

Pentecost 18, 2011A  
851 "Lord of Glory, You Have Bought Us"  
\*940 "Holy God, We Praise Thy Name" Δ  
782 "Gracious God, You Send Great Blessings"

### **"God's Working in the World"**

<sup>15</sup>Then the Pharisees went and plotted how to entangle [Jesus] in his talk. <sup>16</sup>And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. <sup>17</sup>Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" <sup>18</sup>But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? <sup>19</sup>Show me the coin for the tax." And they brought him a denarius. <sup>20</sup>And Jesus said to them, "Whose likeness and inscription is this?" <sup>21</sup>They said, "Caesar's." Then he said to them, "Therefore render to Caesar the things that are Caesar's, and to God the things that are God's." <sup>22</sup>When they heard it, they marveled. And they left him and went away. (Matthew 22:15-22)

#### **THE RIGHT HAND KINGDOM (THE CHURCH)**

- Governed by Word (Kingdom of Grace)
- Purpose: salvation by means of the Word; judge sinners (Law), save sinners (Gospel, Means of Grace)

John 18:33-38 33 Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the King of the Jews?" 34 Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?" 35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?" 36 **Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."** 37 **Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."** 38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all.

Romans 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

#### **THE LEFT HAND KINGDOM (CIVIL GOVERNMENT/AUTHORITY)**

- Governed by force (sword) (Kingdom of Power)
- Purpose: peace and order; protect; support

Romans 13:1-7 1 Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. 2 Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. 3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of

the authority? Do what is good, and you will have praise from the same. 4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil. 5 Therefore *you* must be subject, not only because of wrath but also for conscience' sake. 6 For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. 7 Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor.

1 Peter 2:13-17 13 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, 14 or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good. 15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men -- 16 as free, yet not using liberty as a cloak for vice, but as bondservants of God. 17 Honor all *people*. Love the brotherhood. Fear God. Honor the king.

John 19:10-12 10 **Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"** 11 **Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin."** 12 From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."

### **BOTH KINGDOMS ARE OF GOD, AND ARE NOT TO BE CONFUSED**

In those things which concern the Word of God, worship itself, faith, and conscience, we are obedient to God only and pay no attention to objections made by men. But in mere temporal, earthly things, which concern money, possessions, body, life, we obey the government of the country in which we live. [Kretzmann]

The Christian lives in two kingdoms: the kingdom of earthly power, the government, and the kingdom of God, the church. The two must always be distinguished sharply but the two do not contradict each other. They must work harmoniously together, each in the other's interest. The state must have just laws and deal justly with all citizens. It must not invade the religious rights of its citizens. The church must use the Word of God and apply it rightly to its members, never invading the legal rights of anyone. Before the Lutheran Reformation the Papacy exercised two powers, one over the state and one over the church. But the Lutheran Reformation broke this power of the Papacy. On the basis of the Bible Luther and his colleagues clearly stated that there are two kingdoms, the state and the church. The Papacy still claims that it has two powers but the Gospel has broken this claim of the Papacy. In fact, the Papacy has no power except that of the Gospel. All Christians are servants. None of them are masters. (Bul's Notes)

- God has established government for our good. And even if those in government be not entirely good or worthy of our honor, God certainly is. The office he has established for our benefit. Honoring, respecting, and obeying government is pleasing to God

- The only time when we ought not do as the governing authorities bid us—when they command us to go against God’s Word

Acts 5:27-29 27 And when they had brought them, they set *them* before the council. And the high priest asked them, 28 saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!" 29 But Peter and the *other* apostles answered and said: "We ought to obey God rather than men.

Examples of confusing the 2 Kingdoms

- Roman Catholicism, Anglicanism (Church of England), Islam: When church takes over civil matters or when civil government takes over church
- Monasticism, Monkery, Communes: When Christians forsake their calling and try to escape from the world

An example of God using a king for his purposes: Cyrus

Isaiah 45:1–7 (Old Testament Reading)

<sup>1</sup>Thus says the LORD to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed: <sup>2</sup>"I will go before you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron, <sup>3</sup>I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD, the God of Israel, who call you by your name. <sup>4</sup>For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me. <sup>5</sup>I am the LORD, and there is no other, besides me there is no God; I equip you, though you do not know me, <sup>6</sup>that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other. <sup>7</sup>I form light and create darkness, I make well-being and create calamity, I am the LORD, who does all these things.

*I am a citizen in two kingdoms, the kingdom of earthly power, my government, and the kingdom of God, my church. I owe each everything I have. It all is a gift of God and belongs to Him anyway. (Bul’s Notes)*

**WHAT IS GOD’S? EVERYTHING – WE ACKNOWLEDGE WHAT IS OF GOD AND HOW GOD WOULD HAVE US HONOR AND WORSHIP HIM**

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**The Fourth Commandment** Honor your father and your mother.

What does this mean? We should fear and love God so that we do not despise or anger our parents and other authorities, but honor them, serve and obey them, love and cherish them.

**Lord’s Prayer—4<sup>th</sup> Petition** What is meant by daily bread? Daily bread includes everything that has to do with the support and needs of the body, such as food, drink, clothing, shoes, house, home, land, animals, money, goods, a devout husband or wife, devout children, devout workers, devout and faithful rulers, good government, good weather, peace, health, self control, good reputation, good friends, faithful neighbors, and the like.

## CONCORDIA: THE LUTHERAN CONFESSIONS

### **Intro to XVI Civil Government**

**AC:** This article points to the biblical doctrine of the two kingdoms, a way of speaking about God's care for us spiritually through the Church and temporally through the various orders in society; chiefly, home and government. Christians live out their various callings in life in service to God and their fellow humans, doing so in the stations, or situations, to which God has called them.

**Apology:** To clearly move away from the Anabaptists and other radical reformers, the Augsburg Confession states very plainly that Lutherans support the role of government. Christians have the freedom and the duty to participate in proper political order. The Lutheran understanding of God's work in the Church and in the world has come to be known as the doctrine of the two kingdoms. Here Melancthon articulates the distinction between the kingdom of Christ, which is spiritual and a matter of faith and the righteousness of Christ, and the kingdom of the world. Lutheranism confesses firmly that Christ came to set up no particular external government. God has, can, and will work through a variety of political organizations and forms to enact His will in the world. The Church, as Church, is not to interfere, as Rome clearly and often did, with the rule of the state. Today the Roman Catholic Church no longer makes grand claims of possessing all authority in both the realms of the Church and secular authority.

### **Intro to XXVIII Church Authority**

**AC:** What authority, or power, do bishops have in the Church? Over the course of centuries, bishops had become not merely Church leaders, but political figures as well, claiming the right to govern both Church and State and to make and enforce laws in both realms. By returning to a biblical understanding of church, the Augsburg Confession clarifies that the true authority, or power, of bishops is the preaching of the Gospel, the forgiving and withholding of forgiveness of sins, and the administering of the Sacraments. The Church is not to interfere in the government, but is to keep its focus on the Gospel. This article is the foundation for the Lutheran understanding of the two kingdoms: God's work and rule in the world by means of the Church (the kingdom or regiment of the right hand) and the State (the kingdom or regiment of the left hand). Bishops, or pastors, have authority in the Church only to forgive sins in the name of Christ, to reject false doctrine and reprove those who uphold it, and to exclude persons who refuse to repent of open and manifest sin. This article, like the others, places the focus on the chief teaching of the Gospel: we are justified by God's grace through faith in Christ alone.

## NOTES FROM THE LUTHERAN CONFESSIONS

### AUGSBURG CONFESSION

#### XVI. CIVIL GOVERNMENT

<sup>1</sup> It is taught among us that all government in the world and all established rule and laws were instituted and ordained by God for the sake of good order, <sup>2</sup> and that Christians may without sin occupy civil offices or serve as princes and judges, render decisions and pass sentence according to imperial and other existing laws, punish evildoers with the sword, engage in just wars, serve as soldiers, buy and sell, take required oaths, possess property, be married, etc.

<sup>3</sup> Condemned here are the Anabaptists who teach that none of the things indicated above is Christian.

<sup>4</sup> Also condemned are those who teach that Christian perfection requires the forsaking of house and home, wife and child, and the renunciation of such activities as are mentioned above. Actually, true perfection consists alone of proper fear of God and real faith in God, for the Gospel does not teach an outward and temporal but an inward and eternal mode of existence and righteousness of the heart. <sup>5</sup> The Gospel does not overthrow civil authority, the state, and marriage but requires that all these be kept as true orders of God and that everyone, each according to his own calling, manifest Christian love and genuine good works in his station of life. <sup>6</sup> Accordingly Christians are obliged to be subject to civil authority and obey its commands and laws in all that can be done without sin. <sup>7</sup> But when commands of the civil authority cannot be obeyed without sin, we must obey God rather than men (Acts 5:29).

#### XXVIII. THE POWER OF BISHOPS

<sup>1</sup> Many and various things have been written in former times about the power of bishops, and some have improperly confused the power of bishops with the temporal sword. <sup>2</sup> Out of this careless confusion many serious wars, tumults, and uprisings have resulted because the bishops, under pretext of the power given them by Christ, have not only introduced new forms of worship and burdened consciences with reserved cases and violent use of the ban, but have also presumed to set up and depose kings <sup>(tr-85)</sup> and emperors according to their pleasure. <sup>3</sup> Such outrage has long since been condemned by learned and devout people in Christendom. <sup>4</sup> On this account our teachers have been compelled, for the sake of comforting consciences, to point out the difference between spiritual and temporal power, sword, and authority, and they have taught that because of God's command both authorities and powers are to be honored and esteemed with all reverence as the two highest gifts of God on earth.

<sup>5</sup> Our teachers assert that according to the Gospel the power of keys or the power of bishops is a power and command of God to preach the Gospel, to forgive and retain sins, and to administer and distribute the sacraments. <sup>6</sup> For Christ sent out the apostles with this command, "As the Father has sent me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:21-23).

<sup>8</sup> This power of keys or of bishops is used and exercised only by teaching and preaching the Word of God and by administering the sacraments (to many persons or to individuals, depending on one's calling). In this way are imparted no bodily but eternal things and gifts, namely, eternal righteousness, the Holy Spirit, and eternal life. <sup>9</sup> These gifts cannot be obtained except through the office of preaching and of administering the holy sacraments, for St. Paul says, "The gospel

is the power of God for salvation to everyone who has faith.”<sup>10</sup> Inasmuch as the power of the church or of bishops bestows eternal gifts and is used and exercised only through the office of preaching, it does not interfere at all with government or temporal authority.<sup>11</sup> Temporal authority is concerned with matters altogether different from the Gospel. Temporal power does not protect the soul, but with the sword and physical penalties it protects body and goods from the power of others.

<sup>12</sup> Therefore, the two authorities, the spiritual and the temporal, are not to be mingled or confused, for the spiritual power has its commission to preach the Gospel and administer the sacraments.<sup>13</sup> Hence it should not invade the function of the other, should not set up and depose kings, should not annul temporal laws or undermine obedience to government, should not make or prescribe to the temporal power laws concerning worldly matters.<sup>14</sup> Christ himself said, “My kingship is not of this world,” and again,<sup>15</sup> “Who made me a judge or divider over you?”<sup>16</sup> Paul also wrote in Phil. 3:20, “Our commonwealth is in heaven,”<sup>17</sup> and in 2 Cor. 10:4, 5, “The weapons of our warfare are not worldly but have divine power to destroy strongholds and every proud obstacle to the knowledge of God.”

<sup>18</sup> Thus our teachers distinguish the two authorities and the functions of the two powers, directing that both be held in honor as the highest gifts of God on earth...

## APOLOGY

### ARTICLE XVI. POLITICAL ORDER

<sup>7</sup> The Gospel forbids private revenge, and Christ stresses this so often lest the apostles think that they should usurp the government from those who hold it, as in the Jewish dream of the messianic kingdom; instead, he would have them know their duty to teach that the spiritual kingdom does not change the civil government. Thus private revenge is forbidden not as an evangelical counsel but as a command (Matt. 5:39; Rom. 12:19). Public redress through a judge is not forbidden but expressly commanded, and it is a work of God according to Paul (Rom. 13:1ff.). Now the various kinds of public redress are court decisions, punishments, wars, military service.<sup>8</sup> How poor the judgment of many writers in these matters has been is evident from their erroneous view that the Gospel is something external, a new and monastic form of government. Thus they failed to see that the Gospel brings eternal righteousness to hearts, while it approves the civil government.

<sup>9</sup> It is also false to claim that Christian perfection consists in not holding property. What makes for Christian perfection is not contempt of civil ordinances but attitudes of the heart, like a deep fear of God and a strong faith. Though they were wealthy and held high positions, Abraham, David, and Daniel were no less perfect than any hermit.<sup>10</sup> The monks impressed men with this outward hypocrisy and blinded them to the essence of real perfection. How they have praised the theory that the Gospel requires us to hold property in common!<sup>11</sup> Such praise is dangerous, especially because it is so out of harmony with the Scriptures. Scripture does not command holding property in common, but by its command, “You shall not steal,” the Decalogue recognizes the right of ownership and commands everyone to possess his own. Wycliffe was obviously out of his mind in claiming that priests were not allowed to own property.<sup>12</sup> Endless discussions about contracts will never satisfy good consciences unless they keep the rule in mind, that a Christian may legitimately make use of civil ordinances and laws.

This rule safeguards consciences, for it teaches that if contacts have the approval of magistrates or of laws, they are legitimate in the sight of God as well.

<sup>13</sup> Our theologians have explained this whole matter of political affairs so clearly that many good men involved in politics and in business have testified how they were helped after the theories of the monks had troubled them and put them in doubt whether the Gospel permitted such public and private business. We have repeated our position here so that those outside our group may understand that our doctrine does not weaken but rather strengthens the authority of magistrates and the value of civil ordinances generally. The importance of this had been obscured by foolish monastic theories which put a hypocritical poverty and humility far above the state and the family, even though these have God's command while the Platonic commune does not have God's command.

#### ARTICLE XXVIII. ECCLESIASTICAL POWER

<sup>7</sup> In the church we must keep this teaching, that we receive forgiveness of sins freely for Christ's sake by faith. We must also keep the teaching that human traditions are useless acts of worship, and that therefore neither sin nor righteousness depends upon food, drink, clothing, and similar matters. Christ wanted to leave their use free when he said (Matt. 15:11), "What goes into the mouth does not defile a man." And Paul says (Rom. 14:17), "The kingdom of God is not food or drink."<sup>8</sup> Thus bishops have no right to create traditions apart from the Gospel as though they merited the forgiveness of sins or were acts of worship that pleased God as righteousness. Nor do the bishops have the right to burden consciences with such traditions so that it would be a sin to omit them. All this is taught by that one passage in Acts (15:9), where the apostles say that hearts are cleansed by faith and then go on to forbid the imposing of a yoke, showing how dangerous this is and enlarging on the sin of those who burden the church. "Why do you make a trial of God?" they say (Acts 15:10). But this thunderbolt does not scare our opponents, who vigorously defend their traditions and wicked notions.

<sup>12</sup> In the Confession we have said what power the Gospel grants to bishops. Those who are now bishops do not perform the duties of bishops according to the Gospel, though they may well be bishops according to canonical polity, to which we do not object. But we are talking about a bishop according to the Gospel.<sup>13</sup> We like the old division of power into the power of the order and the power of jurisdiction. Therefore a bishop has the power of the order, namely, the ministry of Word and sacraments. He also has the power of jurisdiction, namely, the authority to excommunicate those who are guilty of public offenses or to absolve them if they are converted and ask for absolution.<sup>14</sup> A bishop does not have the power of a tyrant to act without a definite law, nor that of a king to act above the law. But he has a definite command, a definite Word of God, which he ought to teach and according to which he ought to exercise his jurisdiction. Therefore it does not follow that since they have a certain jurisdiction bishops may institute new acts of worship, for worship does not belong to their jurisdiction. They have the Word, they have the command about when they should exercise their jurisdiction, namely, when anyone does something contrary to that Word which they have received from Christ.

<sup>20</sup> They also quote the statement (Heb. 13:17), "Obey your leaders." This statement requires obedience to the Gospel; it does not create an authority for bishops apart from the Gospel. Bishops must not create traditions contrary to the Gospel, nor interpret their traditions in a manner contrary to the Gospel. When they do so, we are forbidden to obey them by the statement (Gal. 1:8), "If anyone preaches another Gospel, let him be accursed."

<sup>21</sup> We give the same response to the passage (Matt. 23:3), “Observe whatever they tell you.” Clearly it does not set down the universal commandment that we are to observe everything, for elsewhere (Acts 5:29) Scripture commands that we must obey God rather than men. To the extent that they teach wicked things, they should not be heard. But these are wicked things: that human traditions are the worship of God; that they are necessary acts of worship; that they merit forgiveness of sins and eternal life.

## **TREATISE ON POWER AND PRIMACY OF THE POPE**

### **THE POWER AND JURISDICTION OF BISHOPS**

In the Confession and in the Apology we have set forth in general terms what we have to say about ecclesiastical power.

<sup>60</sup> The Gospel requires of those who preside over the churches that they preach the Gospel, remit sins, administer the sacraments, and, in addition, exercise jurisdiction, that is, excommunicate those who are guilty of notorious crimes and absolve those who repent.

## **SMALL CATECHISM**

### **THE CREED**

#### **The First Article: Creation**

I believe in God, the Father Almighty, Maker of heaven and earth.

What does this mean? I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them. He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and all I have. He richly and daily provides me with all that I need to support this body and life. He defends me against all danger and guards and protects me from all evil. All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this it is my duty to thank and praise, serve and obey Him. This is most certainly true.

#### **The Second Article: Redemption**

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God, the Father Almighty. From thence He will come to judge the living and the dead.

What does this mean? I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord. Who has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the

devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

### The Third Article: Sanctification

I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

What does this mean? I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian church He daily and richly forgives all my sins and the sins of all believers. On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ. This is most certainly true.

### LORD'S PRAYER—4<sup>TH</sup> PETITION

Give us this day our daily bread.

What does this mean? God certainly gives daily bread to everyone without our prayers, even to all evil people, but we pray in this petition that God would lead us to realize this and to receive our daily bread with thanksgiving.

What is meant by daily bread? Daily bread includes everything that has to do with the support and needs of the body, such as food, drink, clothing, shoes, house, home, land, animals, money, goods, a devout husband or wife, devout children, devout workers, devout and faithful rulers, good government, good weather, peace, health, self control, good reputation, good friends, faithful neighbors, and the like.

### TABLE OF DUTIES

#### Of Civil Government

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Rom. 13:1-4

## Of Citizens

Give to Caesar's what is Caesar's, and to God what is God's. Matt. 22:21.

It is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor. Rom. 13:5-7

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good and pleases God our Savior. 1 Tim. 2:1-3

Remind the people to be subject to rules and authorities, to be obedient, to be ready to do whatever is good. Titus 3:1

Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. 1 Peter 2:13-14

## LARGE CATECHISM

### 4<sup>th</sup> Commandment

<sup>150</sup> The same may be said of obedience to the civil government, which, as we have said, is to be classed with the estate of fatherhood, the most comprehensive of all relations. In this case a man is father not of a single family, but of as many people as he has inhabitants, citizens, or subjects. Through civil rulers, as through our own parents, God gives us food, house and home, protection and security. Therefore, since they bear this name and title with all honor as their chief glory, it is our duty to honor and magnify them as the most precious treasure and jewel on earth.

<sup>151</sup> He who is obedient, willing, ready to serve, and cheerfully gives honor where it is due, knows that he pleases God and receives joy and happiness for his reward. On the other hand, if he will not do so in love, but despises or rebelliously resists authority, let him know that he shall have no favor or blessing from God. Where he counts on gaining a gulden by his unfaithfulness, he will lose ten elsewhere. Or he will fall victim to the hangman, or perish through war, pestilence, or famine, or his children will turn out badly; servants, neighbors, or strangers and tyrants will inflict injury, injustice, and violence upon him. What we seek and deserve, then, is paid back to us in retaliation.