



Christian Citizenship

“You are the salt of the earth . . . You are the light of the world” (Mt. 5:13-16). One way to be salty and let our light shine is by being good citizens on earth. Our vocation as citizens of both the secular kingdom and God’s kingdom gives us the responsibility to proclaim God’s Word and care for our neighbors. We are called to engage the “public square” with our message of Christ’s mercy for all. Please pray for God’s will to be done... in Jesus’ name.

Lesser Magistrates to the Defense

The Doctrine of the Lesser Magistrates by Matthew J. Trehwella is becoming a useful tool for Christians. Captain Seth Keshel, Army intelligence veteran, exhorts people “to procure a copy . . . read it. . . and to spread it to anyone who has eyes and ears.” He continues, “This book spits in the face of the pacifist, gutless church that misinterprets Scripture, and in effect, brainwashes Christians to comply with tyranny and evil. . . . Though this book is not even a decade old, the doctrine itself is timeless. It has been in practice for millennia, as the book outlines with its biblical examples of lower ranking magistrates (hence *lesser* magistrates) defying lawless mandates from *higher* magistrates. The doctrine was formalized during the Siege of Magdeburg in 1550, and incredible examples of the Godly defiance of tyranny are contained throughout the text.”

Trehwella offers a recent example of how lesser magistrates make a positive difference in the battle for our children. The city council of Edwardsville, a town of 4,800 in the Kansas City area, recently voted 3-2 to reject a state law-inspired municipal ordinance that essentially grants immunity to school and library officials for presenting obscene materials to minors. Trehwella explains: “It’s a provision in current state law, and in past Edwardsville ordinances, that grants such immunity. Cities in Kansas are offered a Uniform Public Offense Code (UPOC) each year by the League of Kansas Municipalities as a model cities can adopt—or reject or amend to their liking—as a catchall public offense ordinance, patterned after state laws. Like her colleagues, Mayor Carolyn Caiharr, who took office this year after being on the council, had never noticed the obscenity protections before in the 160-page UPOC. This year, she did. And after weeks of study and discussion, and a meticulous explanation of the issue

by Caiharr, the council followed her recommendation to strike the obscenity protections from city ordinances.”

School boards and municipalities far too often rubber-stamp the evil handed down by the state which are rubber-stamping the evil handed down from the federal government). Trehwella says, “The tyrant superior civil authority counts on the blithe compliance of the lesser authorities in order to get their evil down into the fabric of society. The interposition of the lesser authorities stops the evil.” (Excerpted from the e-mail of Matthew J. Trehwella’s newsletter, 10/20/22. Story of Edwardsville’s interposition in *The Lion*, 9-29-22.)

What can we do? First, become familiar with The Doctrine of the Lesser Magistrates which has been practiced again and again by Christians since 1550. Order a copy of *The Doctrine of the Lesser Magistrates: A Proper Resistance to Tyranny and a Repudiation of Unlimited Obedience to Civil Government* by Matthew R. Trehwella. Visit www.defytyrants.com. Don’t be intimidated by higher magistrates. Don’t be fooled into thinking that, for example, a teacher or librarian who gives obscene materials to children should “be given immunity because they are agents of the state.” We can gather together as informed parents whose children are entrusted to us by God. We can ask the lesser magistrates to interpose on our behalf and for the best interest of our children. We can pray that this lights a fire in other magistrates to do the same.

Please pray to rise above the intimidation of higher magistrates and courageously engage the power of lesser magistrates... in Jesus’ name.

Men and Fatherhood

“The miracle of culture and of civilization,” writes Anthony Esolen, “is the miracle of the transformation and redirection of masculine energy from the willful self to the team, the work crew, the school, and the army—for the sake of the home and the women at the center of the home, and in the end, for the sake of the city and the nation.”

In his newest book, *No Apologies*, Esolen points out that “a grown man is big enough and strong enough to roll his eyes at the falsehoods about his sex that the world tries to press upon him. But boys are not. Boys are vulnerable. Think of the phrase *toxic masculinity*. It is an offense against manhood to talk so. You can have bad men, as you can have bad women, but manliness is a virtue, as is womanliness, nor is there anything toxic at all about either the masculine or the feminine, except inasmuch as bad men or bad women make use of their faculties to hurt other people, to spread lies, or to undermine the common good.”

When fathers go absent, says Esolen, it is not possible for women to take their place. “Individuals may do the best they can . . . [but] societies dominated by women tend to be insecure. My mother and a girlfriend could walk down the streets of her hometown with confidence, even after dark, Men might whistle at her, but she did not feel it as an assault—nor was it intended that way. She was confident. She could be confident, because fathers (and big brothers) were everywhere, and they kept order.” Esolen is not saying that bad things never happened in those days, but he is pointing out: “Fatherhood makes for a productive kind of safety.”

Now, consider the difference between “city officials” and “city fathers.” Esolen explains, “A city official can be the enemy of the most human things in life. The official abstracts himself from the persons he governs. He is padded around with the comfortable fat of the officialdom, of indirection, of bureaucracy. But the city father is not so. The father is one with the citizens he governs in flesh and blood, in aspiration and delight, in watchful care and in striving toward a noble end. He does not want them to remain little children or to be mere subjects of regulation. He wants them to be grown-up and strong, energetic and confident. He will make others safe in part by demanding no safety at all for himself. That is what fathers do. What do men who fail or refuse fatherhood do? They dissipate their strength in empty pursuits, or they make others insecure for their own power and pleasure—making for a world where it is, so to speak, unsafe to be unsafe.”

Patriarchy, writes, Esolen, “is a function of hope. Think of the hopelessness of the secular world, which has set its face in stubborn self-destruction against the figure of the father, and ultimately against the fatherhood of God.” We are encouraged to remember Joseph who, in faith, took Mary as his wife. In doing so, Joseph not only protected both Mary and the Child Jesus, but

looked forward to the promise given and what the Child would do. (Excerpts from *No Apologies: Why Civilization Depends on the Strength of Men* by Anthony Esolen.)

What can we do? Start a Bible study for men using material from the Men’s Network of Lutheran Hour Ministries. Bring grandfathers, fathers and sons together to learn and pass on lessons of generational manhood; invite young men who don’t have involved dads. Create opportunities for parents to meet and encourage one another. Ask: Are government schools in the business of helping boys to become men and the heads of strong, healthy families? In what ways are the Department of Education, teachers’ unions, CRT (critical race theory), SEL (social emotional learning), sex education and gender identity, ideologies of Planned Parenthood, and LGBTQ clubs building respect for fathers and mothers, and assisting them to raise godly sons and daughters? Consider the generational impact of Proverbs 22:6, then discuss: Why do the ungodly attempt to separate children from their fathers?

Please pray that the hearts of fathers be turned toward their children and the hearts of children to their fathers... in Jesus’ name.

Where Did the Church Ever Get the Idea...?

In his newest book, *Letter to the American Church*, Eric Metaxas asks, “Where did we who claim to be the Church ever get the idea that we shouldn’t express any number of things too loudly, that we shouldn’t—for example—express the biblical view of human sexuality as a sacred and mysterious bond which God created only for the marriage between men and women for life? Where did we get the idea that we don’t have an obligation to tell the world what God says about . . . the unborn and about human freedom and human rights? Or about . . . the deadly perniciousness of Marxist atheist philosophy . . .?” Silence is not an option for the Church. It was not an option for Dietrich Bonhoeffer who was told that speaking up about the persecution of German Jews was too “political.” But he knew he had an obligation to do “everything he could—unto the point of surrendering his own life—for what he knew to be right.” (Excerpted from pp.4-5 of the book.)

What can we do? Read Metaxas’ book. Discuss it. Repent of silence. Courageously put faith into daily practice. Thank God for Christian fathers.

Please pray to honor God... in Jesus’ name.

