



# All Saints Redeemer Church

— Matthew 16:18 "Upon this rock I will build My church" —

Midweek Bible Study and Prayer

Wednesday, October 14, 2020

Series: Christian and Politics, Lesson # 2

	<b>City/Kingdom of Man</b>	<b>City/Kingdom of God</b>
<p><b>Membership.</b></p> <p><b>Saints are Simultaneously Members of Both.</b></p> <p><b>Distinctive Kingdoms.</b></p>	<p>All Are Members</p> <p>The Common Kingdom</p>	<p>Only Saints, Christians Are Members</p> <p>Acts 21:39; 22:25-29; 23:27; Eph 2:19; Phil 3:20</p> <p>The Redemptive Kingdom</p>
<p><b>King and Ruler</b></p>	<p>The Lord God</p>	<p>The Lord God</p>
<p><b>Divinely Given Mandate</b></p>	<p>The Great Commandment Lev 19:18; Dt 6:5; Mt 22:36-40; etc.</p> <p>Given to All Persons – Saints and Sinners. All to perform works of love in daily lives.</p> <p>Some Also Include the Cultural Mandate, Gen 1-2. Work 1:26-28.</p> <p>Sabbath, 2:1-3 Not rooted in the fact of Fall or in the fact of sin. <i>We go to church because we're made in God's image.</i></p> <p>Marriage, 2:18-25</p> <p>Given to All Persons</p>	<p>The Great Commission. Mt 28:18-20</p> <p>Given to the Church. The church is Christ's representative of his redemptive kingdom.</p> <p>Nothing Here about Transforming Culture.</p>
<p><b>Instrument, Symbol of Authority</b></p>	<p>Rom 13:1-7 Given by God.</p> <p>The Sword. To exercise God's judgments. Rom 13:1 ff.; Jn 18:36</p>	<p>Mt 28:18-20; etc. Given by Christ.</p> <p>Keys of the Kingdom. Edmund P. Clowney: <i>The Church in the Bible and the World: An</i></p>

	<p>Ruled by the King, Laws. An outward governance.</p> <p><i>Clowney, ibid., 34.</i> Worldly power is enforceable by the sword and is associated with territory</p> <p>Danger = presidents, governors, etc., saying Jews and Christians worship the same God.</p> <p>State is not called to usher in the kingdom of God or to enforce the rule of God's absolute righteousness.</p>	<p><i>International Study, ed. D. A. Carson, p. 33</i></p> <p>Word and Sacrament Preached Word and proper administration of Sacraments. Can't enter unless born again, Jn 3:1 ff. Bestowed upon us. Church discipline flows from Word and Sacrament administration.</p> <p>Ruled by Word and Sacrament. A greater power than the state. Eternal not temporal judgments are made in the Name of Christ. Church discipline is with a view to redemption, reclaiming the offender, for the vindication of Christ's Name, and for the holiness of Christ's church</p> <p><i>Clowney, ibid., 34.</i> The church is catholic, universal, and cannot be confined to any area. Heb 13:14. Christians are pilgrims in the diaspora of God</p> <p><b>Christ's redemptive rule is represented and reflected in the church, not in the entirety of creation.</b></p> <p>Weapons of the church are Word and Sacrament. The Word of God is the Sword of the Spirit. Recall 2<sup>nd</sup> Corinthians 10:4, 5.</p> <p>Danger = when pastors advocating, recommending, even requiring one political candidate over another.</p> <p>The church is the form that Christ has given to his people in the world. Its members are those in/among whom the presence and power of the eschatological kingdom is already at work.</p>
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		In them Christ's final salvation has already come, but not yet consummately.
<b>General Characteristics</b>	<p>Members Are Called Citizens, Neighbors.</p> <p>Earthly, Temporal</p> <p>Political Government of the World</p> <p>Rooted in Creation</p> <p>Governed by Common Grace</p> <p>Given for the Common Good- for the preservation, promotion, etc. of life; defense, etc. Well-being of society; economic opportunity; protection against national disasters, wars; etc</p> <p>Advances by Establishing Different Laws and Customs That Will Bring about Earthly Peace</p>	<p>Members Are Called Brothers and Sisters, Saints, etc.</p> <p>Spiritual, Eternal. No flag; corporate logo, mailing address, etc.</p> <p>Spiritual Government of the Church</p> <p>Rooted in Redemption</p> <p>Governed by Saving Grace</p> <p>Given for the Glory of God and the Good of His People, his Church.</p> <p>Its Character Is Determined in Every Era of History by the Covenant According to Which It Is Administered<sup>1</sup></p> <p>Michael Horton, "<a href="#">Kingdom of God.</a>" in <i>Christian Dogmatics: Reformed Theology for the Church Catholic</i>, ed. Michael Allen and Scott R. Swain (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2016), 364.</p> <p>Advances by the Proclamation of the Gospel to Achieve Eternal Peace and by Calling People Out Of the Nations into the Kingdom of God</p>
<b>Important Principle</b>	-----	Christ governs his kingdom through the ministry of the Word by the power of the Holy Spirit without nullifying the natural God-given institutions of family and government.

<sup>1</sup> Michael Horton, "[Kingdom of God.](#)" in *Christian Dogmatics: Reformed Theology for the Church Catholic*, ed. Michael Allen and Scott R. Swain (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2016), 364.

## Questions

- What are the consequences of confusing the mandates of the Great Commandment and the Great Commission?
- What are the consequences of separating the mandates of the Great Commandment and the Great Commission?
- Keeping the two together frees us to work with non-Christians in society. Humbles us by helping us understand that we are not essentially more skilled than non-Christians in cultural, political, scientific, etc., affairs.
- By focusing on Christ's accomplished work, we are more able to love and serve our neighbors.

## Other Observations

- From St. Augustine:  
“These are the two loves: ... the first is social, the second selfish; the first consults the common welfare for the sake of celestial [heavenly] society, the second grasps at a selfish control of social affairs for the sake of arrogant domination; the first is submissive to God, the second tries to rival God; the first is quiet, the second restless; the first is peaceful, the second, trouble-making; the first prefers **truth** to the praises p 251 of those who are in error, the second is greedy for praise, however it might be obtained... Accordingly, two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self.”<sup>32</sup>
- The 2-Kingdom Theory stoutly rejects the:  
Social Gospel teaching which in part diminishes the spiritual and eternal significance of the kingdom of God in favor of immediate, temporal, earthly benefits.

Transformationalist perspective it states that Christians should be actively involved in transforming our society to better reflect Christ's sacrificial love and kingdom over all creation. Transformationalists argue that the cultural mandate was never rescinded and man's task is to develop, etc., creation through the arts, sciences, culture, politics, and so on.

The transformationalist perspective assumes an over-realized eschatology. The kingdom is present in its all-encompassing form, transforming the kingdoms of this age into the kingdom of Christ. The Christian's principal task is to redeem the culture and extend Christ's kingdom over politics, the arts,

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<sup>3</sup> *Essential Augustine*, 201.

<sup>2</sup> Michael Horton, *The Gospel-Driven Life: Being Good News People in a Bad News World* (Grand Rapids, MI: Baker Books, 2009), 250–251.

entertainment, sports, economics, law, and every other aspect of public and private life. We've gone from "soul winning and waiting for the rapture" to "kingdom transformation" in the blink of an eye.<sup>3</sup> Of

- How should Christians participate in public life, either individually or collectively through the institutional church?  
Church members should interact with one another through the redemptive ethic explained in Jesus's Sermon on the Mount. With the pagan world, we are to love our neighbor as ourselves. This denotes witnessing for Christ in addition to helping them materially out of genuine love.
- Does the great commission include social action [service ministry student civil community]?
- Should Christians participate in secular governments?
- There is no biblical prohibition against churches giving to the needs of non-Christians.

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<sup>3</sup> Michael Horton, [\*The Gospel Commission: Recovering God's Strategy for Making Disciples\*](#) (Grand Rapids, MI: Baker Books, 2011), 63.