

**SUNDAY  
SCHOOL  
JAMMS**

**This little light of mine,  
I'm goin'-a let it shine; 3x  
let it shine, let it shine,  
let it shine.**

Ev'rywhere I go, I'm  
goin'-a let it shine; 3x  
let it shine, let it shine, let  
it shine.

Jesus gave it to me, I'm  
goin'-a let it shine; 3x  
let it shine, let it  
shine, let it shine.

# **BLESSED BE**

**Blessed Be the Lord the God of Israel  
from everlasting, from everlasting**

**Blessed Be the Lord the God of Israel  
from everlasting, from everlasting**

**And let all the people say Amen ... “Amen!”**

**And let all the people say Amen ... “Amen!”**

**And let all the people say Amen ...**

**OHHHH!!! Praise the Lord!**

**Whoop Whoop – Whoop Whoop**

**Whoop Whoop – Whoop Whoop**

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**OHHHH!!! Praise the Lord!**

**Whoop Whoop – Whoop Whoop**

**Whoop Whoop – Whoop Whoop**



I've got peace like a river

I've got peace like a river

I've got peace like a river

In my soul

I've got love like an ocean

I've got love like an ocean

I've got love like an ocean

In my soul

I've got joy like a fountain

I've got joy like a fountain

I've got joy like a fountain

In my soul

Your love is deep

Your love is high

Your love is long

Your love is wide

**Your love is deeper than my  
view of grace  
Higher than this worldly place  
Longer than this road I travel  
Wider than the gap You filled**

So who shall separate us  
Who shall separate us  
from Your love  
Nothing can separate us  
Nothing can separate us  
from Your love



# Lutheran Paradoxes

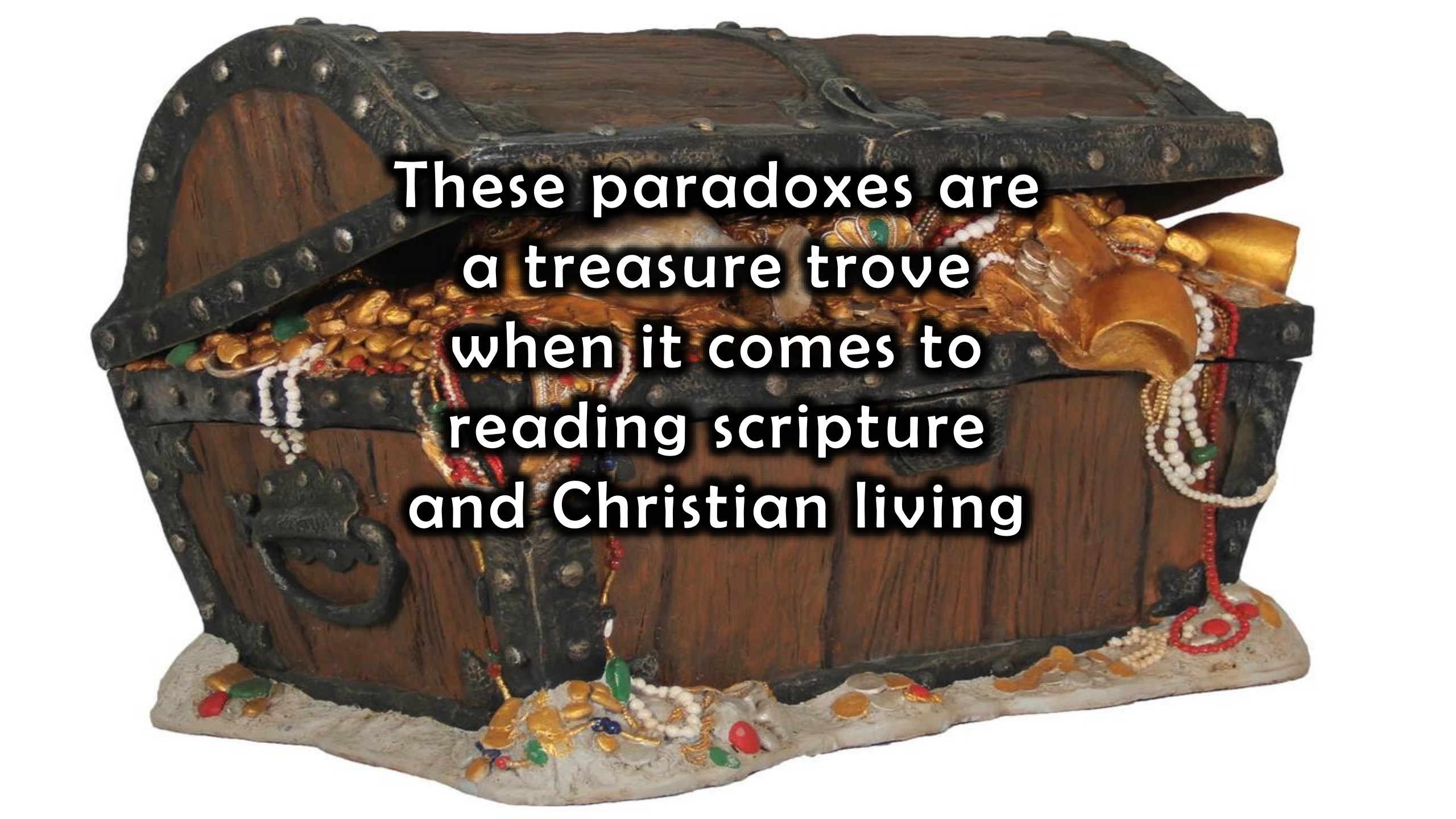
Living in & with the  
Tension

**par·a·dox**

**/'perə,däks/ noun**

**a seemingly absurd or self-contradictory statement or proposition that when investigated or explained may prove to be well founded or true.**



A detailed illustration of a wooden treasure chest with a dark, weathered lid and metal bands. The chest is overflowing with a variety of treasures, including gold coins, gold jewelry, pearls, and colorful gemstones. The scene is set on a light-colored, sandy surface. The text is overlaid in the center of the chest.

**These paradoxes are  
a treasure trove  
when it comes to  
reading scripture  
and Christian living**

# PARADOXES

- Law / Gospel

- Our Righteousness / Alien Righteousness

- Sinner / Saint

- Slave / Free

- Finite / Infinite

- Left Hand / Right Hand Kingdoms

- Institution / Mission

Here we must point out  
that the entire Scripture  
of God is divided into two  
parts: commandments  
and promises.

MARTIN LUTHER

Law/Gospel



Therefore a person can with confidence boast in Christ and say: "Mine are Christ's living, doing, and speaking, his suffering and dying, mine as much as if I had lived, done, spoken, suffered, and died as he did." LW 31.297

MARTIN LUTHER

1<sup>st</sup> Kind of  
Righteousness

A black and white portrait of Martin Luther, showing him from the chest up. He is wearing a dark, textured cap and a dark, heavy robe with a fur collar. He has a serious expression and is looking slightly to the right of the viewer.

The second kind of righteousness is our proper righteousness, not because we alone work it, but because we work with that first and alien righteousness. This is that manner of life spent profitably in good works. LW 31.299

MARTIN LUTHER

2<sup>nd</sup> Kind of  
Righteousness

A black and white portrait of Martin Luther, showing him from the chest up. He is wearing a dark, textured cap and a heavy, fur-lined garment. He has a serious expression and is looking slightly to the right of the viewer.

Simul  
Justus et  
Peccator

To make the way smoother for the unlearned—for only them do I serve—I shall set down the following two propositions concerning the freedom and the bondage of the spirit: A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all. These two theses seem to contradict each other. If, however, they should be found to fit together they would serve our purpose beautifully. LW 31:344

MARTIN LUTHER

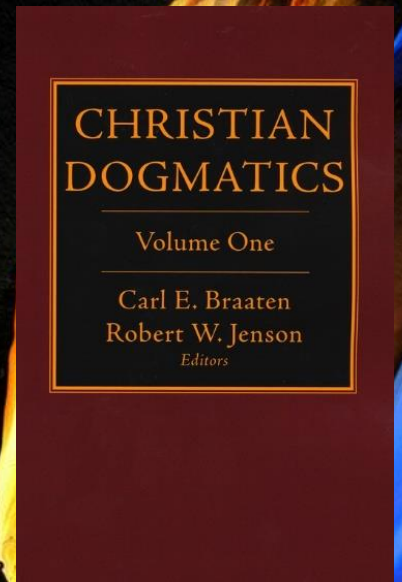
Free/Servant

A black and white portrait of Martin Luther, showing him from the chest up. He is wearing a dark, textured cap and a heavy, fur-lined garment. He has a serious expression and is looking slightly to the right of the viewer.

We do not need to ascend to heaven to meet Christ spiritually at the level of God's holiness in heaven. We are not able to rise above the level of our earth-bound finitude. On account of the incarnation God showed that he is able to meet us deep in human flesh. Salvation is not something we need to reach for beyond space and time. Luther said in effect, "Do not listen to those who say, 'The flesh is good for nothing.' Rather say, 'God without flesh is good for nothing.' " We believe that God meets us in our down-to-earth condition, so there is no need for us to go elsewhere.

**CARL E. BRAATEN**

**Finite/Infinite**





**Now lets  
work with  
the  
2 Kingdoms  
Paradox!**





TODAY

# The Two Kingdoms

**The left  
hand and  
right hand  
Kingdoms**

• **John 18.36**

• **Matthew 5 - 7**

• **Romans 13:1ff**

• **Titus 3.1**

• **I Peter 2:13**

Consequently, the powers of church and civil government must not be mixed. The power of the church possesses its own command to preach the gospel and administer the sacraments. It should not usurp the other's duty, transfer earthly kingdoms, abrogate the laws of magistrates, abolish lawful obedience, interfere with judgments concerning any civil ordinances or contracts, prescribe to magistrates laws concerning the form of government that should be established. As Christ says [John 18:36\*]: "My kingdom is not from this world." And again [Luke 12:14\*]: "Who set me to be a judge or arbitrator over you?" And St. Paul says in Philippians 3[:20\*], "Our citizenship is in heaven," and in 2 Corinthians 10[:4\*]: "For the weapons of our warfare are not merely human, but they have divine power to destroy . . . arguments. . . ." In this way our people distinguish the duties of the two powers, and they command that both be held in honor and acknowledged as a gift and blessing of God.

## AUGSBURG CONFESSIOIN XXVIII

In former times, there were serious controversies about the power of bishops, in which some people improperly mixed the power of the church and the power of the sword. Tremendous wars and rebellions resulted from this confusion, while the pontiffs, relying on the power of the keys, not only instituted new forms of worship and burdened consciences with reservations of cases and violent excommunications but also attempted to transfer earthly kingdoms and to take away from emperors the right to rule. Devout and learned people have long since condemned these vices in the church. That is why our people have been compelled, for the sake of instructing consciences, to show the difference between the power of the church and the power of the sword.

## AUGSBURG CONFESSION XXVIII

Before we can understand what Paul meant by “Let every person be subject to the governing authorities” (Romans 13:1) it is important to understand “Let us then lay aside the works of darkness and put on the armor of light” (Romans 13:12 NRS), which is Paul’s reference to the use of baptism. How does one use a baptism as “armor of light” in the struggle of faith? One must distinguish between the two worlds and the two persons “I” am—who reside in both kingdoms...

**STEVEN D. PAULSON LUTHERAN THEOLOGY P. 248**

Instead, Luther spoke of two ways in which God rules everyone: one form of ruling is by means of the promise that makes faith and whose kingdom is new and eternal. The second is the way God uses the law to establish external peace by means of the sword in the temporal, old kingdom. Neither of these ways of ruling was sufficient without the other. Instead of the scholastic distinction between levels of Christians, Luther then distinguished between Christians who do not need the temporal government at all since they live beyond the law, and the rest of the world who require the force of the sword to resist evil and preserve some peace. To Christians alone (all of them) belongs the renunciation of force.

**STEVEN D. PAULSON**

# Right Hand

Christ

Redemption

Spiritual

Gospel

Church

Willing Action

Faith Active in Love

# Left Hand

Adam

Creation

Temporal

Law

Civil Govern.

Compelled Action

Law - abiding reason



For the biblical foundation of his social ethic, Luther rooted his doctrine of the “two kingdoms” of creation and redemption in the Pauline eschatology of the “two ages” (aeons), in Adam and in Christ (Romans 5). In the kingdom of God, the Redeemer rules all regenerate believers through Christ and the gospel in personal faith and love. In the kingdom of men, the Creator rules all sinful but rational creatures through Caesar and the law in civil justice and order. As both Redeemer and Creator, God is at once the Lord of both kingdoms; as both righteous and sinful, the Christian is at once a subject of both kingdoms. Hence for an evangelical theology of society, the two kingdoms must always be properly distinguished, but never separated in secularism or equated in clericalism.

**WILLIAM LAZARETH**

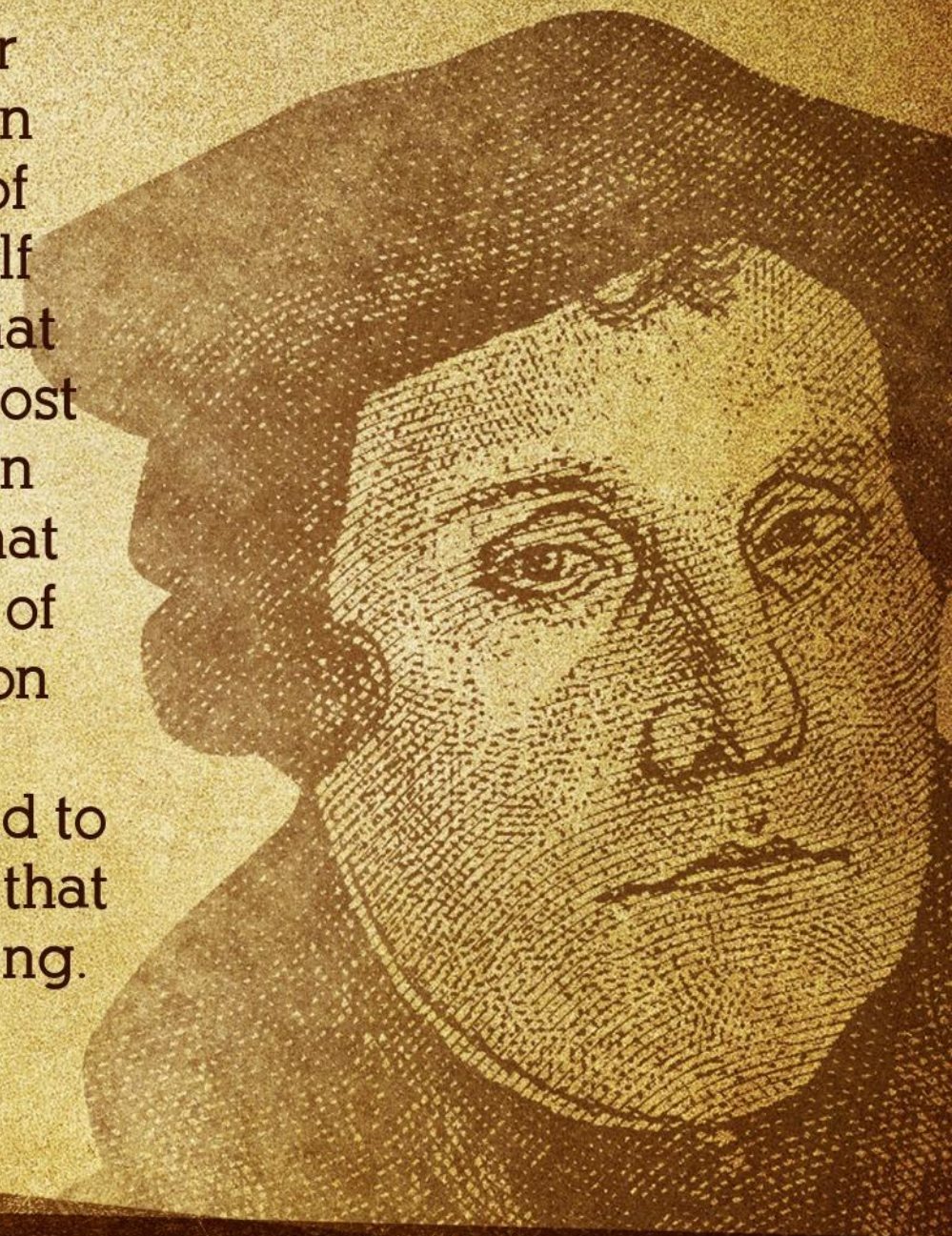
Luther's stress on the subject's ordinary duty of obedience and his deep aversion to rebellion have led many to understand Luther's two-kingdom theology as giving a totally free hand to the princes. Luther had much experience of evil rulers in his time and was not naive about the corruption power brings. But this early and foundational treatise shows that there are limits. Luther had earlier written to Frederick the Wise: "Human authority is not always to be obeyed, that is, when it undertakes something against the commandments of God; yet it should never be despised but always honored."

**LULL; NELSON**



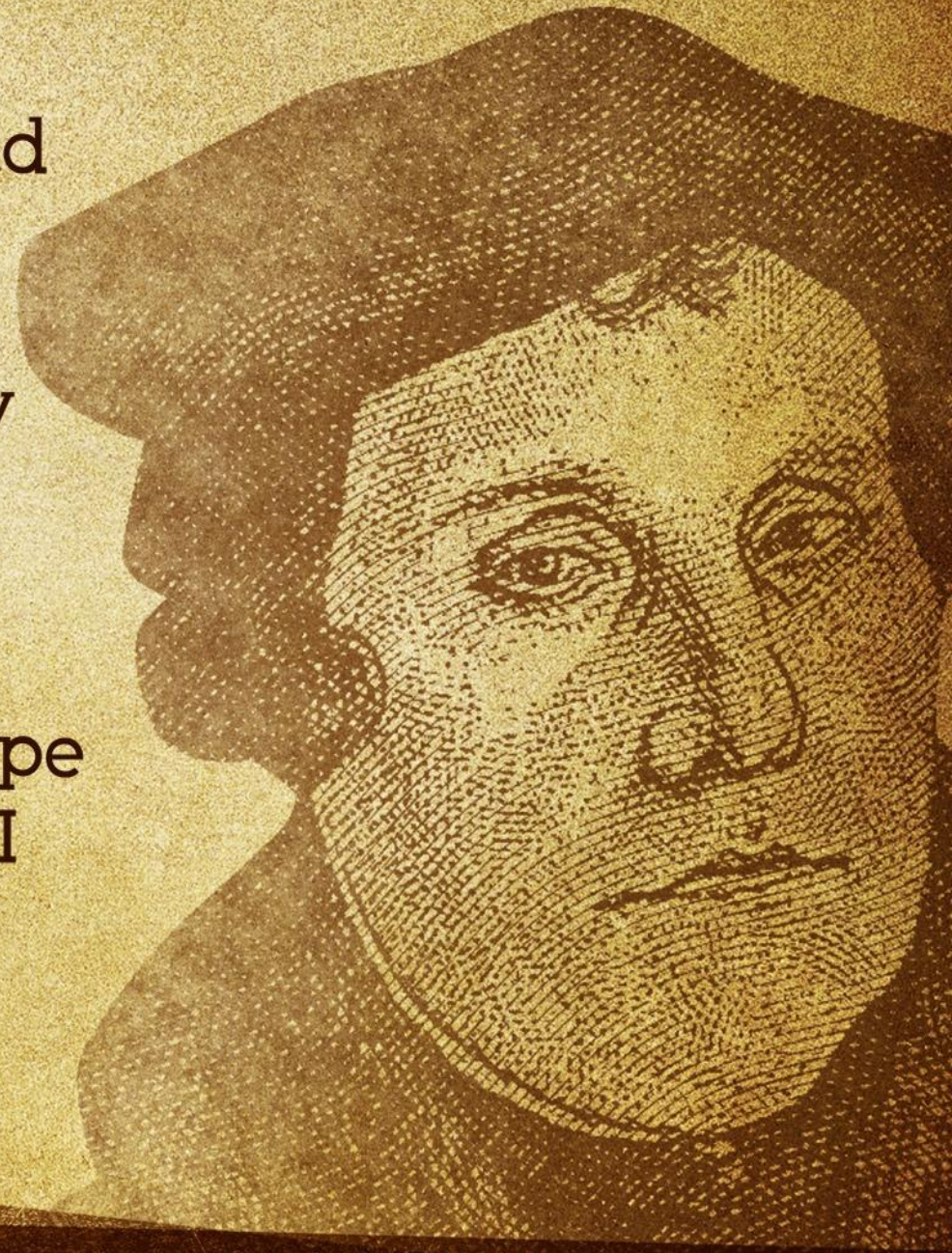
Grace and peace in Christ. Amen. My dear Master Spalatin: A poor fisherman made a mistake and on only one occasion fished too close to the waters of my Most Gracious Lord.<sup>3</sup> I interceded in his behalf with the tax collector,<sup>4</sup> and I am now informed that he transferred responsibility for the case to my Most Gracious Lord. I beg you, therefore, to intercede in my name with my Most Gracious Lord, in order that the penalty be changed. I understand that a fine of six hundred pieces of silver<sup>5</sup> has been imposed on him. I do not ask that he go unpunished; his case should serve as an example to inspire respect and to demonstrate that there is a government. But I ask that his punishment should not deprive him of his living.

**MARTIN LUTHER**



I suggest that he be put in prison for several days, or be made to live on bread and water for eight days so that people may see that the purpose [of the punishment] is to reform and not destroy the man. [Moreover,] it seems to me that this would be a just penalty for a poor man; the rich, on the other hand, may properly have their purses plucked. I hope that you will take care of this. Herewith I commend you to God's keeping. June 7, 1522

**MARTIN LUTHER**





# The Two Kingdoms

How is acknowledging these two kingdoms helpful in our Faith journey?

# Implications of Two Kingdoms

- **Military Service**
- **Public Service – Peace officers & Politics**
- **Church – State Issues**
- **“Christian” government or a just government?**
- **Prayer in Schools...**
- **Leaders who are of other religions**



