

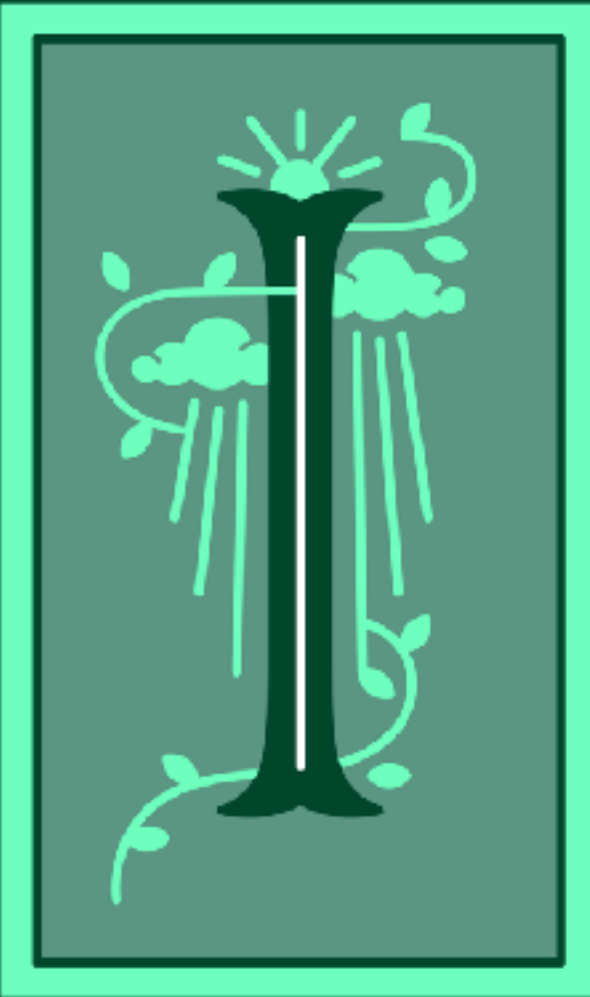
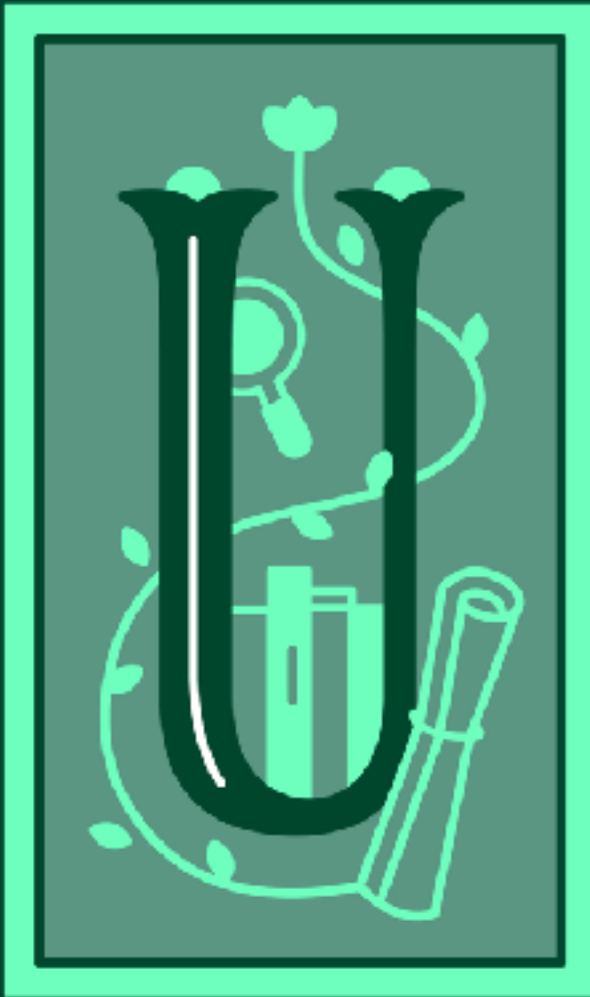
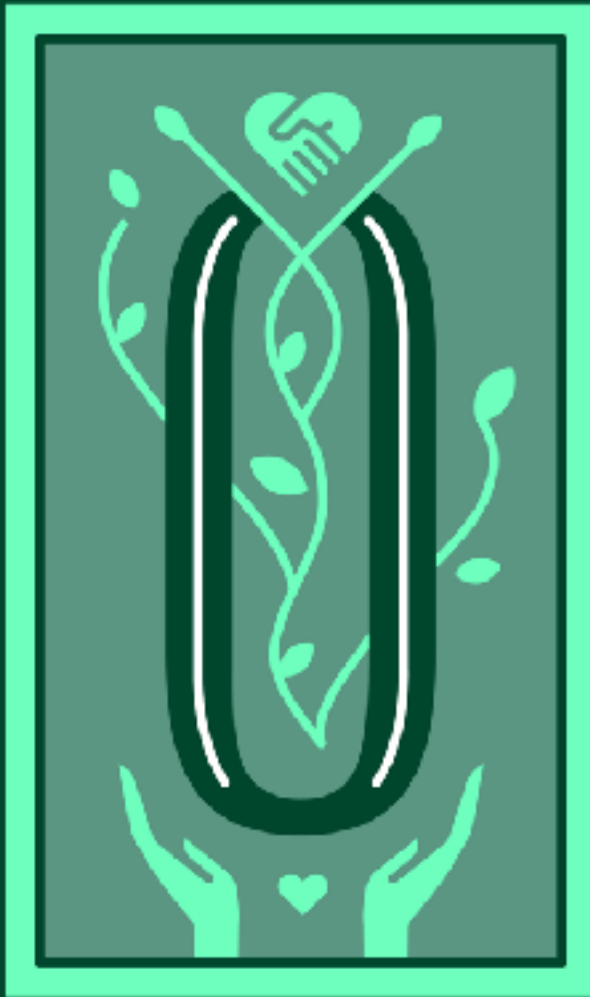
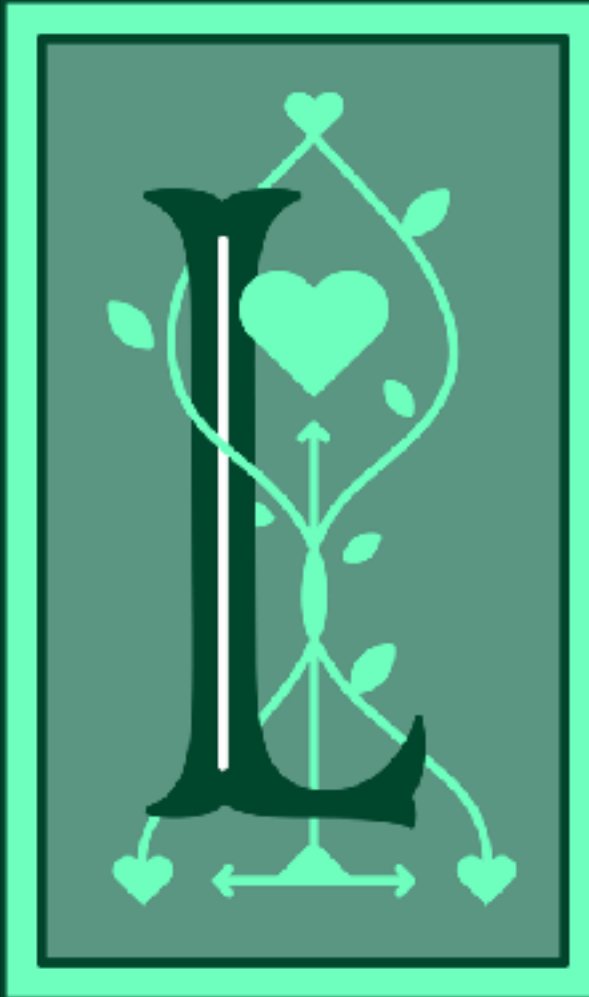
# Reign of Christ

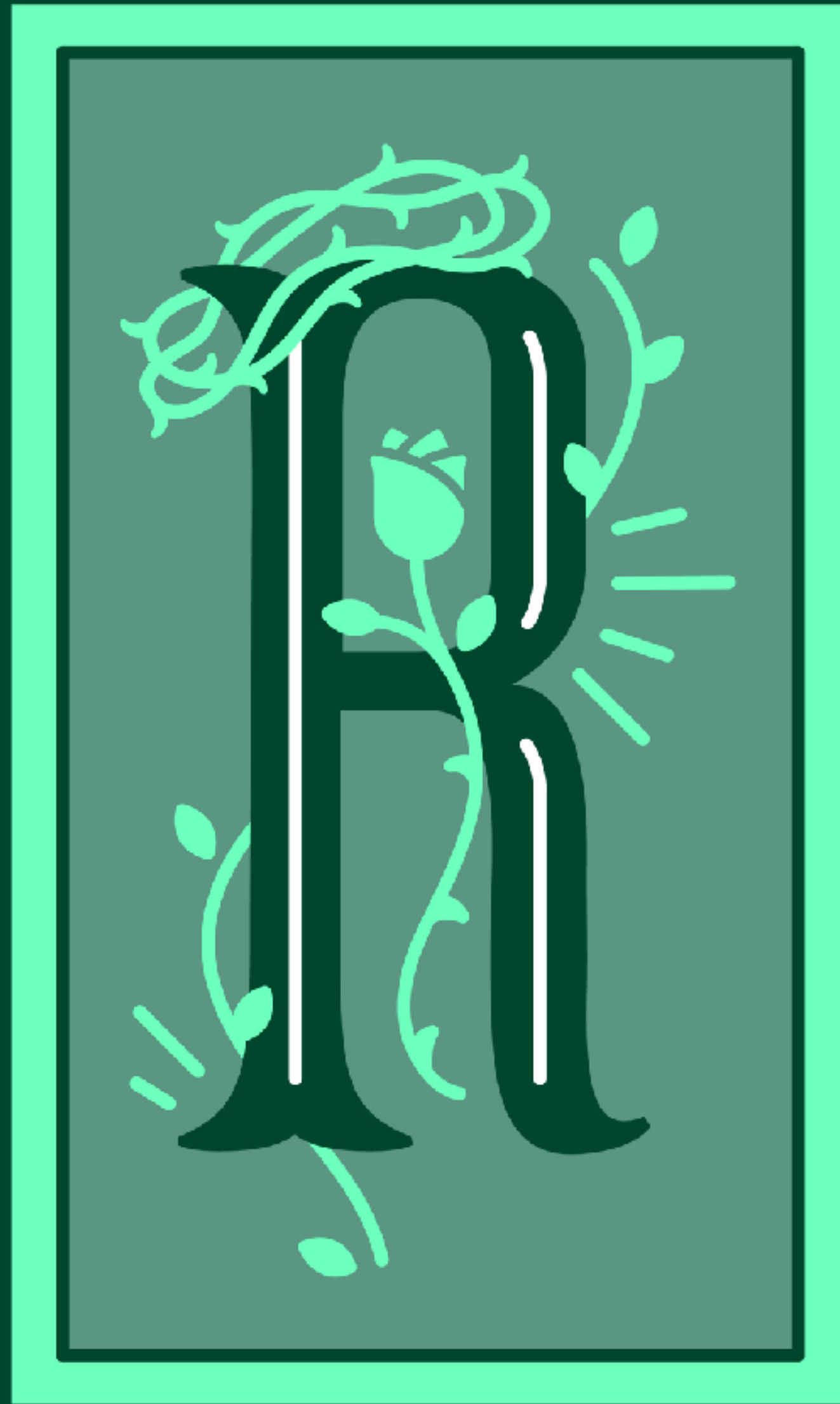
*Faith & Flourishing in Politics:  
Christian Education Discussion*

Rev. Jonathan M. Romig - Fall 2021

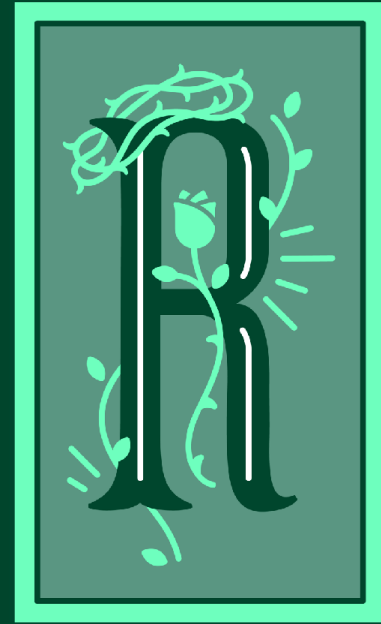
# Our Garden Hedge:

1. **Listen Well** - We don't have all the answers so let's ask what others think, really try to hear each other out, and let others finish their thoughts.
2. **Speak with Brevity & Focus** - Let's leave space for others to participate and stay on track ("Keep to our hedge").
3. **Practice Gentle Courage** - Let's be bold and share our thoughts and ideas, point to what we believe the Scripture and wisdom says, and yet do so with a gentle and humble spirit.
4. **Keep Praying** - Let's pray in preparation and silently while we discuss. Fruit is only possible through the Holy Spirit.





# A Kingdom Story

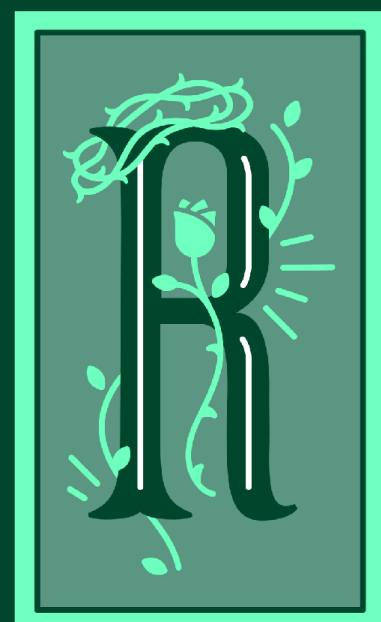


# Created to Reign

God called men and women to rule/steward creation (“dominion”).

**Genesis 1:28 (ESV)**

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

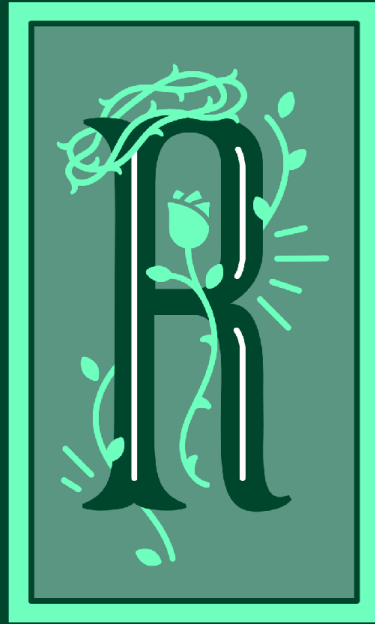


# Insurrection in the Garden

The serpent deceived humankind and usurped their rule, but God promised to overthrow the serpent (proto-euangelion = first gospel).

**Genesis 3:15 (ESV)**

I will put enmity between you and the woman,  
and between your offspring and her offspring;  
he shall bruise your head,  
and you shall bruise his heel.”



# A Kingly Template

God gave his people, Israel, a template for their kings.

## **Deuteronomy 17:14-20**

- God will choose the king (anoint/Messiah).
- Not a foreigner.
- Not acquire many horses or return to Egypt.
- Not have many wives or lots of gold and silver.
- Read and transcribe God's law.

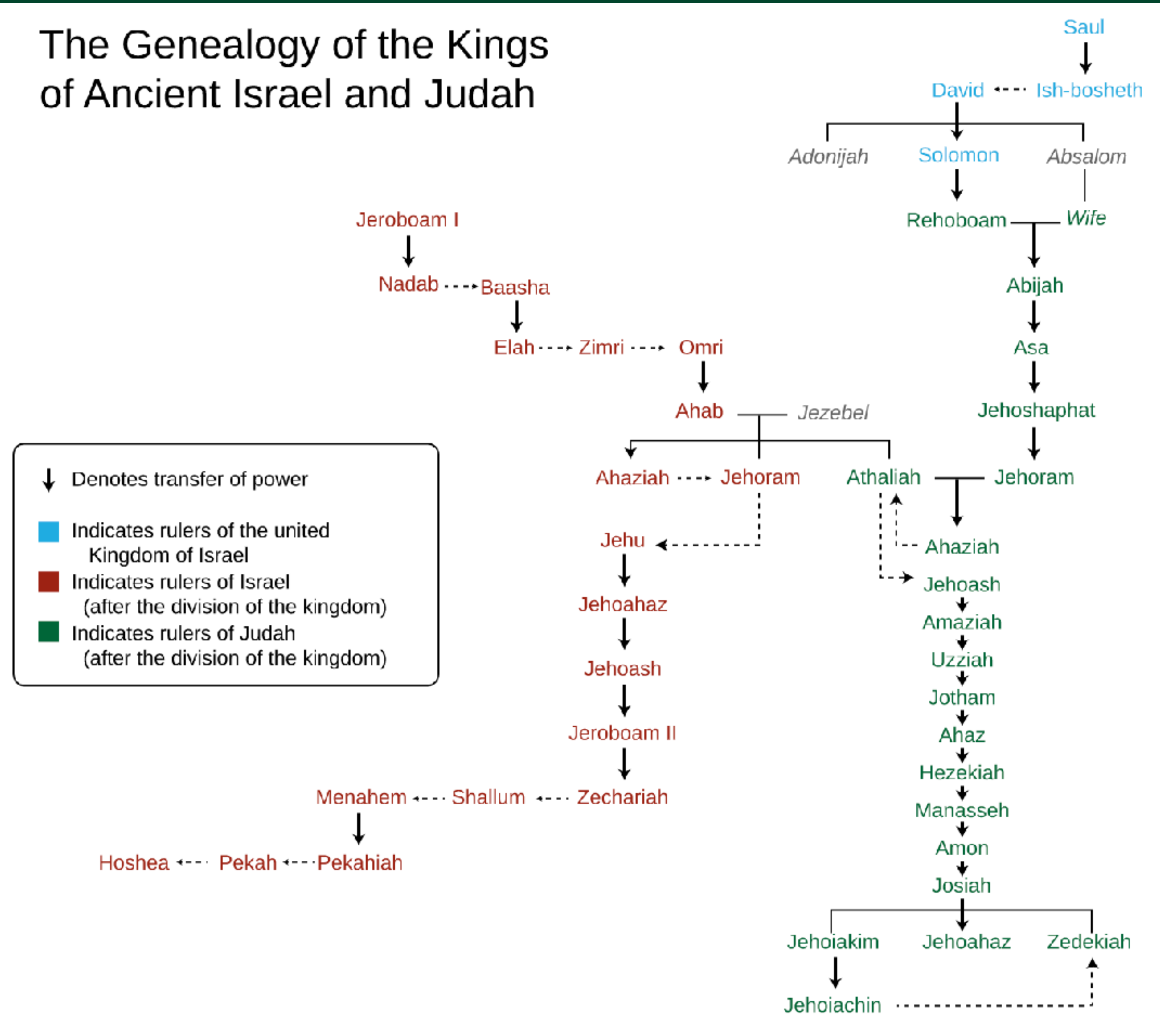
“By means of human kingship, when conducted on God’s terms, Israel might learn again to know the Lord as their supreme king and themselves as God’s royal representatives. In other words, since God was their ultimate king, a just king could mirror God’s rule ...”

James W. Skillen, *The Good of Politics: A Biblical, Historical, And Contemporary Introduction* (Engaging Culture, Ada, MI: Baker Academic, 2014) 13, Kindle.

God gave Israel a template for earthly kings to recapture some of that kingdom justice and stewardship lost in the garden.

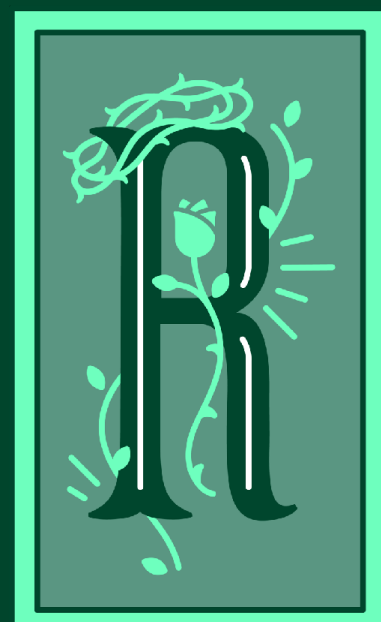


# The Genealogy of the Kings of Ancient Israel and Judah



By Genealogy\_of\_the\_kings\_of\_Israel\_and\_Judah.png: User:Mr.Absurdderivative work:Jon C (talk) - Genealogy\_of\_the\_kings\_of\_Israel\_and\_Judah.png, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=17802187>

# How well did the kings fit God's template?

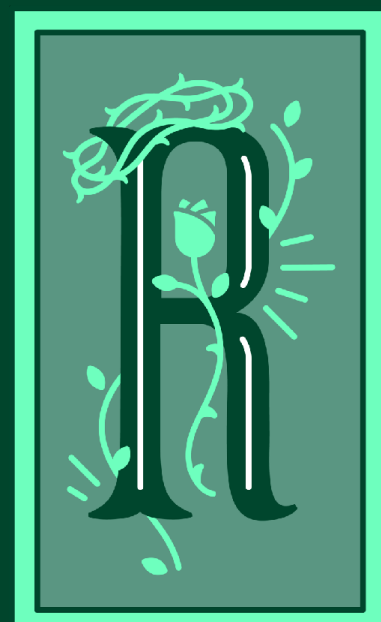


# The Promised King

God promised David that one of his descendants would sit on the throne forever.

**2 Samuel 7:16 (ESV)**

And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.’”



# The Way of Kings

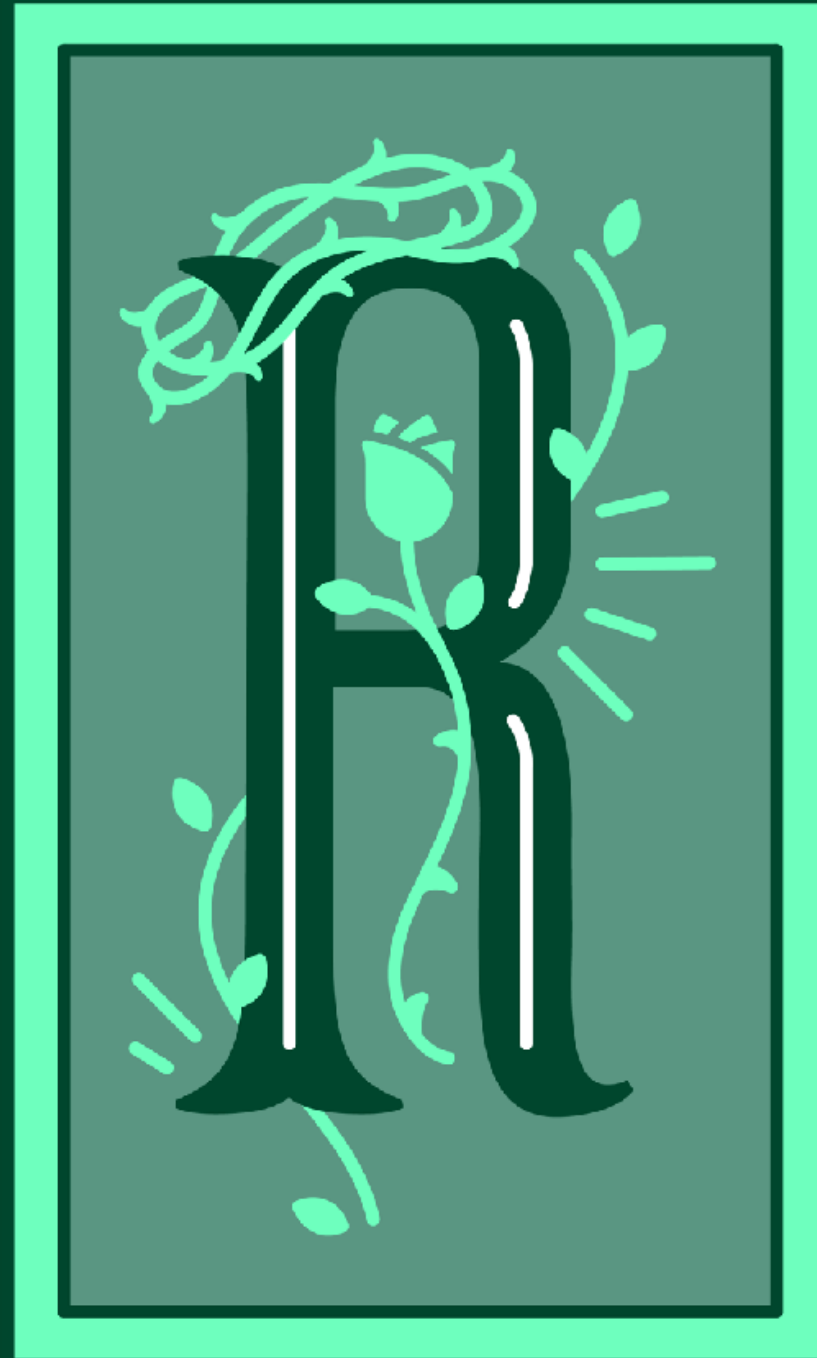
But Solomon, and all the rest, fall short.

**1 Kings 11:6 (ESV)**

So Solomon did what was evil in the sight of the Lord and did not wholly follow the Lord, as David his father had done.

See also: 1 Kings 14:22, 15:26, 34, 16:19, 25, 30, 21:20, 21:25, 22:52.

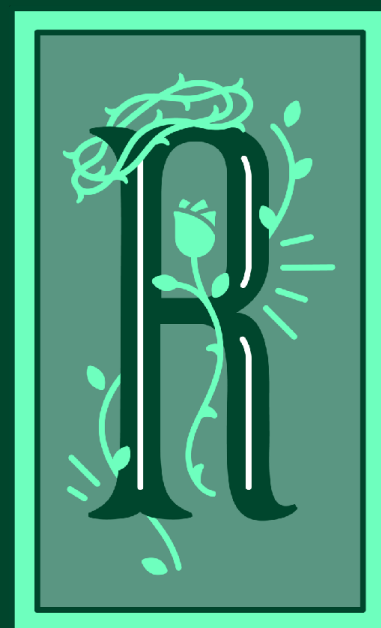
God will have to provide a way forward.



## Isaiah 9:6-7 (ESV)

For to us a child is born,  
to us a son is given;  
and the government shall be upon his shoulder,  
and his name shall be called  
Wonderful Counselor, Mighty God,  
Everlasting Father, Prince of Peace.

Of the increase of his government and of peace  
there will be no end,  
on the throne of David and over his kingdom,  
to establish it and to uphold it  
with justice and with righteousness  
from this time forth and forevermore.  
The zeal of the Lord of hosts will do this.



# Fulfilled in King Jesus

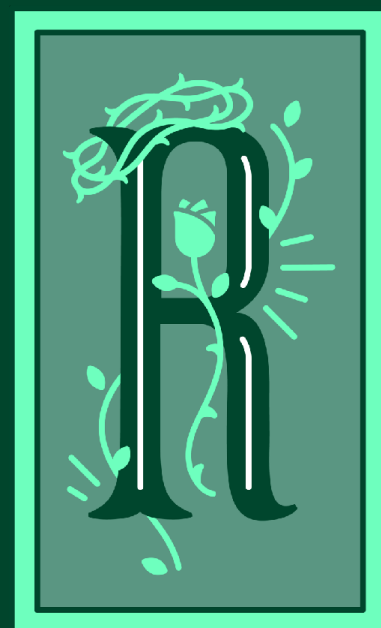
Matthew 1 and Luke 3 trace Jesus' royal lineage.

The serpent offered Jesus the kingdom, but on his terms.

**Luke 4:5-7 (ESV)**

And the devil took him up and showed him all the kingdoms of the world in a moment of time, 6 and said to him, "To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will.

7 If you, then, will worship me, it will all be yours."



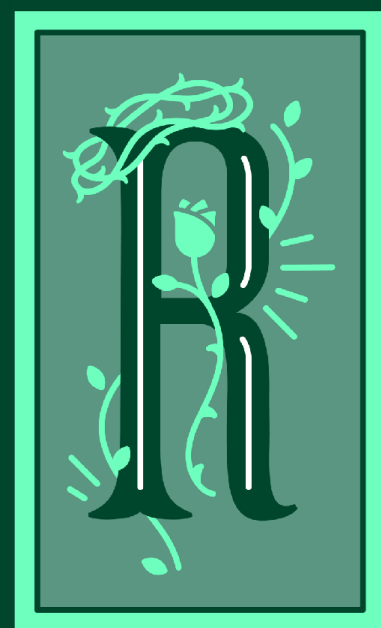
# What Kind of Kingdom?

**Luke 4:18-19 (ESV)**

“The Spirit of the Lord is upon me,  
because he has anointed me  
to proclaim good news to the poor.

He has sent me to proclaim liberty to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the year of the Lord's favor.”

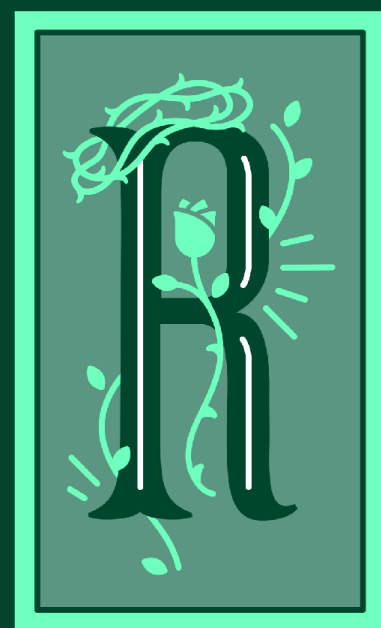
Jesus further explains his kingdom in the *Sermon on the Mount* (Matthew 5-7) and the *Sermon on the Plain* (Luke 6:17-49).



# What Kind of King?

**Jesus' crucifixion = His enthronement**

- High and lifted up / throne
- Crown of thorns
- Royal purple robe
- Spear thrust in side/nails = scepter
- “This is Jesus, the King of the Jews” (Matthew 27:37)
- Jesus is the suffering servant (Isaiah 52-53).



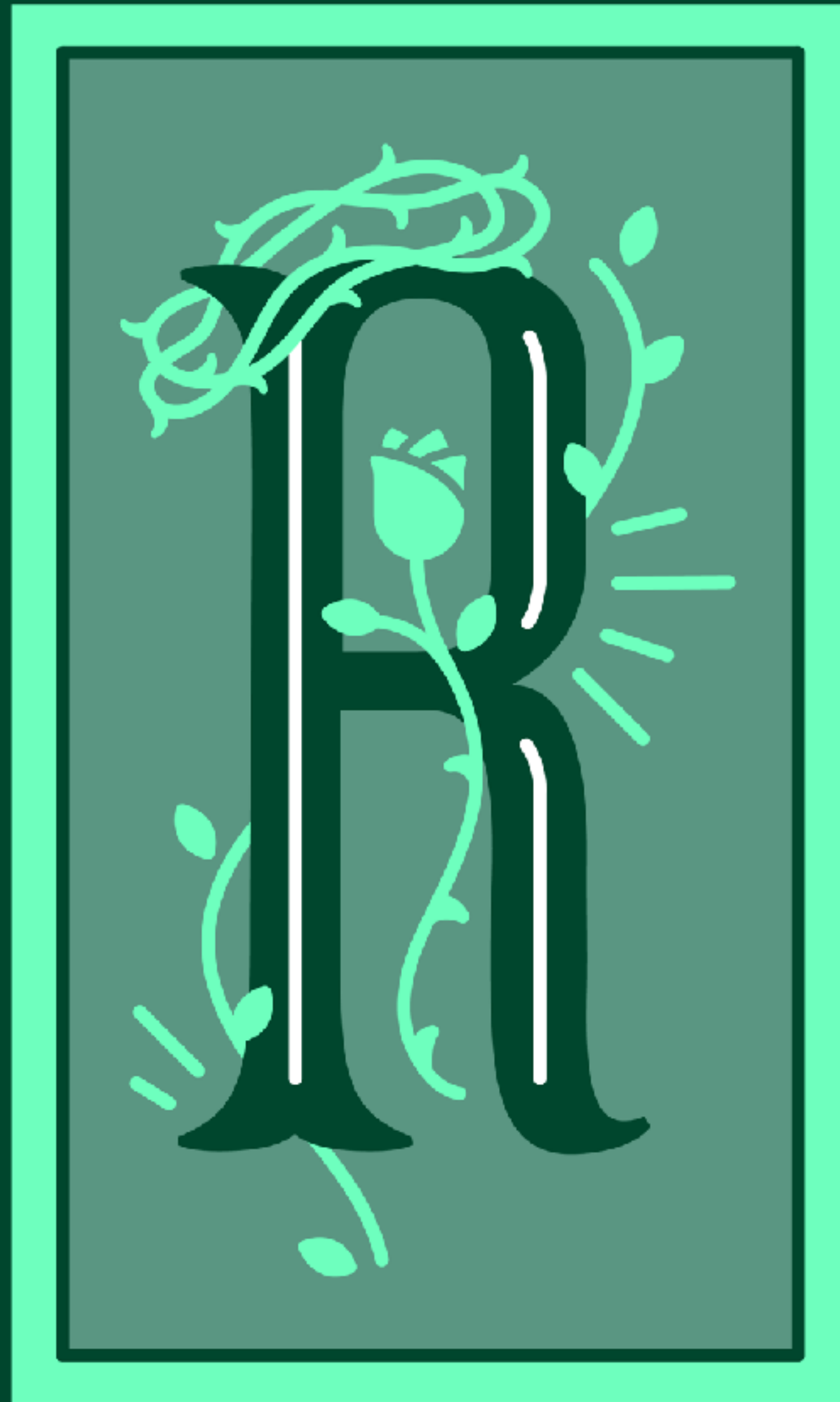
# Follow the King

Jesus's kingdom and his followers are radically different.

**Matthew 16:24-26 (ESV)**

24 Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. 25 For whoever would save his life will lose it, but whoever loses his life for my sake will find it. 26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?"





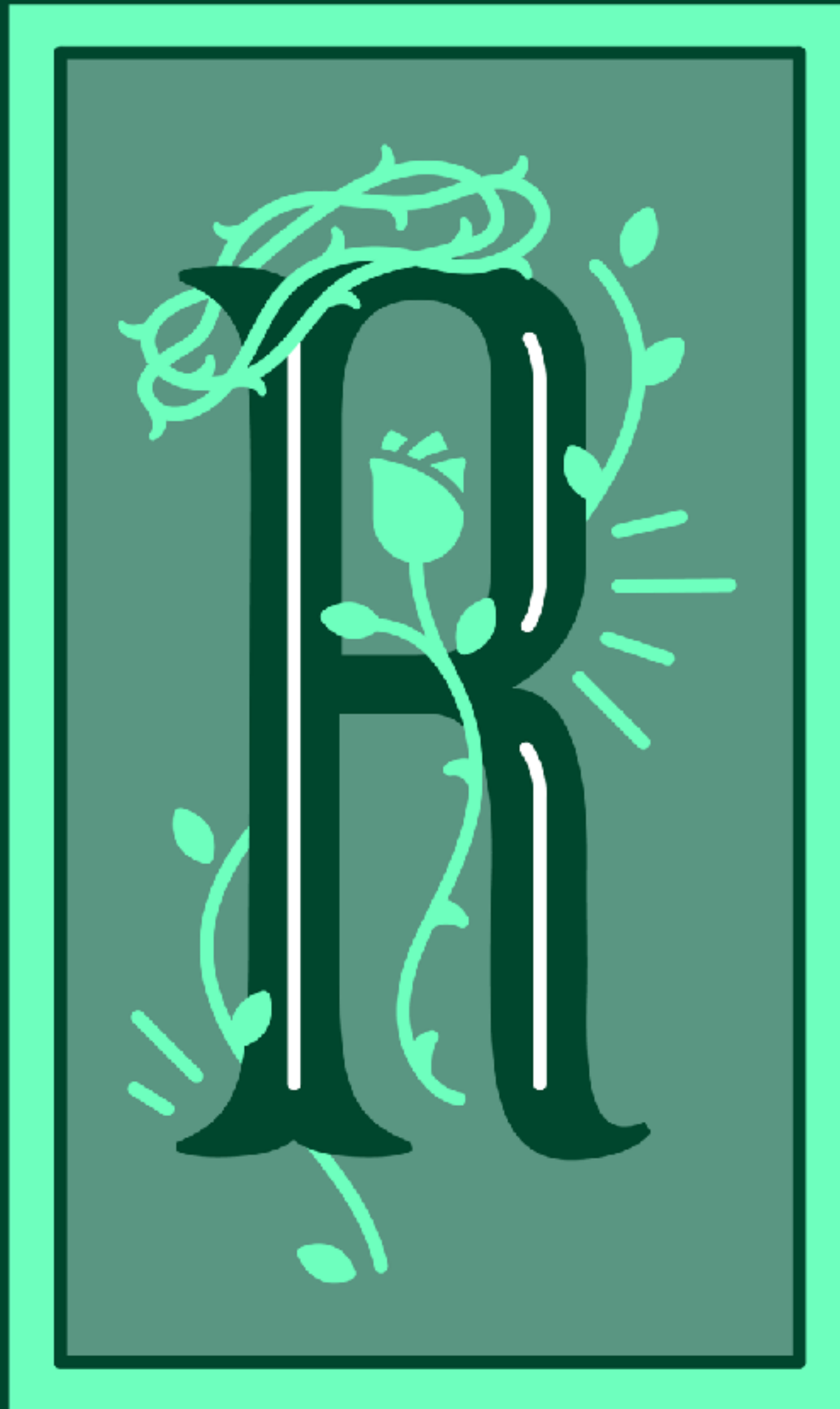
Reflecting on  
what we've just  
read—what is the  
kingdom of God  
and why does it  
matter?

Vos helpfully observes in the Bible three aspects of the kingdom that must be kept together. First, it is the realm of God's saving grace. Because salvation is by grace, not works, God is King and Sovereign of our salvation. Second, it is the realm of righteousness and justice. A kingdom always operates according to the norms of the King. So the kingdom of God is a new way of living and new set of relationships and social arrangements. Third, it is the realm of blessing and joy. God's future power, which renews all creation, is present in our lives now.

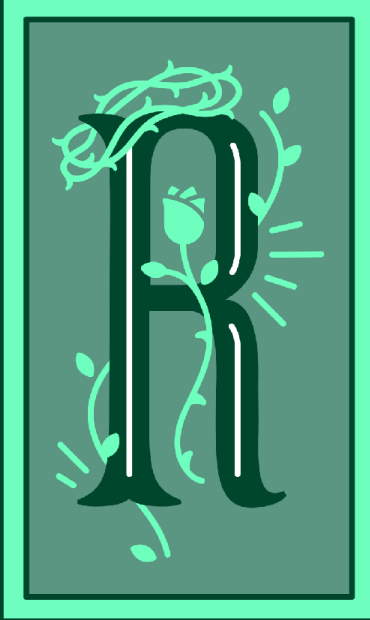
See Geerhardus Vos, *The Teachings of Jesus Concerning the Kingdom of God and the Church* (Eugene, Ore.:Wipf & Stock, 1998), 162-163, quoted in Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012) 229, 234.

If Jesus had been preaching the arrival of a kingdom that had nothing to do with this world, a kingdom removed from “real politics,” then neither the Jewish nor the Roman authorities would have been so upset with him. To the contrary, however, the claims that Jesus was making had to do with God’s lordship over all kingdoms on earth, over every human authority in this world.

James W. Skillen, *The Good of Politics: A Biblical, Historical, And Contemporary Introduction* (Engaging Culture, Ada, MI: Baker Academic, 2014) 9, Kindle.



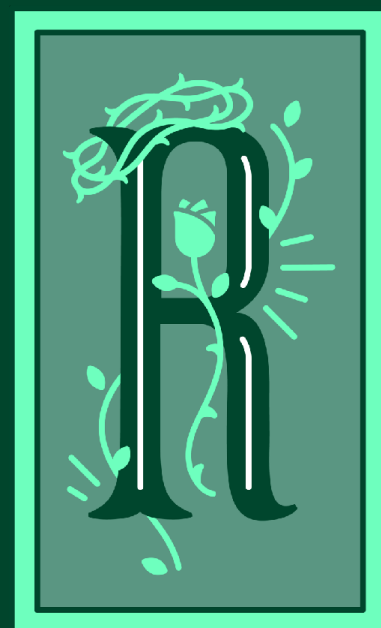
What does it  
mean to be a  
citizen of  
heaven?



# What does it mean to be a citizen of heaven?

## **Philippians 3:20-21 (ESV)**

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.



# What does it mean to be a citizen of heaven?

Christ is ruling over all, including the church, which are his kingdom outposts/embassies.

**Ephesians 1:22-23 (ESV)**

And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.

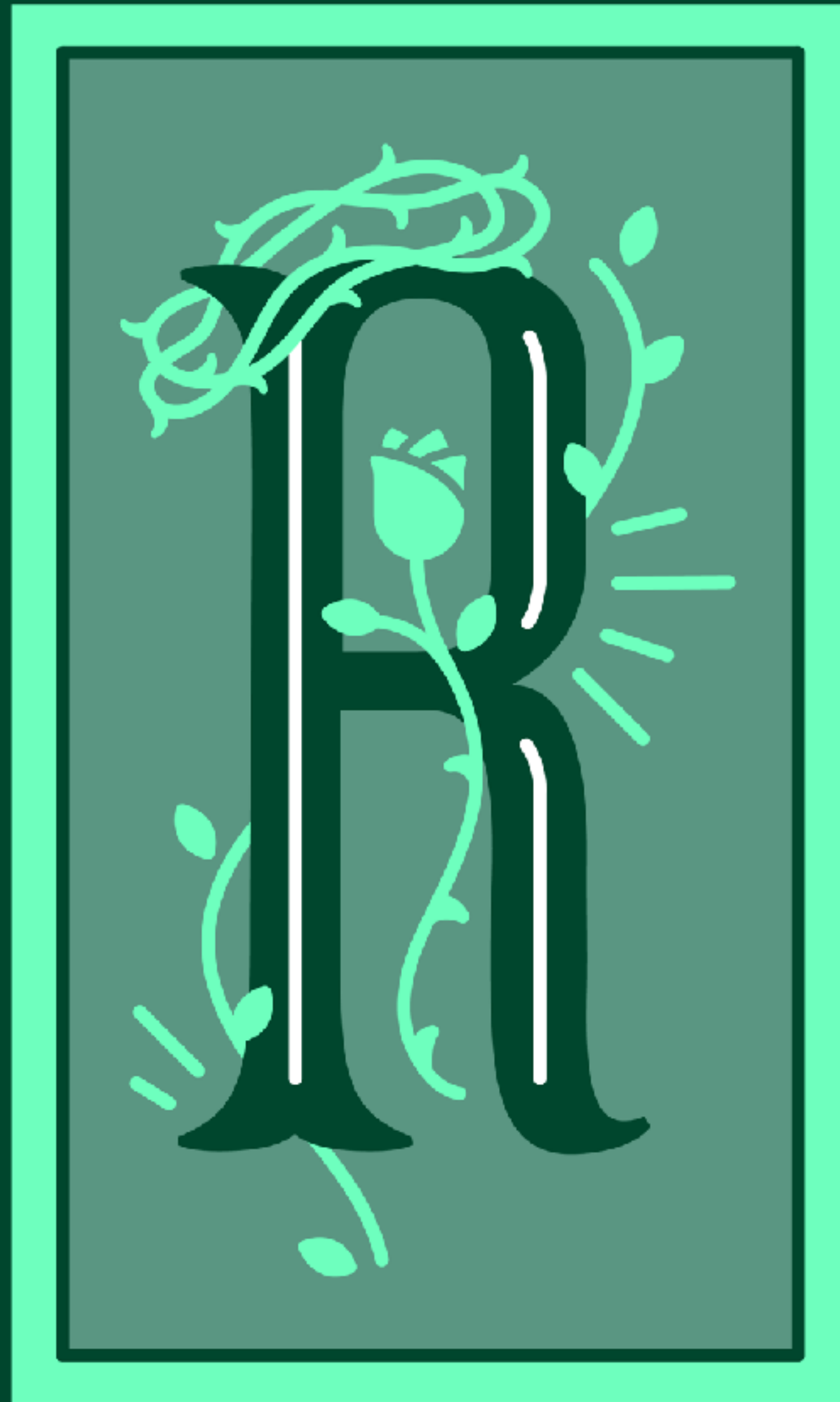
We do not, the apostles tell us, presently rule over the world (2 Cor. 4:4). Instead, Jesus reigns over us by his voice, in the right preaching of the Word. He reigns over us by marking out the boundaries of our fellowship, in baptism, in the Lord's Table, and in discipline. In the church, God has created an embassy of the kingdom of Christ, appealing to the outside world to be reconciled to the coming kingdom, and modeling what this kingdom will look like. We do not live kingless lives, but we are being shaped and formed, and prepared to rule, within the life of Christ's church. At the same time, we know that we do not yet rule over those on the outside.

Russell D. Moore, *Onward: Engaging the Culture without Losing the Gospel* (Nashville, TN: B&H Publishing Group, 2015) chap. 3, Kindle.

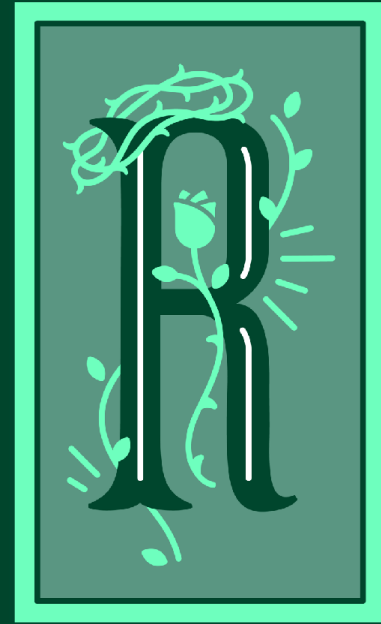
Something is wrong when the kingdom of God is indistinguishable from that of the world. Christians should contribute to the good of the nation in which they live (Jer. 29:7). But we are first and foremost citizens of Jesus's kingdom spread throughout the world. We have more in common with Christians in other nations—nations our country may war against—than we do with neighbors who share the same passport.

Preston Sprinkle, *Fight: A Christian Case for Non-Violence* (Colorado Springs, CO: David C. Cook, 2013) 100, Kindle.





How should we  
relate to and feel  
about our nation?



# How should we relate to and feel about our nation?

## **Patriotism**

Love of a people and place (not state and power).

## **Christian Nationalism**

My nation is God's nation.

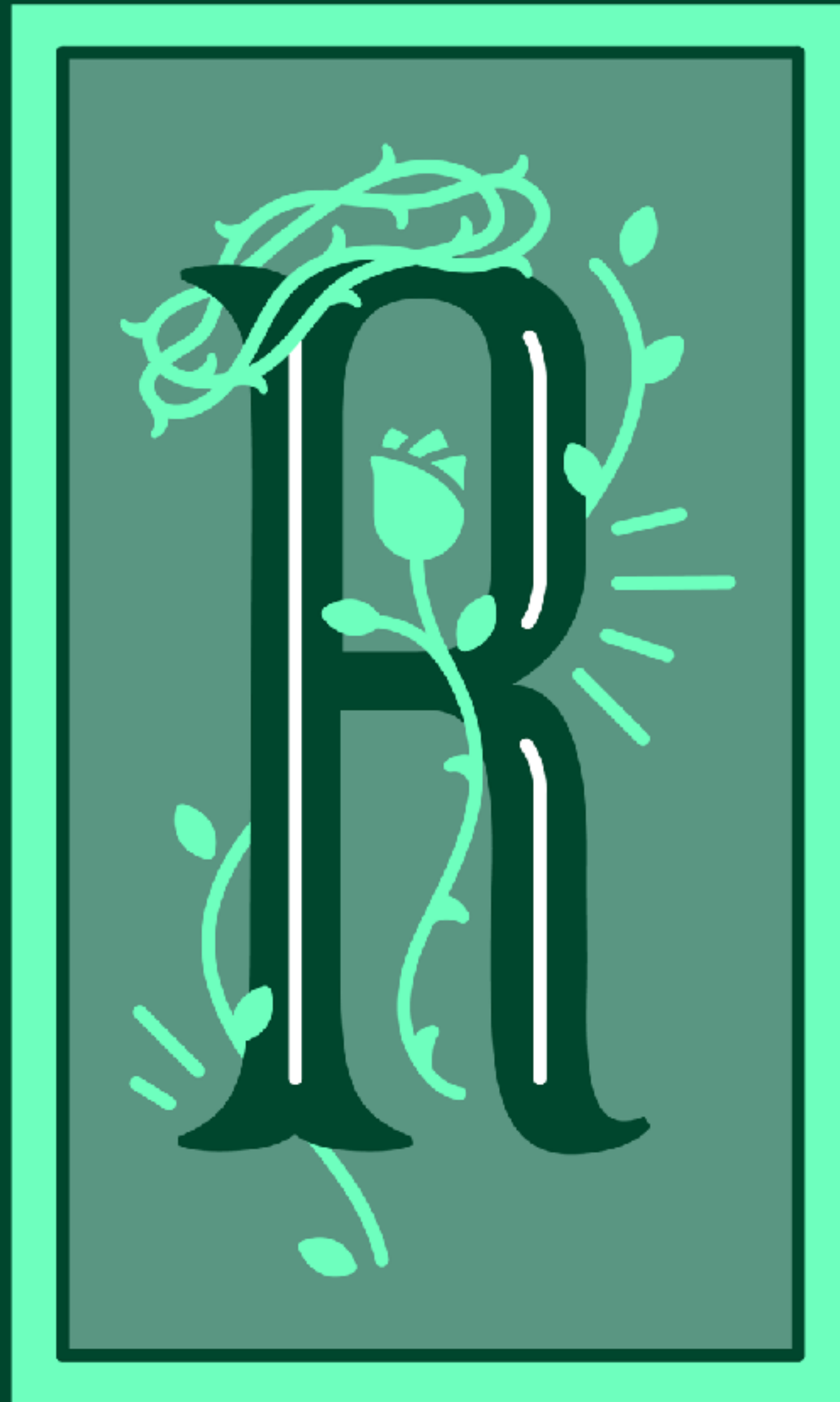
What do you think of these categories? Fair? Unfair? How would you reframe it?

Christians should recognize that patriotism is good because all of God's creation is good and patriotism helps us appreciate our particular place in it. Our affection and loyalty to a specific part of God's creation helps us do the good work of cultivating and improving the part we happen to live in. As Christians, we can and should love the United States—which also means working to improve our country by holding it up for critique and working for justice when it errs.

Paul D. Miller, "What Is Christian Nationalism?" *Christianity Today*, February 3, 2021, accessed February 4, 2021, <https://www.christianitytoday.com/ct/2021/february-web-only/what-is-christian-nationalism.html>.

“There are three kinds of patriots, two bad, one good. The bad are the uncritical lovers and the loveless critics. Good patriots carry on a lover's quarrel with their country.”

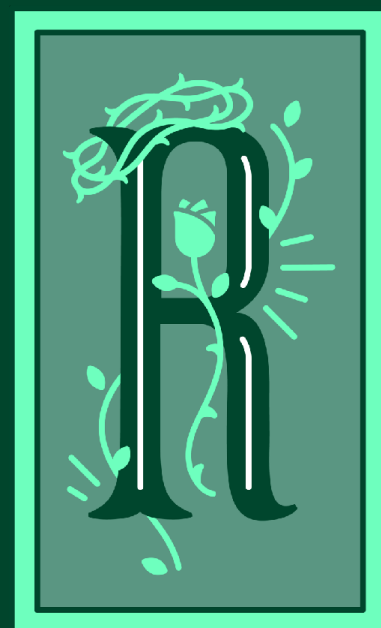
William Sloane Coffin, *Credo* (Louisville, KY: Westminster John Knox Press, 2004), 84.



When should we submit to the government and when should we disobey?

The disciples of Jesus are to respect the state, and within limits submit to it, but they will neither worship it, nor give it the uncritical support it covets. Consequently discipleship sometimes calls for disobedience. Indeed, civil disobedience is a biblical doctrine, for there are four or five notable examples of it in Scripture. It arises naturally from the affirmation that Jesus is Lord. The principle is clear, even though its application may involve believers in agonies of conscience. It is this. We are to submit to the state, because its authority is derived from God and its officials are God's ministers (Rom. 13:1–7), right up to the point where obedience to the state would involve us in disobedience to God. At that point our Christian duty is to disobey the state in order to obey God. For if the state misuses its God-given authority, and presumes either to command what God forbids or to forbid what God commands, we have to say 'no' to the state in order to say 'yes' to Christ.

John Stott, *The Essential John Stott* (Downers Grove, IL: InterVarsity, 1999) 418–19, quoted in Tremper Longman, *The Bible and the Ballot: Using Scripture in Political Decisions* (Grand Rapids, MI: Eerdmans, 2020) 96, Kindle.



# A Prayer & Pledge

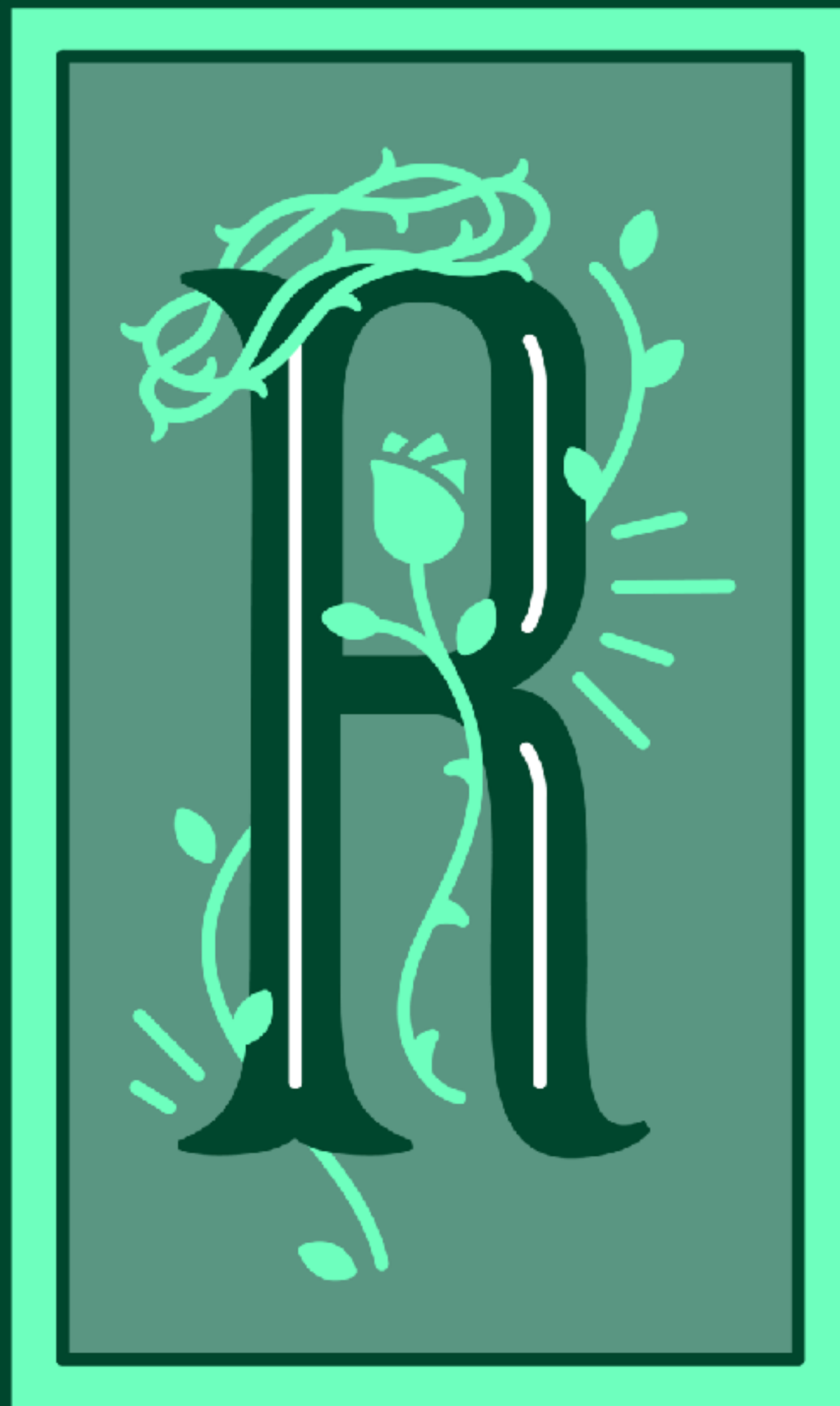
**Matthew 6:9b-10 (ESV)**

“Our Father in heaven,  
hallowed be your name.

Your kingdom come,  
your will be done,

on earth as it is in heaven.

How does the Lord’s Prayer help us re-orient our  
loyalties and hopes?



Let's pray for  
God's kingdom to  
come and his will  
to be done on earth  
as it is in heaven.

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