

Naturlovens principper: Familie, køn, og kyskhed

Natural Law Principles: Family, Gender, and Chastity

Ryan C. MacPherson, Ph.D. / Bethany Lutheran College, USA / www.ryanmacpherson.com
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Del III: Appliceringer på familie, køn, og kyskhed Applications for Family, Gender, and Chastity

A. Review of Parts I and II

1. **Definition:** Natural law is the distinction between good and evil, just and unjust, that all people in all places and all times can recognize by virtue of the conscience and right reason; natural law is the foundation for every human society, not a product of any particular human culture.
2. Natural Law curbs tyranny in civil government.
3. Natural Law shows our sin and our need for a Savior in the church.

B. The Order of Creation

1. Whereas Aquinas and Grotius addressed “natural law” (*lex naturae/jus naturalis*) in detail, Luther and Melancthon wrote instead of:
 - a. divine ordinances (*ordinationes Dei*);
 - b. divine institutions (*instutiones Dei*);
 - c. God’s command (*mandatum Dei*) and promise (*promissio*); and,
 - d. the three estates: family, church, and civil government.
2. These concepts together form what sometimes is called the Doctrine of the Orders of Creation (*die Schöpfungsordnungslehre*)—a term originating in the late 1800s.
 - a. In the 1900s, Paul Althaus changed Luther’s own teachings in two important ways:
 - Althaus added *Volk* (ethnic nationalism) as an ordinance of creation; and,
 - Althaus treated the created order as something of ultimate/eternal significance.
 - b. Diettrich Bonhoeffer disagreed with Althaus on both of those points:
 - Following Galatians 3:26–28, Bonhoeffer taught that the church includes people of any ethnic ancestry, since baptismal faith is what makes a person Christian.
 - Meditating on Incarnation-Crucifixion-Resurrection, Bonhoeffer concluded that God validates creation as His good work (Incarnation) while also condemning the fallenness of creation (Crucifixion) in order to renew and restore creation (Resurrection). Ethnic divisions are neither part of the created order nor part of the resurrected order; ethnicity is penultimate/temporary, not ultimate/eternal.
 - c. Hermann Sasse, like Bonhoeffer, taught that *Volk* does not define the church.
 - *Volk* is a characteristic in man, but God alone builds the church; man is passive.
 - *Volk* is part of the history and culture in which the church exists, but the church has a prophetic voice that speaks one Gospel to all people at all times.
3. For Luther, marriage and gender—but not *Volk*—were part of the created order, as penultimate/temporary means through which God achieves ultimate/eternal ends.
4. See Ryan Tafilowski, “A Reappraisal of the Orders of Creation,” *Lutheran Quarterly* 31, no. 3 (2017): 288–309.

C. Vocations within the Family

1. The created order of men and women shows itself best within the divine institution of marriage, where men and women receive the vocations of husband and wife, father and mother.
 - a. “[God] has instituted it [marriage] before all other estates, and therefore created man and woman separately (as is evident), not for lewdness, but that they should legitimately live together, be fruitful, beget children, and nourish and train them to the honor of God.” (LC I, 207)
 - b. “Honor [for mothers as much as for fathers] includes not only love, but also deference, humility, and modesty directed (so to speak) toward a majesty concealed within them.” (LC I, 106)
2. “Your vocation is how your station in life serves as a channel for God’s blessings to the people entrusted in your care.” (Ryan MacPherson, teaching his students)
For example: “The father brought up his offspring, that the mother bore children, that the prince governed the commonwealth.” (AC XXVI, 10)
 - a. Vocation is a “mask of God,” behind which the hidden God is at work in us and through us to bless the people near us.
 - b. Vocation is sacramental: our lives are the visible means through which the invisible God blesses our neighbors.
 - c. Vocation does not require anything extraordinary: God hides Himself in the ordinary parts of life: “For creatures are only the hands, channels, and means whereby God gives all things, as He gives to the mother breasts and milk to offer to her child, and corn and all manner of produce from the earth for nourishment, none of which blessings could be produced by any creature of itself.” (LC I, 26)
3. God *creates* us as male and female (Genesis 1:26–28) and *calls* us to marriage and parenthood—the creation and the call come from one and the same God.
 - a. “[Marriage] is not only an honorable, but also a necessary state, and it is solemnly commanded by God that, in general, in all conditions, men and women, who were created for it, shall be found in this estate; yet with some exceptions (although few) whom God has especially excepted, so that they are not fit for the married estate, or whom He has released by a high, supernatural gift that they can maintain chastity without this estate.” (LC I, 211)
 - b. “The Word of God formed human nature in such a way that it may be fruitful not only at the beginning of creation but as long as this physical nature of ours exists.” (Apol. XXIII, 8)
 - c. “The right to contract marriages must of necessity remain, for the natural desire of one sex for the other sex is an ordinance of God in nature.” (Apol. XXIII, 12)

D. What Is Marriage?

1. From Natural Law (and Scripture, too):
 - a. Marriage is the divinely established (Genesis 2:18) life-long union (Matthew 19:4-6) celebrating sexual complementarity (Genesis 1:27), children (Genesis 1:28), and chastity (Genesis 2:25).
 - b. Pagans can, and should, recognize the natural family, even apart from Scripture.
2. From Scripture Alone:
 - a. The creation of Adam was not his birthday, but his wedding day. (Genesis 1–2)
 - b. Marriage proclaims the love of Christ for the Church and echoes the submission of the Church to her Head, the Lord Jesus Christ (Ephesians 5:22–33).

- c. Marital parenthood is the primary means for evangelizing the next generation (Deuteronomy 6:6–7; Psalm 78:5–7; Proverbs 22:6; Malachi 2:15; Acts 2:38–39; Ephesians 6:4).

E. Challenges Today

1. Confusing *Coram Deo* and *Corum Mundo*

- a. **Legalism:** Taking the concept of civil justice from your relationships with your neighbors (*coram mundo*) and wrongfully applying it to your relationship with God (*coram Deo*), seeking to earn God’s favor by your good conduct.
- b. **Gospel Reductionism:** Taking the concept of divine mercy from your relationship with God (*coram Deo*) and wrongfully applying it to your relationships with your neighbors (*coram mundo*), as if “love” for your neighbor means “acceptance” of your neighbor’s sin.
- c. **Luther’s “two kinds of righteousness”:**
 - In our relationship to our neighbors, we should keep God’s moral law (civic righteousness).
 - In our relationship to God, we are forgiven for failing to keep God’s moral law because we receive by faith the righteousness of Christ (imputed righteousness) even as Christ Himself bore our sins for us, suffering in our place on the cross.
 - Grace is not a license to continuing sinning, but a new foundation for holy living —no longer as a burden of Law but now as a thankoffering in response to Gospel.

2. Rejecting Submission and Insisting upon Equality

- a. Feminists think that if a wife submits to her husband, this makes her less than his equal.
 - b. Biblical submission does not deny equality.
 - Christ Himself is both the perfect Head (Ephesians 5:23) and the perfect Submitter (Luke 22:42).
 - Christ submitted to the Father (1 Corinthians 11:3; Philippians 2:6–7).
 - Nevertheless, Christ is equal to the Father (Athanasian Creed).
 - Christ is equal to the Father as to each Person’s shared divinity, but Christ is submissive to the Father as His Son.
 - A woman is equal to her husband as to each person’s shared humanity, but she is submissive to him as his wife.
 - c. Biblical submission not absolute but “in the fear of God” (Ephesians 5:21) and “as to the Lord” (v. 22)—like dancing:
 - The woman follows the man’s lead.
 - But, the man must be following the beat of the music (i.e., God’s Word).
 - d. A wife’s submission shows “respect” to her husband (Ephesians 5:33) without denying her equality with him; the husband, meanwhile, shows “love” to her, as a self-sacrificial head of household, following Christ’s own example (Ephesians 5:25).
 - Martin Luther, *Lectures on Genesis*: Eve shares in Adam’s authority over their children and in Adam’s dominion over the animals; her submission to him as a wife does not make her inferior to him as a human.
 - Matthew Henry, *Commentary*: “The woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.” (Commentary on Genesis 2:21)
3. Feminists who refuse to submit to their husbands in marriage in fact are demanding that God submit to their own feminist vision for life, and in the process they lose out on

the genuine equality that God Himself has established for men and women.

F. Homosexuality

1. Homosexuality was at the center of the “Culture Wars” in America in the 1990s.
 - a. Conservatives/Traditionalists: Homosexuality is a sin. Marriage should be permitted only between one man and one woman.
 - b. Liberals/Progressives: Homosexuality is a lifestyle. Marriage should be available on an equal basis to man-woman, man-man, and woman-woman couples.
2. Biblical Testimony:
 - a. God established marriage is a man-woman relationship with the potential for procreation. (Genesis 1:26–28; Malachi 2:15)
 - b. Homosexuality always is identified as sin, evil, or abomination. (Genesis 13:13, 19:1–11; Leviticus 18:22; Isaiah 3:9; 1 Corinthians 6:9; 1 Timothy 1:10; Jude 1:7)
 - c. The acceptance of homosexuality within a culture is a sign that God already has withdrawn His presence from those people as a judgment for their prior sins. (Romans 1:18–32)

G. Transkønnethed / Transgenderism

1. The United States has fewer restrictions against transgender hormones and surgery than Europe; in the United States, even children can undergo medical procedures without the knowledge or consent of their parents.
2. Schools in the United States teach:
 - a. ... that there are more than two genders;
 - b. ... that each child is free to choose a new gender;
 - c. ... that parents have no right to know about the gender that their child has chosen at school;
 - d. ... that children have a right to hormones and surgery to change their bodies;
 - e. ... that all teachers and all students must respect and encourage transgenderism.
3. Transgenderism is an abuse of:
 - a. Language: People really do not change their gender; they just claim that they do.
 - b. The body:
 - Hormones and surgeries that change some characteristics of gender do not repair a medical problem, but rather cause permanent damage.
 - The result is the mutilation of those parts of our body that enable us to express our God-created gender most fully within marriage, through procreation and lactation—harming future generations as well.
 - c. Children: Young children, too young to understand and to make wise decisions, feel pressured into decisions by irresponsible adults.
4. The Lutheran church has the correct principles:
 - a. God’s creation of male and female is good.
 - b. Gender is a gift to be received, not a choice to be demanded.
 - c. Humans have not “been given the power to make a woman out of a man or a man out of a woman, or to nullify either sex.” (SA III.IX.2)
 - d. “No man’s law, no vow, can annul the commandment and ordinance of God.” (AC XXIII, 7)
 - e. We should have compassion on “those who have taken vows before the proper age.” (AC XXIII, 26)
 - To “identify oneself as transgender” is effectively to “vow” not to be the gender that one was born to be.

- Such a vow is contrary to the Creator’s will, and therefore wrong for people of all ages.
- It is especially wrong for adults to deceive children or others who lack a full capacity to reason into making a vow.

H. The Gospel in Marriage

1. Marriage is how men and women preach the Gospel with their lives.
 - a. A husband’s love for his wife bears witness to Christ’s love for the church.
 - b. A wife’s submission to her husband bears witness to Christ’s submission to the Father.
 - c. A father’s love for his children bears witness to God’s love for us.
 - d. A mother’s love for her children is central to evangelism: Paul instructed Titus to train pastors to train grandmothers to train mothers to raise Godly children (Titus 2:1–5).
 - e. During the 30 Years’ War, parents singing hymns to their children in the home preserved the church for an entire generation while public worship was blocked by political turmoil and warfare.
 - f. For suggestions on home devotions (“the family altar”): www.hausvater.org.
2. Luther: “Let the wife make the husband glad to come home, and let him make her sorry to see him leave.”
3. The church speaks with a prophetic voice on the basis of Holy Scripture and consistent with the natural law: “We believe, teach, and confess ... we affirm ... we deny....” (Book of Concord)
 - a. Evangelical Lutheran Synod, “Position Statement on Sex and Gender Identity” (2018): www.els.org/beliefs/doctrinal-statements.
 - b. Center for Apologetics and Worldviews:
 - Video archives of conferences on various topics: www.blc.edu/apologetics/events.
 - One-page documents addressing various topics: www.els.org/apologetics/qalc.

I. Discussion

	<u>Book of Concord (1580)</u>	<u>Konkordiebogen</u>
SC	Small Catechism (1529)	Luthers lille Katekismus
LC	Large Catechism (1529)	Luthers store Katekismus
AC	Augsburg Confession (1530)	den augsburgske Bekendelse
Apol.	Apology of the Augsburg Confession (1531)	apologi for denne
SA	Schmalcald Articles (1537)	schmalkaldiske Artikler
FC Epit.	Formula of Concord, Epitome (1577)	Konkordieformlen, Kort Forklaring
FC SD	Formula of Concord, Solid Declaration (1577)	Konkordieformlen, Stort Forklaring