

THEOLOGICAL AXIOMS
PART V
Assembled by C. F. W. Walther

*Translated from the German
by Christopher S. Doerr*

Preface

As part of our Walther Bicentennial observation we are publishing what we believe to be the first English translation of Walther's *Theological Axioms*. The first installment appeared in the Winter 2011 issue.

These axioms were not written by Walther but were collected by him as part of his preparation for teaching his dogmatics class, which he taught in Latin on the basis of a Latin text. These axioms therefore provide insight into Walther's teaching methodology and into the points which he emphasized in his class.

This collection of axioms reminds the reader of the book of Proverbs. The axioms are best taken in small doses. Readers might want to read and ponder only one section of axioms at a sitting. Each saying is thought-provoking. The student must chew on them and digest them. Each statement presents only one side of a complex question. Statements are often supplemented by their neighbors.

The axioms are intended to lead readers into Scripture. They do not have independent validity. They flow from a study of Scripture. A correct understanding of the axioms depends on a knowledge of Scripture, not vice versa.

The axioms may form a basis for theological reflection and for discussion by pastors' study groups. As Walther concludes, "We leave it up to the readers themselves to weigh their rich and important meanings in their minds." (And, we would add, also their limitations.)

XXIII. About Secular Government

1. Initially the governmental dignity belonged to the family heads, but as a result of the increase of the human race it was transferred to specific predetermined persons. (Kromayer)
2. When a kingdom is first established, its authority and power must be arranged according to natural law and according to the way that law is put into practice in their nation. (Gerhard)

3. The contributing causes which impart governmental dignity to a successor, as many modes as there are of acquiring that dignity, by inherited succession, vote, compact, conquest in just wars, or even by lot, neither change the inherent nature of governmental power nor take anything away from the divine origin of that power. (Scherzer)
4. Power refers to something actual, irrespective of the legal basis for how that power was first acquired. (ibid.)
5. If prescriptive laws should not carry any weight, what kingdom will then be considered lawful? (Dannhauer)
6. The same authority that Constantine gave the Christians, Julian the Apostate also gave. (Augustine)
7. The necessity for subjects to obey is not by virtue of an authority that people are free to set up or not,¹ but is in accordance with God-given, natural law. It is indeed the very same as the authority of a father, the use of which was conferred upon the first parent not by his descendants, who did not yet exist, nor by those who did already exist, who willingly gathered together and subjugated themselves to him as the first one created; but on the contrary, just as they acquired body and soul from their first father through natural dependence, so also they acquired the life-instructions that befit a reasoning creature. (Huelsemann)
8. The government has conferred upon it the power to provide, to make laws, to judge, and to punish. (Hollaz)
9. The government has the power of the sword not only metaphorically, but also synecdochically, not only judicially, but also armed with the sword of war. (Dannhauer)²
10. The government has power over every soul situated anywhere within the perimeter of its kingdom. (ibid.)
11. The government is God's minister, but not in the same way that the citizens of the community are. (ibid.)
12. By "Caesar" (or higher authorities), you should understand also those sent by Caesar, who do what they do in Caesar's name. (ibid.)
13. Subjects have no authority to resist him who is the rightful king even if in exercising his power he is a tyrant. (ibid.)
14. When the sword that has been given to the government and belongs to it is taken up by the subjects, those who lay hold of that sword are sticking their hands into someone else's office. (ibid.)

¹(WFW: a free human or positive right)

²The power of the sword which Romans 13 assigns to the government includes the execution of criminals and the power of war.

15. It is unjust for a subject to take up the sword, when he is simply a mere subject. (ibid.)
16. You should distinguish between those who are only subjects and those who are not only subjects. (Gerhard)
17. You should distinguish between princes who possess all sovereignty and have unlimited authority and princes whose authority is limited and circumscribed by a compact concluded between them and the nobles of the realm. (Gerhard)
18. If the king has part of the sovereignty and the people, the senate, has the other part, then force can be used to oppose the king when he encroaches upon territory that is not his, insofar as he has no ruling authority there. (Dannhauer)
19. It is a false conclusion to say that every authority comes from God and therefore may not be resisted, so that even a tyrant who unjustly invades another land is not to be opposed. (ibid.)
20. So long as the powers to resist are lacking, the lordship of an invader has binding authority, not because it is so just, but because it is to be accepted that those who have the right to rule would sooner that the laws made in the interim be legitimate than advise that laws and justice cease and everything end up in disorder. (ibid.)
21. Princes exist for the sake of the subjects, not subjects for the sake of the princes. (Gerhard)
22. A prince is, as it were, the guardian and custodian of the state, being called its lord not as regards a proprietary right, but in consideration of what he does to rule and protect. (ibid.)
23. A prince can do much that he cannot do with a good conscience. (Dannhauer)
24. The verse in 1 Sam. 8 does not speak about a just and legitimate authority (of a king), but about an actual authority, as it is carried out, that is binding and not to be opposed. (Dannhauer)
25. To Caesar is to be given what is Caesar's in such way that what is God's is still given to God. (Gerhard)
26. Give to Caesar what is Caesar's and to God what is God's, that is, (give) to Caesar the image of Caesar, which is on the coin, and to God the image of God, which is in man, namely so that you give Caesar the money and give God yourself: otherwise, what would be left for God if everything were Caesar's? (Tertullian)
27. It would be seditious for a preacher not to chastise someone who scoffs at the government. (Luther)

28. The gospel does not abolish civil ordinances.
29. Earth has one kind of authority: heaven has another. (Hackspan)³
30. In spiritual matters the government belongs to the sheep, but in political matters to the shepherd. (Gerhard)
31. The government owes obedience to the pastors in spiritual things, since in that relationship it is part of the sheep; on the other hand, in the same way, the church's ministers owe obedience to the government in political matters, since in that relationship they are the sheep. (ibid.)
32. The prince, as a prince, is chief over the state, just as Christ is chief over the members of the church and protector of its churchly fellowship. (ibid.)
33. If the government is made up of believers who are members of the church, then they extend the call (to the preacher), not because they are the government, but because they are members of the church. (Luther)
34. Secular rule has to do with far different matters than the gospel does: its power is not to protect souls, but body and goods against external forces by using the sword and physical punishments. (Augsburg Confession)
35. The bishop, as a prince, cannot impose anything upon the church, for that would mean mixing the two governments together and then he would be a real "allotri-episkopos," or a bishop who sticks his hands in other people's business. If we let him have his way in this matter, then we would be guilty of the same robbery of churches as he is. Here you must sooner give up your life than permit such godlessness and injustice. (Luther)
36. The bishop, as a prince, can impose whatever he wants upon his (Christian) subjects and give them commands, insofar as they are subjects and what he commands is pious and just, and the subjects must obey, for they are then obeying not as the church, but as citizens. (Luther)
37. It is not the business of kings to give laws to the church. (John of Damascus)
38. Secular government should be content and look after its own business and let people believe this or that, however they can and want to believe, and no one should compel people with force to

³According to Darling's *Cyclopaedia Bibliographica*, accessed online, Theodore Hackspan lived 1607-1659 and was a "Lutheran divine and eminent oriental scholar" whose writings included the *Cabbalae Judaicae expositio*.

believe something. When it comes to believing, it is something free and cannot be compelled by anyone. Yes, it is something God effects in the spirit. Be quiet, then, about compelling people to believe through outward force. (Luther)

39. Commandments don't get people to believe the truth, nor is any compromise possible when it comes to the truth. (Balsar)
40. The subjects are bound to vindicate their beliefs when the government so commands, but are not bound by a command to believe. (Dannhauer)
41. Heresy as such is a spiritual crime and hence is to be overcome also with the spiritual sword. (Gerhard)
42. Who may force me to believe what I am unwilling to believe or not to believe what I am willing to believe? Nothing is as voluntary as religion: once the disposition for it leaves you, that religion has ceased, it is no more. (Lactantius)
43. The church of Christ does not thirst for blood, since its bridegroom is the Lamb. (Christoph Agricola)⁴
44. The good people in the worldwide church are by no means pleased when anyone, even a heretic, is made to feel the wrath of the death penalty. (Augustine)⁵
45. The government bears the sword for nothing if, in cases of necessity, when there is no other means available for obtaining peace, the sword cannot be drawn from its sheath for the defense of their subjects. (Gerhard)
46. In order for a war to be lawful, it requires that the government has the right to declare and begin the war, that the reasons why the war is undertaken are righteous and fair, that the war is waged in a lawful manner, and that it is waged for a good purpose. (Gerhard)
47. The reasons for the war must be acknowledged not only by the government under whose oversight the war is waged, but also by the soldiers with whose help and service they wage it. (Arcularius)⁶
48. Citizens are not bound to help the government accomplish the waging of an unjust war. (Arcularius)

⁴Couldn't find much about this person: Wikipedia mentions a Christoph Agricola who was a violent opponent of Pistorius, but clicking on his name gets you to an article about Christoph Agricola the landscape painter. There is also a composer Wolfgang Christoph Agricola, who lived 1600-1659: three different people?

⁵This refers especially to acts like those of the Inquisition.

⁶According to www.geni.com, Daniel (Schreiner) Arcularius lived 1541-1596 and was a doctor of theology at Marburg.

49. If the government hides the true reason for a war and puts forth another reason in pretence, then the citizens who are called to serve in the war must obey, until a time when it becomes completely obvious that the war is an unjust one. (ibid.)
50. Not for the spread of religion, but for its defense, can a war be waged by a lawful government. (Gerhard)
51. A Christian government certainly can and should use its orderly authority to intervene for a neighboring nation that is being oppressed for its confession of the truth, in order that the strictness might abate somewhat and the free exercise of the true religion be permitted there. (Gerhard)
52. Conducting a case before the judge and calling for the government to pass sentence against the injustice of a neighbor, does not in and of itself conflict with love for one's neighbor, since God commands justice just as well as love for one's enemy. (Gerhard)
53. You should argue your legal case in such a way that you are not arguing with your own heart. (ibid.)
54. Besides situations in which you must confess your faith also by denying earthly things, every true Christian is a citizen of this world and must do what the duties of the second table of the law require, as well as pay their debts to others. (Luther)
55. When a murderer wants to do violence to you or a thief wants to take what is yours, then since you are a Christian and you want to be an upright citizen of this world, you must offer resistance to such evil: likewise the secular government, whose member and subject you are, in such a case itself offers resistance and commands you also to offer resistance, on the strength of the second table of the law, if you have the power to do so, and you are bound to obey. (ibid.)⁷
56. When a murderer attacks you on the street without warning and is going to do away with you, since you are a Christian you must offer him resistance, even if it should cost him his life, for you know that the government has commanded that people offer resistance to a murderer and that the citizens should be protected from murder. In such a case you are complying with both the first and second tables of the law. (ibid.)
57. To change the government and to improve the government are two different things, as far from one another as heaven from earth. (ibid.)
58. To make a contract is a God-given and natural right. (Gerhard)

⁷Ders. : apparently for *derselbe*. Referring to Luther.

59. The right to rule is a God-given and natural right, but the determination of what specific form that rule will take belongs to international law, which is to some extent derived from natural rights. (Gerhard)
60. Note that he (David in Ps. 82:1) calls all assemblies or orderly gatherings, God's assemblies, as God's own are there and he accepts them as his works, just as he calls Nineveh a city of God in Jonah 1. For he has created all assemblies and he calls them into being and still brings them together, tends them, increases them, blesses and preserves them. Raving mad reason in its cleverness, along with all the wise people of the world, does not know at all that an assembly is something created and ordained by God, but thinks nothing other than that it comes together in a reckless and chaotic manner, and that a nation stays together and lives in one place in the very same way that murderers, robbers, and other evil rabble (which are the devil's assemblies) intermingle with one another in order to destroy peace and God's order. (Luther)

XXIV. About the Household Ranks

1. The household ranks are the nursery for the ecclesiastical and civic ranks. (Gerhard)
2. There are three distinct relationships found in the household ranks: 1) that of the married couple, which is called the matrimonial relationship; 2) that of the parents and children, which is the paternal relationship; and 3) that of the master and servants, which is the seigniorial relationship. (Gerhard)
3. Although marriage is not properly called a sacrament, it is a rank established by God and therefore a matter of conscience that depends on God's institution and on laws that have been made known by God. (Gerhard)
4. The church's ministers, as those entrusted with the care of souls and consciences, cannot by any means be refused admittance when it comes to judging marital matters. (Gerhard)
5. No marriage is consummated on earth before it has been considered in heaven. (Gerhard)
6. The effective cause of marriage is lawful consent or the marriage compact. (Chemnitz)
7. That which makes a marriage a marriage is a commitment arising from lawful consent. (Chemnitz)
8. It appears to be not only useful but also necessary that the wedding be preceded by betrothal, so that during the interim they can

- try to find out if there might be anything that would impede the consummation of the marriage. (Gerhard)
9. Betrothals should not be entered into secretly, but in the presence of honorable witnesses. (Gerhard)
 10. Witnesses are not the essence, but the evidence, of a betrothal. (Deyling)
 11. For consent to be lawful requires capacity to make judgments and freedom of choice. (Gerhard)
 12. Run away if you can, lest it seem like you have given your consent. (Dedekennus)⁸
 13. A forced betrothal is no betrothal. (Kromayer)
 14. The parents' consent is required not only as a matter of honor, but also as something necessary. (Gerhard)⁹
 15. The consent of guardians, trustees, blood-relatives, and in-laws is not a matter of necessity, but of godliness and honor, unless somewhere the law says otherwise. (Deyling)
 16. A public betrothal that has been entered into with the parents' consent, is valid, even if the parents were not present to witness it. But a clandestine betrothal, when the parents' consent is lacking, is not valid,¹⁰ even if a thousand other people were present to witness the act of plighting troth and even if the children have bound themselves with an oath to be true to one another. (Deyling)
 17. Without consent on the part of the parents, entering into the marriage contract is not lawful, complete, or right. (Gerhard)
 18. Marriages concluded without the parents' knowledge or against their will are not lawful and valid. (Gerhard)
 19. An oath to do what is not righteous is not binding.
 20. If the parents want to hold their ground and insist strictly upon their rights, then a betrothal that has been entered into without their knowledge or against their will can be dissolved if they require it, even if it was a sworn betrothal. (Gerhard)
 21. A clandestine betrothal, even if it has been consummated through *concubitus*,¹¹ is on its own merits null and void. (Deyling)

⁸The 1954 *Lutheran Cyclopedia* says Georg Dedekennus lived 1564-1628, was a pastor in Hamburg, and "wrote *Thesaurus Consiliorum et Decisionum* (4 vols., casuistics) and other theological works."

⁹We can't agree that this is an absolute necessity.

¹⁰The German lacks a main verb for this part of the axiom about the clandestine betrothal: a typo?

¹¹Here Walther transliterates the Latin term for sexual relations.

22. If, after a clandestine betrothal, the parents' consent is obtained, it is not as though what the children did against God's commandment is now confirmed and made valid retroactively; rather, through the parents' authority a completely new contract is entered into, by which a lawful union is consummated according to the procedure prescribed by God. (Gerhard)
23. A betrothal that is not entered into unconditionally, but with an honorable and realistic condition attached, puts into effect no marital ties before that condition is met. (Chemnitz)
24. When that which meets the condition is rendered, then the betrothal is valid: if it isn't, it is then as if the whole thing never happened. (L. Hartmann)
25. A conditional betrothal becomes, through copulation, a marriage. (Gerhard)
26. A clandestine betrothal is superseded by a public one. (Gerhard)
27. With multiple public betrothals, the later ones supersede the earlier. (Kromayer)
28. It is impermissible to move on to another betrothal before it is settled whether or not the conditions of the first one are met. (Gerhard)
29. Not the *concubitus* but the consent makes the marriage. (Wittenberg faculty, found in Dedekennus)
30. If the father insists on his rights, as confirmed by the express divine law in Ex. 22:16,¹² he cannot be forced to give his daughter in marriage to him who violated her. (Gerhard)
31. Betrothal is marriage at its start. (Gerhard)
32. When two persons have, in a fitting and orderly way, promised to marry one another and publicly plighted their troth, they cannot and may not *ex mutuo dissensu* (because of mutual dislike) rescind or relinquish those marriage vows they made with one another, unless there is such cause as suffices even for divorce in a consummated marriage. (Wittenberg faculty, found in Dedekennus)
33. For consent to be lawful requires that it be permitted and not contrary to divine law or honorable human ordinances, enacted for good reasons. (Hartmann)
34. The marriage prohibitions included in Lev. 18 are not Jewish civil laws, but moral laws. (Wandalinus)¹³

¹²This actually seems to refer to Ex. 22:17, "If her father absolutely refuses to give her to him, he must still pay the bride-price for virgins."

¹³I don't know who this is; possibly Marcus Fridericus Wendelinus, professor of theology and philosophy at Anhalt, a Reformed theologian with whom the Lutherans interact.

35. You should not judge the rule by past examples, but judge past examples by the rule. (Gerhard)
36. The general rule is no one should draw near the flesh of those who are his flesh. (Gerhard)
37. As the children are all one flesh with their parents in the same way, they are themselves one flesh with one another, although not without a middleman: one flesh united in their parents. (Baier)
38. Man and wife are considered one flesh and one person. (Deyling)
39. The prohibitions do not apply only to the persons they expressly name, but to the degrees. (Gerhard)
40. Not only are marriages prohibited between the persons expressly named in Lev. 18, but between all who are the flesh of their flesh. (Hartmann)
41. You cannot enter into marriage with those with whom you are already one flesh. (Deyling)
42. In the prohibitions, under the names of father and mother you should understand the relatives immediately preceding them and under the names of sons and daughters their direct descendants. (Melchior Nicolai)¹⁴
43. A blood-relative is someone you are related to because one of you is the other's descendant through physical birth. (Baier)
44. An in-law is someone you are related to because of a marriage. (Baier)
45. Whoever is one flesh with, that is a blood-relative, of one spouse, is consanguineously related to the other spouse too. (Baier)
46. Marriages between two people, where one is the direct ancestor or direct descendant of the other, are prohibited, no matter how many degrees you could count separating them. (Gerhard)
47. In a collateral line, all degrees of in-law relations are prohibited just the same as blood-relations, up to those twice removed (*zum zweiten ungleicher Linie*). (Hafenreffer)¹⁵
48. In whatever degree of relationship the blood-relatives are connected to the man, they are connected to his wife as in-laws in the same degree, and vice versa. (Hartmann)

¹⁴McClintock and Strong say he was a eminent Lutheran theologian in Tübingen "near the beginning of the 17th century" and was an opponent of the kenoticists.

¹⁵The 1954 *Lutheran Cyclopedia* says Matthaeus Hafenreffer lived 1561-1619 and was "court preacher at Stuttgart; later professor at Tuebingen; a man of very extensive learning in the Old Testament, the Church Fathers, and also in natural sciences and mathematics; teacher and friend of the astronomer Kepler; best-known works: *Loci Theologici* and *Templum Ezechielis*."

49. Whatever degrees of blood-relationship are prohibited are also to be considered prohibited for in-law relationships. (Hartmann)
50. Whichever blood-relative you are prohibited from being connected to through marriage, you are also prohibited from being connected to that person's spouse. (Haeberling)¹⁶
51. An actual in-law relationship is only produced between the man and the blood-relatives of his wife, as also between the wife and the blood-relatives of her husband. (Deyling)
52. A marriage between those raised together is not prohibited. (Deyling)
53. How can people be one in love, who are not one in faith? (Ambrose)
54. The prohibitions are reciprocal. (Chemnitz)
55. The prohibitions cover both types of relationship, whether they are descended from both parents or from one of the two parents. (Chemnitz)
56. The prohibitions are to be understood as being about relationships that may arise either through marriage or fornication. (Chemnitz)
57. There are many impediments at first, to entering marriage, that do not dissolve the marriage once it has been consummated. (Kromayer)
58. There is less required for an action to be valid than for it to be right. (Dannhauer)
59. For an action to be valid, all that is required is that the actors had a right to take that action. (Dannhauer)
60. What is lawfully consummated may not be countermanded, even though later something comes up on account of which it could not have been begun. (Gerhard)
61. No dispensation can be granted in the degrees that are prohibited by divine law. (Gerhard)
62. The prohibitions of Lev. 18 concerning degrees of direct ancestors or descendants, belong to the natural moral law, but those concerning other degrees, belong to the positive moral law.¹⁷ (Wandalinus)
63. Natural law issues its commands absolutely and in an unqualified way: it is completely unalterable. But what is called natu-

¹⁶I don't know who this is.

¹⁷According to the online *Catholic Encyclopedia* article on Natural Law, "the Divine positive law . . . contains precepts not arising from the nature of things as God has constituted them by the creative act, but from the arbitrary will of God. This law we learn not through the unaided operation of reason, but through the light of supernatural revelation."

- ral law in view of, or on account of, something (else), is alterable. (Gerhard)
64. It seems that you must distinguish between marriages entered into in prohibited degrees: some must by all means be dissolved, others you can punish at will, but tolerate. (Baier)
65. Marriages that God (Lev. 20) has expressly issued the death penalty for, since they are so shameful and abominable that it would be an atrocity for the married people to stay in them, are to be dissolved. (Baier)
66. Marriages of blood-relatives and in-laws in a direct line, between such as are directly descended one from the other, and of blood-relatives in the first degree in a collateral line, are to be torn asunder. (Baier)
67. If persons in an illegitimate union are separated, it is not so much the divorce of a marriage, as the announcement that such a union was not a marital union at all. (Baier)
68. The church which tolerates, or does not tear asunder, unlawful marriages, that God has not commanded be torn asunder, does not thereby grow slack concerning the laws that prohibit such marriages, but lets them still have their power and validity. (Baier)
69. Natural death, not civic death, dissolves the marriage bond.¹⁸ (Gerhard)
70. Although, by its nature, marriage is indissoluble, since what God has joined together, man should not separate, in actuality it is dissolved through adultery and malicious desertion. (Melchior Nicolai)
71. When the government grants a divorce and undertakes to separate the innocent and adulterous parties, this is not what dissolves the marriage bond; rather it testifies that the bond was dissolved by the adultery. (Gerhard)
72. You do not say there was a separation where there never was a marriage. (Dannhauer)
73. The deserted one does not cause the divorce, but suffers it: the deserter causes it, but unjustly. (Dannhauer)
74. You should first of all consider him a deserter who in malice moves away from his spouse and will not allow himself to be induced to return. (Gerhard)
75. No one can be robbed of his rights because of someone else's crime. (Dannhauer)

¹⁸I think this means human law cannot make an unscriptural divorce godly.

76. No one can judge his own suit. (Gerhard)
77. In a case of adultery, you can justly get a divorce, but indeed you are not always necessarily obliged to let it come to that. (Wandalinus)
78. When the innocent party grants forgiveness to the guilty, the marriage bond that was torn asunder is joined together again. (Gerhard)
79. The law of Moses sometimes allows something that is not good, in order to avoid a greater evil. (Kromayer)
80. You must sharply distinguish between divorce and refusing to share one's table and bed, which tends to happen on account of a spouse's infuriating behavior and deadly enmity for a certain time, but does not break the marriage bond, and then the tempers are appeased again. (Deyling)
81. Being unmarried is not a good work in and of itself. (Gerhard)
82. Being unmarried should be sanctioned only in those who have the gift for it. (Gerhard)
83. The vow of celibacy, having never been commanded by God, is a self-chosen way to worship God, yes, is godless and foolish. (Wandalinus)
84. What you sinned in vowing, you still sin in keeping. (Wandalinus)
85. The wife was not created out of the man's feet, so that he should consider her only his footstool. She also was not created out of his head, so that it is not permitted her to have lordship over the man. Rather she was taken out of his side, that is, from the vicinity of his heart, so that the man would love her as a part of his body and as someone sharing in his nature. (Gerhard)
86. The mutual relationship, by dint of which the parents as such look upon the children as children, and these in return look upon them as their parents and are connected to one another by mutual obligations, remains as long as the parents and children live. (Baier)
87. Secular rule cannot stand, where there is no dissimilarity between persons, so that some are free, some captive, some masters, and some subjects. (Luther)¹⁹

¹⁹In the following we have purposely given a somewhat greater number of theological aphorisms concerning this subpoint about the ranks of master and servant. For although the time draws near with quick strides when slavery will be completely abolished (which we certainly mourn least of all, yes, which we would vote for if need be, for political reasons), the biblical doctrine concerning servitude or slavery remains steadfast just as well after as before the abolition of the latter. In the same way, the doctrine

88. Right there when the Lord teaches that you should sell everything and leave it all behind, he has permitted, or rather commanded, that it be legitimate to seek and own things; for you cannot sell or leave anything behind, unless you first legitimately obtained and possessed it. (Luther)
89. The division of goods, the master's use of force, and having personal property are civic ordinances that are confirmed by God's word in the commandment, You shall not steal. (Luther)
90. The equality insisted upon (in God's word) is to be understood not according to arithmetical but geometrical proportions. (Aegidius Hunnius) ²⁰
91. Servitude did not exist until after the fall. (Baier)
92. The ruling class has God as its efficient cause. (Baier)
93. The impelling cause, on the part of men, for the ruling class, is the poverty of this life. (Baier)
94. The causality of the efficient cause (for the ruling class), on the part of men, consists in this: the slave is either taken captive in a just war or bought or freely entered into a contract. (Baier)
95. The duty of masters consists in fair imposition of labor, providing the necessities of this life, or, according to the different forms of this relationship, remitting the promised wages, and finally in guidance and judicious and moderate punishment. (Baier)
96. The duty of servants consists in the honor, docility, faithfulness, and patience that is to be shown the master. (Baier)

concerning kingship remains steadfast and must be held to firmly by all Christians in a free republic the same as in an absolute monarchy. Yes, because the spirit of these last days works for slavery to be abolished, not for purely political reasons, but in an antichristian spirit that repudiates all God-ordained dominion and submission in the world, after the emancipation of the slaves has been accomplished, the Lutheran theologian has a twofold duty to watch lest with that, false principles, which subvert the order God has set up, slip into the church, as they do in the sects, which do not heed God's word. The church should not be a weathervane turning with the spirit of the times. The Christian theologian should not be a messenger who courts the godless world's applause and serves as its whore, while in return the world feigns love but in its actions is all humanism, grounded on pure egoism and enmity toward God's dominion over it. Rather he should stand in the way of the deluge of a false enlightenment and the false mask of an alleged philanthropy, in the name of the Lord, with the weapons of the clear words of scripture, in defiance of all saintly-looking corrupters of scripture and coarse scoffers against scripture, in defiance of the pious world, this decked out bride of the devil, in defiance of the devil himself and all the gates of hell.—D. R. (der Redakteur? = the editor . . . this was published in July, 1864)

²⁰I think this means fairness in distribution of wealth does not mean everyone has exactly the same amount.

97. "There should be no slaveowners, since Christ has set all people free." What is that? That is called making Christian freedom into something altogether fleshly. (Luther)
98. Slaveowning is not contrary to the Christian way. Whoever says it is, lies. People don't see that Christian freedom redeems souls and Christ has instituted that same spiritual freedom. (Luther)
99. Just as the gospel confirms other political matters, so it also sanctions the freedom to be a master and have servants. (Cruciger)
100. The voice that says, "Honor father and mother," places all people in servitude. But since also this truth stands written in the nature (of a man), you should consider it beyond all doubt that the causes of servitude are also part of nature. (Melanchthon)
101. The gospel does not abolish the commandment, "Honor father and mother." Neither does it disapprove of either lordship or servitude, but gives testimony confirming these things, and teaches that there must be lordship and servitude for the taming of the godless and fleshly. The saints make use of these things just like the other good things God created. (Melanchthon)
102. Indeed in Christ's kingdom and in relation to the common possession of spiritual goods, masters and servants are equal. But in this the gospel does not abolish political order, nor does it do away with the distinction between ranks in civic life. (Gerhard)
103. When Paul says, "treat your slaves the same way," he does not intend that slaves be made equal to their masters; rather he intends that the equality be observed in geometric proportion. (Melanchthon)
104. Our Lord does not desire that I use my goods to make myself into a beggar and the beggar into a lord; rather I should look upon his need and help him as I am able, in such a way that the poor eat with me and I do not eat with the poor. (Luther)
105. The servants and the free are united by God-given and natural bonds. (Melanchthon)

This concludes our series on Walther's collection of axioms from earlier dogmaticians. We hope this collection will be the basis for much personal reflection and group study of the principles which they embody.