***Divine Right of Kings: The doctrine that kings and queens have a God-given right to rule and that rebellion against them is a sin.***

**Source 1**

**A Homily against Disobedience and Wilful Rebellion (1570)**

*A homily is a sermon, and this homily was issued under Queen Elizabeth I (Protestant daughter of Henry VIII) for regular use in the pulpits of English parish churches.*

*Obedience is the principal virtue of all virtues. ... God ordained that in families and households the wife should be obedient unto her husband, the children unto their parents, the servants unto their masters, but also, when mankind increased ... his Holy Word did constitute and ordain in cities and countries governors and rulers, unto whom the people should be obedient. ... [In] St Paul's Epistle to the Romans, the thirteenth chapter, he writes thus: 'Let every soul be subject unto the higher powers, for there is no power but of God, and the powers that be are ordained of God. And they that resist shall receive to themselves damnation.' ... It is most evident that kings, queens and other princes ... are ordained of God, are to be obeyed and honoured by their subjects; that such subjects as are disobedient or rebellious against their princes disobey God.*

**Source 2**

**1576—The Six Books of the Commonweal, by Jean Bodin**

Bodin lived at a time of great upheaval, when France was ravaged by the wars of religion between the Catholics and the Huguenots (Protestants). He was convinced that peace could be restored only if the sovereign prince was given absolute and indivisible power of the state. The following are his main points in defining the concept of Divine Right:

1. *In every kingdom, the king's power comes directly from God, to whom the ruler is accountable; power does not come to the king from the people and he is not accountable to them.*
2. *In every kingdom, the king makes the final decisions on all aspects of government (including the church). Other people and institutions that exercise political power do so as delegates of the king, and are subordinate to him.*
3. *However tyrannically kings act, they are never to be actively resisted. (The doctrine of* ***non-resistance****).If the king orders an act directly against God's commands, the subject should disobey but must submissively accept any penalty of disobedience. (The doctrine of "****passive******obedience****" ).
The doctrine was neatly encapsulated in the satirical song, “*[*The Vicar of Bray*](http://faculty.history.wisc.edu/sommerville/367/Vicar%20of%20Bray.htm)*,” which insisted that "Kings are by God appointed, /And damned are they that dare resist, / Or touch the Lord's anointed".*
4. *Monarchy is the best form of government, but other forms are valid.*
5. *Some - but far from all - adherents of the Divine Right of Kings also maintained the principle of indefeasible hereditary right: i.e. the belief that while the legitimate heir to the crown is alive it is wrong to swear allegiance to any other ruler, even one actually in possession of power.*

**Source 3**

**King James VI and I, Speech to Parliament (1610)**

James was king of Scotland and then of England (hence 'VI and I'). As well as being a ruler, he was also a writer, who penned books and speeches in defense of kingly authority. He had been hectored (bullied) in Scotland by **Calvinists** who had deposed (removed by force) his own mother, Mary Queen of Scots (**Catholic**); and he narrowly escaped assassination in England by Catholics in the Gunpowder Plot.

*The state of monarchy is the supremest thing upon earth. For kings are not only God's lieutenants upon earth, and sit upon God's throne, but even by God himself they are called gods. There be three principal similitudes that illustrate the state of monarchy. One taken out of the word of God, and the two other out of the grounds of policy and philosophy. In the Scriptures kings are called gods, and so their power after a certain relation compared to the divine power. Kings are also compared to fathers of families, for a king is truly parens patriae, the politic father of his people. And lastly, kings are compared to the head of this microcosm of the body of man.*

Questions:

Please answer in ***complete sentences*** and use the text to support your responses.

* 1. What type of support is given to suggest the right a monarch has over their subjects? Please write about each document in your response.
	2. What relationship is described in each of the excerpts? What is the “nature” of that relationship?
	3. How can you connect to the ideas presented in the documents to chapter one in *Government Alive!*?