

# God's plan for the nations: Good governance

By Henri Nissen, Master in Religious Studies from PCU

## Are there any clues in the Bible for good leadership?

Yes, there are many. Let me mention a few key verses.

Already in the Creation, God gives some instructions to man according to Genesis.

*So God created man in **his own image**, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and **subdue it: and have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1, 27)*

He gives man **authority** over all creation. We are going to subdue it *all*, and to have dominion over it. If you are to govern, you must have authority to rule. God gives humanity such authority over the earth.

But it can only be the good people he gives this authority?

No, it is given to people in general - and it is up to us to **manage** it.

The Authority is **for a limited time**.

- On the big scale the Bible tells, that there is an End to Human governance.
- On the smaller personal scale we are reminded that we are mortal. And that we'll all be judged for our deeds – and our missing deeds.

*For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, 43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' (Matthew 25, 31-46).*

## Ordained by God?

Paul wrote in Romans 13 that the authorities are "**ordained** by God" (KIV) – or "**established** by God" (NIV).

It can perhaps be difficult for us today to accept that our political opponents should be ordained by God. But our opponents are probably no worse than the bad, corrupt, brutal authorities Paul knew from the Roman rulers. Still, he said so. How can the bad leaders be put in by God?

I think it should be understood as such: It is God's will (his "ordinance" KIV) that there is a social order - that there is no chaos, lawlessness or wild jungle law, where only the strong (or brutal) survives.

This understanding corresponds to what Paul says in the whole section, that is concerning, that Christians may live a quiet life. That is Paul's true errand.

*Let everyone be subject to the governing authorities, for there is no authority except that which **God has established**. The authorities that exist have been established by God. 2 Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. (Romans 13, 1-2 NIV)*

Also, Peter calls in his 1st letter chapters 2, 13 to respect the human authorities.

**Submit** yourselves to every **ordinance** of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are **sent by him** for the punishment of evildoers, and for the praise of them that do well. (1. Peter 2, 13-14 NIV)

There is always a need for someone to govern, someone to lead, and those who are chosen, have the general authority to rule – because someone has to - in order to prevent chaos. But this doesn't mean that we will not be judged. The apostle James warn:

My brethren, be not many **masters**, knowing that we shall receive the greater condemnation. (James 3, 1 KJV)

The Greek word translated by King James Version to *masters* is *didaskalos* (did-as'-kal-os) meaning "an instructor (genitive case or specially): doctor, master, teacher". (According to Strong's). New International Version used "teacher":

*Not many of you should become teachers, my fellow believers, because you know that we who teach **will be judged more strictly**.* (James 3, 1 NIV)

But I think there is a Biblical principle here for all leaders: *Leader will be judged more strictly.* Leaders have responsibility for others. And they must "give an account":

*Have confidence in your leaders and submit to their authority, because they keep watch over you **as those who must give an account**. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.* (Hebrews 13, 17 NIV)

## How to govern

Does God / The Bible also have words to those who are in a position to govern other HOW to govern – whether it is in political government or in the church? Yes it has.

## The Good Shepherd as an Example

*Be shepherds of God's flock that is under your care, watching over them — **not because you must**, but because you are willing, as God wants you to be; **not pursuing dishonest gain**, but eager to serve; 3 **not lording it over** those entrusted to you, but being **examples** to the flock. 4 And when the **Chief Shepherd** appears, you will receive the crown of glory that will never fade away.* 1. Peter 5,3.

A shepherd of the time of Jesus was usually a goat- and sheep-shepherd, who walked around with his flock at day and even night. A shepherd should

- a. **Protect** his flock against thieves and wild animals that might hurt the animal
- b. **Gather** the flock. A flock without a shepherd would be split in all directions (Isaiah 53, 5)
- c. **Search** for the lost. If a sheep went astray he had to go searching for the one lost and leave the 99 for the time. (Ezekiel 34,11-16, Luke 15, 1-7)
- d. **Lead** the flock. He would go in front, and the sheep would follow. He had to look for secure trails and good pastures.
- e. **Pay the price**. If needed the shepherd would fight and even die for his flock. David did fight – against wild animals like lions. Jesus was the ultimate good shepherd example and model:

*I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an*

*hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. (Jesus in John 10,11-14)*

If we apply this to leading / governing today it could be:

- a. **Protect** the people / the congregation against bad shortsighted solutions, against bad politicians / pastors who is more focus on their own good and on popularity than doing the right thing.
- b. **Gather** the people and avoid disputes and disputes destroying the community. Avoid that the majority recklessly rule minorities. Get opponents meet.
- c. **Search for the lost.** In politics, the good Christian shepherd will search for those who have been lost in the society's efficient machine. It could be the poor, the handicapped, - but it also could be the young with no or bad values, the criminals, etc. They are all part of the people. In church-relation it would be to go outside the church – in evangelism and social work. Viggo Soegaard: "The church is an organization that exists for non-members."
- d. **Lead the people.** A political leader should be able to go ahead, show the way, have the vision. He can't only be an administrator of what others have achieved, although this is also necessary. His visions should be real and achievable – not mirages that will leave the people out in more misery.
- e. **Pay the price.** In politics: Invest your life, take responsibility for actions. If wrong has been done, then redo it right and pay the costs. Stay if possible, don't run away when everything is on fire. – In church: Don't be an employee (hireling) but invest all out you. Be there! Pay the cost – family, time, friends, - with God's help.

## Examples of Modern Christian governing

### The Christian Democratic Movement

After the disasters of the 2. World War a Christian-Democratic movement developed in Germany, and from there it spread to the whole world, where about 75 small and large parties in almost all countries recognize themselves as Christian Democrats, with or without the C in their name.

The German CDU was a clear reaction to Hitler's totalitarian state, where evil forces had led Germany into a living hell for 7 years. Six million Jews had been extinct in kz camps. Also Christian resistance fighters, such as the pastor Dietrich Bonhoeffer had been hanged by the Nazi regime.

After the war there was a genuine peoples movement back to the safe "Christian principles" - also in the political life. It was in this context that the CDU - the Christian Democratic Union – was formed – on the basis of the Catholic party Zentrum. This party had been the last bulwark against National Socialism together with the Social Democratic Party.

The national disaster led Catholics and Protestants to unite in a common party after half a millennium of animosity - since Luther's showdown with the Pope in the 1517<sup>th</sup>.

The CDU and its sister-party in Bavaria, the CSU (Christian Social Union) have been in power and government in Germany in 49 years since the beginning in 1949. They are often referred to as "the conservative", but they see themselves as "die Mitte" – the center – in the political spectrum. And in fact they have been in government with both socialists and liberal parties.

In the political self-understanding of CDU, they write words like these:

*Grundlage unserer Politik ist das christliche Verständnis vom Menschen und seiner Verantwortung vor Gott. Unsere Grundwerte Freiheit, Solidarität und Gerechtigkeit sind daraus abgeleitet. Die CDU ist für jeden offen, der die Würde und Freiheit aller Menschen und die daraus abgeleiteten Grundüberzeugungen unserer Politik bejaht.*

*Translated: The basis of our policy is the Christian understanding of man and his responsibility before God. Our basic values of freedom, solidarity and justice are derived from this. The CDU is open to anyone who affirms the dignity and freedom of all people and the underlying beliefs of our policies.*

In daily political life the CDU has even become more social than the Socialdemocrats and more green than the Die Grünen – the green party. Lots of social welfare has been done, and Germany has said goodbye to Nuclear Energy. Even when it came to homo-marriages 75 of 225 members of CDU in parliament (though not Chancellor Merkel) voted for. A part of the big party is of course more pragmatic than Christian.

But when it comes to nationalist anti-immigrant movements, the CDU, like all other parties in the parliament Bundestag, refuses to cooperate with the nationalist *Alternative für Deutschland*, who had a scaring sensational success in the election of 2017.

### **Christian Politicians formed modern European Union**

Christian Democrats have been the primus engine in creating the European Union. It began with the creation of a “coal- and steel-union” in order to keep the peace in Europa. For centuries the German and French had fought over these vital resources. Both WW1 and WW2 was much about gaining control of a geographic area in the Ruhr and Saar district.

But Christian politicians like the French Foreign Minister, Robert Schuman, and the German Chancellor, Konrad Adenauer, took the initiative to a union, so that war between these countries, to 'make war not only unthinkable but directly impossible,' as Schuman put it.

In 1951 not only Germany and France, but also Italy and the three Benelux countries: Belgium, the Netherlands and Luxembourg joined the treaty.

This union of “The Six” developed into the European Common Market (EC) and later European Union (EU).

The European Union is unthinkable without the Christian Democrats. In the EU parliament The European People's Party (EPP) is a union of Christian Democratic and other center-right parties in the EU and with a large and solid core of Christian Democrats, in particular the CDU.

Ever since the establishment of the European Parliament, the EPP has been the largest group, and even today, the EPP has delivered top posts in the Union, both with Commission President Jean-Claude Juncker, Parliamentary President Antonio Tajani and EU President Donald Tusk.

### **What should a Christian Politic be like?**

*A personal experience:* I have been working for the small Danish Christian Democratic Parti – Kristendemokraterne – during four years in Parliament from 1980-1983. I was the press secretary and the editor of the weekly newspaper *Idé Politik*.

I have also been a member of the Executive Board and the Executive Committee. I have been a candidate for the Parliament, the European Parliament, the Regional Parliament and the City Council. In addition I've had presidencies and memberships of councils and program committees.

With this background I can testify that it was seldom a problem to find out what the right Christian attitude in a political dilemma should be. All the fights were between persons and factions who wanted power. And discussions about how to win the votes.<sup>1/2</sup>

I think what made it easier to find a Christian politic was some fundamental values on which the party was founded:

These fundamental pillars were:

1. **We are Managers of God's Creatation** - God has created the earth and set man to rule over it. So it is up to man to manually manage the earth, and not just abuse its resources so that they dissolve or contaminate the earth, the water and the air.
2. **We have The Ten Commandments.** "God has given man a guide and a standard of good human conduct through the 10 commandments and the other moral laws and guides we find in the Bible.

3. **We should love one-another.** Jesus showed through his life and taught his followers to show charity. He said that the whole law rests on the one command Love God – and equal to this is that you must love your neighbor as yourself, he said.

With these three principles, one has tried - with greater and less success - to rule politically. In many questions you can look differently on what is good for the individual and society. On the left, emphasis is placed on the collective, and less on the individual's freedom. On the right, the individual's freedom and opportunities are highly prioritized - but sometimes at the expense of the common good.

Here, the so-called **personalism** comes as a third possibility between socialism and capitalism. Personalism evolved from the Russian philosopher *Nikolai Alexandrovich Berdyaev* (1874–1948) ideas. Today there are many versions, like French Personalism, Catholic Personalism, Boston Personalism, Californian Personalism.

A Christian personalism developed in the 20th century. Its main theorist was the Polish philosopher Karol Wojtyła (later Pope John Paul II). In his work, *Love and Responsibility*, 1960, Wojtyła proposed what he termed 'the personalistic norm':

"This norm, in its negative aspect, states that the person is the kind of good which does not admit of use and cannot be treated as an object of use and as such the means to an end.

In its positive form the personalistic norm confirms this: the person is a good towards which the only proper and adequate attitude is love."



Figure 1 Søren Kierkegaard -

Personalism maintains the value and freedom of the individual, but it is not a selfish freedom. Each person has responsibility (under God) for the bigger group.

Personalism was overshadowed by existentialism as the philosophical theory that was contesting with socialism in the 1960s and the following decades.

Also the **existentialism** was originally Christian. It was the Danish philosopher Søren Kierkegaard who laid the foundation in his short life from 1813-55. He published a large number of profound books and wrote about the aesthetic, ethical and religious choices of man. He himself leaved a meaningless youth life, but when his father died, he became a profound Christian.

For Kierkegaard it was crucial to make a choice. At the same time, he saw life as a development from being absorbed by the aesthetic - the beautiful, the perfect - to thinking ethically and choosing the right ethical choice. But higher than ethics is the religious choice – to be a Christian at whatever cost. The decision to let go of self and to throw himself into faith. One finds in Kierkegaard a profound understanding of Christianity, which he had through his father's connection with the Brødresocietet in Copenhagen - the Moravian movement (from Zinzendorf).

But long after Kierkegaard's death, the French philosopher Jean Paul Sartre developed Kierkegaards philosophy – leaving God out of the equation. Sartre, like most French philosophers, was an atheist and therefore did not see the need to take God into his thinking. Instead, he argued that just taking the choice was what created the existence of a human being. Kierkegaard says in a quote from his own repentance something that can be understood as such.

"What I really need is to get clear about what I must do, not what I must know, except insofar as knowledge must precede every act. What matters is to find a purpose, to see what it really is that God wills that I shall do; the crucial thing is **to find a truth which is truth for me**, to find the idea for which I am willing to live and die."

Just another idea? No. If you know Kierkegaard's history, you know that it did absolutely matter to him what you chose. It was the Christian faith, which gave his philosophy meaning. And "the truth for me" meant in a Christian setting to find God's calling specific to you, to find one's mission in life.

A leader who has found his mission in life is a leader with a goal and a purpose. He doesn't waste time and energy on just making himself rich.

Here are a few oneliners by Søren Kierkegaard:

*Face the facts of being what you are, for that is what changes what you are. Søren Kierkegaard*

*People demand freedom of speech as a compensation for the freedom of thought which they seldom use.*

*I see it all perfectly; there are two possible situations - one can either do this or that. My honest opinion and my friendly advice is this: do it or do not do it - you will regret both.*

*Take away paradox from the thinker and you have a professor.*

*Life can only be understood backwards; but it must be lived forwards.*

*People understand me so poorly that they don't even understand my complaint about them not understanding me*

*The highest and most beautiful things in life are not to be heard about, nor read about, nor seen but, if one will, are to be lived.*

*The tyrant dies and his rule is over, the martyr dies and his rule begins.*

### **An example of 'Divine Administration' from the church / community in Bangladesh.**

In northern Bangladesh a number of very poor congregations emerged in the 1970s as a result of the traveling American missionary Olsons service. When he was thrown out of the country, other missionaries came. Among those was the Danish social worker Jens Fischer-Nielsen, who helped the congregations join a new synod, Bangladesh Lutheran Church (BLC). I visited the poor church in 1983 and '85 and helped Jens Fischer-Nielsen publish a book about the change of this exciting group of people.

The new Christians in this church originated from Hindu background, while Bangladesh is otherwise predominantly Muslim. Some of the new Christian villages had simply survived on being thieves, it turned out. It was their "work." When they became Christians, the missionaries helped them find honest crafts by training them for forge, weavers, etc.

The missionaries were young and idealistic and keen that the church should be autonomous and even entertaining, since they knew how bad it often goes with foreign aid. But soon their little mission company was absorbed by a larger mission company, which didn't have the same empathy with the Bangladeshis.

The company had some general principles of equal partnership, prioritizing social development of the poor and women, AIDS-victims, etc. and they did not listen to the earlier missionaries' warnings about who to trust.

For example, the missionary company specifically supported the social part of the church, BLS, because it could more easily provide gifts for poverty and children than for evangelization.

Earlier, evangelism was something everyone in the church felt naturally. Becoming an evangelist was high on the wish list for the fiery Bengalis. But now it was more prestigious in BLC to work with social work, as there was money in it.

As it was no longer the gospel, but money that ran the work, many problems arose with power struggles, bad leadership, corruption, buying votes for church elections, cheating, etc. Bangladesh were used to this style with their politicians. Now the same happened in the church.

These problems were actually strengthened by the (bad) leaders had money available from support mission without these adequately controlled how the money was spent. In the mission, the company's attempt to show confidence and respect the decisions of the national leaders - they hurt the ordinary members of the church.

A group of former missionaries who had great love for the church and its individual members, decided to organize a series of seminars where they taught church members in something they - for the occasion – called *Devine Administration*. (They did not realize that this term was also used by others about God's leadership.)

In Devine Administration they focus on:

- **transparency** (nothing kept secret, but everything could be checked)
- **accountability** (to be accountable for ones responsibility) and
- **good governance** (good decision-making, good implementation, good leadership, good administration).

To do everything for people and for God.

As Jens Fischer-Nielsen explains the goal:

"... to promote an understanding that everything in the Church and related organizations is going to be clean and beautiful. Church's mission is not just preaching and worship, but also charity work using foreign resources - and it is just as sacred to deal with it as with worship.

The term "Divine Administration" was invented for the occasion, but now it exists as a concept in BLC and it is natural to talk about this at all levels."

At a course in 2014, JF-N asked participants in a work shop to talk about and then write on the board what they saw as the benefits of a Devine Administration. To his surprise, the Bangladeshis also wrote some benefits that he had not thought about.

Translated from Bengali, it was a confirmation that Devine Administration:

#### **Prevents**

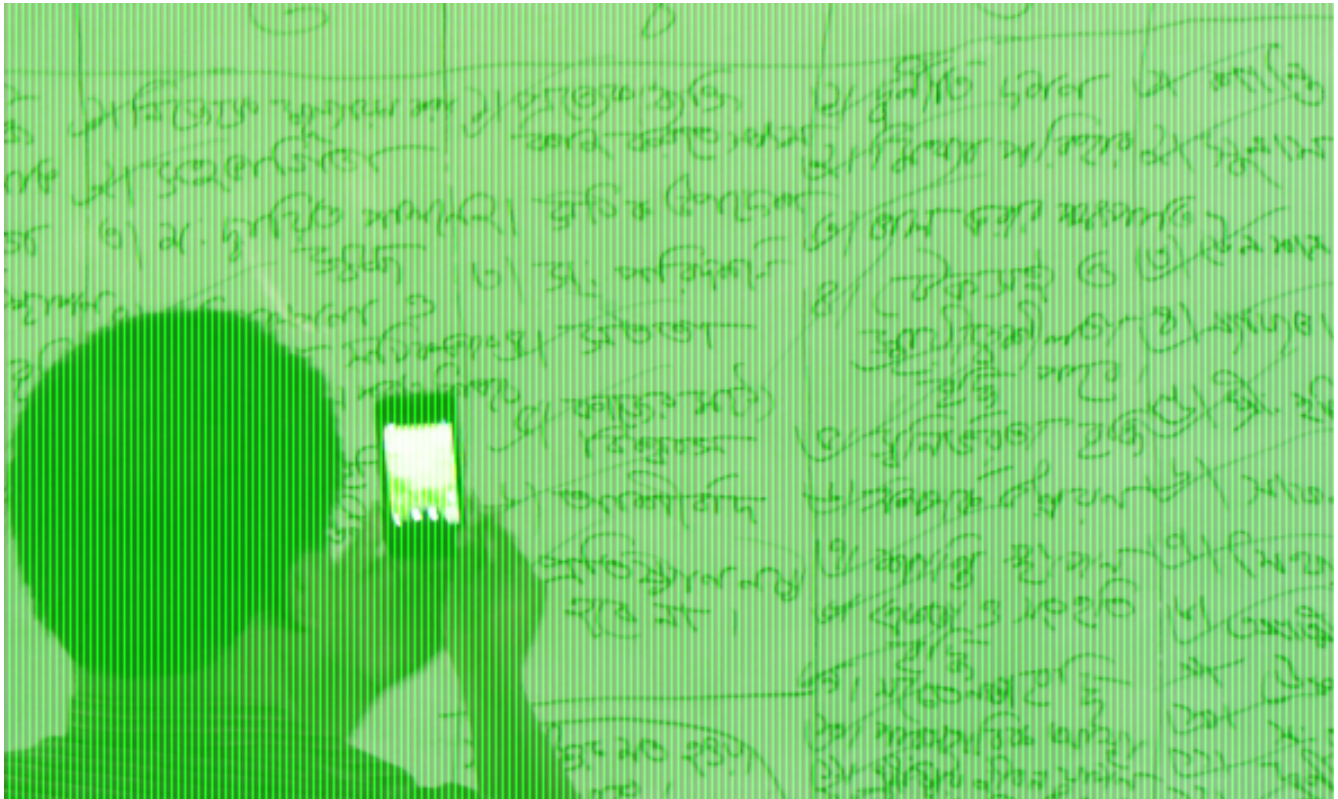
- misuse, lies, jealousy, conflicts, sore conscience, nightmare and development of bad character

#### **Creates**

- efficiency, spiritual environment and Christian witness

#### **Builds up**

- confidence in the hearts of contributors and gratitude in the hearts of the recipients.



Figur 1: Reports from group work on Divine Administration. The groups mentioned many benefits that can be achieved if Divine Administration is practiced.

The Christians in BLC also wrote on the board:

*“Those who practice Divine Administration will always gladly be willing to show their accounts, vouchers and balances. They will do it without being asked. They will never be afraid of the truth. And they will never say: Why don’t you believe me?”*

A personal experience:

### Bad head of a radio station

From 1996-99 I was assigned a radio station in Cameroon, supported by missionary associations from America (ELCA) and Norway (NMS). Here I saw a director who had been employed for 25 years and who was...

**a. rarely present,** (perhaps 2 hours a day)  
because he was busy to build a big house for



Figure 2 A technician at the radio station mentioned.



himself, and earned extra income on private cases in court, was president of the homeland association of his own tribe

**b. retained resources**, so employees lacked the most necessary work tools such as pencils and writing papers.

**c. reigned with fear** - was tough and scolded employees out

**d. favored his own tribe**, even though they were not qualified

**e. was corrupt** - sold the station's reel out of the accounts to others, so the radio station itself lacked magnetic tape.

**f. Prevented Renewal and Development** - For example, the radio still produced the same program types introduced by the US missionary 30 years ago. Broadcasting was still on short wave, even though listeners had switched to FM. Employees did not attend any courses. Etc.

Since I was loaned out by another mission, my reports of bad management clearly did not reach the donors. Or maybe they did not want to know how bad it was.

Instead, I tried to help the employees by being a driver on report travel, buying paper and pencils, and lending money out when the salary did not come on time.

## Low moral in high places

From 1999-2006, I joined a part-time job as a media consultant for the Lutheran World Federation. In these few years, the bad moral of the EELC church developed explosively, especially at the leadership level.

One reason was that a new church president had been elected. The election was democratic, but the dominant tribe just voted according to their race and ethnic group and took the power. Unfortunately, the new president had not yet paid for a fraud with church roofs that had been discovered when he was vice president. Instead of sending him to court, the church "in a Christian spirit" forgave the repenting brother. He promised to pay everything back. But he never did. He also did not pay any other bills. I installed satellite TV with him, and wondered why he never paid. As a Northern European, I could not understand that "one of the big ones" could get away with not paying his bills. With us, a leader would fall in power if he had the disorder in his personal finances.

As it obviously had no consequences to cheat, the president continued to cheat even more. When the mission institutions were to be transferred to the church's property, the president and his conspirators made a great deal of scam. In fact, there was no registration. The conspirators shared the "court-expenses" between themselves. Perhaps they imagined it would never be discovered, because official papers had been made.

Choked African Christians and missionaries told me in despair of how everything had been corrupted. It was especially in the church's many institutions it took place. Such as the mission hospital, which had been the country's best, but now it was a big scam where people died due to lack of medicine and treatment. Or the building department where many private services could be made and it was possible to cheat with attachments. Or in the administration where the poor's wages were held back and invested in buying cheap rice for personal benefit to those who had access to the money.

The frustrated missionaries could not get their missionary associations to intervene. In the West, they would not have accepted corruption and abuse of funds. Why did they do this in Africa?

- a. They did not want to know.** They had built a picture of a happy poor church and they did not want to believe in or investigate the warnings of serious corruption
- b. They felt guilty of what the white man had done** in the past and they did not want to act as colonists and rulers.
- c. They wanted to subordinate to the local church.** They did not realize that the leadership they perceived as "the church" here was a corrupt group of men who abused the church at their own advantage. The power of the corrupt leaders was due to the mission's money.
- d. "The loved the church to death"** – as a thoughtful Africans expressed it. The donors in Norway had a big revenue increase due to the oil. In thankfulness and in their goodness they flooded the church with money. But all the good gifts became a big temptation for the recipients.

As a journalist, I could not help expressing my frustration in an article in a Christian newspaper in my own country. The article became known in the donor country Norway and quoted in a number of newspapers. The private donors complained to the company that their money went to corruption and immoral. Eventually, the donors felt the pressure to do something. The Norwegian and American missionary companies and LWF joined forces and finally came up with unannounced audits. They closed the cash box. Notify the police officers (except the President and the Secretary-General). One of the officers was later sentenced to 12 years in prison. The cashier escaped by fleeing to Nigeria. The building department was completely closed.

### **The donors finally stopped the leaders' fraud, but for the wrong reasons:**

- a. Not because it was right to intervene and be responsible managers.
- b. But because they feared losing gift revenue because of the bad PR. They had previously closed their eyes and kept it secret.

### **The people of the Church were sorry, but for the wrong reasons:**

- a. Not of sorrow for the devastating power of sin in the church
- b. Not because they felt guilty because they had allowed their church to be so rotten
- c. But because they lost a large source of income
- d. And because the whole world now saw where the church was.

I was personally warned against showing me in the area. Someone would kill me. One identified the cause of all problems with the messenger who had revealed the problems (me). After a short time, both the President and the Secretary-General died of AIDS. The new president (from one of the tribes) and a new secretary general cleared up and regained donors' support. But even the new, righteous president was angry that I had revealed his predecessor's scam. After a couple of years, however, I met with the president and we ate together, so it was clear to everyone that I was welcome again.

### **Why did the leadership in mission churches in Bangladesh and Cameroon go wrong?**

- a. **Donors failed to make sure the money was used correctly.** Had they previously stopped the money supply, it had not gone so bad.
- b. **The administration of the Church** should have been taught in what is good conscientious administration.
- c. **The donors were naive.** They believed / or would think well for the partners.
- d. **The “small corruption” should be stopped** immediately so it did not develop.
- e. **Donors and church were occupied by "church politics",** but not - as before - by mission, repentance and renewed minds (Ephesians 4, 20-24).

*That, however, is not the way of life you learned 21 when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. 22 You were taught, with regard to your former way of life, **to put off your old self, which is being corrupted by its deceitful desires; 23 to be made new in the attitude of your minds; 24 and to put on the new self, created to be like God in true righteousness and holiness.***

Dietrich Bonhoeffer (February 4, 1906 - April 9, 1945)

Genesis 1, 27: And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 20 - simplified: The Ten Commandments

1. I am the Lord thy God, thou shall not have any gods before me.
2. You shall not make for yourself an idol in the form of anything.
3. You shall not misuse the name of the Lord your God.
4. Remember the Sabbath day by keeping it holy.
5. Honor your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not give false testimony against your neighbor.
10. You shall not covet your neighbor's house, wife, or property.

John 13, 34: 34 “A new command I give you: Love one another. As I have loved you, so you must love one another.

Love and Responsibility (Ignatius Press, 1993), pg. 41

Søren Kierkegaard's Journals & Papers IA Gilleleie, 1 August 1835.

[https://www.brainyquote.com/quotes/soren\\_kierkegaard\\_139162](https://www.brainyquote.com/quotes/soren_kierkegaard_139162)

Salige er de fattige. (Blessed are the poor.) By Jens Fischer-Nielsen. Scandinavia Publ. 1984.

<https://jensfischernielsen.wordpress.com/2015/04/11/divine-administration/>