

How does God work so that we do His will in Church and the World?

Church

power of Word

Pastors

Keys

Word

World (State and Family)

power of sword

Governing Authorities

Laws

Human Reason

1) We live in Two Kingdoms

1 Pet 2:13 Submit yourselves to every ordinance

Luke 3:14 Do your vocation

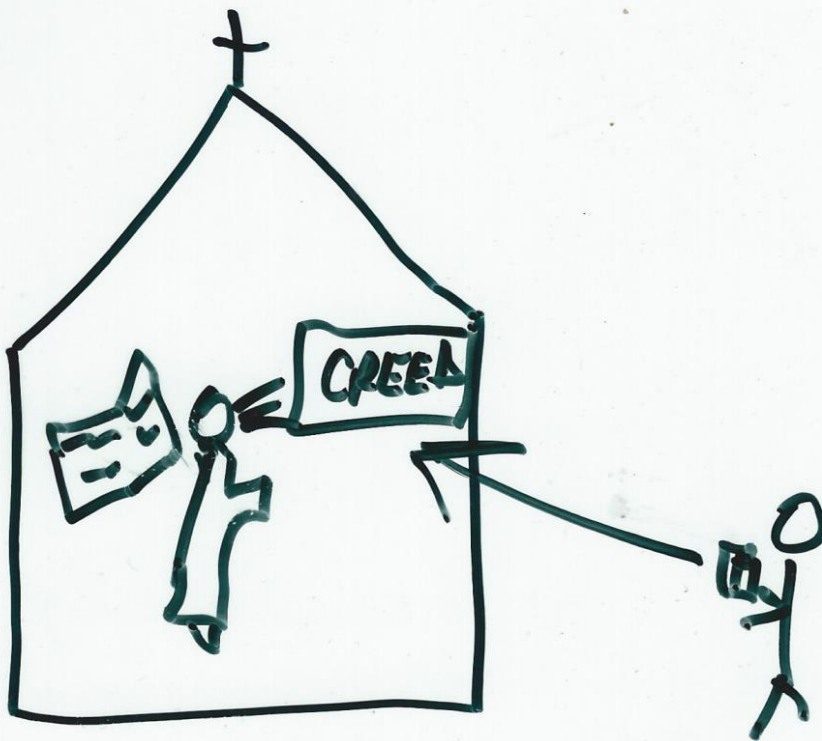
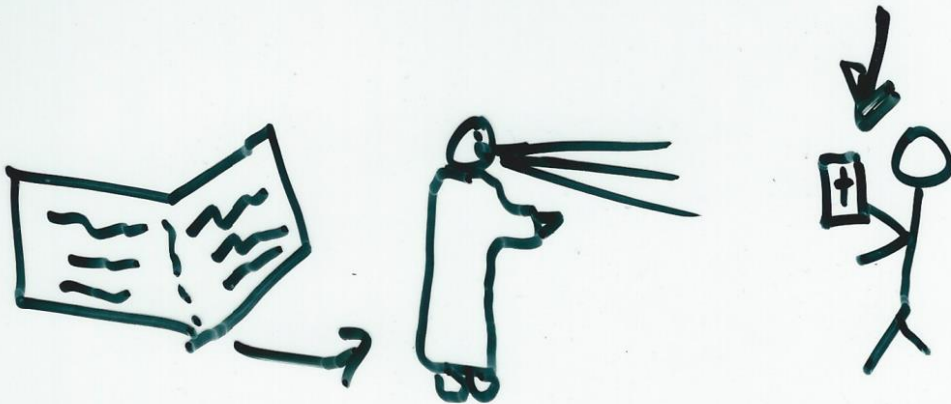
Mt 22:21 Render to Caesar ... Render to God

Act 5:29 We must obey God rather than man

2) God teaches us through Word and Natural Law to enlighten man.

2 Pet 1:20

private interpretation



Scripture \leftrightarrow Scripture

NOT-Unclear

Rome's perversion of sanctification and good works reaches its climax in the Order of the Jesuits, which has laid down the rule that sins cease to be sins and become eminently good works when the superior commands these sins and the members of the order perform them in obedience to their superior. The *Institutum*¹⁰³ provides: "It has appeared good unto us in the Lord . . . , that no constitutions, declarations, or rules of life can obligate to commit mortal or venial sins except when the superior commands them in the name of our Lord Jesus Christ or on the strength of the obedience. That can happen in those cases where judgment decides what best serves the particular good of the individual or the universal good, and where in place of the fear of offense love and the desire for all perfection should step in and the greater glory and praise of Jesus Christ, our Creator and Lord, be obtained." The *Index generalis* sums it up thus: "The superiors can obligate unto sin by virtue of the obedience, if this confers great benefits."¹⁰⁴

This rule, by the way, that the members of the Jesuit order must put their conscience into the keeping of the superior, represents no new development in the system of the Papacy. When the Pope denies to the rest of mankind the right to judge for themselves in matters of doctrine and demands the *sacrificium intellectus et voluntatis*,¹⁰⁵ he thereby requires every human being to surrender his own conscience and thus to renounce that faculty which distinguishes man from beast. It has been justly said of the Papacy that it "dehumanizes mankind." The right to be a man has been reclaimed for mankind by the Reformation. Luther demands that all questions of right and wrong be submitted to the conscience of the individual, that the individual Christian decide for himself the questions of doctrine and morals according to God's revealed Word,¹⁰⁶ and that in matters pertaining

¹⁰³ *Institutum societatis Jesu, auctoritate congregationis generalis* 18. *auctum et recusum*, Pragae 1757. Vol. I, 414 sq.

¹⁰⁴ *Op. cit.*, Vol. II, *Index generalis*. — Cp. the article "Jesuitismus," by Dr. Walther, in *Lutheraner*, 1853, p. 49 ff.

¹⁰⁵ This demand was not first made in the decree of infallibility (see Baier-Walther, I, 81), but the *Tridentinum* already made it, Sessio IV: "Holy mother church — whose it is to judge of the true sense and interpretation of the holy Scriptures." This demand is made wherever the individual Christian is denied the right to judge the doctrine. Cp. Luther, St. L. XIX:341 ff.

¹⁰⁶ Luther speaks of this most powerfully in his exposition of 1 Pet. 3:15: "Behold how Peter here tells us all that we are to give answer and show the basis of our faith. When you are in the throes of death, I shall not be with you, neither will the Pope be there. If you then do not know the foundation of your hope and say: I believe what the councils, the Pope, and our Fathers have

to the State and civil life the individual decides according to the light of reason, or the "natural Law, in which reason appears at its best" (St. L. X:416).¹⁰⁷

In defense of the Roman demand for the renunciation of private judgment it has been argued that also God demands the *sacrificium intellectus et voluntatis* and that Christians comply with this demand: "We bring into captivity every thought to the obedience of Christ" (2 Cor. 10:5). We answer: God and His Word and the Pope and his word are radically different. By placing his word as authority beside the Word of God and *eo ipso* above God's Word, the Pope demonstrates that he is the Antichrist. Moreover, as Luther reminds us, God deals with us in a manner altogether different from that of the Pope. Certainly, God obligates man to subject his intellect and will to Him, but God brings about this subjection by enlightening the intellect of man and changing his will so that it becomes *ex nolente volens*. In other words, God illumines and corrects the natural conscience, the Pope suppresses it.

It has also been argued that suppression of the conscience is not a specialty of the Pope and of Jesuitism, but is practiced in the world

believed, the devil will answer you: Ah, but what if they erred? and thus he will have won and will drag you down into hell. Therefore we must know what we believe, namely, what God's Word says, not what the Pope or the councils have decreed or said. You dare by no means trust in men, but must trust in the bare Word of God. . . . Therefore you should say this: What do I care what this or that man believes or decrees? If it is not God's Word, I do not care to hear it. But, you say, there is such confusion in matters of faith that no one knows what he ought to believe, therefore one must wait until it has been decreed what should be believed. Answer: Then you will in the meantime go to hell. For when death approaches, and you do not know what is your faith, neither I nor anyone else can help you. Therefore you must know personally what to believe and, turning your back to all men, firmly cling to the Word of God if you would escape the devil and hell." (*Ibid.*, 1235 ff.)

¹⁰⁷ In accordance with this everyone must carefully examine whether, e. g., a war is justified or not. Cf. Luther, St. L. X:413 ff., 524 ff. Here the conscience of the individual must decide; he cannot permit the State or the Church (pastor, synod) or any other man-made agency to make the decision for him. Therefore Luther stresses the need to investigate the situation, not in a superficial manner, but "with the greatest diligence." That is also the meaning of the 16th article of the Augustana, where among the functions of the government also the right "to engage in just wars" is mentioned. If the government calls its citizens to arms to prosecute an unjust war, the citizens must refuse their obedience, as the end of the article states. Luther states the same in the treatises mentioned above. Only where, after diligent inquiry, a personal decision becomes impossible and the matter remains uncertain, there, according to Luther's opinion, the Christian, when forced to serve in the war, should "not weaken the certain obedience" (to the government) "for the sake of an uncertain right." (*Ibid.*, 525.)