

1     **2017 Report of the Special Committee on the Mediatorial Kingship of Christ**

2     This report is to update the Synod of our progress. Your Committee was appointed by the  
3     2014 Synod at the request of the *Understanding the Times Committee* to (1) consider the  
4     Biblical basis of the doctrine of the Mediatorial Kingship of Christ, and (2) present  
5     principles for application in the context of today’s RPCNA.

6     Since last Synod we have met October (2016) and April (2017) with prepared assignments and  
7     lengthy discussions. The language “mediatorial kingship of Jesus Christ” is absent in the  
8     fundamental law of the RPCNA as well as the law and order of our Church. Therefore, we have  
9     been working on a consensus in understanding our Standard’s articulation of Christ’s Kingship.  
10    We have found the following summary statements from our Standards both helpful and  
11    informative as we progress in our charge.

12    **Regarding Scriptural Duties of the Civil Government**

13    Our standards teach that “God, the supreme Lord and King of all the world [has]  
14    ordained civil magistrates, to be, under Him, over the people, for His own glory,  
15    and the public good.”<sup>1</sup> For this reason, He has “armed them with the power of  
16    the sword, for the defense and encouragement of them that are good, and for the  
17    punishment of evildoers.”<sup>2</sup> In addition, He “has given the exercise of all  
18    authority to the Lord Jesus Christ” as the God-man mediator.<sup>3</sup>

19    Every civil government “should restrain and punish its subjects for those sinful  
20    actions which fall under its jurisdiction,”<sup>4</sup> “in accordance with the will of God”<sup>5</sup>  
21    and “the authority and law of Christ,”<sup>6</sup> which is declared in “the moral law”<sup>7</sup> and  
22    “summarily comprehended in the Ten Commandments.”<sup>8</sup>

23    In accordance with the ten commandments, civil magistrates are to “maintain  
24    piety, justice, & peace,”<sup>9</sup> “to wage war in defense of life, liberty, and religion”<sup>10</sup>, to  
25    “guarantee to all [their] subjects every human right given by God to men,”<sup>11</sup> & to  
26    ensure that “individual liberty is regulated by the principles found in Scripture.”<sup>12</sup>

27    Civil governments “should enter into covenant with Christ and serve to advance  
28    His Kingdom on earth”<sup>13</sup> and are “responsible for maintaining conditions  
29    favorable to the spread of the gospel”<sup>14</sup>. This includes opposing all false worship,  
30    “according to each one’s place and calling, removing it and all monuments of  
31    idolatry,”<sup>15</sup> such that Christ’s true visible church is “countenanced & maintained  
32    by the civil magistrates.”<sup>16</sup>

33    Moreover, “the governments of church and state differ in sphere of authority” &  
34    neither “has the right to invade or assume the authority of the other”<sup>17</sup>. Civil  
35    government, notwithstanding its duty to enforce God’s moral law, “should never  
36    attempt to convert men to Christ by the use of force or by persecution”<sup>18</sup>. Our  
37    Testimony seeks to protect against these & other abuses of civil authority by rejecting certain  
38    portions of the original Westminster Confession of Faith (23.3, 31.2). Nevertheless, both church & state  
39    “should cooperate to the honor & glory of God, while maintaining their separate jurisdictions”<sup>19</sup>.

<sup>1</sup> WCF 23.1
<sup>2</sup> WCF 23.1
<sup>3</sup> RPT 23.2
<sup>4</sup> RPT 23.20
<sup>5</sup> RPT 23.24
<sup>6</sup> RPT 23.6
<sup>7</sup> WLC 93
<sup>8</sup> WLC 98
<sup>9</sup> WCF 23.2
<sup>10</sup> RPT 23.12
<sup>11</sup> RPT 23.20
<sup>12</sup> RPT 20.5; Cf. WCF 20.4
<sup>13</sup> RPT 23.2
<sup>14</sup> RPT 23.20
<sup>15</sup> WLC 108
<sup>16</sup> WLC 191
<sup>17</sup> RPT 23.19; Cf. 20.6; 23.20; WCF 23.3
<sup>18</sup> RPT 23.20; Cf. WCF 23.3
<sup>19</sup> RPT 23.19; Cf. 23.22; 31.6; WCF 31.5

1 **Regarding Scriptural Qualifications for Voteworthy Civil Officers**

2 Our standards teach that “all officers and employees of a civil government are to  
3 be servants of God for good”<sup>20</sup> who look to Jesus Christ as “the Divine Lawgiver,  
4 Governor, and Judge.”<sup>21</sup>

5 Every nation that rejects “the Divine institution of civil government, the  
6 sovereignty of God exercised by Jesus Christ,” its duty to obey “the will of God”,  
7 and its responsibility to “enter into covenant with Christ and serve to advance His  
8 Kingdom on earth” is in great danger. Such sinful “negligence ... makes the nation  
9 liable to the wrath of God, and threatens the continued existence of the  
10 government and nation.”<sup>22</sup> Hence, every civil officer who will not openly “kiss the  
11 Son” in worshipful submission to King Jesus is a threat to national security.

12 While it is true that “the Holy Spirit enables even unregenerate rulers to fulfill  
13 their proper functions,” yet “a true recognition of the authority and law of Christ in  
14 national life can only be the fruit of the Spirit’s regenerating power in the lives of individuals.”<sup>23</sup>

15 Therefore, “when participating in political elections, the Christian should support and vote only  
16 for such men as are publicly committed to scriptural principles of civil government”<sup>24</sup> and who  
17 give credible evidence that they genuinely “fear God, love truth and justice, [and] hate evil” as  
18 defined by God’s Word.<sup>25</sup> A Christian pursuing civil office “must openly inform those whose  
19 support he seeks of his adherence to Christian principles of civil government.”<sup>26</sup>

20 The Christian may only vote “when such action involves no disloyalty to Christ”<sup>27</sup> and “must  
21 relinquish every right or privilege of citizenship which involves him in silence about, or denial of  
22 the supreme authority of Jesus Christ.”<sup>28</sup> He must never “take an oath which compromises his  
23 supreme allegiance to Jesus Christ”<sup>29</sup> by implying his “acceptance of unchristian principles  
24 stated or implied in the constitution of government” or his “support of anti-Christian, atheistic,  
25 or secular principles.”<sup>30</sup> Nor may he “vote for officials who are required to take an oath which  
26 [he] himself could not take in good conscience, since “voting involves the voter in responsibility  
27 for any act required of the official as a condition of holding his office.”<sup>31</sup>

28 Your Committee met this past year without Revs. Endo and Kail, and Rev Edgar was unable to  
29 attend the last meeting for reasons beyond his control, therefore their names are absent from  
30 this report. While some members serving on the committee have taken exceptions to sections  
31 23:18 & 31:2 of our Testimony, the committee is unanimously dedicated faithfully to articulating  
32 and applying our existing standards, as demonstrated in our report. Our sole recommendation  
33 is that the Committee be continued.

34 **Recommendation:**

- 35 1. That the committee be continued.

36 Respectfully submitted ~ *Shawn Anderson, Bruce Backensto (Chair),*  
37 *Rick Gamble, Adam Kuehner, Scott Wilkinson*

<sup>20</sup> RPT 23.11  
<sup>21</sup> RPT 23.2  
<sup>22</sup> RPT 23.4  
<sup>23</sup> RPT 23.2  
<sup>24</sup> RPT 23.29  
<sup>25</sup> RPT 23.15  
<sup>26</sup> RPT 23.29  
<sup>27</sup> RPT 23.15  
<sup>28</sup> RPT 23.17  
<sup>29</sup> RPT 23.16  
<sup>30</sup> RPT 23.26  
<sup>31</sup> RPT 23.16