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**PRINCIPLES APPLICABLE TO RACIAL PROBLEMS
ENUNCIATED BY SELECTED LUTHERAN THEOLOGIANs**

**A Thesis Presented to
The Faculty of Concordia Seminary
Department of Practical Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity**

by

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PRINCIPLES APPLICABLE TO RACIAL PROBLEMS ENUNCIATED BY SELECTED
LUTHERAN THEOLOGIANs

Introduction

Lutheran theology is fixed by the Word of God. That is to say its doctrines are not multiplied nor changed. But the systematizing and the application to problems and needs experience changes in presentation and emphasis.¹ Thus Luther in his study of Genesis took note of the efforts of the Fathers, and without changing Scripture doctrine he was able to say:

Wir . . . befinden auch, dass es ihnen am guten Willen nicht gemangelt hat, aber zur Vollkommenheit haben sie nicht kommen koennen.²

In focusing any Biblical principle on a new problem we cannot safely disregard the past.³ The struggle of pious theologians of former years to apply Scripture to the same or similar situations as those confronting the church of the present has its lessons. For posterity

1. Cf. Charles P. Krauth, The Conservative Reformation and Its Theology, pp. 329. 330.

2. Martin Luther, Luthers Saemtliche Schriften, vol. I col. 2.

3. G. L. Plitt (Die Loci Communes, Philipp Melancthon's, G. L. Plitt - D. Th. Kolde, Vorwort zur ersten Auflage, pp. III. IV.) calls attention to this fact in justification of his editing anew the Loci Communes of Melancthon. "Ein wahrer und gesunder Fortschritt ist ueberall nur moeglich bei stetem Rueckblicke."

to think that it is able to meet a new or intensified problem without heeding the suggestions of antiquity is pride. The other extreme is to ascribe an authority to theologians of the past which properly belongs only to the Word of God. This, too, is un-Lutheran.⁴

The Lutheran Church today is confronted by various problems which present themselves with unparalleled intensity in their demand for clear-cut, Biblical answers.⁵ Into this class belongs the question of what solution to racial harmony the church shall suggest and herself practice.

Here lessons can be learned from Lutheran theologians of the past. Difficulties of effecting racial harmony in a God-pleasing manner were not unknown in other ages. Thus there are the results of past study by which to profit. Moreover, a solution to the difficulty which runs counter to current opinion and practice is customarily stigmatized as utterly novel. A judgment on this point can be formed only by a study of some of the pertinent writings. The pronouncements of various Lutheran theologians should, therefore, be of interest, not in the sense that the elements on which these men substantially agree are to be accepted as Biblical and binding but for the value that the efforts of other earnest and learned Christians may have in helping the church

4. Charles P. Krauth, (op. cit. p. 205) refers to such a procedure as idolatry. Of the framers of our Lutheran Symbols he states: "We are not such gross idolaters, nor so ignorant of the declarations of these great men themselves, as to imagine they left nothing for their posterity to do."

5. Theodore Graebner and Paul E. Kretzmann, Toward Lutheran Union, p. 58, mention the relationship of church and state as one of the problems concerning which the church is compelled to define its stand as never before.

of the present to make the proper application of the appropriate Scripture.⁶

6. H. Roope, The Abiding Word vol. I (An Anthology of Doctrinal Essays for the year 1945, Edited by Theodore Laetsch) p. 81, discussing the proper use of the Bible as personal adds this thought: "There will and can be, of course, an exchange of ideas, a mutual helping to find the right word of God for the right occasion, the joint finding of the solution of problems of faith and living . . ."

I. The Universal in Creation

God has made all men. This fact establishes that there is a unity of the human race. We are one family. Although Lutheran theologians have not urged this Scriptural doctrine with the full force of all its implications for racial harmony, yet the keenest of our minds in their most discerning remarks have pointed in one direction. It

1. It should be noted that it is admissible to argue on the basis of the universals employed by Scripture. If God declares that all men are His creation, that all are sinners, that all are redeemed by Christ, that all believers are numbered in the communion of saints, then it is characteristically Lutheran not to make exceptions. Especially when the extent of Christian love is considered much hinges on this point. Luther urged the force of Scripture's universals against Erasmus' doctrine of the freedom of the will. "Denn der nimt niemanden aus, der da sagt: alles Fleisch ist Gras, als den Geist, der verdorren macht. Der laesst auch nichts aus, der da sagt, das Gras ist das Volk". (Martin Luther, Luthers Saemtliche Schriften vol. XVIII, col. 1385) Luther makes much of a Scriptural universal. He repeats the argument several times. In the same strain he protests: (op. cit. col. 1944) "Ich sage von mir, ich wundere mich sehr, dass, obgleich Paulus so oft jene allgemeinen Woerter gebraucht: alle, keiner, nicht, nirgends, ohne . . . so dass wenn jemand anders reden wollte, er es doch nicht klarer und deutlicher reden koennte; ich wundere mich, sage ich, wie es geschehen koennte, dass gegen diese allgemeinen Ausdruecke und Aussprueche entgegengesetzte, ja widersprechende haben aufkommen koennen, naemlich: Einige sind nicht abgewichen, nicht ungerecht, nicht boese, nicht Suender, nicht verdammt; . . ."

This is basic to Lutheran theology. There is protest against these limitations unless they can be shown to be divinely imposed.

remains to make the self-evident application to the intensified demands of the present age.

Undorned by lengthy comment or application Luther asserts the unity of the human race by reason of common ancestry. There is the creation of Adam from the dust of the earth followed by the formation of Eve out of Adam's rib.

"Wenn nun dieser Anfang gesetzt ist, so folgt darnach die Fortpflanzung, dass ein Mensch von dem anderen durch Vereinigung und Vermischung Mannes und Weibes gezeugt und geboren wird. Welches denn auch ein wunderlich Geschöpf ist, nemlich, dass aus einem Troepflein von des Menschen Leib das ganze menschliche Geschlecht gezeugt wird; wie Paulus aus diesem Texte zu Athen mit den Philosophen fein disputirt hat, . . . Hier sagt Paulus, wie das ganze menschliche Geschlecht erzeugt und hergekommen sei vom ersten Menschen; wie er spricht: aus Eines Bluts."²

From this simple statement of fact read on to find the unity of the human race stubbornly defended. Great pains and theological acumen are exerted to maintain this truth. There is even hairsplitting detail to emphasize our oneness as a race.

Dr. F. Pieper has a brief paragraph on "Die Einheit des Menschengeschlechts".³ The myth of coedamites or preadamites is rejected.

"Adam ist der erste Mensch und der einzige Stammvater des ganzen Menschengeschlechts."⁴ To heighten this concept of the unity of humanity there is surprising emphasis on the fact that Eve was not an independent creation. Nor is this unity only corporeal. Even the soul is derived. "Das Weib kommt von dem Manne und zwar nach Leib und Seele."⁵

2. Martin Luther, Luthers Sämtliche Schriften, vol. I col. 152

3. Franz Pieper, Christliche Dogmatik, vol. I, p. 582

4. ibid.

5. ibid.

In a footnote Quenstedt is quoted.

Costa, ex qua mulier formata est, non mortua fuit aut inaninis, sed animata, utnote de vivo corpore divina manu sumpta. Atque ita Eva secundum animam et corpus ex ea producta est, non vero anima Evae a Deo immediate creata est ex nihilo inspire divinitus indita, sed costa Adami fuit animae humanae ad Evam tradux, hoc est, exhibuit ea non immediate creatione, sed propagatione et translatione. Ex costa animata animata formata est mulier, Gen. 2 22.6

The same quotation is listed by Walther in his edition of Baier's Compendium.⁷ Baier himself suggests this significance;

Placuit autem Deo, mulierem ex parte corporis virilis producere partim ad ⁶⁴⁰⁰⁰⁰⁰⁰⁰⁰ utriusque conjugis, atque ita porro ad unitatem originis aut principii totius generis humani tanto clarius cognoscendam; partim, ut . . . 8

Lutheran theology defends its concept of racial unity calling in even inconspicuous details for evidence of the correctness of its teaching.

The catalog of errors refuted is not yet exhausted. Some of the theories that would have destroyed the concept of oneness in the human family seem strange and farfetched. No doubt they are. But it is significant that Lutheran theology vigorously opposed them in defense of Scriptural truth.

Here is the list as given by Charles P. Krauth:

"The hypotheses which are opposed to the Scripture doctrine of the unity of the human race, are in general these: the

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6. Quenstedt 1, 731, quoted in Franz Pieper, op. cit. p. 583.
 7. Joh. Baier, Compendium Theologiae Positivae, (Edited by G. F. Walther) vol. II, p. 93
 8. Joh. Baier, op. cit. p. 94

theory of the condanites, i. e. of the creation of several original races. The theory of the Preadamites, of men before Adam. This was especially developed by Isaac Peyrerius, in his work, Praeadamitae, Amsterdam, 1655. He took the ground that in Gen. 1, 26 is narrated the creation of the first man and in Gen. 2 is narrated the creation of Adam, from whom the Jews spring. The theory of Autochthons, which is the prevalent view of skeptical naturalists, is that the race came from the earth, in its original condition, by what is called generatio sarivoca or that man is the result of the development of a lower organization into a higher". 9

Since in earlier times racial relations were conceived more in terms of Jews and Gentiles, the rejection of the theory of Peyrerius becomes the more meaningful. The words of Quenstedt in presenting this antithesis are vigorous. "Antithesis - 5. Praeadamitarum conditoris Isaaci Peyrerii . . . qui anno 1655 . . . portentum hoc ex orco protulit: Gentiles genere et origine a Judaicis diversos esse; . . ."10 "Portentum ex orco" is strong language. Quenstedt was touchy about having the unity of the race disturbed by any Scripturally unwarranted theory.

Bengel exercises his exegetical acumen to maintain the unity of the race. On Acts 17, 26 he writes: "Certe antitheton est ἐνὸς, πᾶν unius et omne". Note especially this: πᾶν ἐνὸς omne genus. Non dicit, πᾶν τῶν ἐθνῶν, omnes nationes. Omnes una gens sumus."11 The comment is discerning, and all aims at defense of racial unity.

Luther was annoyed by Jewish racial arrogance. Interesting and to the point is his refutation stressing again the oneness of all that

9. Charles P. Krauth, The Conservative Reformation and Its Theology, pp. 367. 368
 10. Quenstedt, Theol. did.-poc. P. I. c. 4. quoted in Joh. Baier, Compendium Theologiae Positivae, vol. II, p. 93 (Edited by C. F. W. Walther).
 11. Joh. A. Bengel, Gnomon Novi Testamenti, in loco.

is called humanity.

Und was wollen wir viel sagen? Ich will (so die Geburt vor Gott gilt) ebenso edel sein, als kein Jude, ja, auch so edel als Abraham selbst, als David, als alle heiligen Propheten und Apostel; will's ihnen dazu keinen Dank wissen, dass sie mich ebenso edel halten (der Geburt halben vor Gott) als sich selbst. Und wo Gott meinen Adel und Geburt nicht will so wohl ansehen, als Isaaks, Abrahams, Davids und aller Heiligen, so will ich sagen, er thue mir Unrecht, und sei nicht ein rechter Richter. Denn das lasse ich mir nicht nehmen, und soll mir auch weder Abraham, David, Propheten, Apostel, ja, kein Engel im Himmel nehmen, dass ich mich rühme, Noah sei (nach leiblicher Geburt oder nach Fleisch und Blut zu reden) mein rechter naturlicher Grossvater, und seine Ehefrau (wer sie gewesen ist) sei meine rechte naturliche Grossmutter; denn wir sind ja alle von dem einigen Noah, nach der Sündfluth, herkommen; von Kain sind wir nicht kommen, welches Geschlecht in der Sündfluth, und sehr viel von Vätern, Schwägern, Freunden Noah, alle endlich vertilgt . . . Denn wir sind, eben und gleich so wohl als sie, in derselbigen heiligen Vater Leiden gewest als sie, und ist hie gar kein Unterschied der Geburt oder Fleisches und Bluts halben, wie das muss alle Vernunft sagen. Darhalben die blinden Juden ja sumal grobe Narren und viel unsinniger sind weder die Heiden dass sie ihre leibliche Geburt so hoch rühmen vor Gott, so sie doch derselben halben nichts besser sind denn alle Heiden, weil wir alle beide einerlei Geburt, Fleisch und Bluts sind nach dem allerersten, besten, heiligsten Grossvatern, und keines dem anderen kann etwas Sonderliches vorwerfen noch aufreucken, das ihm nicht auch mit treffe. 12

The argumentation here employed by Luther is more than unadorned narration of Biblical fact. The truth is stated for a special purpose. The common ancestry of all races means for Luther that no race can urge its descent against another in support of any theory of superiority. The folly is apparent because obviously parentage is finally identical. Nor can the applicability of the argument be evaded by emphasizing that the Jews introduced their descent in support of spirit-

12. Martin Luther, Luthers Saemtliche Schriften. vol. XX, cols. 1871. 1872.

ually leveling before God, it also levels man with man on every plane.

Lutheran writers have not generally made an explicit racial application of the doctrine of the oneness of mankind. Yet this doctrine of a common origin is not merely stated as though devoid of practical significance. Chemnitz speaks plainly:

Consideretur autem et hoc, quod Deus singulari consilio nomine proximi et fratris omnes homines comprehendere voluit. Sumptum enim est nomen proximi a consociatione civium vel populi, 1. quia voluit significare Deus, hominem non esse conditum ad vitam soliteriam, nec debere quemque tantum pro se curare et sua quaerere; sed ut erga omnes homines, sicut membra in uno corpore, civos in una Rep. nos exhibeamus. 2. Vocat fratres, propter communem hominum et eandem originem: frater noster est, caro de carne nostra. Item, carnem tuam non despexeris.¹³

A lesson on love is tied in with the fact of the oneness of man. Charles P. Krauth points in the same direction. "The doctrine of the 'Unity of the Human Race' is important in its bearing on the recognition of the equality and fraternity of all mankind."¹⁴ There is no obscurity here. Lutheran writers defend a clear doctrine and make an obvious application. To teach that men are all of the same ancestry is to be under obligation to apply this oneness to life's associations and relationships.

The search for defensible racial distinctions in Lutheran literature is futile. The only classification Scripturally warranted is that made between believers and unbelievers. This is the division made by John Gerhard. The discussion is concerned with the false doctrine of

¹³. Martin Chemnitz, Locci, vol. II, p. 72

¹⁴. Charles P. Krauth, The Conservative Reformation and Its Theology, p. 367

a purgatory. Still the statements made are applicable to our topic. Scripture knows of only two classes of men, the believers who belong to heaven, and the unbelievers who belong to hell.

Pugnāt enim cum illis Scripturae dictis, quae omnes omnino homines in duas duntaxat classes, credentes scilicet et incredulos, bonos et malos, oves et haedos discriminant, ubi sic concludimus. Si in universum duo tantum hominum genera dantur, quorum uni coelum alteri infernus assignatur, consequens fuerit non dari purgatorium.¹⁵

It is not irrelevant to introduce this division into a discussion of physical kinship. This classification shows that in view of our unity by virtue of common parentage no division of mankind on a purely physical basis is possible. Only the condition of the heart in relation to the Savior can form a proper fundamentum divisionis. This is true even though Gerhard may be speaking only of the spiritual sphere with his duae duntaxat classes and in universum duo tantum hominum genera dantur. At least this much is forthwith apparent that divisions are proper only in the spiritual sphere, and even here, as will be seen, the Scriptural concept of sin and redemption leaves no room for pride.

The attempt to draw racial distinctions in spite of the universal in creation is certain to lead to difficulties. J. Gerhard discusses the striking question, An pius et Christianus magistratus Iudaeos in republica tolerare debeat?¹⁶ The arguments pro and con are listed. Then there follows an evaluation. The question is whether Gerhard's conclusions are Biblically defensible.

15. John Gerhard, Loci Theologici, vol. VIII, p. 136
 16. John Gerhard, op. cit., vol. VI, pp. 382 ff.

These are some of his suggestions:

Si nostrae fidei hominem circumciderint, bonorum pro-
scriptione et perpetuo exilio damnantur . . . Ut cogantur
adire Christianorum templa et conciones sacras audire . . .
Ut tractentur tanquam servi et exules, adigantur ad opera
servilia, nec ulla vel minima praerogativa prae Christiano,
etiam vilissimo illis concedatur. Cum enim propter crucifi-
xionem Messiae e terra sua divinitus sint expulsi et per-
petuo exilio mancipati, ideo aequum est, ut a Christianis
duriter tractentur, gravissima onera illis imponantur et
vilissimorum loco habeantur, qua ratione imatus huic genti
fastus deprimi et ad peccati sui agnitionem eadem perduc
poterit . . . in simili genere delicti gravius puniri de-
beat Judaeus quam Christianus . . . Prudentia Christiana
requirit ut tanquam alterius et quidem feralis sectae hom-
ines a Christianis qualitate habitus et externo quodam sig-
no distinguantur . . . Ne concedantur illis tales negotiationes
quae immediate ad cibaria et edulia spectant, quia foetido
suo halitu, quem ex quotidiano allii usu contrahunt, carnes
contaminant.¹⁷

There is no need to demonstrate that the policies here advocated cannot be harmonized with Scripture. In fairness it must be noted that Gerhard stresses other points which are more equitable. However, the statements quoted demonstrate that when the Biblical concept of the universal in creation is forgotten, the danger of involvement in anti-Scriptural views threatens. The indignation which breaks out into such stern advice as that of Gerhard's is no doubt aroused by the desire to defend Christian truth against the religious beliefs and practices of the Jews. Some of their blasphemous mockery of the Christian faith must also have incensed the pious heart of Gerhard. The towering greatness of the theologian who makes these suggestions does but serve to emphasize the peril in limiting Christian universalism.

The most striking example of the folly involved in disregarding

17. John Gerhard, op. cit., vol. VI, pp. 382 ff.

the oneness of mankind is apparent in the "Ham Legend". This label has been attached to the theory that holds that the curse pronounced by Noah on Canaan, the son of Ham, still rests on the Negro; that this curse includes condemnation by God to some kind of physical servitude; that such manifest will of God must not meet with human interference.¹⁸ This theory flagrantly violates the Biblical concept of the oneness of mankind. Nothing so exposes to the rebuke of sound scholarship.

Irrefutable objections against the legend have been made. The myth is fully exposed by Andrew Schulze.¹⁹ A sane exegesis of the Scripture in question has been submitted by J. Ernest Shufelt.²⁰ The fabrication is bared and its prevalence in Lutheran literature protested by Osborn T. Smallwood.²¹

It is not to the purpose here to investigate the origin of the "Ham Legend". It is referred to as a demonstration of the folly involved in denying, limiting or to any extent forgetting the Biblical doctrine of mankind's oneness.

To illustrate the point there is to be noted that such exegesis as remembered our racial unity produced an edifying interpretation.

18. The same thought process is at work here as in the mind of Gerhard as quoted above (p. 11) where he concludes that a divine judgment rests on the Jews which justifies harsh treatment on the part of the Gentiles.

19. Andrew Schulze, My Neighbor of Another Color, pp. 45 ff.

20. J. Ernest Shufelt, "Noah's Curse and Blessing", Concordia Theological Monthly, vol. XVII no. 10, pp. 737 ff.

21. The American Lutheran, vol. XXX, no. 1

Luther gives such an interpretation in his commentary on Genesis. The sentiment of Luther quoted above seems to have been in his mind when he approached the text Gen. 9, 26 ff.²² The exegetical result is Christian, noble and far removed from the mistake of racism seen in Gerhard.

Luther spurns to see the significance of this section in terms of the physical. He rejects Jewish pride base on the blessing of Shem and conversely wresting the curse of Ganaan to bolster racism. Commenting on Gen. 9, 26 he writes:

Dieses sind zwei grosse und treffliche Prophezeiungen, die man wohl betrachten soll; denn sie gehoeren auch auf unsere Zeit, wiewohl sie von den Juden meisterlich verfaelscht sind. Denn will sie sehen, dass Ham dreimal verflucht wird, ziehen und deuten sie solches auf ihres Volkes Ruhm und machen sich daraus eine Zusage einer leiblichen Herrschaft und weltlichen Reichs; so doch viel eine andere Ursache ist, dass der Fluch so oft wiederholt wird.²³

Luther rejects the Jewish error which makes the promise physical and interprets it to selfish, carnal advantage.²⁴ Plainly he believes that the greatest impact of the curse is after all spiritual.

Weiter zeigt diese Prophezeiung auch an, dass Noah gar reichlich und trefflich mit dem Heiligen Geist erleuchtet gewesen ist, dieweil er einmal gesehen hat, dass sein Geschlecht ewig bleiben werde; fuers Andere, dass Ham mit seinem Geschlecht endlich werde untergehen und sonderlich des geistlichen Segens darben und beraubt sein, ob er wohl mit seinem Geschlecht eine Zeit lang wurde Gewalt und Herrschaft haben.²⁵

What does it mean that Ham is rejected?

Ham wird verworfllich und wird zu dem geistlichen Segen nicht zugelassen, ohne dass da etwas durch die zufaellige Gnade hat geschehen koennen.²⁶

22. g. p. 8

23. Martin Luther, Luthers Saemtliche Schriften, vol. I, col. 640

24. This is basically the error underlying the interpretation favoring the "Ham Legend".

25. Martin Luther, op. cit., col. 644.

26. Martin Luther, op. Cit., col. 646.

And what is the real significance of the blessing? Some kind of racial, physical advantage? "Denn er redet hier nicht von einem leiblichen oder zeitlichen Segen, sondern von dem Segen durch den zukünftigen verheissenen Samen."²⁷

To what extent does racial ancestry come in for consideration? The blessing is not thus inherited.

Aber darnach fehlen sie (Jews) in dem, dass sie meinen, die Verheissung werde ererbet und erlangt nach dem Fleisch, weil sie der Vaeter Kinder seien und nicht vielmehr durch den Glauben.²⁸

Nor is the curse physically inherited. "Also gehoert auch der Fluch denen allein, die in gottlosen Wesen des Ham bleiben und beharren."²⁹ This is a noteworthy sentence. Such a statement places Luther irretrievably outside the camp of racists who advocate the "Ham Legend". The concept of race is physical. But Luther explicitly denies that the blessing and curse here involved have anything to do with racial descent.

Luther does not regard this as an isolated instance for the need of a spiritualized interpretation. It runs through the entirety of the Christian religion.

Dass also das Werk und die Erfahrung selbst anweisen, dass man die goettlichen Verheissungen und Verfluchungen nicht leiblicher Weise von diesem zeitlichen Leben, sondern geistlich verstehen muss.³⁰

Applying this canon to the blessing and curse here mentioned and in answer to the question, "Who are the descendants of Ham?" Luther

27. Martin Luther, op. cit., col. 645.

28. Martin Luther, op. cit., col. 647.

29. ibid.

30. Martin Luther, op. cit., col. 648.

arrives at this answer: "Kain und Ham, als die Vorfahren und Grosseltern, der Pabst aber und der Tuerke, als derselben Nachkommen." 31

A non-racial interpretation of this section of Scripture yields an edifying product. Luther's comment vindicates this assertion. The quotations introduced above are primarily a proof that Luther did not consider this section in terms of the physical. That he rejected. Rather he found deep spiritual lessons. Where some have distorted Scripture to evolve an indefensible myth that restricts Biblical universalism, Luther actually finds traces of universalism. He struggles with the meaning of $\int \int \int$ and examines the Latin translation, di- latet Deus Japheth, until on the basis of the etymological meaning of Japheth (the extender) and with an eye on the historical facts he arrives at this interpretation:

Und gehoert dieser Wunsch Noahs dahin, dass das Evangelium durch die ganze Welt ausgebreitet werde . . . Und zeigt dennoch alhier Gott dem Noah an, dass die armen Heiden auch in den Huerten Seins wohnen, das ist, zur Gemeinschaft der Gueter kommen sollen, welche der Sohn Gottes in die Welt gebracht hat. 32

That the universal extent of these spiritual blessings militates against the racial interpretation of this whole section is evident when it is remembered that Luther understood the real meaning of the curse and blessing to be spiritual rather than physical. In brief, all that Luther regards as being involved in the blessing or the curse is not racially restricted but universalized.

The whole point becomes even more evident when the lessons Luther

32. Martin Luther, op. cit., col. 653.

found are enumerated. The result of his meditation should be contrasted with the "Ham Legend".

Luther finds a lesson for the Fourth Commandment. "Wenn derhalben die Kinder den Eltern ungehorsam werden, so ist es ein gewiss Zeichen, dass der Fluch und Unglueck nicht weit ist."³³ The fact that the curse of Canaan was long in coming leads to this observation:

Hier soll man aber auch die Regel merken, welche die Erfahrung selbst und die heilige Schrift anzeigt, naemlich, dass weil Gott mit der Strafe inne haelt und sie verzieht, er von der Welt verlacht und Luegen gestrafft wird.³⁴

Also there is need for faith.

Diese und andere Prophezeiungen alle, sie verheissen oder drohen, sind mit der Vernunft nicht zu begreifen, lassen sich auch so bald nicht fuehlen, sondern werden allein verstanden durch den Glauben.³⁵

In drawing lessons for his own times Luther is not found distorting the text to bolster any racial theory. God's Word here reassures him that his evangelical cause is right although not in a way perceptible to the senses. That is how God regulates the fulfillment of his blessings.

Mit uns geht es jetziger Zeit schier auch also zu . . . Was sollen denn wir arme und geplagte Leute thun? In unserem Herzen sollen wir uns troesten der geistlichen Herrschaft, das ist des, dass wir wissen, dass wir Vergebung der Suenden und einen gnaedigen und versoehten Gott durch Christum haben, bis auch der leibliche Segen komme am juengsten Tage. 36

The text leaves no room for pride. It is rather a lesson in humility. The blessing comes from God. He alone is the one to be thanked.

Was hat er aber fuer Ursache, dass er nicht sagt: "Gelobet

33. Martin Luther, op. cit., col. 641.

34. ibid.

35. Martin Luther, op. cit., col. 642

36. Martin Luther, op. cit., col. 643

sei Sem", sondern sagt: "Gelobet sei Gott, der Herr des Sem"? Antwort: Solches geschieht um des trefflichen und gewaltigen Segens willen. Denn redet hier nicht von einem leiblichen oder zeitlichen Segen, sondern von dem Segen durch den zukunfftigen verheissenen Samen . . . Darum faehrt er zu und dankt Gott. 37

The blessing coming from God alone is not physically inherited. This could become cause for arrogant pride. All depends on faith in the true God.

Eben dieses zeigt Mose hier auch heinlich an, weil er klar sagt: "Gelobet sei Gott, der Herr des Sem". Denn damit zeigt er an, dass die Verheissung nirgend anderswo sei, denn da der Herr ist des Sem. Darum wird auch ein Jude dieser Verheissung nicht theilhaftig, er habe denn den Gott des Sem, das ist, es sei denn, dass er glaube.38

Instead of suggesting to the Christian mind so untenable a theory as racial superiority the narrative should rather be a reminder of the impermanency of all in this life.

Und unterweisen uns solche Exempel, dass wir lernen sollen, dass wir keine gewisse noch bleibende Staette in diesem zeitlichen Leben zu suchen haben; sondern dass wir in so mancherlei Faellen, welchen dieses Leben unterworfen, auf die Hoffnung des ewigen Lebens, die uns durch Christum verheissen ist, sehen sollen.39

In all of these observations there is rich, palatable spiritual food. It is when the Scriptural teaching of the universalism in creation is disfigured by the mutilations of racism that the conclusion becomes untenable. The Biblical teaching cannot be circumscribed. Those who would see in God's cursing of Canaan the relegation of a

37. Martin Luther, op. cit., col. 645.

38. Martin Luther, op. cit., col. 647.

39. Martin Luther, op. cit., col. 649.

race to inferiority are seriously misreading the consequences of sin. Concede that this text marks the beginning of slavery. The lesson to be learned is not that a single race now has to suffer the consequences of sin. Even the position of the master has not escaped the taint of sin. This is what Lutherans have taught.

De origine servitutis aliter disserunt politici aliter theologo . . . Sed longe antiquior est servitutis origo, quam sentiuntur theologo, qui servitutem poenam peccati nominant et non immerito. Nam cum homo ad imaginem Dei sit conditus, Dei vero natura sit imperare, non imperata facere, consequens est, hominis naturae non esse ut serviat. Quam ob causam nec in statu integritatis fuit hominis in hominem imperium, cum omnia libentes et sponte suscipiant, peragerentque, ut voluntati conditoris satisfacerent. Sed post lapsam omnia in contrarium cesserunt ac imperium successive hominis in homines, distinctioque horum et servi tanquam in poenam peccati ex utraque parte. Nam imperans plurimis molestiis atque infinitis periculis exponitur, obtemperans alieno arbitrio ducitur et neuter eorum vitam citra difficultates acerbissimas docit, quin uterque meritis poenas divinae iustitiae persolvat. 40

Thus it is a mistake to trace the hardships attendant on a certain social or economic status to a special sin and its curse. Everyone and every class suffer from the consequences of sin. All men are the creation of God. Sin has not upset this relationship more for some and less for others but equally for all.

40. Baldwin, Quaestio. ex ann. ad Phil. et Col. epistolas, quoted in Joh. Baier, Compendium Theologiae Positivae, (Edited by G. F. W. Walther), vol. III, p. 783.

II. The Universal in Sin

What was mentioned incidentally in the previous section needs to be examined at greater length. In chapter one sin entered the discussion since the Biblical narrative of a distinct transgression and its curse has been made to form the basis for cleaving the races of mankind, whereas they are and remain one in spite of sin. The fact is sin's blight has settled on all races making all utterly dependent on God's grace and thus leaving none to boast of superiority over others.

The primary Lutheran confession makes this clear.

Also they teach that since the fall of Adam, all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost. They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.¹

This definition allows for only one exception from the taint of original sin, and that is Jesus Christ. "All men begotten in the natural way" includes every group and race. This "vice of origin" has wrought havoc on mankind. If any race had escaped or could efface the condition consequent upon original sin, there would be room for pride. But the level of mankind the world over is the same in its wretched state of

1. Concordia Triglotta, (Edited by F. Bente), pp. 43. 45.

iniquity.

Again, this is meaningful for life. Martin Chemnitz gives a practical turn to his discussion of original sin. "Et considerentur causae, cur diligenter sit tradenda, fideliter retinenda, et saepe meditanda certa aliqua et explicata definitio peccati originalis."² In the first place a consideration of original sin is necessary for an adequate recognition of our human wretchedness.

Primo, in quotidiana invocatione agnoscere debemus non tantum actualia delicta, sed praecipue imundiciam originalem. Sicut autem in actualibus non est vera et seria agnitio peccati, obiter tantum dicere: In multis offendimus omnes, Jac. 3. v. 2, et interim non cogitare, quos lapsus admiseris: Ita in hoc loco non satis est, tenere quaestionem, An sit? sed ut vere et ex corde orare possimus: Remitte nobis debita nostra, addenda est aliqua descriptio: quae mala interiora agnoscere debeamus, quando nominamus peccatum originale, quae sit illa concursus cui repugnandum est, quae sint illae sordes, . . . 3

This inward state is wretched. Human corruption is so complete it cannot be grasped in this world.

Per speculum tamen et in sermone, pia et sedula meditatione discamus illa agnoscere, quae in Scriptura de pravitate originali patefacta sunt, et propter hanc causam amemus definitionem peccati originalis.⁴

Manicini is exhorted to love a definition that helps to show the degradation of its sinfulness. It is difficult to try to conceive how humility could be more emphatically taught.

Chemnitz' third point is deserving of repetition here.

Quomodo omnes etiam reatorum iustitiae sunt tanquam

2. Martin Chemnitz, Locci, vol. I, p. 206

3. Ibid.

4. Ibid.

pannus menstruatae; quomodo volenti facere bonum ediaceat malum, id est, omnia peccata sunt immunda et imperfecta; item cur non possint opponi iudicio Dei; non potest recte intelligi, nec serio etiam agnoscitur, nisi extet vera et explicita definitio peccati originis, et ignorantia huius definitionis navit hypocrisin.⁵

The knowledge of the wretched state of all humanity is important. Such knowledge brings with it a sense of humility otherwise impossible. Even the Christian, born again, created unto good works in Christ Jesus is here humbled. All basis for human pride, any pretext whatever to exalt self above others is obliterated. Man must sigh over his sinfulness as he kneels in humility before God. Thus Gerhard closes his discussion of original sin with a reminder as to the purpose of this chapter in theology.

Uetus doctrinae de peccato originali consistit in eo, 1. ut extremam naturae nostrae corruptionem et miseriam illam ineffabilem, in quam primi hominis peccato incidimus, agnoscamus, seriis sensibus deploramus ac toto corde nos coram Deo humiliemus.⁶

Lutheran theology insists that a Biblical understanding of human sinfulness, of the consequent spiritual helplessness, of the resultant dependence on God's grace for salvation is truly humbling. Lutheran preachers are to proclaim these facts from the pulpit. The following is suggested as a sermonic handling of the Parable of the Laborers, Matt. 20, 1 - 16.

5. *ibid.*

6. Joh. Gerhard, *Loci Theologici*, vol. II, p. 182. The humility here described is evident in Gerhards own devotional writings, *Meditationes Sacrae*, where expressions of anguish over human baseness abound. Cf. *Meditatio XXXIV*, "De Studio Verae Humilitatis". Here human pride is flattened with reminders that man is only "sperma foetidum", "saccus stercorum", "cibus vermium", in the various stages of his existence.

Man kann die Sache aber auch so wenden, wie es Luther in seiner Predigt gethan hat, und hervorkehren, dass im Himmelreich alle gleich seien, und zum ersten darlegen, dass wir allemal Suender sind und des Ruhmes vor Gott mangeln und ohne Verdienst gerecht worden aus seiner Gnade, durch die Erlösung, so durch Christum Jesum geschehen ist; zum andern, dass, wer sich ueber die andern erhebt und vor Gott mehr gelten will, als andere, sich damit vom Himmelreich ausschliesst.⁷

That this humility cannot be dissipated into thin spiritual vapor is evident. There is the temptation to establish a legitimate distinction between a humility before God and a humility before men. This line of argument would seize on such statements as the words of G. Stoeckhardt quoted above, viz., "vor Gott". Any such evasive tactics are futile. Luther has demonstrated that. He makes the humility arising from proper views of original sin a formidable weapon against the Jews.

7. G. Stoeckhardt, in Die Evangelischen Perikopen des Kirchenjahres, (Edited by L. Fuerbringer), p. 211. The sermon of Luther referred to is bold in striking out at the evil of selfrighteous pride. "So ist nun dies die Summa dieses Evangeliums: Kein Mensch ist so hoch, noch wird so hoch kommen, der nicht zu fuerchten habe, er werde der Allerniedrigste. Wiederum, niemand liegt so tief gefallen oder mag so tief fallen, dem nicht zu hoffen sei, er moege der Hoehste werden; weil hier alle Verdienste aufgehoben und allein Gottes Guete gepraiset wird, und beschlossen ist festiglich: 'Der Erste soll der Letzte und der Letzte der Erste sein'. Damit, dass er spricht: 'Der Erste soll der Letzte sein', nimt er dir alle Vermessenheit und verbietet dir, dass du dich ueber keine Ihre erhebest, wenn du gleich Abraham, David, Petrus oder Paulus waerest. Damit aber, dass er spricht: 'Der Letzte soll der Erste sein', waehret er dir alle Verzweiflung, und verbietet dir, dass du dich unter keinen Heiligen verfest, wenn du auch Pilatus, Herodes, Sodoma und Gomorra waerest". Martin Luther, op. cit., vol. XI, col. 415. Strong statements but true. And characteristic of Lutheran theologians.

His purpose: "Verlegung solches Grades und Ruhmes von wegen ihres Adels und Begluecks".⁸ Here is the argumentation:

Da Gott die Beschneidung eingesetzt, spricht er unter andern Worten also: "Welches Kneblein nicht beschnitten wird, dess Seele soll ausgerottet werden von seinem Volk". Mit diesen Worten urtheilt Gott alles, was aus Fleisch geboren ist zum Verdammnis, es sei wie edel, hoch oder niedrig geboren es immer koenne, denn er auch Abrahams selbst Samen nicht ausnirt, der nicht allein edel und hoch geboren, von Noah her, sondern auch heilig gesprochen, 1 Mos. 15, 6; und nun aus Abram Abraham worden ist, 1 Mos. 17, 5. Noch soll keines seiner Kinder unter Gottes Volk gerechnet, sondern ausgerottet heissen, dass Gott nicht sein Gott sein will, wo es ueber die Geburt nicht auch beschnitten und in den Bund Gottes genommen wird. . . . Ach, was wollen wir armen Drecksaecke, Maden, Stank und Unflath vor dem ruckmen, der Gott und Schoepfer ist Himmels und der Erde, der uns aus Dreck und aus nichts gemacht hat, und sind auch unserer Natur, Geburt und Wesens halben noch immer vor seinen Augen oitel Dreck und Nichts, ohne was seine Gnade und reiche Barmherzigkeit sein will lassen und haben. . . . Denn so hat er von Adam gesagt, und von allen seinen Kindern, 1 Mos. 3, 19: "Du bist Koth oder Erde, und sollst wieder zur Erde werden; sie uns der Tod solches alles mit der That vor unsern Augen mit gewaltiger Erfahrung wohl ueberzeugt, wenn es sonst helfen sollte wider die lose, nichtige, leidige Hoffahrt."⁹

If these plain words leave any doubt as to Luther's use of the doctrine of original sin in this argument, it vanishes in the consideration of these words:

David, der wirft uns fein und gewaltiglich in einen Haufen, Ps. 51, 7, da er spricht: "Siehe ich bin in Suenden empfangen, und meine Mutter trug mich in Suenden" . . . Was heisst aber in Suenden geboren, anders, denn in Gottes Zorn und Verdammnis geboren, dass wir von Natur oder Geburt wegen nicht koennen Gottes Volk oder Kinder sein, und unsere Geburt, Ruhm und Adel, Ehre und Preis kein ander ist, noch sein kann, denn dass wir (wo nicht mehr da sein wird denn die leibliche Geburt) schlechts verdammte Suender, Gottes Feinde und in allen Ungnaden sind? Da hast du, Jude, deinen Ruhm, und wir Heiden so wohl mit dir, als du mit uns. Bete nun mehr, dass Gott wolle deinen Adel, Stamm, Fleisch und Blut ansehen.¹⁰

8. Martin Luther, *op. cit.*, vol. XX cols. 1866 ff.

9. *ibid.*

10. Martin Luther, *op. cit.*, vol. XX, col. 1872.

Luther taunts men to boast of their physical ancestry. It proves only one thing for all races; they are damnable sinners. It matters not how such racial pride asserts itself. Whether it be the crude boast of the Jewish prayer or the less apparent arrogance that clamors for racial segregation, it all rests on the Scripturally groundless foundation that one man can be better than another by birth.

Lutheran theology likes to hold up Christ as the pattern for all Christian living. He is also the model of humility. The humility to be imitated extends also to practical life.

Christus, welcher die Heiligkeit selbst war, wurde ein Suenderfreund, schaezte sich ihrer nicht, sondern ging mit ihnen um, ass und trank mit ihnen; wie thoerisch und laecherlich ist es daher, wenn ein Mensch sich fuer so fromm und heilig ansieht, dass er sich irgend eines Suenders schmeilt.¹¹

Thus humility is understood to include a very practical element. The reality of humility in Christ's case is described as evidenced by His conduct which in many instances took the form of more intimate social contacts and association.

There can be no doubt. The universal extent of sinfulness flattens all races to one low level. The Law of God is to function in large part as a reminder to Christians of their sad state of imperfection even as believers.

Est enim Lex normatum Dei iudicium, damantis peccatum in toto genere humano . . . Ut illa norma Legis ostendat imperfectionem et immunditatem adhaerentem bonis operibus; alias enim facile incidunt in Pharisaismum.¹²

The Law requires that humanity be regarded as a sinful unit.

11. C. F. W. Walther, Licht des Lebens, p. 254.
12. Martin Chemnitz, Locci, vol. II, p. 98.

Forgetfulness of this basic fact is destructive of humility; issues in Pharsaism and thus may ruin man's acceptibility to God who can receive men only on terms of His grace.

Modern Protestantism in its optimism cannot accept the doctrine of the depravity of man's inborn powers.¹³ This doctrine of human impotency distinctive in Lutheran teaching is also opposed to racism. A few of Luther's vigorous words against Erasmus will illustrate the point.

Deshalb fasst Paulus an dieser Stelle (Rom. 14) durchaus alle Menschen in Einen Haufen zusammen und beschliesst, dass alle gottlos, ungerecht, und der Gerechtigkeit und des Glaubens unkundig sind; so viel fehlt daran, dass sie etwas Gutes wollen oder thun koennen.¹⁴

Here, as always, mankind is one. There are no differences, no distinctions. And of this homogenous mass Luther, following Paul, predicates spiritual impotency. "Er nimmt niemanden aus, da er sagt 'alle', or laesst nichts Gutes uebrig, da er erkluert, sie seien unter der Suende, das heisst Knechte der Suende."¹⁵

Again there is the distinctiveness of Lutheran theology. It has the deep and consequently humbling concept of sin. In a unique way Lutheran theology understands and emphasizes the "Unfree Will". This is so humbling as to be humiliating.¹⁶ The reluctance of human pride to bow before this Scriptural verdict accounts in large part for the opposition and demunciation Luther met when he presented it without compromise.

13. Cf. Hermann Sasse, Here We Stand, pp. 33 ff. Also Jacques Maritain, True Humanism, pp. 9, 10. The underlying similarity of modern protestant doctrine with that of Romanism is at once apparent.

14. Martin Luther, op. cit., XVIII, col. 917.

15. Martin Luther, op. cit., XVIII, col. 1920.

16. Maritain, loc. cit., asks, "Is not this the purest pessimism?"

III. The Universal in the Communion of Saints

The communion of saints implies a division in mankind. Some belong and others do not. But the distinction is of such a nature that rather than freeing from bonds of obligation to all men believers are reminded that they are most intimately associated with their fellow-redeemed.¹ This is not to deny that even those outside this communion are to be recipients of Christian love.

The emphasis Lutheran theologians have placed on the practical aspects of the communion of saints is relevant to the racial issue, for one of the pressing problems of today concerns the relationships between believers of different racial groups. The difficulties, of course, have to do with this life. The principles advocated by various Lutheran theologians are clear also on this point.

A limitation is made. Not every one belongs to the communion of saints. But the limitation is not made on racial grounds. If it were, that would be a deadly blow for the teaching of the oneness of mankind

1. It has been intimated that the plan of salvation by grace through Christ is also racially leveling. Here again is oneness. Unum et idem esse evangelium quo omnes sancti omnibus temporibus ab initio mundi salvati sunt. . . . Et apparet insis Apostalis spergentibus doctrinam Evangelii per totum terrarum orbem, hanc quaestionem multum negotii exhibuisse. Gentes enim opponabant honestam disciplinam suorum Majorum; Judaei pondus et aestum diei in observatione Legis. Chemnitz, Loci, vol. II, p. 212. In discussing the election of grace Gerhard specifies that this manner of salvation upsets all ground for hauteur and contrariwise kindles love. . . . deprimit omnia de nostris meritis gloriationem atque in nobis insis confidentiam; . . . alit mutuan dilectionem ac ~~quidam~~ *quidam* erant eos, quos itidem ex mera gratia electos in aeterna vita speramus habere socios; . . . Joh. Gerhard, Loci Theologici, vol. II, p. 82.

that runs through Lutheran theology. The disqualifying factor, rather than birth into a certain race, is unbelief. Unbelief being a matter of the heart is subtle and must be judged finally by God. There can be excluded from the communion of saints only those whose unbelief is evident in deeds of wickedness incompatible with Christian faith.²

Faith and its opposite, unbelief, are the only factors to be considered in limiting membership in the communion of saints. Plainly so. Even the external organization of saints into visible churches disregards social distinctions prevailing outside its domain.

Zwar sagen auch unsere alten rechtgläubigen Lehrer, dass die Kirche aus Leuten aller Staende bestehe und dass in den Sachen der Kirchenregierung kein Stand ausgeschlossen werden duerfe; hiernit wollen sie aber nicht sagen, dass die Staende als solche in der Kirche seien und darin besondere Rechte haben, sondern dass kein Stand, mag er noch so weltlich erscheinen, dem Christen seinen geistlichen und priesterlichen Charakter und seinen Antheil an den kirchlichen Rechten nimmt.³

There are special and blessed relationships which prevail between those belonging to the communion of saints. John Gerhard presents a noteworthy description. Appropriate excerpts serve to illustrate what a learned Lutheran theologian understands to be involved.

. . . communicio enim illa sanctorum est duplex, ex.terna et interna; externa consistit in professione eujusdem fidei et usu eorundum sacramentorum, . . . Valde autem consolatorium est, sanctos et vere non solum in hac vita eorundum bonorum particines esse sed etiam pertinere ad societatem illorum sanctorum qui jam sunt gloriosi in coelis.⁴

Gerhard also deals with what he calls metaphoricae appellationes

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2. Cf. C. F. W. Walther, Eristel Postille, p. 294.
 3. C. F. W. Walther, Die rechte Gestalt, p. 11.
 4. Joh. Gerhard, op. cit., vol. V, pp. 262 ff.

ecclesiae. There is the general comparison to a human body which provokes this comment:

Ut membra invicem compatiuntur ac mutuum auxilium sibi invicem praestant; ita quocumque vera et viva ecclesiae membra caritatis vinculo invicem conjuncta sibi invicem debent.⁵

Another of the metaphoricae similitudines is civitas Dei. Here again fitting thoughts are found.

Ratio appellationis deducta est . . . 2. A comparatione cum civitate. Ut enim civitas est communitio multorum civitatis legibus devincta et certo magistratui subiecta; sic ecclesia est fidelium congregatio est civitatis legibus et Christo regi suo et sibi invicem devincta. Quemadmodum cives unius ejusdemque civitatis communibus bonis ac privilegiis gaudent; sic omnes sancti eorundem spiritualium ac coelestium bonorum sunt participes.⁶

The following involves considerable allegorizing. Be that as it may, the thought expressed further clarifies the universal aspect of the communion of saints. Gerhard resorts to allegory to drive home the point.

There is the ark of Noah,

. . . 8. Quemadmodum arca varias habuit mansuetas animalium accommodatas, quae mirifice exornarunt arcam; sic in ecclesia sua habent $\chi\alpha\rho\iota\sigma\mu\alpha\tau\alpha$ unius Spiritus diversa ac distincta dona 1. Cor. 12. 4. . . . 9. Quemadmodum in arcam recipiebantur animalia munda ac immunda; ita in ecclesiam militantem recipiuntur Judaei ac Gentiles, prout in visione Petrina per carnis generis animalia hoc denotatur.⁷

The pertinency of various characteristics of the communion of saints to racial problems cannot be suppressed. It is evident wherever

5. ibid.

6. ibid.

7. Joh. Gerhard, op. cit., pp. 270 ff.

one turns. Another Old Testament type is the tabernacle in the desert.

Plurimae cortinae, aulae et sari, ex quibus tabernaculum fuit constructum, significant varia ecclesiae membra, varios hominum status et ordines, ex quibus colligitur ecclesia per fidei et caritatis unitatem consociata.⁸

Scripture frequently employs the name of Jerusalem to describe the church of the New Testament. Gerhard sees part of the significance in this:

Quomodo Hierosolyma fuit sita in montibus Psalm. 37, v. 1, et in medietate Ths οὐρου μενυς, ut notat Rabbi Aben-Ezra, ut odor celestis doctrinae ex ea in gentes vicinas propagari posset: sic ecclesia est civitas Dei supra mortem posita, Matth. 5, v. 14, ut omnibus ad illam pateat accessus.⁹

One of the New Testament figures descriptive of the church is a home.

Domo, in qua congregati apostoli acciperunt Spiritum S. Act. 2, v. 2, denotatur ecclesia. Ut enim in illa domo unanimiter congregati fuerunt apostoli, sic in ecclesia nos decet esse concordos; . . .¹⁰

There is no strain in applying this statement to believers of all races found in the church. Indeed, it must be thus understood.

Gerhard then concludes this chapter with comment on the attributes of the church named in the Apostles' Creed. Here, too, there is emphasis applicable to the racial problem. Concerning that the church is una he writes:

Sicut una anima diversa corporis membra vivificat; sic totam ecclesiam unus Spiritus animat et vegetat. Sicut in

8. Joh. Gerhard, op. cit., p. 273.

9. Joh. Gerhard, op. cit., p. 274.

10. Joh. Gerhard, op. cit., p. 275

malo Fumico uno cortice multa grana capsulis distincta
ununtur: sic innumeros populos fidei unitas in ecclesia
continet. Sicut fasciculus aliquis uno vinculo colligatur;
sic coetus sanctorum una eademque fide, spe et caritate
constringitur atque uno divinae protectionis munimine cir-
cundatur.¹¹

There is also this on the catholicity of the church:

Catholica vocatur l. respectu ecclesiae V. T. Nam in V.
T. ecclesia ordinaria alligata erat ad unam aliquam gentem,
videlicet Israeliticam, et ad certum locum, videlicet taber-
naculum et templum, ita ut ad illum coetum conjungere se
oportuerint quicunque volebant ecclesiae esse membra. . . .
Sed in N. T. sine discrimine populorum, locorum et personarum
per universalem evangelii praedicationem inter omnes gentes
et omnibus hominum nationibus et linguis ecclesia collig-
itur.¹²

The sections here quoted from Gerhard are those points which especially stress the universality and oneness of the church. About the grandeur of this communion of saints there is little dispute. The crux is the time of its realization. Is it proper, is it possible, to postpone all flowering of these relationships between believers to the better climate of heaven? Two sentences from Walther are sufficient answer.

Sie (Christians) sollen aber auch alle dernalleinst in vollkommener seliger Gemeinschaft droben im Himmel beisammen sein. Wie sollten sie daher nicht schon hier auf Erden innige Gemeinschaft miteinander pflegen!¹³

Analysis of some of Gerhard's assertions shows the impossibility of relegating all fulfillment to heaven. No one can think the description of the communion of saints refers to heaven when Gerhard writes that there is a use of the same sacraments; that in this life believers participate in the same benefits; that between believers there are

11. Joh. Gerhard, op. cit., p. 277.

12. ibid.

13. C. F. W. Walther, Epistel Postille, p. 292.

concerns like *συνπνεῦν, συνχαίρειν, συνωφελεῖν* ;
that in the church we are to be of one heart.¹⁴

But is it not impractical optimism to look for these beautiful relationships in the church militant? What is the connection between Christian virtues as found in this life and in heaven? Gerhard plainly indicates that the difference lies in the degree of perfection. It is not that here one set of relationships obtains and another set different in quality replaces it in heaven.

Pictura ecclesie Hierosolymae Apoc. 21. et 22. proprie exprimit statum ecclesie triumphantis, interim quia ecclesia militans cum triumphante societatem quandam habet, ideo quaedam illius picturae membra ad ecclesiam militantem accomodari possunt, . . . sed haec bona in altera vita multo erunt praestantiora et ampliora, tunc enim perfecti implebuntur omnia huius visionis et picturae apocalyptrice membra.¹⁵

The quaedam societatis thus consists in the enjoyment of the same benefits except that in the church militant there is an imperfection which shall be done away in the church triumphant. But there is much distance between imperfection and absence.

The point is so important that it deserves the illumination of another instance of Lutheran treatment. Dr. Walther has a sermon with this theme: "Die freudensreiche Gemeinschaft der Seligen im Himmel, welche uns die sichtbare Rückkehr des Auferstandenen zu seinen Juengern verbuergt". The entire first part is devoted to a discussion of the incompleteness of this communion on earth. There is strong stress laid on the fact that perfection is reserved for heaven. Many obstacles stand in the way of a full communion. Believers are few in number.

14. Cf. the quotations as given on previous pages, 26 ff.

15. Joh. Gerhard, op. cit., p. 276.

Distance separates the faithful. Time, language, position, age, all divide. There is no completely perfect Christian congregation. In this life Christians are still burdened with weakness. Finally, the strong hand of death tears the tender bonds of Christian fellowship. But in heaven comes the longed for perfection.

How does the barrier of racial differences fit in? Is race one of the hindrances to perfection here? There is no doubt as to that. Although Walther does not specifically mention race, he comes close when he states, "Wie hier aber der Raum die Christen trennt, so trennt sie auch noch die Zeit, die Sprache, der Stand und das Alter".¹⁶ And even though race is not specified as one of the obstacles, it must be regarded as of a piece with the others. Acknowledgement of the existence of these barriers assuredly cannot be construed to mean approval; that not everything possible with divine aid should be done to eliminate or minimize them. Does Walther approve the sad situation he admits may exist? "Ja, es kommt oft selbst dahin, dass wahre Christen einander ganz verkennen und sich gegenseitig entfremden".¹⁷ Desirable? He gives his own answer. Not only are Christians to be comforted by the prospect of perfect communion in heaven, but it is their model for life here and now. There cannot be satisfaction with the minimum. There must be incessant striving for the maximum.

Sollten wir nicht, wenn wir an unser einstiges vereintes

16. C. F. W. Walther, Licht des Lebens, pp. 292 ff.

17. C. F. W. Walther, loc. cit.

ewiges Leben denken, dadurch erweckt und ermuntert werden, uns einander hier schon recht innig und bruederlich zu lieben, treu und fest mit einander zu stehen in der Noth und mit Einer Stimme Gott zu erheben, wenn er einen von uns guetig und freundlich ist? O ja, verbannet alles Zanken und Streiten alle Hartherzigkeit und Gleichgueltigkeit, und Liebe, brennende Liebe, kehre unter uns ein, bis wir in dem heiligen Emmaus nach vereinter friedevoller Wanderung ankommen und da den Herrn schauen von Angesicht zu Angesicht.¹⁸

Lutheran theologians have not licensed the barrier of racial difference in hindrance of the presence of blessed relationships in the communion of saints. Rather this barrier is outlawed.

18. C. F. W. Walther, loc. cit.

IV. The Universal in Christian Love

The summary of all Christian living is love.¹ Lutheran theologians inculcate love in a way that bears directly on the racial problem. There are two ways of escaping interracial obligations of Christian love. Either there will have to be limitation of the object of love or distortion of the quality of love. Lutheran theologians disallow both.

The only restriction placed on love by Lutherans is the denunciation of unionistic treachery which in the name of love would sacrifice the things of God.² Other than this there are no restrictions on love.

Interracial obligations are, therefore, inescapable because Lutheran divines exhort to love for all men.

Ex his appareat quomodo ex fide nascentur amor dei et amor proximi, quem caritatem vocant. Efficit enim cognitio misericordiae divinae, ut redamur deus, efficit, ut nos sponte omnibus creaturis subiciamus, qui proximi amor est.³

Luther's statement is basic. "Wer 'alle' sagt, der schleusst

1. See, for example, C. F. W. Walther, Epistel Postille, pp. 90 ff.

2. A typical statement from Luther will illustrate. "Gleich also muessen wir dieser Zeit von den Sacramentirern auch hoeren, dass sie uns Schuld geben, wir seyn allgustef und halsstarrig und zertrennen alle Liebe und Einigkeit in den Christlichen Gemeinden, damit, dass wir ihre Lehre vom Abendmahl strafen, . . . Darauf antworthe ich also: Verflucht sey die Liebe und Einigkeit, um welcher willen zu erhalten man Gottes Wort in einnen Missverstand kommen lassen soll." Martin Luther, Ausfuehrliche Erklarung der Epistel an die Galater, cols. 580. 581.

3. P. Melancthon, Loci, pp. 198. 199.

keinen aus".⁴ The thought here expressed has been often repeated.

Sobald ein Mensch seines Heils freudig gewiss wird, so kann er gar nicht anders: das Eis seiner Herzenskaelte schmilzt dann von selbst; nicht nur Zorn und Unversoehnlichkeit schwindet dann von selbst, sondern es entsteht auch im Gemuete eines solchen Menschen eine solche Liebe, dass er, so zu sagen, die ganze miterloeste Welt umarmen und ihr mit der That sagen moechte, dass in Christo, der alle geliebt habe, auch er alle in Liebe umfange.⁵

Thus the love which necessarily grows in conjunction with faith is as wide as the love of Christ which moved Him to die for a sinful world.

Frequently Lutheran writers lay special stress on the obligation to love those of the household of faith.⁶ Obviously these special obligations to the believing brethren in no way constitute a limitation on the demands of God to love all. Least of all can any escape from racial obligations be found here. As it happens, those of all races are or can become Christian brethren. What is Christian duty to such?

. . . lasset keinen Bruder und keine Schwester in Christo in der Stille zu Gott seufzen und klagen, dass sie auch von Christen nichts geachtet und verlassen sei; lasset aber eure Liebe auch nicht nur in freundlichen Gebaerden und in troestlichen Worten, sondern auch in hilfreichen Werken sehen, und bittet Gott, dass er eine recht bruenstige Liebe in euch entsunde.⁷

Christians are to love all men. In truth, Lutheran theologians criticize the world for eliminating the obligation to love all. "Ent-

4. Martin Luther, op. cit., vol. XI, col. 1796.

5. C. F. W. Walther, Epistel Postilla, p. 161.

6. "Wie noetig wird daher gerade in der letzten Zeit eine gegenseitige bruederliche Liebe sein, damit die von der Welt auf allen Seiten bedraengten Christen sich doch wenigstens nicht selbst verlassen, sondern einander in ihrer Truesal beistehen und bei der gegenseitigen Gebrechlichkeit miteinander Geduld haben." C. F. W. Walther, Epistel Postilla, p. 258.

7. ibid.

weder meint man naemlich, dass die Liebe eine ganz freie Sache des eigenen Herzens sei, oder man meint doch, dass man nicht allen Menschen Liebe schuldning sei."8 Then there is this evaluation.

Wie urteilt denn nun aber hiervon das Wort unseres Gottes? Wie spricht unter anderem der heilige Apostel hiervon in unseren Texte? Er spricht also: "Seid niemand nichts schuldig, denn dass ihr euch untereinander liebet, denn wer den anderen liebet, der hat das Gesetz erfuehlt". Sehet, meine Lieben, der heilige Apostel lockt hier nicht zur Liebe der Brueder als zu einer schoenen Sache, zu der wir uns nur durch ihre Loeblichkeit und Lieblichkeit reizen lassen sollten; nein, er fordert vielmehr die Liebe von uns ein als eine Schuld.9

No one can think that what is here said dare be limited to the brethren. "Jeder Mensch ist unser Glaebiger und wir sind jedes Menschen Schuldner."10

Race cannot be a barrier to the exercise of love. Great Lutheran teachers have spoken too clearly and repeated themselves too frequently to be misunderstood.

Wer wahre Liebe hat, der macht unter den Menschen keinen Unterschied, . . . der siehet alle an als Geschoeepfe seines Gottes . . . der siehet alle an als Eigentum des Herrn Jesu, . . . der siehet alle Menschen als solche an, in welchen der Heilige Geist nicht verschmaecht seine gnaedenreiche Wohnung aufschlagen zu wollen.11

Love scrambles over barriers in order to work its sweet influence on all. Lutheran divines have said as much in discussing the healing of the centurion's servant. One of the unusual factors of this healing is that the centurion, a man of rank, should have been so concerned about the sickness of a lowly servant. Several explanations are possible. Perhaps the servant was faithful and dutiful thus endearing himself

8. C. F. W. Walther, op. cit., p. 89.

9. ibid.

10. ibid.

11. C. F. W. Walther, op. cit., p. 258

to his master. This is the suggestion of John Calvin.¹² With this explanation possible and not at all strained, it becomes the more significant that another interpretation, illustrating the point under discussion, has also been popular with Luthorans. It is this, that the socially higher centurion loved the socially lower servant because faith was active in love, and love transcends social barriers. "Und der rechte Glaube ist in der Liebe tætig. Und die wahre Liebe nimt sich gerade auch armer, geringer Leute an."¹³ Walther is explaining how faith changes the heart of man motivating him to good works. "Welche Liebe nehmen wir erstlich an dem Hauptmann wahr! Wie zaertlich besorgt ist er, obgleich ein vornehmer, hochangesehener Mann, fuer seinen armen Knecht!"¹⁴ In his application Walther asks, "Achtet ihr euch, wie der Hauptmann, wenn ihr auch noch so vornehm waeret, nicht hoehere als den geringsten Knecht?"¹⁵ After due allowance is made for the variation

12. In hac hoc modo (Luke 7, 2 "who was dear unto him") dubitacionem praeventi cause subire poterat lectorum animos: scimus enim, non habitos fuisse servos eo in pretio, ut de ipsorum vita tam amici essent domini, nisi qui singulari industria vel fide vel alia virtute sibi gratiam acquisierant. Significat ergo Lucas non vulgare fuisse sordidumque mancipium, sed fidem et raris dotibus ornatum servum qui omnia gratia sua dominum polleteret: hinc tanta illius vitae cura et tam studiosa commendatio. J. Calvin, ad. loc., quoted in R. C. Trench, Notes on the Miracles of our Lord, p. 224. This explanation is adopted by some Lutheran commentators. "Lucas sagt aber, dass jener Knecht dem Hauptmann werth gewesen sei, d. i. , dass er wegen seiner Treue und Tuechtigkeit, wegen seines Gehorsams und "Leissens bei ihm in hohem Werth und ausgezeichneter Gunst gestanden sei." Sonn- und Festtags Evangelien, uebersetzt u. ausgezogen aus der Evangelien Harmonie der lutherischen Theologen, M. Chemnitz, Polyk. Leyser und Joh. Gerhard, vol. I, p. 254.

13. G. Stoeckhardt, in Die evangelischen Perikopen des Kirchenjahres, (Edited by L. Fuerbringer), p. 146.

14. C. F. W. Walther, Licht des Lebens, p. 138

15. C. F. W. Walther, op. cit., p. 141.

in exegesis, this fact at least remains sure, that the teaching that Christian love overreaches social distances is a thoroughly Lutheran thought.

The closest parallel to our modern racial antagonisms to be found in apostolic times is the Jewish - Gentile relationship. Christian love in Christ bridged that gap. Commenting on the standard epistle lesson for the Second Sunday in Advent (Rom. 15, 4 - 13) Luther writes on verse eight:

Da er nun beschlossen hatte seine Meinung, dass ein jeglicher sich des anderen soll annehmen Gott zu Ehren, . . . faehrt er zu und gruendet solches mit starken Spruechen der Schrift, . . . stellt sich zwischen Juden und Heiden als ein Schiedsman und Mittler; als sollte er sprechen: Ihr Juden koennt die Heiden nicht verwerfen, ob sie nicht mit euch eurer Gewohnheit nach essen und trinken; denn sie haben eben den Christum, den ihr habt, wie das die Schrift zuvor verkuendigt hat. Wiederum: Ihr Heiden koennt die Juden nicht verachten, ob sie gleich ihrer Weise nach essen und trinken; denn sie haben auch denselbigen Christum, der ihnen istverheissen in der Schrift.¹⁶

The believers' communion in Christ produces love that is not frightened away by racial differences.

The thought is not novel nor is it antiquated. In the story of the Good Samaritan many commentators call attention to the same lesson.

"A certain man" probably a Jew, but for the purpose of teaching that the duty of love is independent of race, religion and color, the man is intentionally presented as an unnamed human being who went down the rapidly descending desert road from Jerusalem to Jericho.¹⁷

Lutheran writers state and restate that Christian love sheds its warming rays on all. Here there are no restrictions. The Sacrament of

16. Martin Luther, op. cit., vol. XII, col 46.

17. Adam Fahling, The Life of Christ, p. 432.

the Altar is a love feast. Are there any limitations as to whom that love shall embrace?

Sehet, durch die Gegenwart und den Genuss des Leibes Christi im heiligen Abendmahl ist dasselbe auch ein Mahl der innigsten Gemeinschaft und darum auch zugleich das hoechste Liebesmahl, das eben so innige Liebe fordert als innige Liebe foerdert. Da versammeln wir uns alle als gleiche Kinder wie am Familientisch unsers gemeinschaftlichen himmlischen Vaters. So gross auch sonst der Unterschied zwischen den Kommunikanten im buergerlichen Leben sein mag; hier beim heiligen Abendmahl verschwinden diese Unterschiede alle; da werden wir alle gleich; da isst der eine wie der andere von demselben irdischen und himmlischen Brote und trinkt von demselben irdischen und himmlischen Tranke; der Untertane wie sein Koenig, der Sklave wie sein Herr, der Bettler wie der Reiche, das Kind wie der Greis, das Weib wie der Mann, der Einfaltigste wie der Gelehrteste; da stehen alle Kommunikanten da als gleich arme, gnadenhungrige und -durstige Suender und Bettler. Mag der eine nun dastehen in groben Kittel, der andere in Samt und Seide mit Gold und Perlen geschmueckt; wenn sie hinweggehen, tragen sie alle, die da hungrig und durstig gewesen sind, Christi Blut und Gerechtigkeit.¹⁸

Thus also at the Lord's Table there is Christian oneness in love before which all differences flee. Love is kindled. All differences that obtain outside the church vanish.

One avenue of evasion is thus blocked. Lutheran writers expose also the other subterfuge, namely, a distortion of the quality of love.

Love is not a dead abstraction. Love is alive. Love serves. Baier writes of the love necessarily conjoined with faith in Christ: Ita ut fides vera non sit, nisi quae per caritatem est efficax. He also quotes the famous words of Luther:

Et est fides illa quicquam vivum, efficax, potens, ita

18. C. F. W. Walther, Epistel Postilla, p. 182.

ut fieri non possit, quin semper bene operetur. Neque fides quaerit deum, an bona opera sint facienda; sed priusquam de ea re inquiratur, iam multa opera effecit et semper in agendo est occupata.¹⁹

What Luther states of faith is, of course, meant of love through which faith is operative. Therefore the quotation is adduced in this connection by Baier. Luther has so heartily expressed the sentiment of the Lutheran Church on this point that his words are quoted in the Lutheran Confession.²⁰

Love that serves has both spiritual and temporal implications. Lutheran theologians know nothing of a love that can disregard the eternal welfare of any soul. Lutheran theologians, on the other hand, know nothing of a love that can be callous to the physical need of any human being. If the latter is true, it is impossible that the demands of love be regarded as met when interest has been indicated only in a race's spiritual need. This is where Christian love is in danger of suffering distortion of its quality.

19. Joh. Baier, Compendium Theologiae Positivae, vol. III, p. 167.

20. Formula of Concord, Thorough Declaration IV, Of Good Works, Concordia Trielotta, Edited by F. Bente. It is an oft repeated thought. Ex amore dei nascitur proximi amor, cum deo in omnibus creaturis servire cupimus. P. Melancthon, Loc., p. 252. "Wer mir in meiner Noth nicht beisteht, obwohl er kann, der offenbart damit, dass er mich nicht als Freund liebt, sonst wurde er mir ja helfen; denn der Liebe Art ist, dass sie sich in der That offenbart." C. F. W. Walther, Licht des Lebens, p. 234. "Wenn ein Mensch die vollkommene Liebe in seinem Herzen traegt, so bedarf er gar keiner Gebote; ungeboten wird er alles thun, was ihm nur immer mit Geboten vorgeschrieben werden koemnte." C. F. W. Walther, Epistel Postille, p. 91. "Darum ist die Liebe, wenn sie nicht falsch ist, eine solche Tugend, die bereit und willig ist, nicht allein mit der Zunge und Hand zu dienen; sondern auch mit Leib und Loben." Martin Luther, Epistel an die Galater, col. 700. "Dagegen saget St. Paulus also: Die Liebe soll dienen; wo nicht, so sei sie keine Liebe." Martin Luther, op. cit., col. 649. There is no need further to multiply quotations.

Luther holds up the centurion (Matt. 8) as an example of love.

Ueber das zeigt der Hauptmann auch der Liebe Exempel, dass er sich seines Knechtes annimmt als sein selbst; . . . er habe es darum gethan, dass ihm derselbige Knecht lieb und werth war; als sollte er sagen: Liebe und Lust treibt ihn, die er zu ihm hatte dass er seine Noth ansah und solches that.²¹

How did the centurion show he had Christian love for his servant? By seeking Christ's almighty healing for the body of his slave. The force of the example is to teach that it is self-deception to suppose the presence of love in a heart unmoved to alleviate physical distress.

So lasst uns auch thun, und zusehen, dass wir uns nicht selbst betrogen und duenken lassen, wir haben nun das Evangelium, und achten doch nicht auf den Naechsten in seiner Noth.²²

Love has temporal as well as spiritual implications. This needs emphasis because it is sometimes imagined that the obligations of love are discharged when a hearty effort has been made to bring the Gospel to a people. God is served by serving our neighbor. "Dann dienst du Gott, wenn du dem Naechsten dient, der da ein Suender ist, unwissend, krank, arm, elend, geschmaecht, und was er fuer Gebrechen mehr haben kann."²³ There is here a necessary conjunction of working to meet spiritual and physical need. To serve a man who is a sinner must mean to bring him the Gospel. To serve a man who is ignorant must mean to bring him knowledge. So far the work of love may be regarded as spiritual. But to help a man that is sick, must mean to bring him health;

21. Martin Luther, *op. cit.*, vol. XI, col. 482.

22. *ibid.*

23. Martin Luther, *op. cit.*, vol. XI, col. 2382.

to help a man that is poor must mean to bring him of this world's goods; to help a man that is wretched and despised must mean to bring him the comfort that Christian love honors him. All this is temporal in its nature.

The temporal implications of Christian love extend beyond the boundaries of race. In Acts 11 is recorded the prophecy of Agabus that "there should be great dearth throughout all the world". "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." On this G. Stoeckhardt comments:

Da sandten die Christen Antiochiens durch die Hand des Barnabas und Saulus eine Unterstuetzung an die Brueder in Judaea. Das waren meist arme Leute. Und den Christen Jerusalem verdankten die Heiden ja das seligmachende Evangelium. So erweist sich der Glaube noethwendig in der Liebe. Es ist recht und billig, dass Christen sich der Heiligen Noethdurft annehmen, und dass sie denen, welche sie die geistlichen, himmlischen Gueter verdanken, mit leiblichen Wohlthaten Dank erstatten.²⁴

The point to be noted is that part of the obligations of Christian love includes a concern for and a willingness to alleviate physical need. Moreover, love in its physical implications here functioned between different racial groups. There were "die Heiden" and "die Christen Jerusalem". Love extended beyond the racial boundaries.

The simple fact is that Christian love includes the two aspects, spiritual and physical. Walther thus combines them.

²⁴. G. Stoeckhardt, Die biblische Geschichte des Neuen Testaments, p. 367.

Wer wahre Liebe hat, . . . der wuenscht, wie Christus that, von Herzen, dass es allen seinen Mitbruedern zeitlich und ewig wohlgehe, und er thut was er kann, um dieses Wohl seines Naechsten zu befoerdern.²⁵

True love is a fruit of faith. When a person has been brought to faith, something new comes over his heart.

. . . dann wird die Liebe zu Gott durch den Heiligen Geist darin ausgegossen, und dadurch wird er nun auch geneigt, gezogen und suessiglich gezwungen und gedrunge, seinem Mit-erloesten Gutes zu thun und seine zeitliche und ewige Wohlfahrt von ganzem Herzen und nach allen Vermoegeen zu suchen.²⁶

When examining self as to Christian love it must be asked:

. . . ist in dir aber auch ein steter Drang, allen ohne Unterschied, wo du nur kannst, an Leib und Seele zu helfen.²⁷

It is perhaps never denied in so many words that love is to be exercised on all, and that it includes active help for soul and body. Under the strain of racial problems the evasive tactic changes. The question is asked whether all the offices of love cannot be extended to all without contact or at least without association.

Walther contends that loving from a distance is incompatible with Christian experience and love.

Da nun aber alle wahre Christen gleichen Glauben in ihren Seelen tragen, gleiche Gnadenerfahrungen an ihren Herzen gemacht haben und von gleicher gegenseitiger Liebe erfuehlt sind, so koennen wahre Christen gar nicht anders, sie muessen mit einander Umgang pflegen. . . . Wo nur ein wahrer Christ

25. C. F. W. Walther, Epistel Postille, p. 288.

26. C. F. W. Walther, op. cit., p. 289.

27. ibid. Recent sermon studies still emphasize the same thought. Romans 12, 9 - 16 evokes this comment: "It pictures to us Christianity in its daily application to the needs of our brethren, which of course, includes also in a larger way the service of all men with whom we come into contact, helping them and befriending them in body and soul." Concordia Theological Monthly, January 1946, p. 43, Sermon Study by John Theodore Mueller.

einen Menschen findet, den er auch als einen wahren Christen kennen lernt: da entbrennt alsbald in beiden eine herzliche Zuneigung; es ist ihnen, als waeren sie alte Bekannte; sie fuehlen, dass sie zusammen gehoeren; sie fuehlen sich gegenseitig von einander angezogen; sie werden alsbald inniger, als mit Vater, Mutter und Geschwistern, wenn diese keine Christen sind, und pflegen mit einander Gemeinschaft. Wer dazu keinen inneren Drang spuert, wer vielmehr am liebsten ganz allein durch die Welt wandern moechte, der hat gewiss jenen Glauben noch nicht erlangt, jene Gnadenerfahrungen noch nicht gemacht, jene Liebe der Brueder noch nicht in seinem Herzen, worauf der Umgang der Christen unter sich gegrundet ist, kurz, der ist gewiss noch ein Uechrist. Wer mit den Christen einst im Himmel in Ewigkeit zusammen zu sein hofft, der wird ohne Zweifel schon hier ihre Gemeinschaft aufsuchen.²⁶

Thus according to Walther Christian love is one of the powerful drives to brotherly association. The thought is emphatically stated; "they must cultivate association". The alternatives are extreme; either a man desires fellowship with Christians or he himself is not a Christian. The universal is evident; "einen Christen". Race makes no difference.

Such exhortations call to interracial contacts where the fulfillment of the requirements of love may involve such association. Luther

²⁶ G. F. W. Walther, Evangelien Postille, p. 375. In another series of sermons Walther is heard making the same appeal. ". . . lasset keinen Bruder, keine Schwester in Christo in der Stille zu Gott seuffzen und klagen, dass sie auch von den Christen nichts geachtet und verlassen sei; . . ." Walther, Epistel Postille, p. 258.

puts it this way: ". . . der Glaube und die Liebe soll aller Gesetze Meisterin sein, und sie alle in ihrer Macht haben".²⁹ Love goes beyond the Law. Jewish error on this point led them to violate love by avoiding contacts of a social character with the Gentiles. For this Luther reprimands them.

Derhalben irren die Juden noch heutiges Tages fast sehr, dass sie so strenge und hart uber otlichen Gesetzen Mosis halten, und viel eher Liebe und Frieden liessen untergehen, ehe sie mit uns essen oder traenken, oder dergleichen thaeten, und sehen des Gesetzes Meinung nicht recht an.³⁰

Love, then, is a virtue that suffers in the refusal to eat and drink together. It demands social contacts and association.

29. Martin Luther, op. cit., vol. XIV, col. 8.

30. ibid.

V. The Missionary Obligation

The function of love as described by great Lutherans is missionary in a racial respect. Works of love attract to faith in the Savior. Among Christians something is to glitter alluringly. The drawing power will reach out beyond racial boundaries. In 1523 Luther wrote about winning the Jews.

Denn unsere Narren; die Pæbste, Bischoefe, Sophisten und Moenche, die groben Eselskoepfe, haben bisher also mit den Juden gefahren, dass, wer ein guter Christ waere gewesen, haette wohl moecht ein Jude werden. Und wenn ich ein Jude gewesen waere, und haette solche Toelpel und Knebel gesehen den Christenglauben regieren und lehren, so waere ich ehe eine Sau worden denn ein Christ. Denn sie haben mit den Juden gehandelt, als waeren es Hunde und nicht Menschen; haben nichts mehr konnt thun, denn sie schelten und ihr Gut nehmen, wenn man sie getauft hat; keine christliche Lehre noch Leben hat man ihnen beweiset sondern nur der Pæbsterel und Moencherel unterworfen.¹

Two necessities are here set forth for successful mission endeavor.

Men must be taught the Gospel truth, and they must see Christian love functioning interracially. On the need for love Luther writes more.

Ich hoffe, wenn man mit den Juden freundlich handelte und aus der Heiligen Schrift sie sauberlich unterweisete, es sollten ihr viel rechte Christen werden, und wieder zu ihrer Vaeter, der Propheten und Patriarchen, Glauben treten; davon sie nur weiter geschreckt werden, wenn man ihr Ding verdirft, und so gar nichts will sein lassen, und handelt nur mit Hochmuth und Verachtung gegen sie. Wenn die Apostel, die auch Juden waren, also haetten mit uns Heiden gehandelt, wie wir

1. Martin Luther, op. cit., vol. XX, col. 1794.

Heiden mit den Juden, es waere nie kein Christ unter den Heiden worden. Haben sie denn mit uns Heiden so bruederlich gehandelt, so sollen wir wiederum bruederlich mit den Juden handeln, ob wir etliche bekehren moechten; denn wir sind auch selbst noch nicht alle hinan, schweige denn hinueber.²

This was written in 1523. Later Luther's optimism for many conversions was disillusioned. Perhaps, as has been suggested, this disappointment explains in part his later bitterness toward the Jews. The point of interest here is that no one has felt constrained to apologize for the course of missionary action Luther set forth in 1523. It must be good advice. The same cannot be said for the vehemence evinced in 1542 when he wrote, "Von den Juden und ihren Luegen". An apologetic footnote is added in the introduction of the St. Louis Edition by the editor A. F. Hoppe. "Hier geht Luther . . . in seinem Eifer fuer Gottes Ehre darin zu weit, dass er raeth, in Sachen der Religion mit der Faust einzugreifen".³

The advice is to win partly by letting love shine. Luther assures that stifling love works in reverse and keeps men out of the church. To advance the cause of Christ His followers should ". . . wiederum bruederlich mit den Juden handeln, ob wir etliche bekehren moechten."⁴ Love functioning between racial groups has missionary power. Its absence has the opposite effect.

Gerhard thought harsh treatment would best bring the Jews to a knowledge of their sins. He advises concerning this people: Ut tractentur tanquam servi et exules, adigantur ad opera servilia, nec ulla vel minima praerogativa prae Christiano etiam vilissimo illis

2. Martin Luther, *op. cit.*, col. 1795.

3. Luthers Saemmtliche Schriften, vol. XX, p. 63.

4. Cf. quotation above.

concedatur.⁵ Such harsh treatment will have this good result for this people: . . . ad peccati sui agnitionem eadem (gens) perducipoteroit.⁶

For which advice is there need to apologize? The exhortation to practice Christian love interracially to draw others to Christ is good Lutheran advice because it is Scriptural. (Cf. Matt. 5, 16)

Others share the conviction of Luther that the exercise of love will win souls to Christ. Commenting on Romans 11, 28 - 32 G. Stoeckhardt includes this sentence: "Wenn wir die Barmherzigkeit, die uns widerfahren ist unserer Umgebung mit Wort und That kraeftig bezeugen, dann kann noch mancher Seele gerathen und geholfen werden."⁷

The power of testimony to a worldly environment is but the stronger where it is least expected and most difficult to give. Such a sphere of testimony is that of racial relations.

The unbelieving world suspects Christians of being loveless. The promulgation of the demnciations of God's Word on unbelief provides a specious reason for the accusation. Christians are thereby placed under a greater obligation to show their love. Such demonstration will have blessed results.

Christen muessen nach Gottes Wort die Weisheit und die Werke der Welt, wenn dieselbe damit vor Gott treten will, verwerfen und verdammen; die Welt achtet sie daher fuer lieblos, fuer Menschenfeinde, fuer Leute, denen ein blinder Glaube selbst die natuerliche Liebe aus dem Herzen getilgt habe. Je gerechter nun der Welt dieses ihr Urtheil ueber die Christen zu sein scheint, desto mehr haben die Christen darauf zu denken, dieses Urtheil durch Offenbarung der in ihnen

5. Joh. Gerhard, Loci Theologici, vol. VI, p. 383.

6. ibid.

7. G. Stoeckhardt, Commentar ueber den Brief Pauli an die Roemer, p. 549.

lebenden Liebe zu widerlegen. Christen bekennen, dass Gott die ganze Welt geliebt, also geliebt habe, dass er ihr seinen eingebornen Sohn gab, auf dass alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben; wie soll die Welt diesen Glauben fuer wahr halten, wenn die Christen, die diesen Glauben bekennen, deine Liebe gegen die Welt, und zwar selbst gegen die groessten Suender zeigen? Christen bekennen, dass sie alle Brueder und Schwestern und Kinder eines Vaters im Himmel geworden sind durch eine neue Geburt im Heiligen Geist; wie soll aber die Welt dies glauben, wenn die Christen sich gegenseitig unbruederlich und unehrerbietig, kalt und geringschaetzig zeigen? Wer das thut, der schandot sein Glaubensbekenntnis, der gibt ein unverantwortliches Aergernis und wird ein Hindernis des Reiches Gottes.⁸

To rouse his hearers Walther concludes this section of his sermon with a picture of the thrilling results to be expected from the testimony of love in action.

O, meine Lieben, wenn wir alle so unseren Glauben vor der Welt rechtfertigten, welche ungeheuren Erfolge wuerden wir dann sehen! Wie viele, die noch der Welt angehoren, wuerden uns mit Verwunderung beobachten und sprechen: Sehet, welche Liebe dieses verachtete Christenvolk hat! Ihr Glaube muss wahrlich von Gott stammen! Lasst uns ihre Gemeinschaft suchen und ihres himmlischen Glaubens Geheimnisse lernen!⁹

Emphasis on the missionary potentialities of the unhampered practice of love does not encroach on the functions of God's Word. In it all God's Word as the sole means of conversion is safeguarded.

Der Herr bekehrt allerdings einen Menschen allein durchs Wort, durch das Evangelium, aber er gebraucht allerlei aeuussertliche Mittel, oft ganz wunderbare und ueberraschende Lebensfuehrungen, oft scheinbar ganz geringfuegige und unwichtige Vorkehrungen, um die Menschen zu dem Worte Gottes hinzufuehren.¹⁰

Conversion is God's work wrought through His mighty Word. All that is quoted and stated about the missionary power of love does not infringe on the exclusive claim of the Word to convert.

8. G. F. W. Walther, Epistel Postille, p. 73.

9. G. F. W. Walther, op. cit., p. 74.

10. Die evangelischen Perikopen des Kirchenjahres, Edited by L. Fuerbringer, Sermon Study for Epiphany by G. M., pp. 110. 111.

VI. Certain Objections Anticipated

God's Word as set forth by Lutheran divines outlines a clear course of God-pleasing action for the achievement and practice of racial harmony. When the bold application of these principles runs counter to popular misconception and prejudice, the temptation is there to follow the way of expediency, to do that which is closest to the ideal and yet least likely to cause turmoil.

It is true that prudence must be used in applying the principles of God's Word.

Color of skin does not make any race superior or inferior to the others. In all matters concerning social relationships, love, justice and prudence should dictate the course to be followed.¹

Yet it is not prudence to refuse obedience to God's will. It is not prudence to limit love where God has set no boundaries. As seen by Lutheran theologians the principles of the Word applicable to any problem must be aggressively promulgated. Prudence can never obviate this necessity.

This is the position of Lutheran divines.

In iis, quae exiuntur iure divino, nullo respectu scandali iuri divino obtemperandum est, faciendum et docendum quod exigitur iure divino. Semper enim fides caritati praeferenda est. Atque hoc iterum facit quod Actis V (v. 29) "Oportet deo magis obedire quam hominibus". Et Christus inquit (Matt. X. 34) "Non veni pacem mittere, sed gladium"²

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1. The Lutheran Witness, Dec. 31, 1946, p. 440.
 2. P. Melancthon, Locci, pp. 256. 257.

There is no concession allowed to expediency in violating or limiting *quae oriuntur iure divino*. This necessarily includes whatever Scripture teaches applicable to race. Although the manner of presentation may be tempered by considerations of expediency, the presentation of Scriptural truth must be made. The church always has the obligation to declare God's truth. Can this truth be pared down and presented in mutilated form to avoid opposition or turmoil? The answer stands:

. . . *faciendum et docendum quod exigitur iure divino*.

Luther spoke emphatically against the policy of expediency Erasmus advocated in his "Diatriba". To Erasmus it seemed entirely proper that part of God's truth be suppressed in the interests of preventing confusion and turmoil. Luther answers for every faithful believer:

Du sagst aber solche Dinge, weil du nicht liest, oder vielmehr nicht beachtest, dass dieses das allergewisseste Schicksal des Wortes Gottes ist, dass wegen desselben die Welt erregt werde. Und dies behauptet Christus öffentlich (Matt. 10, 34) "Ich bin nicht gekommen, Frieden zu senden, sondern das Schwert"; und in Lucas (12, 49): "Ich bin gekommen, dass ich ein Feuer anzünde auf Erden"; und Paulus im zweiten Corintherbriefe 6, 5 . . . (Other Scriptural evidence is here adduced by Luther) Die Welt und ihr Gott koennen das Wort des Wahren Gottes nicht leiden und wollen es nicht; der wahre Gott will und kann nicht schweigen: wie sollte dem, da diese beiden Goetter wider einander Krieg fuehren, nicht Aufruhr entstehen in der ganzen Welt?3

It should occasion no surprise that the truth of God meets with opposition from the sinful world. All this is true. What shall the church do?

Diesen Aufruhr stillen wollen ist daher nichts anders als das Wort Gottes wegnehmen und verbieten.4

3. Martin Luther, op. cit., vol. XVIII, col. 1704.

4. ibid.

And this Melancthon assures is to violate the principle of Acts 5, 29.5 Luther cautions against confusing proper limitation of Christian liberty to avoid offense with restricting the spread of God's truth. He is incensed that Erasmus misuses 1 Cor. 6, 12 to support his God-defying opportunism.

Dem Paulus redet da nicht von der Lehre oder vom Lehren der Wahrheit, wie du seine Worte verkehrst und willkürlich darauf deutest. Vielmehr will er, dass die Wahrheit überall, zu jeder Zeit, auf jede Weise, geredet werde, . . . Und wer hat dir Gewalt oder Recht gegeben, die christliche Lehre an Ort, Personen, Zeit oder Gelegenheit der Sachen zu binden, da Christus will, dass sie auf allerfreieste in der ganzen Welt ausgesprochen werden und herrschen soll? . . . Kurz, du legst uns im Dienst des Wortes Gottes Ansehen der Person, Ansehen des Ortes, Ansehen der Art und Weise, Ansehen der gelegenen Zeit auf, da doch schon dies allein ein grosses Stück der Horlichkeit des Wortes ist, dass (wie Paulus sagt, Eph. 6, 9 Col. 3, 25) "bei ihm kein Ansehen der Person ist", und (Gal. 2, 6): "Gott achtet das Ansehen der Menschen nicht". Du siehst wiederum, wie frevel du wider Gottes Wort zuehrst, als ob du demselben deine Gedanken und Ratschlaege bei weitem vorgeest.6

That is the answer of this Lutheran theologian to any proposals based on expediency. Human fears of turmoil, resistance, internarrriage or whatever else there may be, cannot rectify the evasion of Christian duty boldly to teach and practice whatever God has ordained.

Another objection common in current thinking may be labeled "The Plea of Weakness". The correctness of the Scriptural ideal is admitted. The objection opposed to practicing the ideal is that the weakness of Christians makes it a Utopian impossibility.

It is true that crucifying the flesh and its suggestions is

5. Cf. the quotation as given above.

6. Martin Luther, *op. cit.*, vol. XVIII, col. 1706.

difficult. But it is untrue that the Lutheran manner of dealing with weakness is to coddle it.

The ideal faith is free from all doubt. But Christians are weak, and their faith is assailed by doubt. What is the answer of the Lutheran preacher to that?

Fateamur etiam, veram fidem in hac carnis infirmitate non esse perfectam, sed saepe tentari multis et variis dubitationibus: ita ut in tentationibus saepe inter trepidationes, valde languida sit fiducia. Docemus autem non indulgendum dubitationi, sed perpetuo cum ea luctandum, et orandum: Credo Domine, sed tu opem ter (sic - fer?) incredulitati meae. Item: Domine adhaere nobis fidem. Monentur etiam justificati ne fiducia misericordiae Dei ad alendam et confirmandam securitatem et petulantiam carnis abutantur: illa enim semper freno timoris Domini coercenda et reprimenda est.⁷

In the case of any and all weakness that fails of the ideal the words of Chemnitz are the motto: . . . non indulgendum . . . sed luctandum et orandum. To do otherwise is to depart from the path outlined by Lutheran theologians.

Thus the answer to weakness is; fight it; do not indulge it. It is with a view to the weakness of the Christians's flesh that Scripture makes frequent exhortations to good works. To safeguard 1 Cor. 13, 2 against the erroneous interpretation which would violate the concept of sola fide Melancthon expresses this thought:

Mea est sententia, ut nempe non separem fidem iustificantem a dono miraculorum, Paulum hic, sicut et nunc in tota illa Epistola, praeter fidem erigere caritatem, non aliter atque a credentibus, a iustificatis alias erigit bona opera in omnibus Epistolis. Tametsi illis fructibus per sese non vacet fides, tamen erigit propter fidei nostrae imbecillitatem.⁸

7. Martin Chemnitz, Examen Concilii Tridentini, p. 192.
8. P. Melancthon, Loc, p. 200.

Believers ought not be surprised if some sifting occurs when the full Word is preached. The absence of the Word that preaches Christ, its presence only in incomplete fragments, may more easily carry along the hopelessly faint. But through the preaching of Christ hearts are revealed. The preaching of Christ includes the truth that Jesus is the only Savior. Other spiritual props are knocked away. But the preaching of Christ includes sanctification. Here some hearts will be revealed as alien.

Wer Christum haben will, muss alle seine Weisheit verwerfen; wer Christi Gerechtigkeit begehrt, muss aller Sünde den Abschied geben, die Welt verlassen und auf alle Ehre verzichten. Er muss sich gefallen lassen, ein Gegenstand des Spottes und der Verfolgung zu werden; er muss sich zu einer Gemeinschaft halten, die verachtet ist; er muss die Schmach der christlichen Kirche mit tragen und gegen sich selbst, gegen sein eigen Herz, gegen seine Meinung und Ueberzeugung als verkehrt und suendlich kempfen. Daran stossen sich die meisten. Sind sie wenige Schritte gegangen, so wird ihnen der Weg zu schmal, zu steif und die Pforte zu enge. . . . Ach, schon in kleinen Versuchungen und Pruefungen des Glaubens, der Liebe und Treue zu Christo fallen sie wetterwindisch ab. So werden ihre Herzen offenbar. 9

It is not unheard of that some hearts wanting to pass for Christian are shown to be unchristian in their refusal accede to the Savior's demands.

Lutherans maintain that truth cannot be muzzled. This does not mean a hasty, harsh dealing with weakness. The judgment that someone is not a Christian dare not be rashly pronounced. When God spared Nineveh, Jonah was displeased. Such conduct was serious sin on Jonah's part.

Das erste ist aber, dass wir hier merken, wie gar wunderbarlich Gott in seinen Heiligen ist; auf dass niemand leichtfertig sei, jemand um einiges Werks willen zu richten oder zu verdammen. Das Werk mag boese sein, und ist auch boese; noch ist er das liebe Kind, und redet mit Gott so frei, als fuerchte er sich nichts vor ihm (wie es auch wahr ist) und trauet ihm als einem Vater.¹⁰

This word of caution is necessary. But God dealt with Johah to correct his weakness. Always the weak must be kindly treated. But they must be treated. This means negatively that faith is not forthwith to be pronounced dead. Positively, there is room for a course of action such as Walther recommends. Preaching on Luke 11, 23 Walther pleads for an all-out Christianity.

O Gott! waleh ein schwaeres Urtheil, waleh ein verdammdes Wort! Selbst wahre Christen, die manchmal unterlassen, etwas fuer Christum zu thun, werden es hiernach einst erfahren, dass vieles nicht in ihrer Rechnung stehe, was Gott anderen fleissigeren Christen angeschrieben hat im Buche der Vergeltung, damit sie dort einen unansprechlichen Gnadenlohn empfangen. . . . Aber die faulen, gleichgueltigen unentschiedenen Namenchristen, die Christi Kirche mit ihren Gnademitteln wohl gebrauchen, aber keine rechtschaffenen Opfer dafuer bringen wollten, werden von sochem Gnadenlohn nicht nur leer ausgehen, sondern endlich als solche, die nicht mit Christo sammeln wollten und daher sein Reich hinderten, nicht nur nicht in Christi ewigen Freudenreich sein, sondern dahin verwiesen werden, wo alle Feinde Christi ueber ihr verlorne Leben Ach und Wehe seuffzen.¹¹

There is here a two-pointed method of dealing with the weak. Christians are to be reminded that slothful indolence will rob them of many a reward of grace. Moreover, Christians are to be warned of the danger that the lukewarmness of a halfhearted faith leads to the coldness of a dead faith.

Some object that introduction of a broad, Scriptural policy on

10. Martin Luther, op. cit., vol. XIV, col. 696.

11. C. F. W. Walther, Licht des Lebens, p. 235.

race as demanded by Lutheran pronouncements is an impossibility. Such an attitude is contradicted by facts. Churches made up of different racial groups actually exist. The Lutheran Church of the Redeemer, St. Paul, Minnesota, has representation from three racial groups in its parish.¹² St. John's Evangelical Lutheran Church in the Bronx successfully serves without discrimination a community of mixed racial groups.¹³ Furthermore, those who would deny the Gospel its great power to change also man's racial attitudes are fittingly reminded of the accomplishments of godless Communism in obliterating racial discrimination.¹⁴

The correct Lutheran attitude demands work and testimony against weakness. The minimum required is to speak out. Dr. W. A. Maier has set an example. In his Lutheran Hour address for Sunday February 9, 1947, Dr. Maier declared in part:

Only when we realize that before God almighty all men in their sins are on the same low level, whether their skin is white or black, red or yellow; and only when at the cross we know that "Christ died for all" and believe that the Son of God holds all mankind in the same high esteem of His heavenly love, since He shed His blood for every one of us, can there be any hope of sending back to hell this wicked lie and delusion that some men are too superior to associate or worship with others.¹⁵

12. Lutheran Race Relations Bulletin, no. 15, Jan.-Feb., 1947.

13. Lutheran Race Relations Bulletin, no. 11, August, 1946.

14. Lutheran Race Relations Bulletin, no. 2, September, 1945.

15. From the printed sermon, p. 4. Also quoted in Lutheran Race Relations Bulletin, no. 17, April, 1947. Similar thoughts are found in some of the devotional literature. "With the coming of Christ all the barriers of nationality, caste, color and race, have been broken down. God makes no such distinctions in His Kingdom. In that Kingdom the ruling principle is love: love toward God and love for one another". Thomas Coates, Daily Devotions, no. 66, p. 37. "Thus it (Christian love) becomes as broad as humanity itself, regardless of race or nationality." Rev. Charles A. Bebnke, Daily Devotions, no. 68, p. 42.

The attempt to apply the appropriate Christian principles to racial problems is sometimes misunderstood as being "Social Gospel". Since Lutherans have been vocal in denunciation of the "Social Gospel", the loose use of this label is sufficient to mislead some minds. Clarification is in order.

Lutherans have always rightly urged that Christ was not a social revolutionist. The Gospel lesson, John 6, 1 - 15, frequently evokes comment stressing this point. Walther, for example, says:

. . . endlich wollte das Volk Christum haschen und zu einem irdischen Könige machen, der sie von der Gewaltherrschaft der Römmer erlösen und sie bürgerlich frei machen sollte; aber Christus riss sich von ihnen los und zeigte damit an, dass sein Reich nicht von dieser Welt und dass er nicht gekommen sei, die bürgerlichen Verhältnisse in der Welt zu verändern und die Menschen irdisch reich und gleich zu machen, sondern dass er die Obrigkeit Obrigkeit, die Untertanen Untertanen, die Herren Herren, die Knechte Knechte, die Reichen Reiche, die Armen Arms sein und bleiben lasse und sie nur gleich reich an Gottes Gnade, gleich gerecht und gleich selig machen wolle, kurz, dass er nichts sein wolle als ein aus Gnaden soligmachender Heiland der Sünder.¹⁶

It is true that Christianity does not eliminate nor obliterate distinctions between individuals. Occupational, economic, intellectual differences remain. At the same time Christianity sanctifies the relationships between these different groups by its hallowing touch. To lay due stress on this point is not to preach the "Social Gospel".

Dr. F. E. Mayer provides a helpful definition.

We must carefully distinguish between the modern social gospel, which is virtually a rational approach to the social problems, and the social implications of the Gospel which

16. G. F. W. Walther, Licht des Lebens, p. 246.

lie in the field of sanctification. Only the Gospel can produce the new life and God-pleasing social relations. Therefore the Christian Church can speak on social problems only to those who are members of Christ's kingdom.¹⁷

According to this definition it becomes thoroughly un-Lutheran and anti-Scriptural to deny the right or eliminate the duty to preach specific racial sanctification to Christians. As has been seen, Christian love has social and interracial implications. It is, therefore, not surprising that the thought receives due emphasis, that Christian faith should manifest itself in social relationships.

Ja, wo dieser wahre Glaube in einen Menschen einzieht, da wird er ein ganz anderer Mensch, mag man sich nun in einem Stande befinden, in welchem es sei, mag man ein Koenig oder ein Untertan, ein freier Buerger oder ein Sklave, ein Hauptmann oder ein Kriegsknecht, ein Gelehrter oder ein Kuenstler, ein Kaufmann oder ein Handwerker, mag man reich oder arm, vornehmen oder niedrigen Standes, alt oder jung sein. . . . Ein solcher Mensch wandelt darn in einem neuen Leben; . . . er wird gutig, freundlich, und versuehnlich gegen jedermann; kurz, er wird reich an allen guten Werken.¹⁸

Conversion thus effects a total change irrespective of social rank. Part of the change is kindness toward all irrespective of social rank. Preaching these facts is not falling prey to the "Social Gospel".

The Lutheran definition framed by Dr. Mayer show why Luther could preach:

Dem sie (Christians) alle Ein Ding haben einerlei Guter in Christo, der macht Ein Herz, Einen Muth, Einen Sinn, Einen Mund und alle Guter gemein, sie seien geistlich oder zeitlich, wie mannigfaltig sie inner sein moegen.¹⁹

And still Luther is not accused of preaching "Social Gospel". It makes clear why Walther could likewise speak of the Christian's

17. F. E. Mayer in the Concordia Theological Monthly, May 1947, pp. 387, 388.

18. C. F. W. Walther, Licht des Lebens, p. 140.

19. Martin Luther, op. cit., vol. XII, col. 46.

love as concerned with his neighbor's welfare "zeitlich und ewig".²⁰

Preaching in the field of sanctification cannot be brushed aside as meaningless with a simple invocation of the epithet "Social Gospel".

Luther is not reprimanded for preaching "Social Gospel" when he writes:

Wider solch gemein Laster der Welt . . . vermahnen die Apostel so fleissig die Christen, dass sie einerlei gesinnt seien, ob sie wohl nicht gleiche Aemter und Werke haben; denn da muss ein jeder bleiben wie er ist von Gott geordnet und berufen, und koemen nicht alle Staende und Aemter heissen Ein Stand oder Ein Amt. Und sonderlich ist es ungleich in der Kirche, da ueber dem aeußerlichen Unterschied der Personen, Staende u. auch mancherlei goettliche Gaben sind, einem andern weder dem andern zugetheilt und gegeben. Aber doch soll es also gethan sein, dass diese mancherlei Unterschiede und Aemter, beide geistlich und weltlich, dennoch sich lassen fassen in die Einigkeit des Geistes; wie sie St. Paulus meint, oder geistliche Einigkeit.²¹

Luther proclaims that differences "beide geistlich und weltlich" are touched and sanctified by the unity of the spirit. That is not "Social Gospel". Luther even speaks more plainly: "Solche Gleichheit der Herzen und Sinne kann alle aeußerliche Ungleichheit in der Welt einig machen".²² And still it is not "Social Gospel" because he is legitimately preaching sanctification to Christians.

This is not at all to advocate social upheaval. Men remain in their positions. They carry out the duties of their office. The Christian attitudes avail only to remove the injustices born of sin that corrupt proper relations between individuals and classes and races. Individuals and classes must remain.

20. See C. F. W. Walther, Bristol Postille, pp. 288, 289.

21. Martin Luther, op. cit., vol. XII, col. 738.

22. Martin Luther, op. cit., col. 741.

Vor der Welt und nach des Gesetzes Regiment ist ein sehr grosser Unterschied und Ungleichheit der Personen, welche man auch aufs allerfleissigste halten soll. Denn wann die Frau in Hauße wollte Mann seyn, der Sohn Vater, der Schmelter Meister, der Knecht Herr, der Untertan Obrigkeit, was wollte hieraus werden? 23

Nor is it proper to place an undue limitation on the church's mission. Dr. Mayer states: "Only the Gospel can produce the new life and God-pleasing social relations. Therefore the Christian Church can speak on social problems only to those who are members of Christ's kingdom".²⁴ This does not deny the obligation of the church to preach Law and Gospel to all the world, to remind even the unregenerate of the wrath of God almighty which will overtake them because of their sins, also racial sins. This statement of the Lutheran position does not make it "Social Gospel" to strive to regenerate all hearts with the Gospel so that all may hear the directives of God in the field of sanctification and obey through the enabling power of the Spirit.

Some misunderstanding of what constitutes "Social Gospel" probably results from a misunderstanding of the repeated warnings not to forget the priority of things spiritual. All Lutherans will confess with P. Melancthon, Non fidem caritati semper praeferimus. Hinc et ea, quae sunt animae, corporis necessitatibus fore praeferimus.²⁵ But to place first things first does not mean that nothing comes second. Because the church's first duty is to preach the love of Christ for sinners does not mean that there is no binding obligation to preach the necessity for love of forgiven sinners for sinners.

23. Martin Luther, Epistolae ad Galatas, col. 493.

24. Cf. the quotation as given above p. 58.

25. P. Melancthon, Locci, p. 253.

Since Lutheran theologians demand the preaching of sanctification, it is not proper to rule out inculcation of Scriptural principles relative to race as "Social Gospel" merely because a social problem is involved.

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