

# *Politics Derived from the Words of Holy Scripture*

Jacques Bossuet



## Hanover Historical Texts:

<http://history.hanover.edu/courses/excerpts/111boss.html>

Active Reading

We have already seen that all power is of God. The ruler, adds St. Paul, "is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."<sup>1</sup> Rulers then act as the ministers of God and as his lieutenants on earth. It is through them that God exercises his empire... Consequently, as we have seen, the royal throne is not the throne of a man, but the throne of God himself. The Lord "hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."<sup>2</sup> And again, "Solomon sat on the throne of the Lord."<sup>3</sup>

Moreover, that no one may assume that the Israelites were peculiar in having kings over them who were established by God, note what is said in Ecclesiasticus: "God has given to every people its ruler, and Israel is manifestly reserved to him." He therefore governs all peoples and gives them their kings, although he governed Israel in a more intimate and obvious manner.

It appears from all this that the person of the king is sacred, and that to attack him in any way is sacrilege. God has the kings anointed by his prophets with the holy unction in like manner as he has bishops and altars anointed. But even without the external application in thus being anointed, they are by their very office the representatives of the divine majesty deputed by Providence for the execution of his purposes. Accordingly God calls Cyrus his anointed. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." <sup>4</sup> Kings should be guarded as holy things, and whosoever neglects to protect them is worthy of death. . . .

There is something religious in the respect accorded to a prince. The service of God and the respect for kings are bound together. St. Peter unites these two duties when he says, "Fear God. Honour the king."<sup>5</sup>

...

But kings, although their power comes from on high, as has been said, should not regard themselves as masters of that power to use it at their pleasure ; . . . they must employ it with fear and self-restraint, as a thing coming from God and of which God will demand an account. "Hear, O kings, and take heed, understand, judges of the earth, lend your ears, ye who hold the peoples under your sway, and delight to see the multitude that surround you. It is God who gives you the power. Your strength comes from the Most High, who will question your works and penetrate the depths of your thoughts, for, being ministers of his kingdom, ye have not given righteous judgments nor have ye walked according to his will. He will straightway appear to you in a terrible manner, for to those who command is the heaviest punishment reserved. The humble and the weak shall receive mercy, but the mighty shall be mightily tormented. For God fears not the power of any one, because he made both great and small and he has care for both." . . .

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<sup>1</sup> Romans 13:4

<sup>2</sup> 1 Chronicles 28:5

<sup>3</sup> 1 Chronicles 29:23

<sup>4</sup> Isaiah 45:1

<sup>5</sup> 1 Peter 2:17, preceded by "Honour all men. Love the Brotherhood.

Kings should tremble then as they use the power God has granted them; and let them think how horrible is the sacrilege if they use for evil a power which comes from God...

The royal power is absolute. With the aim of making this truth hateful and insufferable, many writers have tried to confound absolute government with arbitrary government. But no two things could be more unlike...

I do not call majesty that pomp which surrounds kings or that exterior magnificence which dazzles the vulgar. That is but the reflection of majesty and not majesty itself. Majesty is the image of the grandeur of God in the prince....

God is infinite, God is all. The prince, as prince, is not regarded as a private person: he is a public personage, all the state is in him; the will of all the people is included in his. As all perfection and all strength are united in God, so all the power of individuals is united in the person of the prince. What grandeur that a single man should embody so much!

The power of God makes itself felt in a moment from one extremity of the earth to another. Royal power works at the same time throughout all the realm. It holds all the realm in position, as God holds the earth. Should God withdraw his hand, the earth would fall to pieces; should the king's authority cease in the realm, all would be in confusion.

Look at the prince in his cabinet. Thence go out the orders which cause the magistrates and the captains, the citizens and the soldiers, the provinces and the armies on land and on sea, to work in concert. He is the image of God, who, seated on his throne high in the heavens, makes all nature move....

Finally, let us put together the things so great and so august which we have said about royal authority. Behold an immense people united in a single person; behold this holy power, paternal and absolute; behold the secret cause which governs the whole body of the state, contained in a single head: you see the image of God in the king, and you have the idea of royal majesty. God is holiness itself, goodness itself, and power itself. In these things lies the majesty of God. In the image of these things lies the majesty of the prince....

O kings, exercise your power then boldly, for it is divine and salutary for human kind, but exercise it with humility. You are endowed with it from without. At bottom it leaves you feeble, it leaves you mortal, it leaves you sinners, and charges you before God with a very heavy account.

J.H. Robinson, ed., *Readings in European History* 2 vols. (Boston: Ginn, 1906), 2:273-277.

### **QUESTIONS TO CONSIDER:**

1. What is Bossuet's *thesis* (i.e., what point is he trying to make)?
2. What *evidence* does Bossuet use to support his point?
3. According to Bossuet, what is the relationship between God and a king?
4. According to Bossuet, what is the only thing that limits a king's power?