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CIVIL GOVERNMENT AND CHRISTIAN CITIZENSHIP

Delivered at the convention of the S.E.
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This duty which I am about to perform, the work of dissecting for you that marvelous body politic, so that you might profit by obtaining a deeper insight into the intricacies of government, a more fulsome estimate of the benefits of citizenship, a more solid knowledge of your civic duties, this duty has come to me unbidden; and, I might add, unwanted and unwelcome. I have never been a student of political science and have been only mildly interested in the politics of our own and other nations.

I believe this condition to be a common one among the Lutheran clergy of our group; for, unlike the pastors of Calvinistic or Reformed churches, the ministers of our churches do not meddle in the affairs of the state. Our esteemed Dr. Luther did indeed offer profound advice of far-reaching effect both to the noblemen and citizens of his day in his letter to the German nobility, in other writings, and at the time of the Peasant Wars. We, however, have not been called upon by necessity to delve so deeply into these matters, nor have we enjoyed the reputation which would make our statements as effective. Again, tho I may be very much mistaken in my observations, I have arrived at the conclusion that the members of our churches are hardly more concerned with the affairs of state than their pastors. According to my superficial examination of the matter I find that Lutheran citizens are in the minority, not only in numbers but also by percentage, in the political field of our nation.

It is my fond expectation that during the reading of my essay you will be affected even as I was by my studies. I have found everything in connection with my studies very interesting, with only one exception: That of the work entailed in arranging my presentation for your best edification. The danger of listless reception which threatens most every essay of spiritual nature, because of the weakness of sinful flesh,

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2. seems in this instance quite remote; for in the last decade and especially in these days the whole world is agog, yea disturbed, by the many arguments concerning the comparative merits of the existing types of government.

In our examination of the matter at hand we could go to the political experts, use the textbooks written for public career men, or we might even descend to the philosophies of the "hot-stove league" where surprisingly often very sober, sound judgement is found. But we are not out to assemble as much learning as we can under this theme. As Christians we are primarily interested to find that by which our consciences are to be guided on the path of right. The conscience is not bound by opinions of men, except under certain conditions as we shall see; so I shall endeavor to keep out of the human and usually debatable realm of political philosophy and restrict this presentation to that by which our conscience is always bound - the word of God. The King of kings has spoken; let us prayerfully hearken.

Note: In quoting references I shall mention only the general source; not the page, article, chapter, or verse.

I have taken the liberty to change the title of this essay just a bit. It was to be "Civil Government and Citizenship"; I prefer to work under the more restricted title:

CIVIL GOVERNMENT AND CHRISTIAN CITIZENSHIP

The parts of this essay shall fall as the title naturally indicates. ^{of the} Presentation follows Romans 13,1-7 in the main, liberal use being made also of 1. Peter 2,13.14.

A. We turn first to to the study of ORIGIN of civil government. There is such authority. This need be no further proven than by Romans and Peter; experience need not be called in as teacher. I shall give the sentences, that apply, in their Greek sentence structure and add the smooth English translation of the King James' version. "Every soul to authorities, having over, put yourself under -- Let every soul be subject to the higher powers! The word authority, ^{"EXOUSIAS"} occurs twice more and in the singular form; ~~authority~~, exousia. Interpreters are at slight disagreement among themselves in determining

3. the nature of these terms; Stoeckhardt saying, that the singular is abstract and the plural concrete in its concept of authority; Lenski maintaining that both terms are abstract. For practical purposes there is no difficulty here; for where no people are, ^{there is} no government. While abstract authority may not be visible, when conferred on one, for useful purposes it is always concrete. Both singular and plural forms are abstract, when I am alone in the trackless wilderness, but very concrete, when in touch with human society.

The next sentence: "For the reason no power exists, if not by influence of God - For there are no powers but of God" The word "gar" means to say, "This is the reason" for thus subjecting yourself. The word "estin" means definite existence, because the accent is on the first syllable instead of the second. That little accent changes it from a mere copula or connecting word to one that has exact meaning - "exist". The preposition "hypo" means by the influence of, in consequence of. Once more this emphatic sentence: The reason (for this obedience) is that no power exists, if not by the influence of God.

After this negative statement a positive one is made to make the truth doubly clear. "De" introduces the statement; it is a word of emphasis and may be reproduced as "moreover". The sentence as the Greek would say it: "Moreover, the existing ones (authorities) - ousai - by the influence of God (hypo theou) being arranged ones (tetagmenai), exist" or more smoothly, "The powers that be are ordained of God"

The word of Peter makes it trebly clear. Speaking of kings, etc., he refers to them as to "being sent ones by God". Thayer's dictionary has this notation on the word "pempo - sent": "^{Permpō} differs from hiēmi in directing the attention not to the going out but to the coming toward; when the "sender" is God, it may even imply that God is accompanying whom he sent". So we learn, that whoever is holding a rank of authority is a "sent one of God", whom the Lord is upholding.

That the authority here mentioned is governmental authority over citizens is understood from the whole connection in which it stands. Need more

4. be said about the origin of authority? Let us hear one lovely word from John Gerhard, highly esteemed 17th century Lutheran theologian who lived at a time, when Germany was ^{perhaps} more devastated than Europe may now be. He wrote: "There was no government in the garden of Eden; thru the fall of Adam man had lost the security of bodily blessings in this life; yet God graciously appointed means to preserve them? Which? Civil government.

A.2.

We proceed to learn the origin of the forms into which this authority is cast.

a. What we have heard from Romans and Peter seems to indicate that God arranges the forms for the varying eras and conditions in which governments have appeared on history's horizon. The preposition "hypo"-by the influence of God; the word "tetagmenai - arrange"; and the word of Peter "Pempomenois-sent ones" all seem to indicate also arrangement of forms by God. The one outstanding word which the Lord spoke to Samuel, when Israel requested a king in place of the judges, "they have not rejected you, but they have rejected me," seems on the face of it to show that God is displeased with man's forms of government. If now the special interventions of God, as recorded in Holy Writ, did prove ~~anything about~~ ^{that the making of} government forms ~~being~~ ^{used} the reason for these manifestations of God's ^{sovereignty} ~~power~~, then one other important word of Peter would lose tremendously in ^{its} effectiveness for proof. But the right understanding of God's anger, when Israel wanted a king as other nations had, is this: They repulsed the tender love of God which formed for them the best rule and government which this world has ever seen. Peter's word, therefore, becomes the deciding factor in the question: "With whom do the forms of government originate?" Peter and Paul, who wrote by the selfsame Spirit, are not at variance, but complement and support one another.

b. From Peter we hear: "Submit yourselves to every ordinance of man!" "Ordinance of man - anthrōpinē ktisei!" Anthropine is a descriptive word used of such things as belong to man; human endurance, human failing, human nature. Ktisei in its first sense means "create"; God alone creates, so ^{we} prefer to define it thus: making, as an act of founding something. The forms then which

5. Peter mentions, Kings and governors, are of human founding. Let me repeat: The forms of government are of human founding, origin, formation. Lenski puts this better than I could: "God has issued no decree on the subject, but he has constituted man so that in any community, large or small, he must have order and some sort of authority to enforce that order!" More especially our church fathers have rightly shown this authority to emanate from parental rule.

e. On what or out of what does man build these forms, these laws of government? By means of his God-given sagacity, intelligence, reason; tho beclouded by Adam's fall, yet ^{reason} ~~is~~ is capable ^{of} ~~to~~ produce ^{ing} forms that are fairly helpful, though far from perfect. Jesus' picture of the unjust steward and his words speak of this good gift of reason; the man had done wisely, and Jesus sets his example of worldly wisdom before us, one which we ought profitably ^{to} follow in spiritual things. The other means for founding forms is the law which is inscribed in the heart of man. ~~by which~~. Most, yea all, government uses this basis for right in greater or lesser degree. It is used in varying degree, because the inscribed law ^{has lost its} ~~is no longer~~ clear, ~~and~~ sharp ^{outlines} as a result of original sin.

d. What part, ^{then,} ~~is~~ is the church, ^{the church} ~~to~~ play in the formation and developement of governmental forms? Not as a lawgiver for this world. The church is heaven-centered. In our Augsburg Confession we read -Trig.p.85 - "The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not abrogate the laws of civil rulers; let it not prescribe ^c laws to civil rulers concerning the form of the Commonwealth. As Christ says "My kingdom is not of this world!" Such activity on the part of ~~the~~ church is also folly; for thereby it is working in opposition to itself. The church must work ~~to~~ change and rule men's hearts by the only means at its disposal, namely, the Gospel and Sacraments whereby the Holy Ghost worketh.

The church may do this thru its members in this way-that it builds a well indoctrinated membership in whom also the law is burnished by teaching the revealed law faithfully. Christians as subjects may, yea should, by

6 suggestions for outward improvement assist in government, as Luther did in his letters to the civil rulers of his day. For example, he did propose the fixing of prices by the government and counseled maximum wage laws; he realized the difficulty of "determining the equity?" Four Hundred Years, p. 225. He suggested that "in order to do that better, ^{the government} ~~it~~ can itself buy up large quantities of food, and store them and throw them on the market when prices are high. The example of Joseph's grain monopoly in Egypt won ^{his} ~~the~~ unqualified approval, and he believed the same policy quite feasible in his day." (Same source, p.227.) His words of advice on public education and ^{of} ~~a~~ government's forcing parents to send their children to school are well known.

A.3.

Let us look ~~at~~ at the value of governmental forms originating by man's ordaining. By God's permissive providence human forms, offices, and laws become the settled order. To their fullest extent these human forms are ~~made~~ made durable by his sustaining providence. Unless the arm of the Lord upholds the government of sinful men over sinful men, no government could endure or keep its forms at all. It would be like the tender, transplanted seedling unprotected from the fierce noonday sun. Hear what Isaiah writes about King Cyrus of Persia (45,1): "Thus saith the Lord to his appointed, to Cyrus, whose right hand I have holden, to subdue the nations before him!" Jesus speaks to corrupt Pilate, who had been appointed by Caesar: "Thou couldest have no power at all over me, except it were given thee from above?" Yet God's ordaining can be traced back further still. It is by his sustaining providence that man still possesses intelligent reason, tho it is dulled, and a knowledge of God's law by nature, e'en tho it lacks fulness. By the Spirit, who made him wise, Solomon, making wisdom speak as a person, writes: -Prov. 8,15 "By me kings reign, and princes decree justice. By me princes rule, and nobles, and even all the judges of the earth?" Rightly, therefore, the Augs. Conf. (Art. 16) proclaims: "Of civil affairs the Lutherans teach that civil ordinances are good works of God!"

There are other teachings on this matter. Of the purely human ^{theories} ~~theories~~, materialistic ~~or~~ rationalistic, ~~theories~~ we shall say nothing, for they are a

7 denial of God. It will be more helpful to refresh our memories on the misconceptions of the other two branches of the ~~#####~~ visible Christian church. I offer here a translated quotation from the Weber-Baldamus tome on world history: - Vol.3 p.189 - "According to Roman Catholic doctrine of state, all world power is subordinate to the church, i.e. to the infallible pope; the power of the state is not immediately of divine origin, but exists thru bestowal ~~of~~ of the people under the sanction (permissive providence) of the church. A prince who rules in the interest of the people's welfare may enjoy absolute power; if he does not, revolution is permissible. These opinions are held also by others; it therefore entirely depends upon what is to be understood by 'rule in interest of the people's welfare'; for the Jesuits this naturally meant 'Rule in the service of the church'. In this view of the ~~#####~~ state Jesuit doctrine is in conjunction with the Calvinistic view and constitutes a decided contrast to the Lutheran position, which demands obedience under every government! According to R. Catholic ~~sim~~ans Calvinism the church becomes the immediate voice of the permissive providence of God. By the way, this view was of tremendous help ^{to the Jesuits} in the R.C. counter-reformation after Luther's death. But the truth that truly applies is this: "The Bible is the sole authority of the church and the kingdom of grace; but not in those institutions which, as civil government, belong in the kingdom of power!" E.A.W.Koehler-Christian Doctrine.

God's lordly part in government is emphasized additionally by this word from Romans: "Whosoever, therefore, resisteth the power, resisteth the ORDINANCE of God. (The same word for "arrange" ^{ordain or} ^{used before} in Greek is repeated here. Again, the honor and dignity of earthly government is decisively stated as being from God: Diakonos, a servant of God for God's sake; leitourgōn theou, servants of God for the sake of the public. Servants are not lords!!!

Summary: Thus, while forms, offices, laws are human, the governmental authority, expressed in these, is truly divine.

A.4.

Instructive and interesting questions and problem solutions in connection with the origin of government force themselves upon us. I offer herewith

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8. four such specimens.

a. Which form of government is preferred and approved according to the Scriptures?

aa. There is only one such; and the Lord has discontinued this one, because of the hardness of men's hearts. That form was the theocratic; thereunder God ruled directly by political laws handed down by himself and administered by his own directly chosen servants, Moses, Joshua, and the Judges. He stipulated his own punishments for various wicked deeds[#] and used his own methods and means to bring the erring nation^{Israel} to respect his sovereign rule ever and again; examples of such means for humbling the proud sinners were the serpents in the wilderness and oppressions by enemy nations.

Tho God's chosen people would have ~~benefited~~ benefited greatly, had they retained this ^{theocratic} form, ^{it was} by their request ^{that} God withdrew this governmental form.

He never established it again. The evident reason why God has not sought to establish this in any other nation lies in this condition among men, that Godly and ungodly ^{live} ~~live~~ everywhere intermingled upon earth. That is the ~~reason~~ reason why it did not function with greater blessing in the time of its existence; the Israelites had allowed idol-worshipping natives to continue dwelling in their midst and from them they learned to despise the Lord.

The one-time International Bible Students, now "Jehovah's Witnesses," that nuisance group which does not even deserve ~~to be called~~ ~~to be called~~ a Christian sect, decry every form of government but the theocratic; they insist that it is the only form under which men should live. But it is clear that God himself no longer proposes to use it. The Apology of the Augs. Cong. speaks pointed words on this:-Trig.p331- "Carlstadt was insane in imposing on us the judicial laws of Moses!" No other form has Scriptural approval. I should like to add, however, that certain features about Communism and Naziism, as reported to us, are not approved in Scripture. Luther, according to reason, considered "communism as a mortal foe to honest labor"-440 Years-.

b. The next specimen question is so much like the former that one might say it is of the same family. This: Which is the best form of government? For us here in America, and we wish it were everywhere, the democratic form

9. is dear to our hearts and we hold it to be the near ideal. Yet the arguments of the proponents and opponents of this our ideal are purely philosophical. Alexander Pope, English poet, puts it very tersely thus: For forms of government let fools contend, Whate'er is best administered is best! Misquotations from the Bible can be brought forth as well for this, as they have been paraded in favor of pacifism. While certain Christian principles are embodied in our forms of government and its laws, yet that does not prove the democratic to be the best form of government. I mention this, not for the sake of belittling our form of government, but to emphasize the fact that even so fine a governmental form as ours is not based on any special Scriptural principles pertaining to government. For example: The slogan, so prominent in the days of 1776, "No taxation without representation" is born of political philosophy and not of the Scripture. We know that our blessed Savior in his humiliation paid taxes without representation, humanly speaking. And, though his enemies falsely accused him of perverting the people, Jesus never lifted his voice against the despotism of the Roman Government. Finally, all existing governments are good for some reason or purpose, otherwise the Lord wouldn't let them continue.

e. The next specimen question is: Which form of government is necessary for the welfare of the church? According to the admonition "to pray for kings, etc.", the ideal is one that allows us to lead a quiet and peaceable life in all godliness and honesty. In the Apology of the Augs. Conf. our church teaches:-Trig.p.331- "Neither does the Gospel bring new laws concerning the civil state, but commands that we obey present laws, whether they have been framed by heathen or others, and that in this obedience we should exercise love! We may indeed thank God for the quiet we have enjoyed in religious freedom under our Stars and Stripes; yet we also remember that the church of Christ did not always, nor does it now, everywhere enjoy such external peace. We know also that the church has prospered both under adverse and favorable governmental conditions; if not outwardly, then inwardly. If you should ask one of the martyrs of old, whether they would rather have ex-

10 changed places with one of us ~~un~~fortunate ones, they no doubt would look pityingly on us and rapturously explain that they ^{was} "were happy to be counted worthy to bear shame for His Name!" We know that, as then, so even now "the blood of the martyrs is the seed of the church?" We can conclude only this: All government must serve the welfare of the church, for all his-
tory revolves around Christ and his church. Eph.2,22 "The Father gave him to be head over all things to the church." Consider the mystery of God's intervention to rule in special instances by his sovereign power. ~~un~~ aa) He did intervene, as we hear of the appointment of certain men and governments outside of Israel. You know the history of Joseph. Of Pharaoh we read- Rom.9,17 - "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared thruout all the earth?" You know the story of Daniel and Nebucad^{the King}nezzar. Hear these majestic words uttered about proud Assyria spoken by Isaiah -10,5.7.12.55- "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him charge....Howbeit, he meaneth not^h so, neither doth his heart think so; but it is in his heart to cut off nations not a few... Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mt. Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks....Shall the axe boast itself against him that heweth therewith, or shall the ^asw magnify itself against him that shaketh it?" Yes, ~~how~~ God ^{also} regulated the activity of his vengeance and his chastisement. So we hear the Prophet Joel -2,20- "But I will re-
far off
move/from you the northern army". Yes, armies have been moved by his sovereign will. Scripture is the only record of such interventions; but in places the hand of history writes quite plainly, as in the case of King Alexander's conquests which paved the way for the popularizing of the Greek language in which our New Testament is written.

bb) Such interventions, however, supply no rule for divine formation of governmental forms. To say that God makes and remakes all governments and

ll their forms to meet the varying conditions, just because of these isolated records of his intervention, would be to accuse him also of instigating rebellions. For we know that out of rebellions new governments and new types of government ^{have} ~~of~~ been born. Furthermore, in examining these interventions of God, ^{in human government} we find that God does not deal with forms, but with individuals among men and nations.

cc) ~~###~~ There is no doubt, ~~but~~ that God does still intervene. Yet no ^{today} one can establish ~~today~~ which, if any, government or ruler is God's specially appointed instrument. To say "so and so is evidently raised up by God for this purpose" is to dare to draw back the curtain behind which we should not venture to look. Yet, we have no doubt that ^{God} ~~it~~ still ^{intervenes} ~~happens~~, as ^{He} ~~it~~ did of old. In Daniel's ^{prayer} 2, 21- we read "And he changeth the times and the seasons: he removeth kings: he giveth wisdom unto the wise, and knowledge to them that know understanding" Matthew Henry, English theologian, explains Ps. ~~###~~ 47, 9 "The shields of the earth belong to God" in these clear words: "Magistry is his institution and he serves his own interests by it in the government of the world, turning the hearts of kings as water, which way soever he pleaseth"

e. Another question in connection with origin is this: When has a government the approval of God? We may ask this question, because of that which is written by Hosea, the Prophet 1-8, 4- "Of certain kings among the 10 tribes who by rebellious, murderous acts seated themselves upon the throne. God spake thus by him: "They have set up kings, but not by me; they have made princes, and I knew it not" This problem dissolves itself into two others: When can it be said of a new, and when of ^{or decadent} a tyrannical government that it has the Lord's approval?

ea) When is a new government approved by God? If new political philosophies exert their influence, or ^{if} new men arise and their philosophies are accepted and continue and their power holds sway without let or hindrance, it may well be said: "Ordained of God" ~~#####~~ ^{The answer comes from} one word of Scripture: "Estin - existence" And so we must admit and agree to it that the government and forms now obtaining in Russia, Germany, and elsewhere is of God's permissive providence.

12 bb) Can a tyrannical government or one already extremely decadent be said to have the ordaining approval of God? The simple answer is: Yes, if it still be in existence. Luther says of imperfect government: "It is the Lord's method in this world full of rascals, that rascals rule and hold them in check. A righteous government is as a white raven(a "rare bird"), a blessing which seldom is granted to any nation." Lenski in his interpretation (Rom.p.791) says: "Whether this authority is exercised in noble or in an oppressive manner, whether it is attained in a legitimate or illegitimate way, neither limits nor qualifies the Christian's position," and "The fact that authorities or authority may act criminally changes nothing as to God's will regarding their establishment among men." This, that a despotic or decaying government has God's support ^{only} so long as it exists, is proven by the instances in Scripture where we see the Lord putting an end to dynasties and kingly houses, as in the case of Saul, or to kingdoms, as in the case of Belshazzar, who saw that mysterious hand, writing on the wall, "God hath numbered thy kingdom and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians." The Psalmist praises this in song also, saying (135,10) "Who smote great nations, and slew mighty kings!"

The powers of government might well be the object of our next consideration, yet the st purpose for the existence of government ~~is~~ so helpful to the definition of the extent of these powers, that it will be well to build up this background first.

B.

THE PURPOSE OF GOVERNMENT

Its purpose is threefold: To inculcate or emphatically impress respect for the rights of fellowmen; to promote good citizenship; to promote the welfare of all under its jurisdiction. I have given these purposes in the order in which they are set forth in Romans.

1. To inculcate respect for the rights of fellowmen.

The government, ordained by God, governs over men who are by nature sinful, selfish, and given to seek their own interests. These inclinations

13 must be curbed in whomsoever there is no respect for the law of God, as in the unconverted. Yet, even for them that are turned to God by faith in Christ's ~~at~~ ^{re} ~~ment~~ this lesson is necessary; for each of these still has an Old Adam of greater or smaller stature. Respect for the rights of others is to be taught by expressing God's threats and God's wrath with authority. "They that resist government shall receive unto themselves damnation." The word "krima" means judgement, which may be either favorable or adverse. The connection here demands us to understand "krima" as adverse judgement, ~~###~~ or "damnation" as the English Bible reads. Man must learn that ^{when} ^{has} he ~~that~~ transgressed the law of the state, ^{he} has committed a sin against man, ^{and} a repayment with interest will be forced ^{de} upon him. The Christian man must learn that for a sin against state law of which he does not repent ^{he} will have God's ~~#####~~ judgement against himself. The government, ~~###~~ of course, is not to proclaim the Lord's judgement of damnation, but by the practise of just judgement for God it is to build up the curb of fear. This ~~##~~ truth is intensified by the next phrase: "For rulers are a terror to evil works".

By the governmental activity of tracking down every evil deed and punishing the culprit, the feeling of fear should be created and nurtured in the heart of every citizen, so that he be deterred from infringing upon the rights of others. Where the fear of God is not present, whom men cannot see, the respect for the quick wrath of the government ^{is to be made to take} ~~#####~~ its place. Only so will ^{men} the most ^{learn} learn not to violate the rights of others. In the Christian, however, it is the Old Adam who must be ^{taught} ~~be~~ this lesson, that the government is "the minister of God, a revenger to execute wrath upon him that doeth evil".

2. The government is also to promote good citizenship. The Lord has indeed taught us that man, spoiled by inherited sin, cannot without the aid of the Holy Spirit work a righteousness which is acceptable before God. Man does, however, possess an inborn ability to do that which is right in the sight of ^{natural} man; this we call civil righteousness. Under the article on Free Will we read in the Apology of the Augs. Conf. (Trig.p335): "The human will can to a certain extent render civil righteousness or the righteousness of

14 works; it can speak of God, offer to God a service by an outward work, obey magistrates, parents; in the choice of an outward work it can restrain the hands from murder, from adultery, from theft! This ability a government should foster, as is indicated in these texts - Romans - "Do that which is good, and thou shalt have praise of the same" and -Peter- "For the praise of them that do well! Goodspeed in his translation reaches already for the effect of such praise; he uses the word "encouragement" instead of "praise". This praise comes in many forms: Medals, statues, rewards, pennants, complimentary speeches etc. Thus a government by wholesome appeal to human reason ^{is to} incline men to prefer acts of civil righteousness ~~in the~~ ⁱⁿ ~~stead~~ ^a of acts of violence for the attainment of pleasant life.

3. The final purpose of government is given in this well-rounded word: "For he is a minister of God to thee for good!" The word "minister" occurs once more in this text; the English shows no difference in the ~~###~~ fine shades of meaning. I would repeat what I explained before: The first word - diakonos - presents the servant as servant for God's sake; the second - leitouggai - presents the servant as sent by God for the sake of the people, primarily.

"The government is a minister of God unto thee for good" -- here we see the minister of God active for God's sake. God is using them for his purposes.

a. The letter to the Romans was written to Christians; therefore the words "To thee for good" tell ^{us that} this good purpose ^{is first of all for} ~~first to~~ the Christians. ~~It~~
It is for the sake of the Church of Christ that God has primarily ordained government.

Christ, as head of the church ~~and~~ as Lord over all, rules in part by ^{means of} ~~civil~~ governments for the welfare of the church. This may not be apparent to the eyes of his followers, especially in times and places where the government is entirely set against the church. But we have this assurance by the Apostle Paul: -1. Cor. 3, 21-23 "Therefore let no man glory in men: for all things

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16 are yours; whether Paul, or Appolos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's! Nothing shall ever get out of his hands, where- by our best interests are harmed. St. Paul was imprisoned, there was a price on Luther's head for years, but who among us would dare to say: "That harmed the church?" We dare never under adverse conditions forget, that the real good which the Lord has in mind for us is our eternal salvation, painfully earned by himself for all ^{men} in his humiliation. And is not this his promise concerning the worst of woes that shall come upon his earthbound Christen- dom: "Except those days shall be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened?" So then, much of that ~~good~~ ^{promotes + serves the performance} which ~~we~~ ^{we} highest good we Christians may expect either FROM or THRU government under which we live, no matter where we live.

aa) Certainly this good will come in a variety of forms. The first bless- ing by government is the protection of the church. If this were not so often contradicted by experience, it would ~~be seen most evident~~ ^{be easily seen.} ~~Yet~~ ^{Nevertheless,} from the Lord's prophecies we see that this is one definite purpose of government. In Isaiah -49,23- we read "And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me"; ^{King} This is especially spoken of the church. We hear the voice of the heathen, ^{King} Nebucadrezzar of Babylon raised up in defense of the church of old: -Dan.3,29 "Therefore I make a decree, That every people, nation, and ^{ng} language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill!" Strong protection under God! This good is recorded on the pages of sacred and profane history repeatedly; and our fathers and we have experienced this bounty, especially in this our beloved country, where the free exercise of religion is guaranteed under our constitution.

bb) The ~~second~~ good, for which we as Christians now again look and pray ~~we~~ with longing, is expressed in the Lord's admonition "that we pray for

16 all who are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." *Quiet + peaceable life*

cc) Another good that comes to the church thru the administration of government comes in disguise. This does not come by intention of a government, but is converted to good by God's providence. The Lord hath said ^{of the Assyrian Kings} by Isaiah: -10, 7- "Assyria meaneth not so, neither doth his heart think so!"

We, the church of today, are experiencing this, even as our forbears have before us. This disguised good ^{has today} ~~may~~ come upon Christian people, as it came upon Israel in Egypt. There, quiet and peaceful days were almost unbelievably serene ^{for many years}. Then, because this was not the land of promise, the Lord taught these his chosen people to long for the land of Abraham. This was accomplished by the tyranny of Pharaoh. According to reports that come to us from abroad, may not this be a reason for a Hitler, a Stalin, a Hirohito? We know that in each of these countries the Gospel cause was being defeated by ~~###~~ many of the very ones who claimed to be espousing it. As for Christians of this our nation and even of our own beloved Lutheran church, let us not think that we are deserving of more tender treatment. We ourselves are, however, now receiving such manner of good thru our ^{own} government. ^{even now} Orders for seven day work weeks, young men by the thousands taken away from the service of their church and into the armed forces where they must be satisfied with meager ministrations of the church, a greater tax rate which demands curtailment of personal expenditures, so that Christians may yet support their churches --- all this and more to chastise us for our good.

Good also comes to the Christians by foreign powers that attack one's own nation. Again this good is disguised to all but our eyes of childlike faith. Such aggression against one's nation entails suffering, loss, privation, death, heartaches. While the Lord certainly permits such wars ^{and much injustice} for the humbling of proud nations and haughty rulers, he also sends them for chastisement, that Christians may be more forcibly reminded of their essential unworthiness and that they may be exercised by the greater demands ^{then} made upon their faith, patience, hope, and love. For Scriptural proof of this we hark-
en back to the repeated oppressions which the Lord, by foreign governments,

17 brought upon Israel during the time of the Judges and the Babylonian captivity. These chastisements were, ^{these} as we read in Jeremaiah-30, 11¹⁷ But I will correct thee in a measure, and I will not leave thee altogether unpunished. ~~For~~ For I will restore health unto thee, and I will heal thee of thy wound, saith the Lord! How now, shall we, in whose lives and in whose churches sanctification (holiness of living) is ebbing lower, say that God did not call these powers, that now war against us, for our welfare? The sincere prayer of all our Christians ought now include words such as these: "O Lord, for Jesus' sake, grant us thy Holy Spirit in fuller measure, that the chastisements now upon us may serve to turn our hearts more fully to thee in penitent faith and ⁱⁿ ~~with~~ more holy obedience?"

Whether good or bad, favorable or unfavorable to the Gospel cause, whether immediately with us or far distant, yet God's long range rule over the world by these governments is for the good of the invisible Christian church and for each individual member therein. Here also the blessed word applies -Romans 8, 32- "For we know that all things work together for good unto them that love God, to them that are called according to his purpose?"

b. God's purposes "for good thru the powers that be" are also for the ungodly. So it must be understood by the help of this statement in Romans -2, 4- "O man, despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

aa) To save every man from the wickedness of the evil-doer is ~~####~~ God's purpose by government. A government is to protect every citizen against thieves, robbers, adulterers, slanderers, false witnesses. ~~#####~~ A government is also to provide protection against robber nations that would prey upon the rights or possessions of those citizens under its care. Civil prosperity is destroyed by the evil-doer; our Lord, who made such a variety of good things for man to enjoy, ^{wants to} ~~we~~ preserve them unto ^{all men} ~~us~~ for a time.

bb) A government must also spend money in the interest of the common welfare of its citizenry. This is the conclusion which must be made from the admonition: "Pay tribute also, for they are God's ministers attending

15 continually upon this very thing". The collection of taxes is for the state; but the people are not therefore for the state#. The word "leitourgai#-servant" with its shade of meaning swings the ##### focus of purpose toward the people. Whereas the previous good things ^{are to be} ~~were~~ done by ^{+thru} the governments as servants of God/^{+chiefly} in the interest of God, this good of collecting ~~of~~ taxes is done by the governments as servants of God chiefly in the interest of the people.

The good that ought to come from collected taxes is as follows, tho I need hardly recount this to you: The officials of any government ought to be paid a sufficient salary to ~~#####~~ ^{give them more resistance} against the temptations of bribery and thus to insure more certainly an honest and fair administration. Some of this money the Lord wants for providing tangible benefits which can be enjoyed by all; not as in China under its monarchical government, where the masses had to provide by tax for the easy life of the idle nobility. Good roads, libraries, schools, fire departments, parks, etc., are privileges which all should have to enjoy. Part of this money must also be spent in the interest of protection against evil, such as the police departments, game wardens, army, navy, and all that goes with it.

~~Just~~ ^S A short summary of the purpose of government ~~is~~ can best be given in God's own terse summary: "They are God's servants attending continually upon this very thing!" The phrase [#]'for this very thing'-eis auto^o touto-^{1/2} a very compact word group for emphasis; ^{it} seems to stress that that the government is to attend especially to tax collection. The question of just how far back this emphasis reaches is possibly a debatable one, ^{challenge} for the pronoun is in the singular form. Yet who are we to ~~#####~~ Luther's ample knowledge of Greek? He makes a noun out of a pronoun and translates "for this very protection!" ^{Report whole sentence} Hodge, well-known Calvinist ^{interpreter} ~~#####~~, writes: "for this very thing" is most naturally understood as referring to the services which, as ministers of God, magistrates are to perform!" And so we take these statements of Romans 13 as God's summary of the purposes of government and are convinced that the foregoing description is complete. "Governments and authorities are God's ministers, who are to attend upon these very things."

19 Having established the purpose of government, the study of its sovereign power need not be so extensive.

C. The Power of Government. or The Powers and Prerogatives of Government.
1. 2.

We note here the extent of its power and the limitations thereof.

1. The extent of its power is indicated by the service it is to perform.

a) Since the theocratic form of government, which is God's direct rule by his own laws, is no longer and nowhere in force, government^{es} possess the right and power to make laws for their peoples, to fix tax levies, to create offices for administration of its affairs. In making laws it has the right to define criminal acts,^{to} establish the form and duration of punishment, and to determine what procedures and additional forms are best for the welfare of the people and the state. "Human ordinances" all. The extent of its legislative power, however, is limited, as we shall learn later.

b) Having this power, it naturally follows that it also has the power to administer these laws. It has the right to insist that every citizen participate in the execution of government plans to the extent of his ability.

^{I might stress here that}
This will always include the demand to pay taxes. The power to judge and execute judgement lies very naturally also in the field of administration; for where laws are made, they will also be broken in this sinful world; the extent of guilt and punishment must be fairly determined to ~~###~~ properly give vent to God's wrath. In the Apology of the Augs. Conf. -Trig.p.331- we read: "Now the different kinds of public redress are legal decisions, capital punishment, wars, military service.

c) In the field of punitive power all forms of temporal punishment are at its command. Here mentioned ^{we find only} the highest means at man's disposal for the executing of God's wrath: "For he beareth not the sword in vain! The Government has the right and ought to use its power to snuff out man's life, if he so deserve. From there on down, thru the entire category of punitive measures, the government has from God the right to revenge wrong-doing. The government may be altogether as merciless as God, who himself sometimes shows no mercy. The government is God's official "revenger"-edikos'; the

20 with this power of executing judgement lies the power of government to declare war for the welfare of its people. The evil-doer must be punished.

2. Now, ^{a)} as to the limitations of its power: Every government official is responsible to God according to God's own rules of justice. Isaiah, speaking as the Lord's mouthpiece: -10,1- saith "Woe unto them that decree unrighteous decrees.....-2-to take away the right from the poor of my people..." The most trenchant proof of ^{the} relative guilt ^{of government officials} is brought by the word of Christ which he spoke to Pilate: "Thou couldest have no power/over me, except it were given thee of God; therefore he that delivered me unto thee hath the greater sin!" John 19,11. Here then lies the first limitation in the use of its powers. By misuse of its legislative, judicial, or executive powers a government or any official thereof heaps upon himself the wrath of God. The books of the Lord's prophets are replete with warnings which were spoken to such. A full answer to the question "why does not the Lord pour out his vengeance upon such culprits before they do so much harm?" lies in the chambers of God's mysterious wisdom from which we are barred. A fragmentary explanation of the longsuffering and patience of God's love lies herein: "Human ordinances" are not based upon the revealed law of God, but upon the natural law, which is a combination of beclouded human reason and ^{the} faded companion volume of the revealed law of God. A government can therefore be allowed certain things which according to God's moral law are not permitted; for example in the matter of divorces. According to Jesus' word - Matthew 19,8,- even Moses also allowed this particular thing: "Moses, because of the hardness of your hearts, suffered you to put away your wives!" No government operates with a populations that is entirely Christian and is therefore free to abide by the natural law in fulfilling its purpose.

b) While I should rather forget about mentioning "unjust wars", yet this matter belongs in the section of limitations and is one that agitates the minds in practically every generation; agitates the hearts, too. Certainly, any government that declares an unjust war is going beyond the powers it

21 has by God's ordaining. Official decisions are none too easy in this case; the problems are many, especially in our complex age. Yet this remains true: In declaring and waging unjust war, the officials who declare it out of hate or contrary to better knowledge are ^{held} accountable before God, just as the high priest and Pilate were.

In connection with this I offer here a definition of the Christian conception of a just war, based on that of John Gerhard;: 1. A war of defense. (For my part I can conceive of a condition where an attacked nation ~~would~~, because of ^{its} refusal to pay fair indemnity, ^{would} hardly be justified even to defend itself). 2. A war against predatory nations which work harm to our homeland or our people and will not heed honorable pleas nor threats, based on common international justice. 3. Wars for forcible recouping of losses unjustly sustained in the past by the conquest of a stronger nation.

c) Another very definite limitation is put upon governmental power by the word of Christ: "Render therefore unto Caesar# the things that are Caesar's, and unto God the things that are God's!" So correct, even according to the ^{perverted} ~~own~~ wisdom of Jesus' enemies, that, when they heard it, they had to retire in silence. This particular limitation has in the past been quite sufficiently studied and discussed, so I shall not enter upon this with any degree of thoroughness. To bring out the cardinal points it will be enough to say: The state is "world-centered and therefore is limited in its activity to this sphere; and in our Augs. Conf. -Art. 28, 11- we read: "For civil government deals with other things than the Gospel. The civil rulers defend not minds, but bodies, and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace!"

II.

CHRISTIAN CITIZENSHIP

This second part of our study divides itself into two natural parts:

A. The Christian as Citizen. B. The Christian as Government Official.

A.

The Christian as a Citizen.

1. No Christian can rightly consider his earthly citizenship as separate from his heavenly. The higher order should permeate the lower, both in his thought-life and in his activity. "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ!" By faith in the perfect redemption of our Savior, which the Holy Ghost has worked in our hearts, we have become citizens in the Kingdom of Grace and have the assurance of a fixed, immutable membership in the Kingdom of Glory. And by the same Spirit thru the Holy Gospel (of love) ^{of God} our hearts are inclined ~~to~~ to live, some in greater, some in smaller degree, as though we were living in the visible presence of God. As such, who are so inclined, God ^{speaks to us} ~~addresses~~ us concerning our ~~earthly~~ ^{earthly} citizenship; as such we understand his word which others cannot grasp ^{it}. The prime requisite of ~~good~~ citizenship is this awareness, this consciousness of our present free access to the throne of grace and ^{of our} ~~the~~ sure ~~and~~ ^{and} hope of glorious destiny. By it we receive constantly renewed impulses to live as citizens who do not ^{want to} bring shame upon their glorious King.

2. What manner of life, as earthly citizens, does our Lord require of us? I bring a summary of it immediately: Obedience, support of government by the tax route, a proper attitude of mind and heart toward our government, respect for its laws, patience with tyranny, and prayer for governments.

~~#####~~ Let me read the cardinal passages again which reveal most of these requirements. Titus 3,1; 1 Peter 2,13; Romans 13, 1-7.

a) Our Lord requires obedience of us. Someone might ask: "To which government?" Is this not a superfluous question? Quite so. The word of Paul to the Romans is very specific on this point: "Be subject to the powers that are over you" That is certainly the government under which you live. And yet, the word of Peter and those of Paul to Titus are put in a general way: "Submit yourselves to every ordinance of man!" These words demand obedience ^{also} to that government under which you ^{may be} ~~are~~ living only temporarily as a non-citizen. St. Paul, however, again limits this word ^{"every ordinance"} by saying: Give unto all their due. Even tho you sojourn for a time in a ^{foreign} ~~strange~~ land, there are certain things which you do not duly owe that government.

In the above words the Lord also sets up two curbs, to hold us where
 aa) our lives ought to flow along in smooth loveliness. He does this, because the
 Old Adam is still in us. He sets up the deterrent of fear, so that the Old
 Adam, who has no respect for the will of God, will be afraid of earthly pun-
 ishment. ^{So then,} Sir Christian, be afraid to transgress any human law made by constitu-
 ed government. The other curb is that of the conscience. "Be subject for
 conscience' sake". In Prof. E.A.W.Koehler's article on the conscience we read:
Con. Theol. Monthly, May 1942, p.354 "Conscience has no light of its own, but
 it lives and acts in the light of what man has learned" Whereas by our member-
 ship in the Kingdom of Grace our conscience is bound only by the Word, the Lord
 has here increased the bonds of ^{our} conscience by teaching it that we are also
 bound by the legal opinions adopted by the government under which we live. To
 the Christian then, conscience will speak more often to commend or to condemn ^{than to the Un-Christian}.
 "Be subject for conscience' sake", Sir Christian; do not despise the voice of
 your inner self. Obey when your conscience speaks; let not the Old Adam have
 his way. From Koehler's article again I take these warning words: "To act ag-
 ainst conscience tends to weaken its influence and to destroy moral character"
 (p.357). In our Formula of Concord a more serious warning is written:-Trig.
 p.795- "One is not to imagine a faith of such kind as can exist and abide with,
 and alongside of, a wicked intention to sin and to ACT AGAINST conscience?"

b) ##### In those same cardinal passages, quoted before, the Lord has
 set three incentives, or gentle spurs, to incline you to obedience. The one
 is the promise of praise. Whilst praise is sought after by the Old Adam and he
 can thereby be spurred on toward good to some extent, yet the new man is also
 praised and ^{he also} rejoices to receive it, as we learn from Jesus' word "Well done,
 thou good and faithful servant...". The other spur is the promise of the Lord
 concerning the benefits by governments and thru governments: "He is a minister
 unto thee for good" The Old Adam is not converted, but he listens to the
 reasonableness of this promise; but to the new man in us this prospect of good
 also makes ^{us} ~~him~~ feel the gentle spur of being indebted to the Lord. The third
 and most inviting ##### incentive to obedience is the apostolic reminder:
 "Submit yourselves to every ordinance of man FOR THE LORD'S SAKE". Love to
 the Lord who first loved us loveless creatures must make good citizens.

b. Support of government by the tax route is every citizen's duty. Against it we complain chronically, though we not only enjoy having but we also desire having the advantages which a higher tax rate will bring. ~~but~~ We shall always have taxes with us. "Render therefore tribute unto whom tribute is due, and custom to whom custom?" Though this was written nigh onto 2000 years ago, we still have these two general tax classifications: Tribute includes the land tax, head tax, corporation tax, income tax; Custom includes the taxes levied on merchandise, such as duty on imports, luxury taxes, excise taxes, sales tax. Under God we are obliged to pay them all, when and where, and by whom demanded.

c. Of a Christian citizen the proper attitude of heart and mind toward the government, ^{is} required; toward the government, especially, under which we live and toward those under whose jurisdiction we may be for a time. "Render therefore fear to whom fear is due, honor to whom honor?" These duties should not be performed in perfunctory manner, as though the external action alone were essential; these evidences of respect should mirror the attitude within us. Do we not hear again and again that these are God's servants? A certain venerable professor had the peculiar habit of doffing his funny little skull cap to the whole class every time he entered the classroom. When someone finally screwed up enough courage to ask him why, he replied, "One never knows, but there is a possibility that someday someone of these boys may be a judge or even the president of our nation?" To be a bit more exact in defining this attitude, we must look to the essential meaning of these words in the Greek. Phobon is the deep reverence coupled with a good admixture of awe which we should have for ^{those} ~~these~~ (especially) who bear the sword for the government: The sheriff and his deputies, the policemen, the soldier on guard, the prison warden etc. This quite evidently is almost ^{an} purely inner attitude which only in rare cases appears on the surface. "Timeen" is that reverence or respect which can be expressed by external action or words. We owe it to such who, though they be our equals in all else, hold governmental positions to which greater worth is attached. Luther writes in his Large Catechism: -Trig. p.621-

25 "From antiquity the Romans and other nations called their national rulers and overlords "fathers of the entire country", for a great shame to us who would be Christians that we do not likewise call them so, or at least esteem and honor them as such! Addressing a government official by his title, bowing before a king, curtsying to a queen, saluting an officer, etc., are such modes of expressing honor. Yes, even in private life, we should accord them such honor which is their/s by reason of office. Sometime after St. Paul had written these words about "fear and honor" he himself ^{unwittingly spoke} ~~#####~~ ~~has~~ harsh words to the high/priest Annas. Learning from bystanders that he had been addressing the high/priest, he expressed his deep regret at having spoken so disrespectfully. Acts 23,5. There is a large lesson to be learned here; for that high/priest despised the Savior and Lord whose praises St. Paul had sung so often, and yet the Apostle rues the fact that he had shown disrespect. Though the priestly office was only a few years later destroyed thru the Roman conquest and destruction of Jerusalem's temple by the Lord's hidden might, yet, when Paul spake thus, that office still existed ~~as~~ ^{against} God had ordained it. How well ought we to guard our tongues ~~#####~~ hasty words of disrespect! Of all officials of government Luther says in his Large Catechism (see above) "It is our duty to honor them and to esteem them great as the dearest treasure and most precious jewel upon earth!"

d. We should have respect for the laws of our government. "Submit yourselves to EVERY ordinance of man! Yes, we should have respect also for those which to us seem burdensome or a nuisance. To suffer evil is not contrary to conscience. There is a limit, however, to such respect. This we so well know, and the Lord states it very quickly in that pointed word by his Apostle Peter Acts 5,20: "We ought to obey God rather than men! Like a ~~#####~~ law-abiding Daniel, who refused to pray to the king; like Saul's footmen, who refused to obey his orders, when he commanded them to kill the priests, we also for the sake of our consciences ^{must} ~~#####~~ refuse to obey any law or command contrary to God's word. ALSO, for conscience' sake and in the interest of good citizenship, we ought carefully ^{to} ~~#####~~ refrain from using the opportunity for wickedness

26 which a state law may allow. Gambling, etc., etc., should not be resorted to under the excuse: "Well, the government allows it."

An instructive truth may ^{well} ~~here will~~ be added ^{here} which, according to our best knowledge of the circumstances surrounding the present great international disturbances, makes us feel sorry for our Christian brethren under the governance of our enemies; it is this: No Christian should participate in a war unjustly waged by its own government. A decision, fair to one's government and to one's own self, is not an easy one for the individual citizen; ^{to make} ~~the~~ accurate and reliable information is not usually common property, but is hidden behind a haze of international diplomacy. In case a Christian cannot come to that point in his decision, where he can honestly say: "My government is wrong", he ~~must~~ must give the benefit of the doubt to his own government. If under such circumstances he ~~is~~ is personally drawn into the conflict, he is just as free of responsibility for sin, as the executioner who upon command ~~is~~ wields the sword to snuff out a life.

e. The Lord also counsels the Christian citizen to be patient. That is included in the exhortation-Romans 12,12-"Be patient in tribulation! Patient also under tyrannical government! In that simple statement lies the answer to the problem of a Christian's part in rebellion for the purpose of overthrowing government or ⁱⁿ resisting an officer of the law. Luther writes thus in his commentary on Genesis about Joseph in captivity: St. Louis, Vol 2, p.1233-"He thinks within himself: Though I still may have to bear this burden for some time to come, I will not become downhearted or despairing. Have I not learned of my father to wait upon the Lord, to rest my hope in him, and to call upon him? This I shall cling to and in this I shall exercise myself, so long as I shall live!" It would be well to elaborate a bit more on this. The advice of the famed Jewish teacher Gamaliel, given to his colleagues who sought to annihilate the work of the Apostles, when they began boldly to preach Christ Crucified and Christ, the Resurrected, is a truth which he spake by the Spirit of God, though he ^{himself} believed not in Christ. He spake thus: "If it, (their preaching,) be of God, ye cannot overthrow it;

27 lest haply (or perchance) ye be found even to fight against God!

No government can exist without God. In Isaiah we read:-4023, "It is he that bringeth princes to nothing; he maketh the judges of the earth as vanity!" ^{S. then,} "Wait on the Lord!" An event in Old Testament history may be quoted which seems to show that God sometimes does favor rebellion. Jeroboam was notified by the Lord's prophet, quite some time before it came to pass, that he would become king over ten tribes of Israel which would refuse to be governed by Rehoboam after Solomon's death. This notification does not, however, ~~establish~~ establish God's agreement thereto; ~~even~~ though he gave his ordaining approval, ^{this} ~~it~~ proves only God's foreknowledge of a hard-hearted people's action.

Luther, in his pamphlet "Whether a Soldier Have a Blessed Calling," ~~#####~~ emphasizes "that no man may take up arms against the government, even tho it be tyrannical and repudiates its covenants. There the word applies: "Vengeance is mine, saith the Lord. I will repay!" In his Large Catechism -Trig. p.625- he writes also ^{the} in warning ~~a~~ rebel: "If he will not obey in love, let him...know that he shall have no favor or blessing, and where he thinks to gain a florin thereby, he will elsewhere lose ten times as much, or become a victim to the hangman...." Let us not, as Rebecca did, try to help the Lord along; ^{in case we suffer under tyranny.} if we do, we may well expect years of mourning, as was Rebecca's lot. The end never justifies the means. ~~#####~~ Or to put it yet another way, in closing off the floodgates on this particular point: The Lord's word that requires obedience to existing government does not at the same time permit a Christian to be a rebel!!!

f.
g. I might add this as good counsel: In such time a Christian should pray. Indeed he should so occupy himself for his government, also when all's well. This point must be added ^{in order} to complete God's sketch of an ideal citizen.

1. Ti, 2,: "I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all that are in authority... for this is good... in the sight of God our Savior" Indeed you ought to pray for your own government; but the words here written ~~the~~

28 give greater scope to your prayers and thanksgivings -- "For ALL in authority!" Let us, as we should, ~~also~~ pray for the rulers of other governments, even those of the enemies, that they may learn righteousness 'ere 'tis to late. A Christian who does not pray for his government should not imagine himself to be a good citizen in the full sense of the word.

In closing this entire section of "the Christian as citizen" we ought not ^{to} fail to hear the striking words from the Epistle of Diognetus. By the way, this Epistle is not one of the epistles from Holy Writ; but judge for yourself the beauty of this description of Christian citizenship: (taken from "The World Today"-) "Christians are not distinguished from the rest of mankind either in locality or in speech or in customs. But while they dwell in the cities of Greeks and barbarians, as the lot of each is cast, and follow the native customs in dress and food and other arrangements of life, yet the constitution of their own citizenship which they set forth is marvelous and confessedly contradicts expectation. They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every country is a fatherland to them and every fatherland is ^{sove} ~~sove~~ reign.... Their existence is on earth, but their citizenship is in heaven. THEY OBEY ~~##~~ THE ESTABLISHED LAWS, AND THEY SURPASS THE LAWS IN THEIR OWN LIVES!" Are we like that?

B.

The Christian as Government Official

This possibility, of a Christian's official activity in government, we know exists, not only in so-called Christian nations, but also in heathen nations, as the examples of a Joseph and a Daniel do show. The activity of these men proves that God's blessing rests without doubt upon righteous Christian government officials. It were undoubtedly better for any nation, if more Christians held these offices. The Apology of the Augs. Conf. reads thus on this point:-Trig. p.533,65 - "We have recounted these things in order that those without may also understand, that by the kind of doctrine

29 which we follow , the authority of magistrates...(is) not under-
mined, [and that it is only this doctrine which gives instruction as
to how eminently glorious an office, full of Christian good works, the
office of rulers is]!

1 Living, as we do, in a democracy, everyone who is of age is to a
certain extent a co-sovereign, a co-regent. That is not political phil-
osophy#any/more, as far as we are concerned; that for us is the divine order,
since God has, by allowing this our form of government/^{to continue}to exist, approved
it. Every citizen, except those who are impris/oned, has the right to elect
officals/ to vote on/ some important id/ues directly. Having been given this
power under this government, as ordained by God, we also have the responsi-
bility to exercise our sovereignty. The Lord by his prophet Jeremiah-29,4.7.-
says: "Thus saith the Lord of hosts, the God of Israel, unto all that are
carried away captives, whom I have caused to be carried away from Jerusalem =
into Babylon.....seek the peace of the city, whither I have caused you to
be carried away captive, and pray unto the Lord for it: for in the peace
thereof ye shall have peace!" This being the will of God with HIS p/ople,
captive in a foreign land, how much more ought we,^{His people,} to ex/ercise our right of
suffrage and express our sanctified opinions in this small way.... ~~and~~ ^{for we} thus
not only seek, but work a work for the peace of our nation! Oh, indeed, there
are times, when we do not know how to cast our vote; they, just as a judge
throws a case out of court because of insufficient evidence, we ought ^{to} with-
hold our vote. If we vote nevertheless, we are not proving our Christian
citizenship, for we are carrying responsibility too lightly, and attitude
which certainly is not acceptable to our dear Lord. A good rule, then, is:
If in doubt, don't vote. This is not the place to give the benefit of the
doubt. ~~It~~ It is also your privilege to criticize any bill offered to the
law-making bodies of our nation; but when any bill becomes law, you are to
respect it and obey.

2. When a Christian becomes an official of the state, he should above all
remain humble and seek to fulfill his duties faithfully and in obedience

30 to his conscience. Luther ^says, and may it be a warning: "Honor ^s alter a man's manners and seldom for the better" (Pulpit 1936 p.151.) ^{A Xtan gov't official} must at one and the same time be aware of his responsibility to God and of the welfare of the people. If anyone needs to pray, that the "Lord would not set his secret sins in the light of His countenance, a Christian government official is that person; for being fallible, and having many and often weighty decisions to make, he may well imagine that he will not be free from sins of maladministration. By the way, it is not wrong for a Christian to be an official under a tyrannical government; only he must keep his conscience clean ^{did} as Daniel, who was a trusted official in the government which held his people captive for 70 years. (cf. Uriah's example of loyalty - 2 Sam. 11)

3. When a man becomes a soldier, he is also in a very definite sense an official of the state; when the command is given which engages him in battle or in the restoration of order, he is on active police duty. Luther writes; "What else is war, but to punish wrong and evil?" A soldier is a government official over against the enemy or the rebel; his office is the same as that of the executioner and no sins accrue to his account thereby, for he is "God's servant to execute wrath upon him that doeth evil!" In the administration of this office ^a Christian soldier's conscience is bound also by the word of God. -Luke 3, 14- "And the soldiers ~~demanded~~ ^{likewise} demanded of him, saying, And what shall we do? And John the Baptist said unto them, Do violence unto no man, neither accuse any falsely; and be content with your wages!" In explanation: Those were Roman soldiers who were converts to the faith of Israel's God, even our God.

There is yet one more point which we must add to our study of this whole matter. And with this I shall conclude my presentation. This point is the most important of all, namely: The chief purpose of government of men over men is THE GLORIFICATION OF OUR GOD. The powers that be are all his servants, and therefore this can be the only conclusion: Every servant serves for the profit of his master. This is emphatically illustrated by God's own statement to Pharaoh: -Rom. 9, 37- "Even for this purpose have I raised thee up. . . that my name ~~might be declared~~ might be declared thruout all the earth?" All the Christ-hating governments that have fallen into ruin have certainly contributed to God's glory by their going down in ignominy and shame. Surely, we must all agree, that this most important point of all is proved by the exalted words of Romans 11, 36 "For of Him, and ~~through~~ through Him, and TO HIM, are all things: to whom be glory forever. Amen!"

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