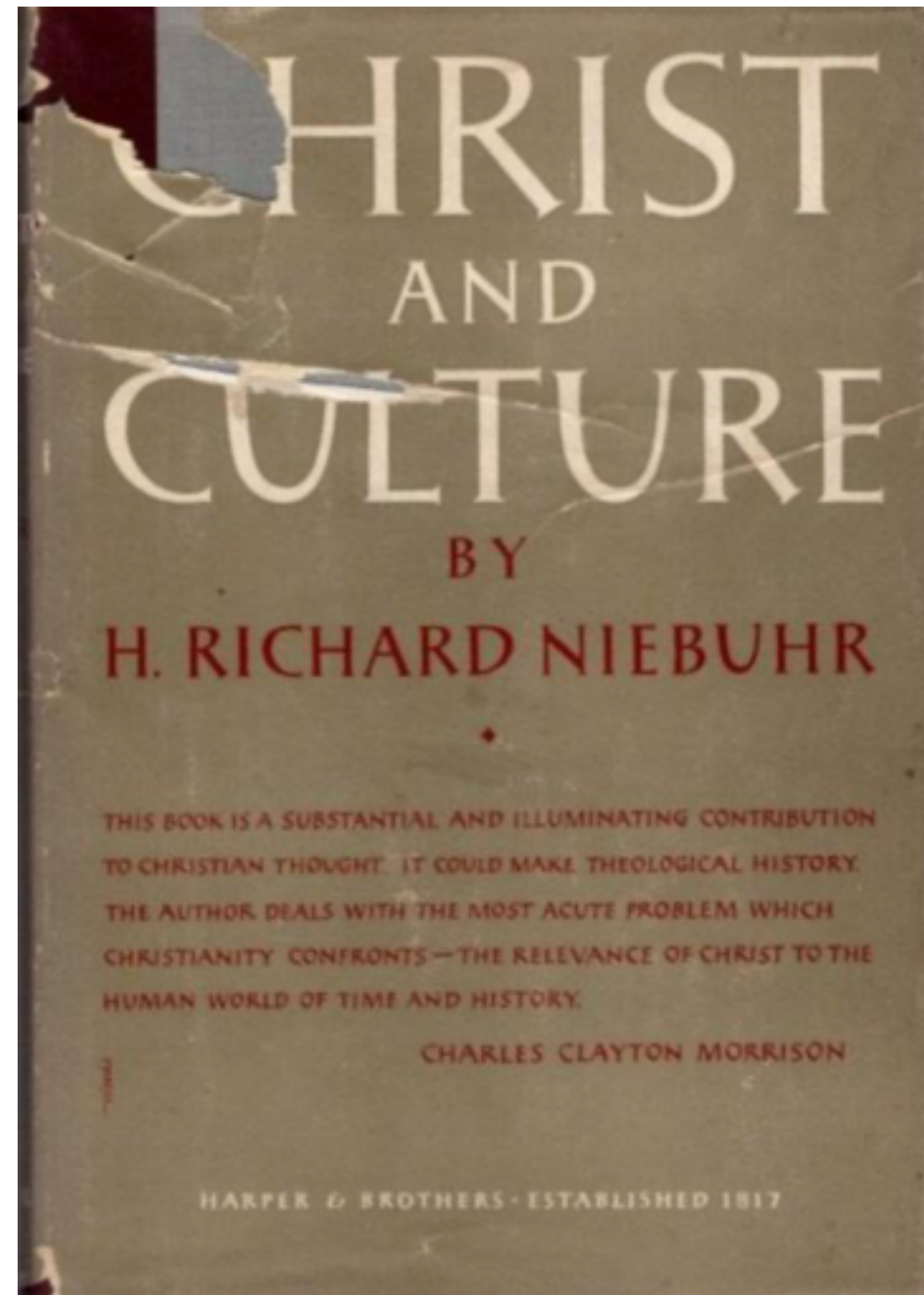
Yale Divinity School

(NOT RPCNA)



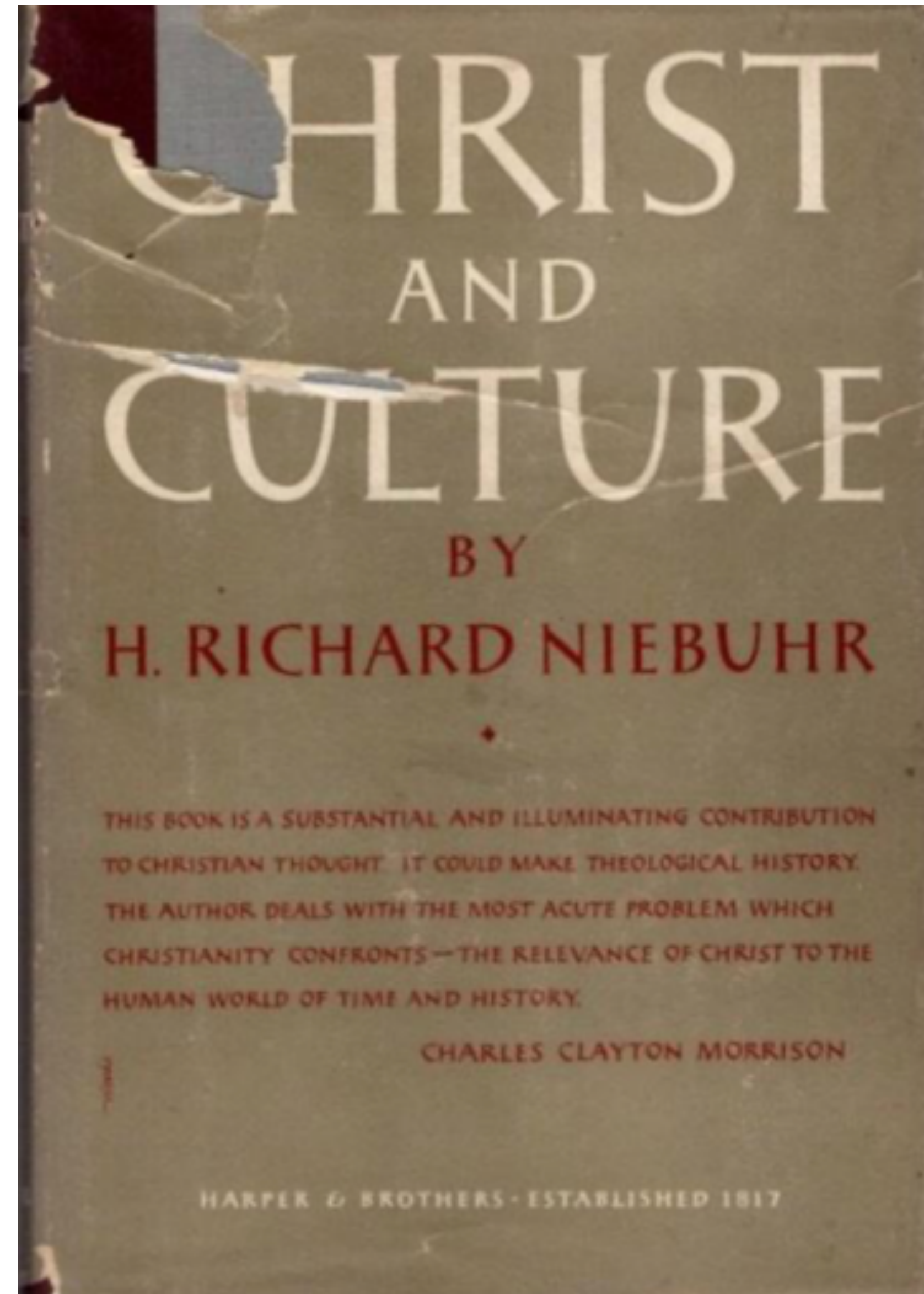
Christ and Culture

- Christ against culture: all culture is opposed to Christ's will (fundamentalism)
- Christ of culture: find Christ in culture (liberalism)
- Christ above culture (transcendence/ mysticism)



Christ and Culture

- Christ and culture in paradox: (retreatism, pietism.)
- Christ, transformer of culture: (cultural engagement/transformational)



So where does the RPCNA stand?

“The [RPCNA] combined a present realistic *Christ against culture* stance with a future idealistic *Christ the transformer of culture* goal.”

-Eldon Hay, *Covenanters in Canada*, 14.

Do you believe that Jesus Christ is Savior and Lord of men and nations,
and that in loyalty and obedience to Him, it is our duty to follow the
noble example of the faithful confessors and martyrs of Jesus in their
witness for divine truth, and in their sacrifices and labors to establish the
Kingdom of God on earth? -Vow #6 of RPCNA officers

KINGDOM: What is missing?

Family

Arts

Vocation

Academy

Marketplace

Culture

State

Sciences

The visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children: **and is** the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

**What makes the RPCNA
different?**

God has given the exercise of all authority to the Lord Jesus Christ. Christ is the Divine Lawgiver, Governor and Judge. His will concerning the purpose of civil government and the principles regarding its functions and operation are revealed in the written Word of God. The Holy Spirit enables even unregenerate rulers to fulfill their proper functions. A true recognition of the authority and law of Christ in national life can only be the fruit of the Spirit's regenerating power in the lives of individuals. RPT 25.2

Every nation ought to recognize the Divine institution of civil government, the sovereignty of God exercised by Jesus Christ, and its duty to rule the civil affairs of men in accordance with the will of God. It should enter into covenant with Christ and serve to advance His Kingdom on earth. The negligence of civil government in any of these particulars is sinful, makes the nation liable to the wrath of God, and threatens the continued existence of the government and nation.

RPT 25.2

**We reject the view that nations
have no corporate responsibility for
acknowledging and obeying Christ. RPT. 25.5**

It is the duty of every Christian citizen to labor and pray for his nation's official and explicit recognition of the authority and law of Jesus Christ, Preserver and Ruler of nations, and for the conduct of all governmental affairs in harmony with the written Word of God.

RPT 25.6

**We deny that constitutional recognition of
Jesus Christ means union of church and state.**

RPT 25.7

We reject the teaching that Christians should not seek the establishment of Christian civil government. RPT 25.8

The Christian must profess publicly and the Church must witness, that Christ is the Ruler of every nation. Whatever the official action of the civil government of a nation may be, the Christian in his civil actions must always exhibit his loyalty to Christ. The Christian must relinquish every right or privilege of citizenship which involves him in silence about, or denial of the supreme authority of Jesus Christ. RPT 25.17

Both the government of the nation and the government of the visible church are established by God. Though distinct and independent of each other, they both owe supreme allegiance to Jesus Christ. The governments of church and state differ in sphere of authority in that due submission to the government of the visible church is the obligation of members thereof, while due submission to civil government is the obligation of all men. The governments of church and state also have different functions and prerogatives in the advancement of the Kingdom of God. The means of enforcement of the civil government are physical, while those of church government are not. Neither government has the right to invade or assume the authority of the other. They should cooperate to the honor and glory of God, while maintaining their separate jurisdictions.

RPT 25.19

