

Doctrinal Theology.

THEOLOGY.

(Continued.)

WILL.

Will is an attribute of God inasmuch as he consciously prompts his own acts, and is intent upon the execution of his purposes, the accomplishment of his designs, the realization of his counsels, and the fulfillment of his ordinances. Will is one of the characteristics of rational, self-conscious, personal agencies. The acts of a person are that person's acts inasmuch as they are consciously prompted by such person, and an accessory to an act is again a person who consciously concurs in prompting such act, though the *materiale* of the act be wholly or in part performed by another. Thus God is active by his own promptings. Every act of God not only presupposes, but implies volition. And, again, volition is, in God, linked with action, the conscious and intentional exertion of power. This is indicated in the words, *Who hath resisted his will?*¹⁾ Of him the Psalmist says, *Whatsoever the Lord pleased, that did he in heaven, and in earth,*²⁾ and, *Our God is in the heavens: he hath done whatsoever he hath pleased.*³⁾ When God acts, his act

1) Rom. 9, 19.

2) Ps. 135, 6.

3) Ps. 115, 3.

*working of his mighty power.*¹⁾ But here that power mysteriously exerts itself in a certain established order, by mediate action, through certain means, the means of grace, and in this order and by such means the power of God operates in a manner peculiar to these operations, so that the same mighty power which by the means of grace works life and salvation in some, is by obstinate resistance to the same power operating through the same means of grace prevented from producing the intended effect in others.

(*To be concluded.*)

A. G.

PARAGRAPHS ON THE ETHICS OF WAR.

§ 1.

A state is a community of persons jointly occupying a definite territory and permanently organized under acknowledged laws administered by an established government endowed with or supported by sovereign authority and power to protect the rights of such community and of all its members.

Exod. 23, 31. Num. 34, 2 ff. Deut. 30, 16. 18. Lev. 25, 23; 24, 22. Num. 15, 15. 16. 1 Pet. 2, 13. 14. Tit. 3, 1. Rom. 13, 1. 6. 7. 1 Tim. 2, 2. Rom. 13, 1—4. John 19, 11.

§ 2.

Every state is bound to concede to all other states all rights resting in the essence of the state, and each state should exercise its own rights in such a manner as not to violate the rights of any other state or of any member thereof.

Prov. 8, 15. Dan. 2, 21. Rom. 13, 1. 4. Matt. 22, 21.

§ 3.

It is the duty of every state to protect and defend its rights and those of all its members to the best of its ability, not only in its own territory, but also against all other states

1) Eph. 1, 19.

and their members, and in the performance of such duty to employ all lawful means necessary for the achievement of said purpose.

Rom. 13, 3. 4. 6. 1 Tim. 2, 2. 1 Pet. 2, 13. 14.

§ 4.

The extreme measure to which a state is bound to resort when no other measure will secure the effective protection of its rights or the rights of its members against violation by another state or its members is WAR.

Deut. 20, 10—12. Num. 21, 21 ff. 1 Tim. 2, 2. Rom. 13, 3. 4.

§ 5.

War is the state or relation of armed hostility which, interrupting or replacing a state or relation of peace, prevails when and while contending parties possessing or claiming political sovereignty are deciding or endeavoring to decide, securing or endeavoring to secure, by regulated violence what they could not or would not decide or secure by peaceable measures and means.

Gen. 8, 22. Num. 21, 21—25. Deut. 20, 5—8. 10 ff. 19. Rom. 13, 4.

§ 6.

A just war is carried on by a party which is not only justly entitled to the right of belligerency, but also has just cause of war in a given case.

Matt. 26, 52. John 18, 36. Rom. 13, 4.

§ 7.

A party is justly entitled to the right of belligerency when it has established its character of a sovereign political power.

John 18, 36. Rom. 13, 1—4. Deut. 20, 1 ff.

§ 8.

A sovereign political power, or a state, has just cause of war in a given case when its rights or the rights of its

members have been or are being violated by another state or its members, and the other state is unwilling or unable to abate or redress such injuries.

Num. 10, 19. John 18, 36. Rom. 13, 3. 4. 6. 1 Tim. 2, 2. 1 Pet. 2, 13. 14.

§ 9.

While war as such is an affair of the entire state and all its members, to decide upon and declare war, and to determine, supervise, manage, and control the measures and means of war, is incumbent upon the supreme government of the state and upon those whom such government has endowed with military authority.

Exod. 17, 8. Num. 21, 23; 20, 7. Deut. 20, 5. 8. 9. 1 Pet. 2, 13. 14. Prov. 8, 15. Rom. 13, 3. 4.

§ 10.

As, on the one hand, citizenship does not imply or confer the right of exercising military functions without authorization by the government, so, on the other hand, citizenship does not imply or impose the duty of rendering military service in the absence of a general or special order, requisition, or demand, by the government.

1 Pet. 2, 13. 14; 4, 15. Matt. 22, 21.

§ 11.

Lawful injunctions of military service are, as all other lawful demands of the government, binding upon every member of the state.

Matt. 22, 21. 1 Pet. 2, 13. 14. Tit. 3, 1. Rom. 13, 1—7.

§ 12.

For his conduct relative to the orders and demands of his government a citizen is, in war as in peace, civilly responsible to his government, and morally responsible to God.

1 Pet. 2, 13. 14. Rom. 13, 5. Acts 5, 29. Matt. 22, 21.

A. G.