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THE RACE RELATIONS PROBLEM OF TODAY IN
THE LIGHT OF
ST. PAUL'S LETTER TO THE EPHESIANS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Exegetical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by
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June 1953

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TABLE OF CONTENTS

Introduction

	Page
THE BOOK OF EPHESIANS A TIMELY BOOK	iii

Chapter

I. HOW THE STATEMENTS ABOUT SOCIAL RELATIONS IN THE BOOK OF EPHESIANS AFFECT THE RACE RELATIONS PROBLEM	1
The Relations Between Master and Servants . .	1
The Relationship of Parents and Children: Husbands and Wives	12
II. THE GREAT IMPORTANCE OF CHRISTIAN UNITY TO THE BOOK OF EPHESIANS AND THE RACE RELATIONS PROBLEM	36
Christian Unity, The Theme of the Book of Ephesians	36
Christian Unity in the Book of Ephesians . .	42
In the Predestination Section	42
In the "We" and "You" Section	44
In the Prayer for Power	45
In the Description of Salvation	47
In the Breaking Down of the Middle Wall . .	48
In the Picture of the Church as a Temple . .	51
In the Description of Paul's Special Call . .	53
In the Prayer for Comprehensive Love . . .	55
In the Exercise of Certain Virtues	57
In the Inward Unity of the Church	57
In the Proper Use of Spiritual Gifts . . .	58
In the Renewed Man	59
In Walking in Love	59
In Walking in Light	61
In Walking in Wisdom	62
In the Proper Relation Between Husband and Wife	63
In the Proper Relation of Children and Pa- rents	64
In the Proper Relation of Servants and Mas- ters	64
In Being Christian Warriors	64
Christian Unity in the Race Relations Problem	65

III. THE EMPHASIS IN THE BOOK OF EPHESIANS ON SHOWING TO THE WORLD OUR INWARD CHRISTIAN UNITY AND THE RELATION OF THIS TO THE INTER- RACIAL PROBLEM OF TODAY	74
The Emphasis in the Exercise of Virtues of Unity	74
The Emphasis in the Inward Unity of the Church	76
The Emphasis in the Proper use of Spiritual Gifts	78
The Emphasis in the Description of the Re- newed Man	79
The Emphasis in Walking in Love	80
The Emphasis in Walking in Light	82
The Emphasis in Walking in Wisdom	84
The Emphasis in the Picture of the Christian Warrior	85
The Emphasis in our Lutheran Teachers	87
How This Relates to the Interracial Problem Today	89
CONCLUSION	94
BIBLIOGRAPHY	96

INTRODUCTION

THE BOOK OF EPHESIANS A TIMELY BOOK

We might consider the books of Romans and Galatians in the Bible as the basic books for the Reformation period in Church History. Qualben says: "When did Luther first clearly understand the Biblical doctrine of Justification by Faith as set forth in Romans and Galatians?"¹ There he implies that it was especially from Romans and Galatians that Luther derived this doctrine. Qualben also indicates the same thing in a diagram he has showing how the Reformation doctrines were developed chiefly from these two books.² Then we think of how Wesley was converted by Luther's commentary to the Romans. John Telford dates Wesley's conversion on May 24th, 1738, when in the evening he heard a reading of Luther's preface to the Epistle to the Romans.³ We think of how Luther made much of the book of Galatians. Dr. Wm. F. Arndt, in his lectures on this book, said to his class: "Luther was very fond of Galatians."

¹ Lars P. Qualben, A History of the Christian Church (New York: Thomas Nelson and Sons, 1936), p. 229.

² Ibid., p. 46. 47.

³ John Telford, The Life of John Wesley (New York: Eaton and Main), chapter VII.

He called this book his Wife."⁴ Luther lectured twice on the book of Galatians, in 1516 and in 1535. Both commentaries are given in our St. Louis edition of Luther. This reveals how much this book meant to Luther, and it can easily be considered as the most powerful thing he wrote. When we consider these things we are not wrong in stating that the books of Romans and Galatians, especially the book Galatians, were the main books for the Christian Church during the Reformation period.

And we might consider the book of Acts as the great book for the mission period of the Church, the period from about 1700 to 1900 or so. Edward Pfeiffer, Professor of theology at Capital University, emphasized the place of the book of Acts in mission studies. He said: "Study of the Book of Acts and of the Apostolic age does not mean that our missions today assume the same 'forms' of that age but that they do have the same message, the same 'substance!'"⁵ He has a special chapter, chapter XIII on "Missionary Thoughts in Acts," showing how large a place the book of Acts assumes in mission studies. Whether we consider foreign missions, or home missions, or inner missions, we find that the study

⁴Wm. F. Arndt, Lectures on the Book of Galatians (Concordia Seminary, St. Louis, Mo., 1936-37 term).

⁵Edward Pfeiffer, Mission Studies (Columbus, Ohio: Lutheran Book Concern, 1925), p. 27.

of the book of Acts has been basic for all. That is why we consider the book of Acts the chief book for the mission period of the Church.

No doubt, in many respects we are still in the mission period of the Church. But, since World War I, the greater interest in the Christian Church as a whole is in union. The period we are now in can be called the Union Period of the Church. Even Qualben's History, published in 1936, reveals that. He has about seven pages in his chapter on missions and nine pages in his chapter on the union movements of the Church, his last chapter. In 1936 he already felt that that which was moving the Church the most was the union movement.⁶ This feeling has strongly increased since 1936. The great book of the Bible that fits best into the union movement of the Church is the book of Ephesians. This book deals first of all with the thought of Christian unity.

Since the Race Relations problem is primarily one of unity, as will be proved in the second chapter of this thesis, and since we are in the union period of the Church, much can be learned on the Race Relations problem for our day from the book of Ephesians.

⁶Qualben, Op.cit., chapter 34. 35.

CHAPTER I

HOW THE STATEMENTS ABOUT SOCIAL RELATIONS IN THE BOOK OF EPHESIANS AFFECT THE RACE RELATIONS PROBLEM

The Relation Between Master and Servants

Ephesians 6, 5 - 9

The question which concerns us in this chapter is to determine what God has established in the way of social standing and what God has not established. He has established the relationship between servant and master, parents and children, husband and wife. Has He also set the relationship between Caucasian and Negro, so that He wants the Negro to be inferior, and to be kept in a certain place by segregation barriers? (This applies not only to the relation between Caucasian and Negro, but also to the relation between Caucasian and American Indian, or to the relationship between Caucasian and the various Oriental races). Those who claim that the Negro is cursed with the so-called curse of Ham in Genesis 9, 25 usually feel that God either has established the Negro as a slave or as a servant, and for that reason it is man's duty to keep the Negro in a certain place.

Our text enters the picture because it either speaks of slavery exclusively, or of slavery and servitude. Those who

hold the Negro is cursed, apply the admonitions of this text to the entire Negro race, and feel that these admonitions should be enforced by segregation barriers.

The first question is whether our text speaks of slavery, and, if so, can we apply the admonitions here given to the Negro today? Since the Negro was once a slave the entire question of slavery comes up for discussion.

There are those who believe that this text speaks only of slavery. Lenski constantly translates the word *δουλοι*, which we have in our text, as "slaves." He says this:

The Roman world was full of slaves. In Rom. 16, 10. 11. "those from them of Narcissus," who are named after their deceased masters, were slaves in the imperial household at the time of Paul's writing. While some were servants of a lower type, others were educated, capable, in charge of great and responsible positions. From the way in which this group is introduced in Paul's admonitions we see how many slaves there must have been also among the Christians, and how at that time also Christians were slave owners (v. 9). We know that Philemon was a slaveholder, one of his slaves being named Onesimus. Christ and the apostles did not denounce slavery and call for its immediate abolition. Christianity followed a deeper, more thorough method, it undermined slavery with the spirit of Christianity by destroying it from within.¹

Dr. Wm. Arndt also takes this view. In a letter, written in connection with this thesis, he says:

It seems to me that when the Apostle Paul talks about douloi he has in mind real slaves. The other day my associate on the N. T. Dictionary, Dr. Gingrich and I discussed the question in connection with our work on

¹R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians (Columbus, Ohio: Wartburg Press) p. 652.

the N. T. Lexicon, and we both said that undoubtedly the Greek word meant slaves and that it was unfortunate that the English Bible had employed the rendering "servants." The origin seems to be the Latin word servus, which the English translators simply transliterated "servant."²

Gerhard Kittel, in his second volume, makes quite an exhaustive study of this word. He admits that in the Greek world the word was used exclusively of slaves and with a contemptuous connotation. He feels among the Jews it had a wider meaning, a religious one, and meant one who was a servant to God. He says: "Um so bemerkenswerter ist, wie sie im Griechentum und Hellenismus gutage trat."³ He continues and says: "Das Urteil ueber den doulos ist immer sachlich und bleibt es auch dann, wenn hart geurteilt werden muss; es ist aber nirgends so, dass dem doulos schon darum Verachtung oder auch nur Ablehnung gilt, weil er doulos ist."⁴ One could take Kittel several ways. One could use Kittel to try to prove that this word is not always used of slavery, and one could use him merely to prove that the Jewish background ennobled the word and that it still refers chiefly to slavery.

Probably the most exhaustive study is that by Wilhelm Brandt, who wrote a book on words in the New Testament that

²Wm. F. Arndt, Letter to Rev. Walter Lang, dated February 13, 1952.

³Gerhard Kittel, Theologisches Woerterbuch zum Neuen Testament (Stuttgart: Verlag Von W. Kohlhammer, 1935), II, 273

⁴Ibid., p. 274.

deal with serving others. He finds that among the Greeks the word was usually used for a slave. He feels that in the Old Testament and among the Jews the word was used for any situation where one serves a Lord. It is used extensively in the New Testament to describe slavery, especially in John 15, 15 where Jesus calls his disciples not slave, *δοῦλοι*, but friends, *φίλοι*. He also feels that it is used in the New Testament to describe the Old Testament conception of being a servant of the Lord. He has this to say, distinguishing *δουλοειν* and *δοῦλος*: "'dikaonein' redet von der dienenden Tat, 'douleonein' feugt hinzu, dass der Dienende den, dem der Dienst erwiesen wird, also seinen Herrn ansieht. Das letztere füllt das Dienen, das nach dem Zusammenhang von Mark 10, 44 und Luke 22, 27 mit Demut auf's engste verbunden ist, mit dem Moment der Unterordnung."⁵

Here, again, one could argue both ways; either that this word refers to slavery only and that even when it is used in a religious way the thought of slavery to God is in it, or that it also has the thought of general servitude in it.

It would seem as if Luther takes the word in a more general sense for in our Small Catechism Luther puts this title in the Table of Duties over words quoted from this text, "Den Knechten, Mägden, Tagelohnern und Ar-

⁵Lic. Wilhelm Brandt, Dienst und Dienen im Neuen Testament (Guetersloh: C. Bertelsman Verlag, 1931) p. 81.

beitern."⁶

It is significant in discussing the broader question of slavery that our confessional writings reveal no pronouncement on the slavery question. Even among Lutheran dogmatists as Fr. Pieper,⁷ J. T. Mueller,⁸ and Adolf Hoenecke,⁹ nothing is said about the slavery question. Dr. Lenski does insist the word here means "slaves," and still he indicated that Christianity eventually destroyed slavery.¹⁰ Even Paul in Philemon in v. 16 says: "Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?" The use of the phrase *in carne* here is significant.¹¹ Not only in the spirit, in a spiritual way, is Philemon to consider Onesimus a brother. The use of the phrase *in carne* in our text¹² enforces the view that Paul in Philemon is speaking of social relationships with the term *in carne*. Even in a

⁶Martin Luther in Concordia Triglotta (St. Louis, Mo.: Concordia Publishing House, 1921), p. 562.

⁷Franz Pieper, Christliche Dogmatik (St. Louis, Mo.: Concordia Publishing House, 1924) Vols. I, II, III.

⁸John Theodore Mueller, Christian Dogmatics (St. Louis, Mo.: Concordia Publishing House, 1934).

⁹Adolf Hoenecke, Ev. Luth. Dogmatik. Vols. I, II, III.

¹⁰Lenski, Loc. cit.

¹¹Philemon 16.

¹²Eph. 6, 5.

social way the old standing of master and slavery should gradually be abolished. And we know that Christianity did overcome slavery. It did condone it for a time, but slavery was usually cruel and inhuman, against the spirit of Christianity, and so gradually the spirit of Christianity overcame it.

When we consider this, even if we take the position that the word here refers only to slavery, we could still apply this text to servants in general as does Luther. When we study the text we find that whatever position is meant by the word here it is a position God has established and wants maintained. Three ways are listed as to how the *servants* should be subject to their *superiors*. They should be subject with "fear and trembling,"¹³ That means they should respect them as if the Lord had established them over themselves. They should be subject in "singleness of heart," and not as "menpleasers."¹⁴ That means that they obey not for selfish purposes but because it is their duty. This proves the Lord has established the relationship. Then they should be subject "as slaves of Christ, doing the will of God from the soul,"¹⁵ and "serving willingly as to the Lord and not men,"¹⁶ and "knowing that each, if he does good, this one will receive

¹³Eph. 6, 5.

¹⁴Eph. 6, 6. 7.

¹⁵Eph. 6, 6.

¹⁶Eph. 6, 7

a reward for himself from the Lord, whether he be slave or free."¹⁷ This means they should be subject to their masters as to the Lord. They should obey because God wants them to obey. The Lord has established the servant relations relationship as well as the slavery relationship.

This is true when we consider verse nine which speaks of the duties of masters. The lords may have to threaten at times, but they should forbear, and do that as little as possible. Employers need the same admonition. They often threaten too much, are too cruel. They must learn that God is no respecter of persons.¹⁸

Whether, then, we consider this text as speaking only of slaves or also of servants, it does establish that the status of slavery and servitude is of the Lord.

There are those who claim that the Lord has put the Negroes into the slavery status, or at least into the servitude status because of what they call the curse of Ham in Genesis 9. Therefore all these admonitions of Paul here must be applied to the Negro. If that is done then we are in duty bound to uphold segregation barriers.

This demands a study of the Genesis 9 passage. Luther says of it:

Dass der Heilige Geist so hart gegen den ungehorsamen

¹⁷Eph. 6, 8.

¹⁸Deut. 10, 17; 2 Chron. 19, 7; Rom. 2, 11; James 2, 1 and 9: Col. 3, 25.

Sohn und Verächter erzuornt wird, dass er ihn auch bei seinem rechten Name nieth nennen will, sondern nennt ihn von seinem Sohne Canaan. Etliche sagen, dass es darum geschohn sei, dass weil Gott Ham im Kasten mit den Andern als einen Gesegneten habe erhalten wollen, darum habe Noah ihn nicht wollen verfluchen, sondern seinen Sohn Canaan; so doch der Fluch des Sohnes den Vater trifft, der ihn, mit seiner Verachtung verdient hatte.¹⁹

According to this Luther believes that Ham was cursed, even though his name is not mentioned in the curse. That would imply that all of Ham's descendants were cursed, including the Negroes of Africa, and cursed with the curse of servitude, including slavery.

Stoekhardt goes further. He says;

Canaan, der Sohn Hams, der den Sinn seines Vaters hatte, wird sammt seinem gleichgesinnten Geschlecht verflucht. Er soll der Knecht seiner Brueder sein. Die Nachkommen Hams, sonderlich die Bewohner Afrikias, sind in die schmachlichste Slaverei geräthen, erst die Slaven Soms, sonderlich der Araber, dann die Slaven der japhethitischen Vöelker geworden. Doch auf diese Weise, durch Sem und Japheth, ihre Herren, haben auch die Kinder Hams ein Woertlein von dem Einnen, wahren, lebendigen Gott und von Christo, dem Heiland der Welt, zu hoeren bekommen.²⁰

Stoekhardt, in his brief statement in the Bible History, where this is found, does not explain how Canaan's curse applies to Africans, but no doubt follows Luther's reasoning.

By far the majority of commentators do not agree with

¹⁹Martin Luther, Auslegung des Alten Testaments, edited by Joh. Georg Walch (St. Louis Edition: St. Louis, Mo.: Concordia Publishing House, 1894), I, col. 640.

²⁰Geo. Stoekhardt, Die Biblische Geschichte des Alten Testaments (St. Louis, Mo.: Concordia Publishing House, 1897), p. 15.

Luther or with Stoeckhardt. Hengstenberg says:

The right answer to the question is without doubt this; Ham is punished in his son, just as he himself had sinned against his father. He is punished in this son, because he followed most decidedly the example of his father's impiety and wickedness.²¹

Thus we see that Hengstenberg believes only Canaan was cursed and not the other sons of Ham, because only Canaan is mentioned, and because Canaan was the one son that continued in the sin of his father.

J. P. Lange says:

Hams Zukunft war ihm in der Zukunft Kanaans aufgeschlossen, die Zukunft der uebrig Hamiten liess er dahingestellt, ohne Fluch wie ohne segnen...Haeette aber Noah den Fluch auf Ham gelegt, so waeren alle Soehne Hams in gleicher Weise mit demselben bezeichnet worden, wie man das gewoehnlich annimt ohne genuegenden Grund.²²

Franz Delitzsch says: "The curse did not however fall upon Ham in all his posterity, and thus afford a semblance of right to the pro-slavery advocates."²³ Orelli shows that the Canaanites were cursed in the Phoenicians. He says:

And in the Phoenicians, whose descendants were the Canaanites previously inhabiting the Promised Land, the Israelites saw the full development of sin up to utter depravity, as well as God's severity in punishing it. These Phoenicians were proverbial in antiquity for their craft, effeminacy, cruelty, and li-

²¹E. W. Hengstenberg, Christology of the Old Testament, translated by Theo. Moyer (1871), Commentary on Gen. 9, 25.

²²J. P. Lange, Die Genesis, (1864), Commentary on Gen. 9, 25.

²³Franz Delitzsch, A New Commentary on Genesis, translated by Sophia Taylor (1879), Commentary on Gen. 9, 25.

centiousness. On this account retribution fell on this people in fullest measure. Its sway was never great in extent, nor was it able anywhere to maintain itself long against the foes. With its trade and its inventions, its mission in the world was perhaps to be a servile people. As the Shemites, especially the Israelites, robbed it of its lands and reduced it to bondage, so, despite all the strength of its cities and all the heroism of its warriors, it succumbed in turn to the Persian, Macedonian, and Roman arms. The "fate of Carthage" was to yield, as that of Rome was to conquer.²⁴

As we study all these quotations and studies of Genesis 9, 25 we come to the conclusion that only Canaan was cursed, as it is stated. Noah, in prophecy saw that the Canaanites would continue in the sin of Ham. The other sons of Ham were neither cursed nor blessed. The Canaanitish curse can be traced in the Bible and in history. The Canaanites were not Africans, and were not the forefathers of the Negro. The curse of Canaan has nothing to do with Negroes today. Luther and Stoeckhardt make a good point in showing how this curse supports the close of the commandments; namely, that descendants shall be punished for the sins of their ancestors, if they continue in them. But Luther made mistakes and he made one here.

Furthermore, the contention that Negroes are to be servants by God's command is not borne out by facts. In a pamphlet entitled "Much with Little," such Negro leaders as Asa Sims, a renowned florist; and Alpha Hines, a health ex-

²⁴G. Vn. Orelli, The Old Testament Prophecy of the Consummation of God's Kingdom, translated by J. S. Banks (Basel: 1885), p. 97.

bert; and James Allen, a civic leader; and Hildrus Poin-
 dexter, a scientist, prove that Negroes are in positions of
 authority.²⁵ In an article in the Reader's Digest the life
 of Charles G. Spaulding is described as one who is a top
 executive; president of a life-insurance company that has
 over 131 million dollars in resources, a director of a bond-
 ing company, of a building and loan association, of a fire-
 insurance company, trustee of Howard University, of Shaw
 University, and of North Carolina College at Durham, chair-
 man of the board of a large hospital, and invited to con-
 ferences at the White House.²⁶ He could not be called a
 slave or a servant, however widely these terms might be used.
 Again, in an article in the Reader's Digest there is the
 story of Percy L. Julian, one of the nation's greatest scien-
 tists, director of research for the Glidden Company, with
 many men under him, who is hardly a servant.²⁷ And so many
 examples could be given. Whether Ephesians 6, 5 - 9 is taken
 of slaves or of servants it does not apply to the Negro today.
 Neither does Genesis 9 in any way apply. Ephesians 6 can ap-
 ply only when Negroes themselves are either servants or em-
 ployers, not to them as a race.

²⁵United Negro College Fund, Much with Little (March
 13, 1948).

²⁶Charles G. Spaulding, "What this Country Means to
 Me," Reader's Digest (March, 1949), p. 22.

²⁷Paul de Kruif "The Man Who Wouldn't Give up,"
Reader's Digest (Aug., 1945), p. 113.

This becomes clearer as we study this text thoroughly. Servants should be encouraged to stay in their places. That does not mean Negroes must stay under segregation barriers. It is false reasoning to connect the lesson of Ephesians 6, 5 - 9 with the segregation barriers of today.

The Relationship of Parents and Children: Husbands and Wives
Ephesians 6, 1 - 4: 5, 22 - 32.

In the last section the question of slavery and the relationship of servants and masters was considered. A certain blessedness is to be found when servants and slaves remain in their position and indicate respect to those whom the Lord has placed over them. That blessedness is stated in that the Lord will reward those servants who thus remain in their position. The Lord rewards those masters who forbear threatening, for they too have a Master.¹ But the blessedness that comes from being submissive to authority which God has established is not stated as strongly or as clearly there as in the two relationships in this section; that of parents and children, and that of husbands and wives.

First comes the relationship of parents and children. The same word, *ὑποτάσσει*,² used in Ephesians 6, 5, when the relationship of master and servants is described, is used here. It means there should be a submissiveness of

¹Eph. 6, 8. 9.

²Eph. 6, 1.

honor and respect.

The first reason given for this submissiveness is because the Lord has commanded it. The apostle says "in the Lord,"³ Then he says "for this is right."⁴ This reminds of the Old Testament commands regarding children and their parents: "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."⁵ Then there is "Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee."⁶ This command of the Lord is enough in itself for a Christian. It clearly establishes the obedience of parents to their children as of the Lord, something the Lord wants. There is no inference or doubt, but clear command.

Then we have the statement that this is "the first commandment with promise."⁷ There is some dispute among commentators what is meant by "first." Stoeckhardt has:

So nehmen wir mit Hofmann, Haupt, Wohlenberg, Ewald und anderen protee nicht numerisch, sondern vom Rang und en epaggeelia also eine zweite selbstaendige Naeherbestimmung. Das vierte Gebot, und es ist mit

³Eph. 6, 1.

⁴Eph. 6, 2.

⁵Ex. 20, 12.

⁶Deut. 5, 16.

⁷Eph. 6, 2.

einer besondern Verheissung verknüpft.¹

Lenski says:

Again, "first" will not do because no second commandment follows to which a specific promise is attached. ¹⁷ ~~17~~ is used as it occurs in Acts 28, 17: "the first men of the Jews" (even plural), their "foremost" men, rabbis and leaders. The Fourth Commandment is indeed "foremost", an outstanding one; for not only does the promise attached to all ten extend also to the fourth, it extends to the fourth with the definite and notable specifications: "that it may be well with thee, and thou mayest be a long time on the earth."²

Besser takes it as the first in the second table:

Das erste, genau ein erstes Gebot nennt der Apostel das Vater-und Mutter-Gebot. Zwei erste oder vornehmste Gebote enthaelt das heilige Zehngebote, das eine obenan auf der ersten, das andere obenan auf der zweiten Gesetztafel. Mit dem Ich-Gebote bindet uns der Herr unser Gott an Sich selbst, dass wir Ihn ueber all Dinge fuerchten, lieben, und vertrauen sollen; mit dem Vater-und Mutter-Gebote bindet er uns an unsern Naechsten, als in welchem wir Sein Bild ehren und respectieren sollen. Die sieben Naechsten gebote haben zur Wurzel das vierte, gleichwie, die drei gottesdienstlichen Gebote im ersten zusammengefasst sin.³

But the real emphasis here is on promise. Here is a commandment with promise. Paul wants to emphasize the blessedness in this relationship, more than mere command.

What this promise and blessedness is we find in verse 3: "that it may be well with you and you might live long

¹D. G. Stoeckhardt, Kommentar ueber den Brief Pauli und die Epheser, (St. Louis, Mo.: Concordia Publishing House, 1910), p. 245.

²R.C.H. Lenski, The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philipians (Columbus, Ohio: The Wartburg Press, 1946), p. 445.

³W.F.Besser, St. Pauli Brief an die Epheser, in Biblestunden (Halle A. S.: Richard Muelmann's Verlagshandlung, 1899), p. 476.

upon the earth,"¹ Here Paul takes the quotation from Deuteronomy: "that it may be well with thee"² to show that those who obey their parents and others in similar authority, and respect them, they will be successful and happy in this world. He takes the reference to "thy days be long upon the land which the Lord thy God giveth thee,"³ and gives it a New Testament rendering by saying "and thou mayest live long on the earth."⁴ This means that those who respect and honor and obey their parents will not only have long life but will be blessed in this world. Luther indicates how long life and other earthly blessings go together as he says in his Large Catechism:

For to have long life in the sense of the Scriptures is not only to become old, but to have everything which belongs to long life, such as health, wife, and children, livelihood, peace, good government, etc., without which this life can neither be enjoyed in cheerfulness nor long endured.⁵

Then, we consider the blessedness of the relationship between husbands and wives. This blessedness is not as clearly stated as we have that stated when children obey their parents, and yet, especially in Ephesians, do we find the blessedness that comes from the proper relationship

¹Eph. 6, 3.

²Deut. 5, 16.

³Ex. 20, 12

⁴Eph. 6, 3.

⁵Martin Luther, Concordia Triglotta (St. Louis, Mo.: Concordia Publishing House, 1921), p. 619.

between husbands and wives.

The necessity of women being submissive for the sake of order is stated in 1 Corinthians: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law."¹ As we study the entire chapter we note that Paul inculcates this for reasons of order. Women should be submissive furthermore because of the order of creation: "But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."² Wives should be submissive to their husband because of the curse laid on them: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee."³ All these reasons given are Law reasons.

There are other texts that bring out Gospel reasons as to why women should be submissive: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord."⁴ Here the motive is Gospel sanctification, with some Law. Peter says:

¹1 Cor. 14, 34.

²1 Tim. 2, 12 - 14.

³Gen. 3, 16.

⁴Col. 3, 18.

Likewise, ye wives be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning, let it not be that of outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement.¹

There we learn that wives should be submissive as this is the best adorning, so they can convert their heathen husbands, so they follow the example of Sarah. But, as beautiful as these pictures are they are not as high and holy as the Gospel blessedness that comes upon wifely submissiveness as we have it in our text.

First we note that the wives are clearly charged to be submissive. The word used is *υποτασσεται*.² Some texts have it already in verse 21, but it is here whether it belongs in verse 21 or not. This is an entirely different word from *υποτασσειν* that we have in connection with children and parents.³ We find it is different from the word used in connection with servants.⁴ This word means that we should be submissive "more as an equal." It is pictured in verse 20 where Paul says that we should be subject one

¹1 Pet. 3, 1 - 6.

²Eph. 5, 24.

³Eph. 6, 1.

⁴Eph. 6, 5.

another *ἑποτασσομένης* Even as Christians should subject themselves to one another in love, be one another's servants, rather than be the lords of one another, so wives should subject themselves to their husbands in real love. There is much love already in this word.

Then the comparison is made with the Church and Christ. Christ is the head of the Church. Christ Himself says that "one is your Master even Christ; and all ye are brethren."¹ And now Paul says that the Church is as a Bride, Christ is as the Bridegroom. That means that if Christ is the head of the Church as the Bridegroom to the Bride, then the wife should be subject to her husband as the Church to Christ.

The apostle goes further and says that the husband should be as Christ. Christ loved the Church, even though the Church is as Israel was: "from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."² Here we learn that Christ gave Himself for the Church.³ He cleansed the Church by the washing of the water of the Word.⁴ He does all of this so that "He might present it to himself a glorious Church, not having spot or wrinkle or any such thing,

¹Matt. 23, 8.

²Is. 1, 6.

³Eph. 5, 25.

⁴Eph. 5, 26.

but that it might be holy and without blame."¹ The thought is that Christ took something utterly filthy and without beauty, and made it the most glorious and beautiful bride possible. So should husbands do, says the apostle. They should love their wives as their own body,² And the implication is that the husband should consider it his responsibility to make the wife beautiful and attractive to himself. He should show here so much love that she will blossom out, even if she had not been attractive and beautiful before.

Herein we see the real blessedness of the relationship between husband and wife. It is a source of real love, so intimate, so tender, so great, that God can use it as a picture of the even greater love between Christ and the Church. And to have the most in that love the wife should learn to be subject in love to her husband. It might seem strange that the wife can have the greatest love in such subjection, but that is the real teaching here because of the relationship between the Church and the Bride. The great blessings of love depend there on the Church being subject to Christ. As soon as it is not subject to Him in every way, and in as far as it is not, it loses the blessings that Christ gives. And so it is with the wife to the husband. It is not only a question of creation, not only a question of the best beauty,

¹Eph. 5, 27.

²Eph. 5, 28.

but it is a question of having the highest love, the greatest of blessings, even as the Church can have its real blessings only if it is submissive to Christ. Whenever the wife feels that this submissiveness is onerous, then she should think of the Church and Christ, and she will see the blessing in it and be satisfied that she has the greatest love in the home, the most happiness in the home, if she maintains that relationship.

Thus we see that there is a real blessedness, the greatest in earthly success and love, when children obey their parents, and when wives are submissive to their husbands. There is also a blessedness when servants are subject to their masters. Can this be applied to the relationship between Caucasian and Negro? Does it follow that the same blessedness, or any part of it, comes upon Negroes when they are submissive and are satisfied with the yoke of segregation?

It is frankly difficult to find any pronouncement by people in the Lutheran Church who make such application. But the thought is found in the contention of those who claim a Social Gospel is preached when people insist that something must be done about race relationship.

In a mimeographed publication, entitled "Exegetical Studies in Race Relations" the Rev. G. Gline describes some stages he went through as he graveled from the path of prejudice against the Negro in his work as a Pastor:

The second stage was that of two worlds: one of the Negroes, and one was of the Caucasians. I worked among Negroes, bringing them to the Gospel ignoring social problems and racial prejudice, being very much embarrassed when they were mentioned. Outside of the sphere of church work I lived in a world of Caucasians.¹

There he indicates a position which we find so much among Christian pastors today. They feel we should do mission work, but feel it would be interfering with God's social order if we did anything about race relations. They have the idea back in their mind, knowing the blessedness that comes when parents and wives remain in their social position, that we would destroy certain social blessedness, established by God Himself, if we did anything to interfere with the social status as it is.

In the same publication the writer has several articles which might help to make this position clearer:

The next question is whether the Lord wanted Matthew in that lowly position of his and wanted him to stay there. We find, today, that there are many who feel the Negro has been placed in his position by the Lord and for that reason should remain there. They feel we are interfering with the Lord's plan if we try to raise him. They point to that which the Lord says about servants, children, and wives, instructing them to remain in their places and not to attempt to leave it. Although there are not too many in our Lutheran Church any more who hold that the Negro is cursed, according to Genesis 9, yet there are many who do feel that we are interfering with the Lord's social arrangements, if we attempt to give the Negro a better social

¹C. Cline, "A Christian's Attitude Toward the Negro," Exegetical Studies in Race Relations (Jan. Feb., 1942), p.

environment.¹

The subject of Race Relations is always quite an explosive one....In our Lutheran Church the subject was more or less ignored during the days of the Civil War. And up to twenty-five years ago that was more or less still the policy in general in our Lutheran Church to ignore the subject. The general feeling was that this was a social question anyway. The Church could go on without giving it so much attention, and then there would not be all those divisions in the Church that this subject could bring with it. As a result there are many today who feel that it does not belong in the Church at all. Our Lutheran Church got along well during all the years since the Civil War without making an issue of it. Why bring it up now? Our Lutheran Church has kept to the pure Word of God without bringing up this question. Our Lutheran Church has done much mission work, also mission work among the Negroes, without going into this matter. And, an entire group of theologians have arisen among us, and have taught that it does not belong in the body of doctrine. It is a social question, something like politics, and really has no business in the Church. Their cry is that we should stick to doctrine, stick to salvation, stick to Law and Grace.²

There are many who feel it is not necessary for a Pastor or a Church to engage in race relations work in order to do successful mission work in an area where there are different races to work with. Particularly has it often been stated even by such who have been doing mission work in Negro areas for some years, that they leave the subject of race relations go entirely and concentrate altogether on preaching the Gospel. They feel, and they feel that sincerely, that they have been called to preach the Gospel, not to do race relations work. Often one hears such remarks as these.....:"If I concentrate on my primary task of preaching the Gospel, then the social problems, such as those of race relations, will take care of themselves. The power of the Gospel will see to that." Again others will say: "I don't want to be an agitator. God told Jeremiah to seek the peace of the

¹W. Lang, "The Story of the Publican and Race Relations Today," Exegetical Studies in Race Relations (May - 1948), p. 2.

²W. Lang, "How the Subject of Race Relations Can Make us Better Christians," Exegetical Studies in Race Relations (March - Sept. 1950), p. 8.

city and I want to seek the peace of my community and not agitate. I want to be respectful, a law-abiding citizen, not an agitator." ¹

There is obviously here a fear of the Social Gospel. The Social Gospel's chief objective is defined by a Pastor of the First Baptist Church in Dallas, Texas, W. A. Griswell as follows:

The social gospel has a vision of the coming Golden Age that is as naive as it is impractical. Their idea is that we shall inevitably grow into it. The evolution of life assures it. Perpetual progress will bring us into a millennium even beyond that described in the Bible. It will come through the preaching of the principles of the Sermon on the Mount. It will come through education, ecumenicity, reform. The new socialism will dissolve all troubles, create perfect governments, eliminate wars, supply an abundance for all. The great end and aim, therefore, of the gospel is this: through preaching, conferences, adjustments, to lead mankind into a Garden of Eden. ²

It is just here that the social gospel fails. It does not recognize the depravity of the human iniquity. Man has one need above all other needs; it is the need of redemption. If he cannot be saved from his sins, no system into which he is placed will work toward peace and perfection. ³

Since the Social Gospel neglects the preaching of the redemption from sin for the preaching of social betterment in this world, for that reason there are so many who fear emphasizing race relations in the Church gets people away from preaching

¹W. Lang, "The Connection Between Mission Work and Race Relations," Exegetical Studies in Race Relations (December, 1950), p. 6.

²W. A. Griswell, "The So-Called Social Gospel," Christian Beacon (December 29, 1949), p. 3.

³Ibid., p. 3.

redemption from sin.

We find this attitude in the background when Dr. Richard R. Caemmerer said at the 1951 Race Relations Institute at Valparaiso University: "When, therefore, we inquire as to the Christian directive for race relations we apply ourselves toward an area which is uniquely the business of the Christian religion."¹ He is going out of his way to show that to be interested in race relations is the business of a Christian worker, because there are so many who say this is going into the field of the Social Gospel.

As mentioned before, back of this concern about the Social Gospel, is the thought that God has established a certain social order and that there is a blessedness in it, and that if we try to change it in any way, we will be doing more harm than good. There is the thought that in some way we would be harming the blessedness God promises to those who maintain the earthly, social relationships He has established.

Before indicating that the blessedness of the relationships of Ephesians chapter 5 and 6 does not apply to the Negroes being submissive to Caucasian segregation barriers, it is well to know that these barriers bring out not blessedness but the worst in people.

This is true in the field of politics. In Life magazine

¹Richard R. Caemmerer "Race Relations- The Christian Directive," Proceedings of the 1951 Valparaiso University Institute on Race Relations (Valparaiso University, Valparaiso, Ind., 1952), p. 19.

there were pictures and a story of what prison keepers did in Thalman, Ga. The magazine had this to say:

On the sun-baked afternoon of July 11 the inmates of a prison camp near Thalman, Ga. heard that the state inspector was coming. Twenty-seven refused to work until they could air their grievances. Warden W. G. Worthy tried to get them out. There were angry words, followed by a burst of gunfire. The next minute five prisoners were dead, eight injured. The following day two more had died and an inquest was held. Prisoners testified that they were fired upon with no more excuse than the warden's command, "Let them have it!" Warden Worthy said they were trying to escape. If so, most of them chose a strange route - under the barracks.¹

Or we find another example in Houston of a prisoner fined while he was dying on the floor of the jail:

Joe Rachel, who was arrested in the 700 block of Prairie avenue on a drunken charge last Friday night was fined \$30.00 by a corporation court "trial" as he lay dying on the floor of the city jail Saturday morning March 30....he began to have fits and foam at the mouth. Jailers were called and the sick man was removed to the floor outside. He seemed to recover. After a while he had another fit and recovered; then a third one, dying a few minutes later. Assistant City Attorney Abe Levy fined the man as he lay unconscious on the jail floor.²

When we consider the field of education, again the evils of segregation are evident. R. R. Moton, a former head of head of Tuskegee Institute says:

When it came to having High Schools and there were not enough funds to have High Schools for both groups in a community, then the Negroes were ignored by the State and had to shift for themselves in private and church schools and colleges. Here again the idea is that the separate schools of the same caliber be given to each race. But in practice it works out that the Negro receives much less. In 1920 the state that had

¹"Picture of the Week," Life Magazine (July 21, 1947), p. 30.

²News Item, Labor News (Houston, Texas newspaper, April 6, 1946).

the largest percentage of Negro population (52.2) gave 26 per cent of its school funds to the Negroes. In one state where Negroes constitute 38.9 per cent of the population the Negro received only 1 per cent of the appropriation. A rather general ratio between population and annual appropriation for all educational purposes is as 34:4 to 12:01....Among the eleven states of the lower South the highest annual appropriation for the education of a Negro child is \$11.88 as compared with \$21.02 for the education of a white child in the same state; the lowest is \$2.74 for the Negro child as compared with \$27.88 for a white child in that same state. This in 1920.¹

This is especially evident in the state of Mississippi. As late as 1946 a Houston, Texas newspaper had this:

The Negroes of Mississippi receive only one-tenth of the educational benefits accorded whites and even less, in many instances...80 per cent of the farm work is done in this state by Negroes, "but less than 5 per cent of the agricultural high schools of the state are devoted to the agricultural training of the Negro youth."there is an agricultural high school in practically every county for the whites but "only about three" such schools for the Negroes...."The white and Negro population in Mississippi is about equal, yet more than \$100 has been invested in Mississippi for the higher educational facilities, such as buildings and other paraphernalia for whites to every one dollar that has been invested by this state for higher education of Negroes," said the document.²

In the field of housing segregation almost invariably means poorer housing for Negroes. In New York: "In the congested area of Harlem, where estimates say 3,371 persons live in one block, Miss Lenchen Coleman is carrying on a religious ministry to Negro families." ³

¹R. R. Moton, What the Negro Thinks (Doubleday Doran, 1932).

²News Item, Informer Newspaper (Informer Publishing Co., Feb. 22, 1946, Houston, Texas).

³News Item, Protestant Voice (Published in Fort Wayne, Ind., Dec. 7, 1945).

Russel Babcock says regarding Chicago:

In Chicago, for example, people live at the rate of about 20,000, as high as 40,000, people per square mile. In Negro communities it is 60,000 per square mile; and in some areas of Negro communities it is as high as 90,000 per square mile. Our Chicago Plan Commission says that 15,000 per square mile should be "the maximum density. According to the 1940 census eight per cent of all urban units occupied by whites are overcrowded; while twenty-five per cent of all those occupied by Negroes were overcrowded. In 1949 six per cent of all the white families were "doubled up" while twenty-six per cent of the non-white families were "doubled up." Again, according to the 1940 census, one of every urban dwellings, one out of four, occupied by whites were classified as "sub-standard." But two out every three of those occupied by Negroes were so classified. You might be tempted to think that with such low quality housing there would be correspondingly low priced rent. Recent figures destroy any such temptation as that. From 1940 to 1949 the median rent for all dwellings in the Chicago area rose thirty-nine per cent. The rents paid by Negroes rose seventy-seven per cent in the same period! Not only are Negroes getting less and worse housing but they are being charged more for it. ¹

In the field of medicine the same thing is true. Not only is the health of the Negroes poorer because of poorer housing forced on them, and less sanitary conditions, but Negro doctors, due to segregation, are denied advantages they should have. Care McWilliams, writing in the Negro Digest, has this to say:

.....in Pittsburg....of some thirty hospitals in the community, only two hospitals (both devoted to the care of tubercular patients) have accepted Negro physicians as staff members. With most of the better hospitals being supported by the churches - Protestant, Catholic, and Jewish - it is significant that Negro physicians cannot secure staff appointments on any of

¹Russell Babcock, "Equal Opportunities in Employment and Housing," Proceedings of the Lutheran Race Relations Institute, 1950 (Valparaiso University, Valparaiso, Ind., 1950), p. 13.

the general hospitals. With a Negro population in the city of 65,000 (the figure for Allegheny County is 90,000), and with an estimated 85 per cent of the Negro population being served by Negro physicians, the practical significance of such an exclusionary policy is clearly apparent. Moreover the local situation is thoroughly typical and could be duplicated in most eastern, middle western, and far western cities...Exclusion from hospital staffs... means that the Negro doctor, out of medical school for some years, is seriously handicapped in his efforts to keep abreast of current developments in his particular field. New treatments, techniques, drugs, and therapies usually first reach a community through the local hospitals...The policy has considerable practical significance, for it effects the Negro doctor's income. Once a patient requires hospitalization, the average Negro M. D. has no alternative but to assign the patient to some "white" friend or colleague.. Chronic offenders on the score of excluding Negro M.Ds. are such prominent denominational institutions as the Presbyterian Hospital and the well-known Mercy Hospital, a Catholic institution. Negro physicians who have sought admission to the staffs of these and other institutions with a religious affiliation were particularly caustic in their comments about such concepts as "the gospel of love" and "the brotherhood of man."¹

Segregation is often advocated for the sake of keeping the blood pure, to prevent intermarriage. But in the states where the laws are the strictest there is the most miscegenation, as the result of concubinage. Where there are no laws against intermarriage, there is very little intermarriage or concubinage...This is stated in the Lutheran Race Relations Bulletin:

In the South where the majority of the states are found that make intermarriage illegal, the sin of illegal, extra-marital miscegenation is committed on a far greater scale than in those states where intermarriage is permitted. In states permitting racial intermar-

¹Care McWilliams, "Iron City Medicine," Negro Digest (June, 1946), p. 59.

riage, this liberty is seldom used. Every right-thinking Christian must agree that miscegenation through intermarriage is to be preferred to that which occurs outside of wedlock.¹

There are those who feel that segregation does no harm in the Church. Just preach the Gospel and social problems take care of themselves. But, sad to say, segregation also brings out the worst in people in Church work. Pastor Schulze says:

A cultured young Negro, a good musician, a junior college student, went to one of our metropolitan cities where more than twenty-five churches of his denomination are to be found. His pastor wrote to one of the pastors of the city asking that the spiritual needs of the young man be cared for. The pastor procrastinated. After some time the young man's pastor wrote again. This time he received the response that the pastor in said metropolitan city was not able to find one pastor of the city, at least of that side of town where the young man was living, who was willing to invite the young man to his services. After months had passed, the city missionary looked the young man up to impose upon him the responsibility of acting as a nucleus for a mission there.²

Segregation in the Church keeps people from doing mission work. This was stated at the 1951 Race Relations Institute:

You know, better than I, that the church is America's most segregated institution. It is, as Dr. Hays correctly observes, in both the north and south, more segregated than the public schools, the public library, the theatre or the subway. More than ninety-six per cent of American Negroes and whites worship in segregated churches. It is a tragic fact that of all our institutions, the Christian Church should be the most unchristian and that it, on this account should be re-

¹Walter H. Eek, "On Racial Intermarriage," Lutheran Race Relations Bulletin (Jan. Feb., 1950), p. 3.

²Andrew Schulze, My Neighbor of Another Color (Aug. Publ. House, Minneapolis, Minn.), p. 6.

sponsible for making a mockery of American democracy. This is a fact that is a serious challenge to you.¹

And this in an institution where the Gospel is preached, whose business it is to preach the Gospel of redemption from sin, in the love of God.

Perhaps one of the most humiliating of the evils that segregation brings with it, even in the Church, is found in what G. F. Andrews experienced in South Africa. He has this to say:

A still more poignant instance occurred in my own experience in South Africa. I was invited to preach the Christmas sermon of peace and good will, and I spoke with deep feeling to a crowded European congregation. And then, to my utter shame and confusion of face as a Christian, I was told after the sermon was over that Mahatma Gandhi had come to the door of the church wishing to hear me speak about Christ, and had been turned away because he was an Asiatic. This scene of Christ before Pilate, in all its coarse brutality, was in that incident dramatically enacted over again: for Christ himself was born in Asia. He would have been turned out of that Christian church by those who called themselves Christians.²

Even in the Church we find that segregation makes for inferior schools, when the Church has schools exclusively for Negroes. This can be seen in the reasons advanced for closing Bishop Payne School in North Carolina, an Episcopalian divinity school. In the "Witness", a weekly paper published by the Church, in its issue of March 27th, 1947, there was an

¹Alvin Walcott Rose, "Emerging Patterns in American Race Relations," Proceedings of the 1951 Valparaiso University Institute on Race Relations (Valparaiso University, Valparaiso, Ind., 1952), p. 16.

²G. F. Andrews "Christ and Race," The Hibbert Journal (Oct., 1930), p. 2.

article entitled "Southern Students Urge Closing of Bishop Payne School." This article gave the following reasons, advanced by college students from the South, as to why this school should be closed:

As Southerners we realize the weakness of the Church's work among Southern Negroes, and believe that the frequently inadequate preparation of our Negro clergy is a prime cause. We feel that Bishop Payne Divinity School, specifically, does not offer adequate preparation, and as a segregated institution can never do so, in spite of the efforts of its faculty. This condition not only produces poorly trained ministers but discourages able men from entering the holy ministry;

The small number of students this school now serves could be easily absorbed into existing superior institutions. To pour the Church's money into maintaining and improving this school at a time when money is desperately needed elsewhere in the Church's program is economically unsound and morally questionable.

The lack of fellowship and understanding between white and Negro clergy, especially in the South, is due in part, we believe, to dissimilar background and inadequate opportunity for shared experiences. This condition would be partially remedied by unsegregated seminary training. Aside from the economic and educational considerations, therefore, segregation is undesirable.

Finally, any segregation within the Church because of race or social position is unequivocally antiethical to the teachings of our Lord and the purpose of His Church. ¹

These reasons prove that there is segregation in the Church, that it works harm, even though the Gospel is powerfully preached.

And this is true in the Lutheran Church. Arthur Simon has this to say as to the harm that segregation does in the the Lutheran Church:

¹"Southern White Students Say," Lutheran Race Relations Bulletin, No. 19 (St. Louis, Mo.: The St. Louis Lutheran Society for Better Race Relations, June, 1947), p. 7.

A Lutheran minister lecturing at a Luther League camp urged that there be no segregation in the church. The dean of the camp promptly asked him to leave....

According to a survey conducted several years ago (this was written in 1947) by the University of Iowa among religious denominations of that state, Lutherans were the most prejudiced. It would be nice to believe that the survey was inaccurate or that Iowa is an exception to the rest of the country. But this is no time to rationalize. It is time to face facts squarely and put an end to discriminatory practices."

All these references indicate that segregation does not bring blessedness, but brings evils with it, brings out the worst in people. Even when the Gospel is preached, and segregation is maintained, segregation tends to bring out the worst in people and hinder the work of the Gospel.

It is true that we should observe this caution which E. J. Lutz gives in writing about the caste problem in India: "Of still greater importance is it to realize that the caste evils have their seat and origin, not in the caste system, but in the evil heart of man."² Evils come from the human heart, not from segregation. There will be evils even if segregation is not present. But, our objective was to show that we cannot, on the other hand, apply the blessings that come from those social orders which God has established to the social order of segregation. Rather, segregation gives occasion for evil, not blessing.

¹"No Words Minced," Lutheran Race Relations Bulletin, No. 31 (St. Louis, Mo.: The St. Louis Lutheran Society for Better Race Relations, September, 1948), p. 5.

²E. J. Lutz, "Caste and the Christian Church," Essay for Conference in India before World War I.

For a complete discussion of this problem 1 Pet. 2, 13 should be studied. It says: "Submit yourselves to every ordinance of man for the Lord's sake."¹ Even if there is none of that blessedness attached to observing segregation, is it not an ordinance of man? Are there not very many segregation laws in Southern states? Do not customs become ordinances of man? Does this passage not bind us to observe segregation, even if it brings evil?

An examination of this passage shows Peter has in mind only direct laws of the government. For he continues: "whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well."² Customs of men cannot be included in this command of Peter. That cannot be proved.

As Christians we will try to obey segregation laws, as much as possible, even if the system itself is the occasion for bringing out so much of the worst in men. But, even in Southern states, there are not as many laws as is usually thought. Besides they are often quite conflicting. Two lawyers in Houston, Texas had this to say at a Texas Race Relations Institute:

Another outstanding feature was the revelation made by two attorneys regarding the segregation laws of Texas.

¹1 Pet. 2, 13.

²1 Peter 2, 13. 14.

Both are practicing attorneys in Houston. They admitted there were segregation laws in Texas covering carriers, trains, buses; laws for separate educational facilities; for separate drinking fountains; laws forbidding inter-marriage. But it was revealed that there were no laws which in any way affect the desire on the part of Christian churches to do completely interracial work. There are no laws governing assemblies, even in public gathering places. The separate educational laws apply only to state education and not to private and religious education. It was also the opinion of these attorneys that, even if there were laws governing assemblies and private schools, they would not apply to church work. We have the federal constitution which guarantees freedom of religion. If the churches insist, as an exercise of their religion, on integration in their church work, then the federal constitution supersedes all state laws or city codes.¹

Our final conclusion on this is that, although there are certain social relationships commanded by God, there is nothing in Scripture, not even in 1 Pet. 2, 13 that proves God has or wants to have established the relationship whereby one group imposes segregation barriers on others, barriers that have nothing to do with the relationships commanded by God. Rather, considering how much segregation barriers do to encourage greed, hatred, bitterness, pride, lack of mission work, the conclusion is that these barriers, even though they are social institutions, are born of sin, and come from evil.

That does not say that they are sinful in themselves. Even as E. J. Lutz stated, in quotation given before,² the evils come from the human heart. But segregation provides strong opportunity for these evils to exercise themselves.

¹W. Lang, "Texas Race Relations Institute," Exegetical Studies in Race Relations (Jan. Feb., 1940), p. 3.

²Lutz, Op. Cit., p. 1.

It is something like the dance with the close embrace. Dancing is not a sin in itself. But this dance is so designed to arouse and provide occasion for the sinful lusts in us that Christians have had to condemn it. So with the segregation barriers. The more one becomes acquainted with them and knows how they can bring out the evils in the human heart, the less one will try to justify them, and certainly not consider them as established by God.

The only justification segregation barriers could have would be in some illiterate, heathen areas, where people have little control over themselves, and those barriers might be needed for discipline purposes. Possibly on some such basis they could be justified in India, in the Caste system. But in this country, where the American Negro often has greater educational and religious background than many Caucasians, in spite of his many handicaps, such justification is not admissible.

CHAPTER II

THE GREAT IMPORTANCE OF CHRISTIAN UNITY TO THE BOOK OF EPHESIANS AND THE RACE RELATIONS PROBLEM

Christian Unity the Theme of the Book of Ephesians.

We find the book of Ephesians helpful in the consideration of the race relations problem of today because it has so much to say about Christian unity.

Some feel that the main thought in this book is that of the "Church." William Dallman considers this to be the main theme of Ephesians and speaks of the first three chapters of the book as of "Doctrine of the Church" and the last three as of the "appeal to the Church."¹ A. T. Robertson says "In Ephesians he rather assumes that place for Christ and unfolds the corresponding dignity of the body of Christ, the Church, the Bride."² Adam Clarke makes the thought of the Church prevalent in his commentary.³ Heinrich Rendtorff in a recent commentary of a popular nature put out in Germany makes the thought of the Church paramount. He has the theme of the book this way: "In Him, the Mystery of God with His

¹William Dallman, Paul, Life and Letters (St. Louis: Concordia Publishing House, 1929).

²A. T. Robertson, Epochs in the Life of Paul (New York: Scribner's, 1944), p. 287.

³Adam Clarke, The New Testament Commentary, Edited by Daniel Curry, Volume VI (New York: Eaton and Maino, 1883), p. 238.

Church." Then, in his first part he has "The Seen Mystery," and in the second part, "The Lived Mystery."¹ Ewald Flass in his translation or paraphrase of Ephesians says: "The main thought of the letter is: 'Christ is the Head of the Church.'"² Faussett thinks the chief thought of the Epistle is that of the Church and says, quoting Alford: "to set forth the ground, the course, and the aim, and end of the Church of the Faithful in Christ."³ The Rev. George Barlow quotes the same expression from Alford and considers the thought of the Church as the theme of Ephesians.⁴ Farrar emphasizes the Church of Christ as the main thing in the book.⁵

Then there are a few commentators that make the thought of Christian wisdom the chief one in the book. Paul in this letter is describing our Christianity in the quiet of his prison, in a contemplative way, trying to show how much more wisdom there is in the Christian religion than there might be

¹L. M. Beyer, P. Althaus, A. Gelpke, G. Heinzelmann, H. Rendtorff, Das Neue Testament Deutsch (Goettingen: Verlag von Vandenhoeck und Ruprecht, 1919), Commentary on Ephesians by Heinrich Rendtorff.

²Ewald H. Flass, St. Paul's Letter to the Ephesians (St. Louis: Concordia Publishing House, 1950), p. 3.

³Jamieson, Fausset, and Brown, A Commentary, Critical and Explanatory, of the Whole Bible (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1935), p. 341.

⁴The Preacher's Complete Homiletic Commentary, Galatians to 1 Thessalonians, by Rev. George Barlow (New York: Funk and Wagnalls), p. 125.

⁵F. W. Farrar, The Life and Work of St. Paul.

in Gnosticism, people who claimed they were wise as the philosophers. Matthew Henry says: "The Apostle's design is, to settle and establish the Ephesians in the truth: and further to acquaint them with the mystery of the gospel, in order to it."¹ S. D. F. Salmond has much the same thought when he says in his introduction to this letter:

The teaching of the Epistle is at once so lofty and so profound as to more than justify all that has been said of the grandeur of the composition by discerning minds in ancient and in modern times. Chrysostom speaks of the Epistle as "overflowing with lofty thoughts and doctrines" - one in which Paul expounds things "which he scarcely anywhere else utters"...Theophylact, Grotius, Witsius and others speak of it in similar terms. Adolphe Monod, in his Explication, describes it as "embracing in its brevity the whole field of Christian religion," as expounding "now its doctrines, now its morals with such conciseness and such fulness combined that it would be difficult to name any great doctrine or any essential duty which has not its place marked in it." And Coleridge wrote of it as "one of the divinest compositions of man," embracing "every doctrine of Christianity - first those doctrines peculiar to Christianity, and then those precepts common to it with natural religion."²

But by far the majority of the commentators find in this book chiefly the thought of Christian unity. George Stoeckhardt stresses unity when he says:

Aber es trifft nicht ganz zur sache, wenn man den Inhalt das ersteren als ein kurzes breviarium der paulinischen Theologie oder als Kantsagung fuer die reichen Segnungen des Christentums oder als lobpreisenden Erguss ueber die Herrlichkeit der Erloesung durch Christum oder ueber das, was Gott durch Christum

¹Matthew Henry, A Commentary on the Holy Bible (New York: Funk and Wagnalls), VI, 1120.

²S. D. Salmond in the Expositor's Greek Testament, in the introduction to Ephesians (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co.), III, 236.

an der Menschheit und so auch an den christlichen Lesern getan, kennzeichnet. Es ist doch, wenn man naeher zusieht, ein ganz specielles Thema, welches beide Teile des Briefs beherrscht und welchem die allgemeinen paulinischen Ideen eingewoben und untergeordnet sind, und das ist, wie schon oben bemerkt, die una sancta, die eine heilige, christliche Kirche.¹

Lenski says in his commentary: "To the Ephesians, his largest, most prominent, and most spiritually advanced Church, he unfolds the vision of the Una Sancta of which they are a part."² And throughout his commentary he stresses the una in the una sancta. In a translation of the fifth edition of A. Meyer's commentary we find that Meyer takes unity as the chief thought of this epistle and says: "in order to strengthen and further in them in steadfastness and unity of faith and Christian morality."³ James Boise says: "It is the Epistle of the 'Unities.'"⁴ B. Westcott says: "This idea - of the unity of the Christians as forming a single society with Christ for its invisible Head - which in different forms dominates the whole Epistle, was the natural outflow of the Apostle's mind at this time, as determined by the course of outward and inward history on the basis of

¹George Stoeckhardt, Kommentar Ueber den Brief Pauli an die Epheser (St. Louis: Concordia Publishing House, 1910), p. 30.

²R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians (Columbus, Ohio: Wartburg Press), p. 336.

³Heinrich August Wilhelm Meyer, Critical and Exegetical Hand-book to the Epistle to the Galatians and Ephesians, translated from the Fifth Edition of the German by G. H. Venables (New York: Funk and Wagnals, 1884), p. 307.

his primary faith. It was needed to be set forth for the completion of his Gospel."¹ Armitage Robinson, in his Ephesians says this:

The circumcision question was dead. Other questions were being raised; and to these the Epistles, the one to the Colossians in particular, are controversially addressed. This done, his mind is free for one supreme exposition, non-controversial, positive, fundamental, of the great doctrine of his life - that doctrine into which he had been advancing year by year under the discipline of his unique circumstances - the doctrine of the unity of mankind in Christ and of the purpose of God for the world.²

F. H. Knubel says: "Thus Paul advanced far beyond even the ideas he had written to the Colossians, so that he was thinking intensely of the unity of the whole Church and of Christ's passionate intention that it be holy and blameless Church."³

E. F. Scott finds unity in this book.⁴ Walter Lock says:

In the Epistle to the Colossians he had dwelt on Christ as the image of God, the Firstborn of all creation, the Mediator of life; the Upholder of the universe; so in the Epistle to the Ephesians the one God and Father of all is the keynote. He has had one continuous purpose running through the whole of history, to sum up all things both in heaven and in earth in the Messiah.⁵

¹Brooke F. Westcott, Saint Paul's Epistles to the Ephesians (1906) p. lxiii of the introduction, quoting from Hort's Prolegomena, p. 179.

²Armitage Robinson, St. Paul's Epistle to the Ephesians (New York: MacMillan, 1909), Second Edition, p. 1.

³F. H. Knubel, Church Unity (United Lutheran Church Board of Publication, 1937), p. 8.

⁴W. F. Scott, The Epistles of Paul.

⁵Walter Lock, The Epistle to the Ephesians (New York, London: D. D. Methuen and Co., 1929), p. 41.

F. C. Cook's Commentary has one of the ablest discussions of the unity of the Church as expounded in Ephesians, written by Rev. F. Meyrick. He says:

"Is it possible," would be the question of the Jewish Christian, "that the privilege of being the peculiar people of God, which has belonged to us since the days of Abraham, is to be no longer ours? that it is to be shared by all comers, or - still more difficult to be believed - by those whom Paul chooses to address? Has our vaunted privilege been untrue all along - a mere piece of national vanity? If so, Judaism, and with it the very idea of a kingdom of the Messiah disappears; if not, how can I be assured that God has changed His plan? Nay further, if He has changed it, does not that very change argue that the previous dispensation was a mistake and therefore not divine; and then again how can its testimony be used as evidence of Christ's claims?" The Gentile on the other hand would ask: "Is it possible that for two thousand years God's kingdom should have been confined to one insignificant nation? "here was the wisdom or the goodness of God there? or if it was wise and good, how is it wise and good now to make so radical a change? What evidence have I that it has been made? And, besides, how can it be just that a few dwellers in Cyprus, in Philippi, in Athens, in Corinth, in Ephesus should have the offer of this great salvation now offered to them, while the rest of the world remains as before in its darkness, if it be darkness? Can such a stupendous fact as the reconciliation of man to God by the Incarnation and Death of his Son be true, and none have had an insight into such a scheme of salvation beforehand except Jews, and none be sharers in it now except those to whom Paul and his associates preach." We can hardly realize the stumblingblock which the long concealment of the Gospel from the world in general and now the apparently haphazard communication of it to such as might seemingly chance to come in contact with it must have caused the early Gentile Christians. St. Paul, in the quietude of his Roman imprisonment, had opportunity to meet these intellectual difficulties of his converts. To do so, he propounds no new theory, but he systematizes the scattered arguments of his previous Epistles, and having embodied them in a general Epistle, sends Tychicus with it to Ephesus and the other cities of...Asia.¹

¹F. C. Cook, The Holy Bible With Commentary, with Ephesians written by Rev. F. Meyrick, p. 540.

All these quotations show that the consensus of most of the commentators, and I would say the best of them, is that the thought of unity is the chief one in the book of Ephesians. The objective in the body of this thesis is to show that, since this is the case, this book speaks strongly of the race relations problem, the race relations problem being considered as a problem of Christian unity.

Christian Unity in the Book of Ephesians

It becomes much clearer that unity is the theme of the book of Ephesians when a careful survey is made of the book and this thought traced through it. Every portion of the book has the thought of Christian unity in it in some way.

In the Predstination Section, 1,3 - 10

In this section on predestination, over which the fathers in the Lutheran Church fought so much in the intuitu fidei controversy, there is a long and involved sentence. The fathers made much of the fact that predestination is for the purpose of "adoption."¹ Stoeckhardt has this: "Jene unsere durch die ewige Wahl gesetzte Zugehoerigkeit zu Gott wird als Kindschaft bezeichnet. Gott hat uns zuvor verordnet zur Kindschaft, dass wir durch Christum

¹Eph. 1, 5.

Gottes Kinder werden sollten."¹ But the fathers also saw the importance of unity in this section. Stoeckhardt has this on verse 10: "Und eben zu diesem Zweck, zur Herstellung dieser Einheit wollte Gott das Vollmass der Zeiten, den neutestamentlichen Aeon verwenden und ausnutzen."²

The purpose of predestination according to this sentence could be various things. One purpose is that we be "holy and without blame before Him in Love."³ Another is that of "adoption."⁴ Another is that of "good pleasure of His will."⁵ Another is "to the praise of His glory."⁶ But a close study of this long sentence, shows us that the real climax is in verse 10. All of this speaking of predestination and its purpose is to show the "dispensation of the fullness of Time,"⁷ namely, that "all things might be brought together in Christ, the things in the heavens and the things upon earth."⁸ The more this long sentence is considered the more it becomes clear that the climax and real purpose is found in verse 10. Paul is here speaking of predestination to show that all things

¹G. Stoeckhardt, "Was Lehrt St. Paulus Epheser 1,3-15 von der Gnadenwahl?" Lehre und Wehre (Nov., 1905), p. 483.

²Ibid., p. 485.

³Eph. 1, 5.

⁴Eph. 1, 5.

⁵Eph. 1, 5.

⁶Eph. 1, 6.

⁷Eph. 1, 10.

⁸Eph. 1, 10.

are brought together under one head in Christ.

In the "We" and "You" Section, 1, 11 - 14.

Lenski does not believe that the "we" found in verse 11 and the "you" found in verse 13 refers to Jews and Greeks and says:

We do not find a restriction in the participle so that it reduces the "we" found here at the end of this second part of the doxology to Paul and the Jewish Christians at Ephesus. From verse 3 onward we have "us" and "we" as a reference to all the Ephesian Christians plus Paul, and now, without warning or preparation of any kind, this ἡμεῖς cannot refer to "us Jewish Christians," and do so by only an "apposition." ¹

But Stoekhardt and most commentators find that the "we" refers to the Jews and the "you" refers to the Greeks:

Die meisten älteren und neueren Ausleger haben richtig erkannt, dass mit dem ἡμεῖς... τοῖς προσηλιτοῦσιν ἐν τῷ Χριστῷ und dem folgende ἐν ᾧ, καὶ... πιστεύοντες, ähnlich wie mit dem καὶ ἐπεὶ ὅτι... ἡμεῖς und dem ἐν οὖν καὶ ἐπεὶ πάντες 2, 1. 3, die Juden, Christen den Heidenchristen gegenübergestellt werden. ²

In the "we" section Paul shows it was God's purpose that Jews should be selected beforehand, and that they should have believed first, and have had the inheritance first. This was their distinctive characteristic. In the "you" section he shows that that which distinguished the Gentiles was the Word of Truth, the Gospel, and the powerful way they accepted it, being sealed by the Holy Spirit. They had an inheritance, namely, the forgiveness of sins.

¹Lenski, Interpretation... to the Ephesians, p. 380.

²Stoekhardt, Kommentar an die Ephosier, p. 75.

Paul's point is that even though both Jews and Greeks were one in Christ, they did receive the Gospel in a little different manner of reception. Unity does not preclude variety. It was the same Gospel, the same blessing, the same Christ, but they received it each according to the way God had made them. They were still one.

In the Prayer for Power, 1, 15 - 23.

There are two great prayers in Ephesians; this one, and the one at the end of chapter three. This might be termed the prayer for power. Sin separates. But it takes the power of God to bring together again what sin has separated. But the power is there in Christ, as it is described in this section.

The power is described as *ἰσχυρός* ; as *ἡπείρωτος* or a "mighty" power, mighty over the devil; as *ἐνεργείαν* , a power "working."¹ It constantly works to bring all things in one in Christ.

Paul describes this power for the sake of unity. Jesus is over all rulers, authorities, powers, lordships, every name, with everything under His feet, with Him head of all things, so that, as verse 22,23 teach, He has all things for the Church, that it be full; that it be not different bodies, but one body, so that it be complete in every respect.

¹Eph. 1, 19.

Still there were differences between Greeks and Jews, even in the Church. Was this power working?

Paul points to faith it has created in Jesus, to the love for all saints it creates.¹ This proves it has been and is working.

Then he prays that they might have more of this power, better know the hope of their calling, the riches of the glory of the inheritance of the saints,² and the exceeding greatness of God's power to those who believe.³

In the prayer of verse 18 he prays that they might have this power by having the eyes of their understanding enlightened. This teaches us that the way to have power to greater unity in the Church is not by outward, Law action, but by doctrine, by better understanding, by better study of doctrine.

So often people today, when they try to bring greater harmony in the Church by means of doctrine, seem to accomplish little, only seem to create more differences. They become discouraged with the doctrinal approach. This prayer proves the immense power that is to be found in having our eyes enlightened, in having more doctrine to enlighten our eyes. Then all the great power of Christ becomes more evident in us, we have more faith in it, and we use it more.

Thus this section carries out the thought of unity,

¹Eph. 1, 15.

²Eph. 1, 18.

³Eph. 1, 19.

by indicating that true unity is possible only in the great power there is in Christ, of whom it says: "And hath put all things under his feet, and gave him to be the head over all things to the church."¹

In the Description of Salvation, 2, 1 - 10.

In the description of salvation, in the first part of chapter two, both the sins of the Greeks and Jews are described, even as the same thing is done in Romans, chapters one, two, and the first part of three. The purpose here is this that because of sin neither the Greek nor the Jew can boast of anything. They are all one, by nature, in sin. Both alike need the grace of Christ. This is the sedes doctrina in Scripture for the universal depravity of the human race. The "we" and the "you" here again shows that Paul is speaking of the Jews and the Greeks.

Then we have that remarkable description of the grace of God in verses four to ten. We find even here emphasis on unity. We find the expression "being made alive together" in chapter two, verse five, and the expression "hath raised us up together, and made us sit together in chapter two, verse six. Even though this means first of all being saved together with Christ, in Christ, it also means being saved together with all other Christians. Then, in verse ten, we find the great purpose of all this salvation without works, so

¹Eph. 1, 22.

that we can do good works, and can show love toward one another. The thought of holiness is found in verse ten because Paul wants to stress that the object of salvation by grace alone is that we can be holy, and holy especially in this respect, that we live in unity with one another. Jew and Greek are alike in sin and alike in grace. They should work together as one in holiness.

Thus, again, even in this famous section on salvation by grace alone, the thread of unity is found, and Paul states these truths chiefly so that Jews and Greeks in the Ephesian congregation might be brought together in one.

In the Breaking Down of the Middle Wall, 2, 11 - 18.

The one section of Ephesians that is recognized most clearly as speaking of unity is this section. Here Paul not only uses "we" and "you" but clearly speaks of "Jew" and "Greek." Here he clearly says that they are made one in Christ. Here he clearly says that Christ died, so they might be made one.

The really important statement is in chapter two, verse four: "for to make in himself of twain one new man, so making peace. This means that both Jews and Greeks had to be changed, before there could be real peace between them, real unity. A fundamental rule for unity is that both sides recognize their own sins and be ready to admit them and then be made completely new in Christ.

The Greeks had to be changed: "That at that time ye were

without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world...ye who sometimes were afar off."¹ They were without hope and without God, and without the promises. They were far off and needed to be brought near.

The Jews had to be changed. Their circumcision in which they boasted so much was the Circumcision in the flesh made by hands.² Their Law, which they held up so high, was "the law of commandments contained in ordinances,"³ and the best they could produce was "enmity,"⁴ It could never produce unity. It could only separate.

This change could be brought about only in the blood of Christ. There were made nigh by the blood of Christ. This is a fundamental lesson for any union efforts. Most of the world uses Law methods in an attempt to bring about unity, including the unity among races. But the Gospel must be used. Only the blood of Christ can bring about the necessary new creation that brings real unity.

The word "peace" here does not only mean peace with God as we have it in Ephesians, chapter two, verses fourteen and seventeen. Stoeckhardt says clearly: "Den op; naemlich

¹Eph. 2, 12. 13.

²Eph. 2, 11.

³Eph. 2, 15.

⁴Eph. 2, 15.

Christus Jesus, 'ist unser Friede,' das heisst nicht Friede mit Gott sondern nach dem Zusammenhang Friede der Christen untereinander, Friede zwischen Juden und Heiden." ¹ In verse seventeen Stoeckhardt does say: "Das Wort, das er predigen laesst und selber predigt, ist Evangelium, eine frohe Botschaft, *εὐγγέλιον*, und der Inhalt dieser Botschaft *εἰρήνη*, Friede, das ist Friede *κατ' ἐξοχήν*, Friede mit Gott, das Heil, das Christus mit seinem Blut und Kreuz erworben hat." ² But he goes right on and says even there:

"Denen die erst ferne waren, dem Gottestaat Israel fern und fremd waren, und den Nahen, denen von alters her das Reich Gottes anvertraut war, Heiden und Juden hat Christus ein und denselben Frieden verkündigt und eben damit sie eins gemacht, Frieden zwischen ihnen hergestellt. Die Predigt des Gesetzes stoest zurueck. Dies Evangelium von dem Heil in Christo hingegen zieht an, gewinnt, sammelt, verbindet und verbruedert die Menschen untereinander." ³

So the word "peace" here which usually means peace with God, means peace with men, and the word "enmity" here is the enmity between men. The context demands that this meaning be taken, even though the thought of peace with God is in the background. Without peace with God, it is impossible to have peace with men. The peace with men is built

¹Stoeckhardt, Brief Pauli an die Epheser, p. 144.

²Ibid., p. 148.

³Ibid., p. 148.

on the peace with God. Stoeckhardt indicates this in the quotations given above.

In the Picture of the Church as a Temple, 2, 19-22.

We have a glorious picture of the Church as a Temple here, where the Greeks are pictured as fellow citizens with the household of God, where the apostles and prophets are the foundation, where Christ is the cornerstone, where each Christian is a perfectly-fitting stone in the temple, and where the entire temple is still growing, until finally it will be complete and be perfect for the all-holy God.

And the thought of unity is found in it throughout.

First, the fact that the Gentiles are no more strangers and foreigners, but fellow citizens with the Jews. This is found in verse nineteen and is the conclusion of the previous section,

Then the prophets of the Old Testament and the apostles of the New Testament are brought together to form the foundation of the Church, so that between the two there is one foundation, with Christ being the corner stone for both, as it is found in verse twenty.

Then, the stones, the Christians, are perfectly fitted together in Christ. Lenski and others think of Christ as a corner stone here in such a way that the cornerstone sets the lines for the entire building. Lenski has this:

Figuratively speaking, Christ Jesus (title plus personal name) is the corner stone of the divine building, the Una Sancta. There is not a single line or an angle in

this building that is not determined by this Stone, "ein Stein der Bewahrung, ein koestlicher Eckstein wohlgegruendeter Gruendung" (Is. 28:16, Delitzsch). To speak of Christ as such a stone is no bolder figure than when Is. 8: 14 calls God a stone and rock; the psalmist also again and again calls him a rock. Paul's figure is beautiful and expressive in every way.¹

The thought is that Christ sets the lines of love and unity, as well as doctrine, so that the walls of the foundation are one, and so that the stones, set according to the lines of the corner stone, are perfectly fitted together.

It is significant that this temple is still growing, as verse twenty one indicates. There are many who are still to be brought into the unity of the Church. The unity of this wonderful temple is not complete, as long as this world stands and there are sheep who are not yet in this one fold, as John, chapter ten, verse sixteen states.

There is meaning in the word "you" in verse twenty two. This refers to the Greeks again, showing how they are part of this Temple, and one with the Jews in it. Professor Laetsch indicates this: "That naturally includes the Gentiles. Yet the apostle does not leave it to his readers to draw their own conclusion. In order to impress the truth of their full equality with the Jews indelibly upon their mind, he once more tells them, 'In whom then ye also are builded together for an habitation of God through the Spirit.'" ²

¹Lenski, Ephesians, p. 455.

²Theo. Laetsch, "Sermon Study on Eph. 2, 19 - 22," Concordia Theological Monthly (June, 1938), IX, 540.

Thus, again, it becomes clear that Paul has unity in mind in these last verses of chapter two.

In the Description of Paul's Special Call, 3,1-13.

Paul in this section, somewhat hesitatingly, yet very definitely and surely says that he had a special call to preach unity. He was even in prison so that he could carry it out. He says that he was made a minister to reveal the mystery that the Gentiles should be "fellow heirs, fellow body, and fellow sharers of the promises in Christ Jesus through the Gospel,"¹ In the Old Testament he says that this mystery that the Gentiles should be fellow heirs, etc. with the Jews was hid: "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."² They knew of it only faintly and were not to proclaim it. But now it is to be made known and proclaimed and Paul had received the special call to speak this revelation and proclamation.

This special call of Paul was so great that even the angels in heaven would have to learn of this mystery from the Church and its proclamation of the mystery: "To the intent that now unto the principalities, and powers in heavenly places might be known by the church the manifold

¹Eph. 3, 6.

²Eph. 3, 5.

wisdom of God."¹

Paul speaks of proclaiming in this call the "manifold wisdom" of God. God wanted and brings about unity, but in the way of His manifold wisdom; first separating the Jews for two thousand years, and then bringing them together again with the Gentiles. This is the "purpose of the ages."² It is closely connected with the boldness and access and confidence we have in Christ.³

Paul knew he would be accused of boasting in saying he, above all others, had this special call. So he says he is the least of the saints,⁴ and stresses that it was God's mercy and power in Christ alone that gave him this great task.

As we study this section we come to the conclusion that true Christian unity and salvation in Christ are about one and the same thing. When we are saved we have to have unity in two ways; first with God, and then in God with others. It is our task as Christian missionaries to save people, and is that not the same as making them one with God in Christ's blood, and then making them one with one another in that same blood? There must be one fold and one shepherd. Jesus

¹Eph. 3, 10.

²Eph. 3, 11.

³Eph. 3, 12.

⁴Eph. 3, 8.

prays in His high-priestly prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one in us; that the world may believe that thou hast sent me."¹

In the Great Prayer for Comprehensive Love, 3, 14 - 21.

This is Paul's second prayer in Ephesians.

Some insist this is a prayer for the Church. It all depends upon the interpretation given to the somewhat vague statement: "The breadth, the length, the height, and the depth."² For centuries commentators have fought over whether this means the Church in its comprehensiveness, or the love of God. In the end there is not too much difference, since the love of God, in which we are rooted and grounded, and the love of Christ that passes all knowledge, and the expression "with all the saints,"³ are all mentioned in connection with this statement, and possibly it is best to take this as a description of love. Then the breadth refers to the love to all classes in Christ; the length means love covering the world; the height includes love for angels and things in heaven; and the depth includes love of things in the earth and under the earth. Lenski says:

This clause contains a striking oxymoron: "and to know

¹John 17, 20, 21.

²Eph. 3, 18.

³Eph. 3, 18.

the love of Christ exceeding this knowledge." Astounding! The breadth, length, height, and depth of the love of Christ exceed all our knowledge (note the article), yet we are to know it in its boundless dimensions, and the aorist infinitive, like that used in v. 13, means effective, actual knowing." 1

The climax of the prayer is in verse eighteen and that shows that Paul has chiefly unity in mind in this prayer. The expressions of: "and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God" are synonyms for "length, breadth, depth, and height" of love.² And when he speaks of the strength in the inner man, and the indwelling of Christ, and the rooted and grounded love, all in verses sixteen and seventeen, these are the means by which we can receive a greater measure of this comprehensive love, and that is why he prays for more of that for the Ephesians. In the elaborate doxology in verses twenty and twenty one Paul wants to show us we can be absolutely sure of the strength and power in God to help us carry out principles of Christian unity.

This prayer not only teaches us to pray more for unity, but also that there can be no real unity until the inner man is changed and there is more indwelling of Christ, and this is accomplished by doctrine. Thus we are rooted and grounded in love. We should learn to see the importance to pray for more interest in doctrine in connection with Christian unity.

¹Lenski, Ephesians, p. 497.

²Eph. 3, 18.

In the Exercise of Certain Virtues, 4, 1 - 3.

Paul, in chapter four, is beginning the practical part of the letter. The word "beseech" in verse one is the same word used at the beginning of Romans, chapter twelve, *παρακαλῶ*, where Paul also begins the practical part of Romans. Then there is the word *περπατήσατε*, "walk", verse one, which we have explained in these words from Thessalonians: "That ye would walk worthy of God, who hath called you into his kingdom and glory."¹

Here we have the virtues described we should observe to show unity. These we need "to keep the unity of the Spirit in the bond of peace," as we have it in verse three.

The virtues we should show are described in verse two: "lowliness and meekness, with longsuffering, forbearing one another in love." Unless we exercise these in our life we are in real danger of losing the unity of the Spirit.

In the Inward Unity of the Church, 4, 4-6.

Here we have a song of unity. Here unity is described around the Trinity. First it speaks of the Spirit and His one Church and we are told of "one body, one hope of our calling."² Then Paul speaks of Jesus, who is One, in whom we have one faith. Then he speaks of the Father, who is God and Father of all, in whom we have all things.

¹1 Thess. 2, 12.

²Eph. 4, 4.

This is a description of the inward unity of the Church. It is used to support the admonitions of the first three verses. This is evangelical admonition.

In the Proper Use of Spiritual Gifts, 4, 7 - 16.

Gifts are needed so the Church can extend itself, supply its needs. These gifts are manifold. We do not have as many listed here as in First Corinthians, chapter twelve. Only those are mentioned that are connected with the teaching work of the Church; prophets, evangelists, pastors, and teachers.

These gifts can easily be abused. They often are used for contention and strife. To use them properly Paul states fundamental truths.

They come from the descended and ascended Lord. It takes all the power of a Christ, who died and rose again, to give us these gifts. They are greater gifts than we often realize. It takes all the power of the same Lord so that they be used properly, and the body of Christ is edified, until all come in the unity of faith to the example of the full maturity of Christ, so that none are overcome by the craftiness of false doctrine, so that the truth is spoken in love, so that every part of the Church helps supply and strengthen the other part.

The great lesson is this that we will never use the fine gifts of preaching and teaching in the Church of God for unity as we should unless we constantly have with us the full power of the descended and ascended Lord. And this takes doctrine and more doctrine and faith on the same.

In the Renewed Man, 4,17-24.

Here there is a picture of the drowning of the old man and the renewing of the new man. Nothing is directly stated about unity. Paul describes the sins of the heathen here; those who are strangers from God, hardness of heart is in them, they are fully of immorality and covetousness, to show how completely depraved they were, and how little they could lead a holy life of themselves.

Although this section does not directly mention unity the unity of chapter four, verses one to three cannot be exercised unless people drown the Old Man and let the New man come forth.

Evangelical admonition is stressed. There is not any threatening here, nothing but gentle persuasion and reliance on the Gospel and its love.

In Walking in Love, 4,25 - 5, 5.

The central thought of what first seems to be a group of unrelated admonitions against lying, anger, stealing, corrupt communications, bitterness, fornication, covetousness, filthiness, foolish talking, jesting; and then for kindness, tenderheartedness, forgiving one another, is found in the statement "walk in love" in chapter five, verse two. This entire section is Paul's way in Ephesians to show how we should walk in love for the sake of more unity. He shows in detail, from the viewpoint of love, what it means to "keep the unity of the Spirit in the bond of peace." Admonitions

here given are the opposite of walking in love, given from the negative viewpoint, and those given from the positive viewpoint are definitely admonitions to love.

Further proof that all these admonitions chiefly are given to teach people to have more unity is found in the parallel passage in Colossians:

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do you. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful,¹

In verse eleven of the above quotation we have the clear statement that this is all for the sake of unity, so there might be neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all.

The emphasis on unity is clear again when this section on love is compared with other sections on love in the Bible,

¹Col. 3, 5 - 15.

as in First Corinthians, chapter thirteen, and in First John, chapter three, thirteen to eighteen. In First John the importance of real love, sincere love is stressed. In First Corinthians the emphasis is on the definition of love, and its importance to overcome factionalism in the Church. Here the emphasis is on overcoming disunity created by spiritual and racial prejudice, a disunity much deeper and harder to overcome than that created by factionalism or insincerity. To overcome it we must fight against anger, bitterness, lying, stealing, fornication, covetousness, sins of the tongue in general. Much can be made of this section to show how love in a practical way works for unity.

In Walking in Light, 5, 6 - 14.

Light is the central thought here as "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."¹ We have also in this passage the thought of light: "And have no fellowship with the unfruitful works of darkness, but rather reprove them."² Then, again, we have: "But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light."³ And then, finally, we have this passage: "Where he saith, Awake thou that sleepest, and arise from the dead, and

¹Eph. 5, 8.

²Eph. 5, 11.

³Eph. 5, 13.

Christ shall give thee light."¹ In the doctrinal part of the book the light has been clearly given. In chapter one, verse nine it is given as the mystery that God makes known, that all things are one in Christ. In chapter one, verse eighteen we are told how the eyes of our understanding are enlightened that we might have this light. In chapter three, verse three we learn of the mystery revealed that was not revealed in the Old Testament. Now the thought is stressed as to how to walk according to this light.

There must be light to reprove evil. One walks in light when evil is reprovved. The evil here is the evil of teachings that destroy unity. It is a shame to speak of those things done in secret and kept secret. To walk in light and keep the light given to us, we should arise from our sleep.

Does not reprovving evil destroy unity? Has Paul just not mentioned that the tongue should not be used to bitterness and anger? Yes, but false teachings must be reprovved, otherwise unity is only a sham unity.

In Walking in Wisdom, 5,15 - 21.

Wisdom has been mentioned in the doctrinal part. In chapter one, verse eight we have: "wisdom and judgment." In chapter one, verse nine we have: "mystery made known." In chapter one, verse seventeen we have: "wisdom and re-

¹Eph. 5, 11.

velation." In chapter one, verse eighteen we have: "the eyes of the heart being enlightened." In chapter three, verse three we have: "the mystery" not made known before. And in chapter three, verse eighteen we have: "comprehend with all saints what is the breadth, and length, and depth, and height." Now the Ephesians should learn to love according to that wisdom.

They do this when they redeem the time, are not drunk with wine, but fill themselves with the Spirit in psalms, hymns, and spiritual odes.

There is a greater exercise of unity when people are filled with the Spirit in this way, use spiritual songs and hymns and poetry, give much thanks, pray much. The proper use of the tongue goes a long way toward more unity.

In the Proper Relation Between Husband and Wife, 5, 22-33.

This portion has been considered before. Here it is studied to find its relation to the thought of Christian unity. Does it speak of unity, when it demands wives to be submissive to their husbands? When we note the great blessings that come upon such submissiveness, when we note that there is greater order, peace, and love in this submissiveness, then the connection between it and unity is apparent. When there is none of this submissiveness but wives attempt to be equal with their husbands, that deep love, that melting into one another of husband and wife is lacking.

In the Proper Relation of Children and Parents, 6,1-4.

The same thing, said before, applies here. At first to have children obedient to parents seems to destroy the best in unity. But, unless children learn obedience, they will not have learned the habits necessary to exercise unity in a practical way in this life.

In the Proper Relation of Servants and Masters, 6, 5 - 9.

Here it is much the same. When masters and servants have the proper relationship with one another, so that servants are obedient to masters and that masters forbear to threaten, then the best conditions are found for the exercise of unity and love in this world.

In Being Christian Warriors, 6,10 - 20.

The picture of the Christian warrior is necessary to teach Christians to fight against the forces of evil that would keep them from understanding real unity and exercising the same.

All need the weapons of salvation, of faith, of the Word of God, of the sandals of peace. And all these weapons are needed, because the forces of evil attempt so strenuously to disrupt the Christian unity in Christ with God and with one another. True Christian Unity will never come without a struggle.

Thus, surveying the entire book of Ephesians, section

by section, the conclusion is that all was written from the viewpoint of Christian unity. Paul had in mind chiefly the unity between Jews and Greeks. God had separated the Jews Himself first and chosen them from among the heathen. Now it was difficult for Jews and Greeks to understand why this was a temporary arrangement on the part of God, and why He had in mind from the beginning, before the foundation of the world, a complete unity between all races and groups. Paul says some of this is in God's purpose and counsel and beyond us. He calls it God's dispensation. The complete unity was brought about in Christ's death. After Paul has shown how this unity is brought on in Christ, then, in the practical part, he reveals how it is carried out in the practical life of the Christian.

Christian Unity in the Race Relations Problem

Now, what has this to do with Race Relations? The same prejudices that kept the Jews and Greeks apart we have between Caucasian and Negro and other minority groups today. Some even feel that Caucasian and Negro are to be kept apart for religious reasons, because God wants them kept apart, even as the Jews felt that God wanted them to be separate from the heathen.

Previous quotations have already described some of this intermingling of prejudice and the thought that God wants the segregation barriers imposed. There are those who depend on Luther's and Stockhardt's interpretations of Genesis, chapter

nine, verso twenty five, that all the Negroes are cursed in the curse of Ham.¹ There have been references to the fact that some believe it is God's providential order, even if they do not believe Negroes are cursed in Ham's curse, and even if they themselves have little real prejudice.² And previous references, revealing what segregation does in politics, education, housing, medicine, intermarriage, and religion, also indicate how much intermingling of prejudice and religion there is in this problem.³

This intermingling is described by F. B. in Lehre und Wehre, when the author reports on a book that gives what is often called the "Southern" attitude in this matter. F. B. does not agree but quotes:

In dem Augenblick, in dem die Schranke absoluter Trennung in Sueden fallen wuerde, in diesem selben Augenblicke ist die Bluete seines Geistes fuer immer vernichtet, seine Zukunft fuer immer zerstoert, das stolze Gebaende seiner Kultur zu Staub und Asche gesunken. Kein anders Unglueck, das den Sueden befallen koennte, ist ausdenkbar, das sich mit den Gefahren der Vermischung vergleichen liesse. Fuer und Ueberschwemmung, Fieber, Hungersnot und Krieg, selbst Unwissenheit, Indolenz, "carpetbaggery"; alles das kan der Sueden ergragen und ueber dauern, so lange nur sein Blut rein bleibt. Wenn aber einmal der Quickborn seines Lebens belect wird, dann ist alles verloren, auch die Ehre. So ist es diese heilige Juwel seiner Seele, das der Sueden mit den Augen eines Drachen bewacht, das er mit mehr als vestalischer Treue bewahrt, das er schuetzt mit einem Kreise von ewig brennenden Feuorn. Dieser Geist ist das wahre Leben des Suedens.

¹Supra, p. 7-8.

²Supra, pp. 21-24.

³Supra, pp. 24-35.

Wer immer diesen Geist verletzt, wuerde einen Dolch in das Herz seines Herzens stossen, und der Sueden baeumt sich auf gegen ihn mit dem wuetendem Instinkt der Selbsterhaltung.¹

This reveals the deep emotion of the old-time Southerner, so that segregation means more to him than his religion. That is much the same as the problem that divided the Jews and Greks.

Probably one of the best statements of how prejudice and religion intermingle in the motives and feelings that make people maintain segregation, just as Paul had the same intermingling, is found in the Congressional Record by Hon. Carter Manasco of Alabama. It is quite lengthy but worth quoting in full:

It is my conviction that the Christian religion does not call for or demand social and political equality of the Negro in the United States, and churchmen who advocate the contrary are threatening the destruction of one of the most priceless gifts of God to man.

Is segregation unchristian?

Let's answer the question with another. Is racial purity unchristian?

Purity of race is a gift of God. Man can destroy that gift just as he can and does destroy other gifts. But when man destroys his racial purity it can never be redeemed. "And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind; and it was so." (Genesis 1, 24).

Thus was the law of racial purity established in the beginning by divine command that every living thing reproduce "after his kind." As long as that law is obeyed the color line cannot be lawfully crossed.

God saw fit to segregate and separate the dif-

¹Quoted from W. E. Smith "The Color Line," by F. B. in "Stellung vieler Amerikaner zu den Negeren," Lehre und Wehre, 62 (October, 1916), p. 463.

ferent races by placing each in different lands. He divided them by color lines as well as by territorial lines so that each race could maintain its racial integrity. God did his part to prevent intermingling. What God has done churchmen may succeed in undoing, but that which some churchmen seek to do God cannot undo.

"And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan." (Genesis 28, 1).

The prophet Jeremiah propounded this interrogation;

"Can the Ethiopian change his skin, or the leopard his spots?" (Jeremiah 13, 23).

The advocate of social equality who would have the white man lost in the intermingling process of bleaching the Negro might well ponder the words of the prophet.

In Deuteronomy 23, 2 we read:

"A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter the congregation of the Lord."

It might be well to point that the real Negro seldom agitates for the abolition of segregation: it is the mulatto - the bastard element in the Negro race that agitates against segregation. This element is sometimes aided and abetted by some people who claim to be white, but I think those with light skins who advocate abolition of segregation fall into one of three classes: (1) They are misguided, or (2) they are motivated by political considerations, or (3) they have a Negro strain in them.

There are many reasons why segregation is desirable, but the main reason is that we know beyond a reasonable doubt and to a moral certainty that social association and political intimacies between people of different races inevitably brings about and leads to intermarriage. We also know that intermarriage destroys racial purity. The destruction of racial purity is the destruction of one of God's priceless gifts to man.

Can a course of conduct that leads to the destruction of that gift be morally right, Christian, or even socially expedient?

If God gave the Negro the inalienable right to social equality and intermarriage with whites then it must necessarily follow that God gave them the right to destroy the white race. I wonder, if any of our misguided churchmen would sponsor a charge of that kind against God Almighty.

If the Negro has the inalienable right to social equality and intermarriage with the whites, and if social equality leads to intermarriage, and intermarriage is destructive of racial purity and the loss of racial purity is catastrophic, how are we to escape the con-

clusion that God endowed the Negro with the right to destroy the race through which God has revealed Himself to men?

The destruction of any race is not in accordance with the divine plan of God. Miscegenation and amalgamation is in direct defiance of the will of God. A gospel of equality of the races cannot but end in free miscegenation of the races.

Which is better - a mongrel race whose origin is sin and which represents the worst of all races, or a race, whatever its limitations, yet true to its own racial peculiarities and striving to attain, intact, the best and highest of which it is capable.

Those who seek a mongrel race, whatever its limitations, yet true to its own racial peculiarities and striving to attain, intact, the best and highest of which it is capable.

Those who seek a mongrel America often quote from Paul's sermon on Mars Hill, where, in speaking to Greeks, he said:

"God that made the world and all things, therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath; and all things;

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation;

"That they should seek the Lord (God), if haply they might feel after him, and find him, though he be not far from every one of us;

"For in him we live, and move, and have our being; as certain also of your own poets have said for we are all his offspring." (Acts 17, 24 - 28).

In emphasizing the statement: "Hath made of one blood all nations of men," those who seek a mongrel America overlook the fact that we live in many worlds; they ignore the implication of the remainder of the verses quoted. There is a physical kingdom and a spiritual kingdom and vice versa.

Jesus never sought to bring about the social or any absolute equality among men on earth. He distinctly said: "My kingdom is not of this world." His kingdom is a spiritual kingdom, not a physical kingdom.

The statement by the Apostle Paul that God "hath made of one blood all nations of men" is just as much spiritual as the other statement that He "dwelleth not in temples made with hands." It is as spiritual as the further statement that "we are His offspring," because in Him "we live and move and have our being."

We do not physically live in God; we do not physically move in Him. The apostle was talking about the spiritual kingdom, every citizen of which is made of one blood, the blood of the Lamb. But the passage does not even purport to deal with the physical kingdom or to teach that all men physically are made of one blood. The passage referred to also states that God "hath determined the times before appointed, and the bounds of their habitation."

The Master said:

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." (John 14, 2).

All of which, in my judgment, clearly demonstrates that the subject dealt with on Mars Hill was spiritual as distinguished from physical.

The surest way to destroy the white race through which God revealed Himself to men; the surest way to destroy the white race that has spread the gospel of Christ over the face of the earth; the surest way to destroy the white race that is now supporting the great missionary movement; the surest way to destroy the Christian Church is to mongrelize the race that has fought for, defended, and advanced the cause of Christianity. Mongrelization is an inevitable result of the destruction of segregation. One follows the other, as does night the day.

There is nothing un-American and un-Christian in racial segregation. God expects us to preserve the color line. It is high time we Baptists concern ourselves about His business in that respect.¹

The answers to many of the points this Representative raises have already been answered in this thesis and others will be. The point here is that there is in his presentation a constant intermingling of prejudice, expressed by fears of miscegenation, and fears of racial mongrelization; and religion, expressed by constantly referring to Bible passages. When the author feels his statements of miscegenation are weak he bolsters them with Bible passages. When he feels that his statements from the Bible might not stand up he

¹Hon. Carter Manasco, "This matter of Segregation," Congressional Record - Appendix (Feb. 12, 1943).

attempts to bolster them with statements about racial purity. This intermingling of religion and prejudice was the very thing that troubled the early Christians, in the conflict between Jew and Greek, and moved Paul to write the book of Ephesians with its emphasis on unity.

Another description of the Southern attitude, from the viewpoint of a Negro, again describes this intermingling of prejudice and religion:

"Nigger in the woodpile
 Couldn't count eleven,
 We throw him in a feather bed
 He thought he was in Heaven."

This little ditty comes down to us out of the slave-holder's nursery and represents in a very definite way, one of the methods by which the seeds of contempt for the Negro were sown in the bosom of the white child of the South. It has a pleasing jingle, but the poison is just beneath the surface.

Were it not for the awful tragedy involved, the Southern white man's philosophy, when it comes to his dealing with the Negro, could easily be placed among the classics in the list of the "funnies."

It is the tragedy in the whole matter that takes the fun and the laughter out of it. And even as it is, the Southern white folks (whom I shall call my white folks hereafter) are considered nothing less than a joke to all peoples who think, when it comes to their attitude and treatment of the Negro.

My white folks are seriously afflicted. Their prejudice, conceit, and self-appraisement, which find their roots deep down in their devastating superiority complex, have caused them to become deaf, dumb, and blind to all those finer human values discernible and commendable in the Negro. Forty years ago I ventured the prediction that the time would come when my white folks, (and I mean my white folks, for they are mine and with all their faults I love them still) who opened their arms of loving embrace to aliens from everywhere, the scum and refuse of all the earth, while they scarcely allowed the Negro, their best friend and America's first line of defense, to walk upon the soil, would awake some day to find these same aliens holding a dagger at their throats. It is literally true today.

One of the sad things about the philosophy of my

white folks in their relation with the Negro is the fact that they are not able to divorce themselves from the teachings of other days, namely, "That God made Negroes to be hewers of wood and drawers of water." Then, again, my white folk hark back to the age-old question: "Can a leopard change his spots, or the Ethiopian change his skin?" This is offered as a fitting conclusion that the Negro must forever and eternally remain the same; while as a matter of fact science and time have answered both these questions in the affirmative. And right here is where my white folks fall down both in their thinking and their philosophy when they think in terms of the Negro.

Then, again, I cannot understand how it is that my white folks are afflicted with the "social equality jitters" only when they contact the Negro other than as a servant. Now I wonder if I might not find a way to have my white folks know that the equality that the Negro desires is not social equality at all. He wants equality of opportunity; not social equality but economic equality; not social equality but equality of civil rights; not social equality, but equality of justice before the courts; not social equality, but equality of privilege to live decent lives, the privilege of giving an honest day's toil for an honest day's pay. Not social equality, but equality of right to be an American citizen without the hyphen; carrying with it the right to fight and if need be to die for his country.

This is the equality for which the Negro contends. Less than these the Negro on top of the woodpile will never be satisfied with.¹

Again we see in this edition and description of the segregation problem, from the Negro's viewpoint, how prejudice and religion are intermingled, as in Paul's day.

This being the case it becomes obvious that the remarks of Paul on unity, which he makes strongly in Ephesians, and makes throughout that book, and makes because of the Jew-Greek problem, apply to the Caucasian-Negro problem today. There are always those who claim, because the re-

¹Rev. A. W. Carr, "Nigger in the Woodpile" The Houston Informer (May 9, 1942).

ligious reasons that brought on the Jew-Greek problem were different from the religious reasoning that perpetuates the segregation problem today, we cannot apply the findings and admonitions of Ephesians to the Caucasian-Negro problem today. The religious reasons might be different, but there is the same intermingling of prejudice and religion, the same clash of groups and races, and surely then some application can be made! The same strong desire for unity that Paul evidences in Ephesians should be in evidence today. The same desire of unity should show itself in people today working overtime, especially in the Church, to resolve the differences between Caucasian and Negro or other minority groups. If unity and salvation are practically one and the same thing, as Paul has shown, then it becomes important today, as a religious issue, to overcome those differences that the segregation barriers bring with them, and bring with them right in the Church. The question of Christian unity is vital in the book of Ephesians and it is vital in the race-relations problem.

CHAPTER III

THE EMPHASIS IN THE BOOK OF EPHESIANS ON SHOWING TO THE WORLD OUR INWARD CHRISTIAN UNITY AND THE RELATION OF THIS TO THE IN- TERRACIAL PROBLEM OF OUR DAY

There are those who will accept the fact that the book of Ephesians speaks of unity, but who believe the lessons on unity can be applied only to the spiritual or inward unity in the Church. They stress the inward unity of the Church. Representative Manasco of Alabama, in the quotation given before, where he stated that when God speaks of making all nations of one blood, this is spiritual, and that Jesus' kingdom is spiritual, speaks in that sort of language.¹ Lenski has this to say of Galatians, chapter three, verse twenty eight, where it says there is neither Jew nor Greek, neither slave nor free, neither male nor female, but all are one in Christ Jesus:

This does not involve a physical mutation. Christians of Jewish or of Greek descent retained their descent, freemen and slaves kept their social positions, men and women kept their sex. The gospel changes nothing in the domain of this world and this natural life. In a way the gospel effects changes also in this domain. It has driven out slavery and has elevated the status of woman. But Paul is speaking here of the spiritual domain, of God's household in which all believers are equally sons of God.²

Such who stress the inward unity often quote what the Augsburg confession has to say about the Church:

¹Manasco, Op. Cit., p. 43

²Lenski, Ephesians, p. 189.

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says, "One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5, 6."¹

Ephesians, chapter four, verses five and six obviously speak of the inward unity of the Church. It is obvious that this unity is present even if members of the Christian Church are found in many denominations, even if wives are submissive to their husbands, even if children obey their parents and servants their masters.

Now, the question is as to whether these things can be said when it comes to the segregation barriers in the Church. Is it not enough to have the inward unity? Is it necessary that the segregation barriers be overcome for the sake of unity in the Church? We will never have complete outward unity as it is. In this world there never is perfection in unity. Is it right to be so overly concerned about unity before the world, outward unity, practical unity?

The real stress in the book of Ephesians is just this, namely, to show this inward unity outwardly to the world. This might be called practical unity. The first part of Ephesians gives us a picture of the inward unity. The

¹Augsburg Confession, Triglot Concordia (St. Louis, Mo.: Concordia Publishing House, 1921), p. 47.

second part gives us a picture of practical or outward unity, teaching us how to show in our lives, and before others, the inward unity there is in Christ.

The Emphasis in the Exercise of Virtues of Unity, 4, 1 - 3.

It is clear that Paul is beginning the practical part of his letter in chapter four, verse one. The words in this verse, such as "beseech" and "walk", make this clear. Paul is now giving lessons on life, practical lessons. The word walk is used as in First Thessalonians, chapter two, verse twelve: "That ye may walk honestly toward them that are without, and that ye may have lack of nothing."

In the three verses of the first section in the practical part the general virtues are listed that must be observed if there is to be practical or outward unity, if the inward unity is to be shown to the world. They are virtues of meekness, longsuffering, lowliness, bearing one another in love. They must be exercised to have practical unity. Paul says we are to walk worthy of our calling. That means our calling to unity as described in chapters one to three. And that demands the exercise of these virtues.

We have the expression of "unity of the Spirit" in verse three. And we have the expression "to keep the unity of the Spirit in the bond of peace" in the same verse. The unity of the Spirit is the inward unity of the Church. Paul has

described it in the first three chapters and he is about to describe it again in chapter four, verses four to six. Here his problem is as to how to keep this unity. It is kept in the bond of peace. That means that if people do not endeavor to show this inward unity to the world, do not prove to the world that it is there by an outward or practical bond of peace, by an exercise of the virtues of verse two, then this unity of the Spirit will be lost. Paul does not say that one can obtain this unity of the Spirit by the bond of peace. But he does teach that it can be lost, if there is no bond of peace, if Christians do not walk worthy of the calling they have in the unity.

Stoekhardt has this to say regarding this section:

So sollen sie nun dieser ihrer Berufung wuerding wandeln und sich also wahre Glieder der chirstlichen Gemeinde erweisen. Es gehoert zum Heidenapostelamt Pauli, dass er fuer die Heiden, die durch sein Evangelium gewonnen sind, betet, ihnen Foerderung des gestlichen Lebens erbittet, und dass er sie zu einem chirstlichen Wandel ermahnt...Und oben damit, dass sie sich der Liebe, des Friedens, der Demut, Sanftmut, Langmut, Geduld, befleissigen, bewahren die Christen die Einigkeit des Geistes. Wenn sie dagegen diese Tugenden ausser acht lassen, dann entschwindet auch die Einigkeit des Geistes. Hoffart, Selbstueberhebung, Unvertraeglichkeit hat schon oeffter, wie die Erfahrung lehrt, Zwiespalt im Glauben und in der Lehre zur Folge gehabt.¹

The Emphasis in the Inward Unity of the Church, 4, 4 - 6.

Although it is true that almost all of chapters four to six refer to the practical or outward unity of the Church, yet

¹Stoekhardt, Brief Pauli an die Eboheser, p. 175. 176.

it is clear that one of the finest pictures of the inward unity of the Church is found in chapter four, four to six. It is almost a song. It is very poetic. It describes the work of the Trinity. In the Holy Spirit there is one body, one Spirit, one hope of our calling. In the Son, Who is One, there is one faith and one Baptism. In the Father, Who is God and Father of all, we have all things. The expression: "Who is above all, and through all, and in all," in verse six, reminds us of the Trinity. This section not only speaks of the inward unity of the Church but founds it on the perfect unity in the Trinity.

Why is this beautiful portion not placed in the first three chapters, where inward unity of the Church is spoken of? Why here? Paul does that often that he makes practical admonitions and then backs them up with a great doctrinal truth. Philippians, chapter two, verses three to eleven, is a great example, where he backs up the admonition to be humble with the doctrinal statement regarding the humiliation and exaltation of Christ.

The Emphasis in the Proper use of Spiritual Gifts, 4,7 -16.

The gifts the Lord gives to the Church are manifold. A fine list is found in First Corinthians twelve. The gifts mentioned here are those of being prophets, evangelists, pastors, and teachers. They are all connected with the teaching work of the Church. They are the greatest gifts

God can give to the Church. By them the Church grows and by them it is able to overcome attacks to disunity.

They can easily be despised. They can easily be used for contention and strife in pride and jealousy. That they might be used both for inward and outward unity Paul states certain fundamental truths here.

First, it must be known that they come from the descended Lord. It takes all the power of a Christ, who died and rose again, to give us these gifts. They are greater than we realize. And it takes all the power of this Lord to cause us to use them so that saints are perfected, so that the body of Christ is edified, so that we all come in the unity of faith to the example of the full maturity of Christ, so that we are not overcome by the craftiness of false doctrine, so that all speak the truth in love, and so that every part of the Church helps to supply and to strengthen the other part.

Thus this section is an admonition to the outward or practical life in the Church in this world. Here the emphasis is to show that the gifts God gives the Church will never be used in a practical way to real unity, unless the full power of the descended and ascended Lord is present.

The Emphasis in the Description of the Renewed Man, 4, 17-24.

At first this section, which tells us of the corruption of the natural man among the heathen, which shows the necessity of constant renewal of the new man, seems to have no lesson

for Christian unity, neither with its outward manifestation.

But to be able to exercise the virtues of four, verse one to three, virtues necessary for practical unity, this mind of ours must constantly be renewed as here described.

Paul mentions chiefly the sins of the heathen here, not the sins of the Jews. In chapter two, verse three the sins of the Jews are also found. Paul does this because he wants to demonstrate how unable the natural mind is to think or do good. The sins of the heathen illustrate that better than the sins of the Jews.

The Emphasis in Walking in Love, 4,25 - 5,5.

It is more difficult to find a central thought in this section of Ephesians than any. The admonitions against lying, anger, stealing, corrupt communications out of the mouth, filthiness, foolish talking, seem to be disconnected. Then there are those teaching us to be kind, tenderhearted, forgiving one another. Then there are a group given to move us to overcome evil and do good; such as "for we are members one of another," "neither give place to the devil," "but rather let him labour with his hands the thing which is good, that he may have to give to him that needeth," "grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption," "even as God for Christ's sake hath forgiven you," "be ye therefore followers of God, as dear children," "and walk in love as Christ also hath loved us, and hath

given himself for us an offering and a sacrifice to God for a sweetsmelling savour," "for this ye know, that no whoremonger, hath any inheritance in the kingdom of Christ and of God."

There are more sins of the tongue described here than others. That makes us think of unity, because there is nothing that destroys practical unity as much as the misuse of the tongue.

A closer study reveals that this section is not as disconnected as it might seem. There is a parallel in ^Glossians: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."¹ There it would seem that these admonitions are clearly given in connection with the thought of unity and its outward exercise.

Comparing chapter five, verse two, which tells us to walk in love, and chapter four, verse thirty two, where the positive virtues of being tenderhearted, kind, and forgiving are stressed, it is clear that the central thought here is to walk in love. Paul's object here is to show how Christians should walk in love that there might be outward unity. He reveals in detail, from the viewpoint of love, what it means to keep the unity of the Spirit in the bond of peace. All the admonitions against vices; those against lying, anger, stealing,

¹Col. 3, 11.

misuse of the tongue, fornication, covetousness, are admonitions against the vices that destroy love and destroy unity. The positive admonitions in chapter four, verse thirty two are definitely towards showing love. There can be no unity without love and here it is shown in detail how to exhibit love.

It is well to compare the love here and that described in First Corinthians, chapter thirteen and that in First John, chapter three, verses thirteen to eighteen. Here love is described so that through it prejudices might be overcome, prejudices that create a disunity much deeper and more difficult to overcome than those disunities that occasioned the descriptions of love in the other two sections. To overcome the kind of disunity we have in Ephesians there must be a struggle against anger, bitterness, lying, stealing, fornication, covetousness, and the sins of the tongue in general. The problems of disunity today that trouble the most are not so much those of factionalism in the congregation as the more deep-seated problems of racial segregation and the fact that the Church is split up into so many opposing denominations. It is well to learn the lesson of this section, for it is designed to overcome this type of disunity.

The Emphasis in Walking in Light, 5, 6 - 14.

The central thought here is light. It is found in verse eight, verse eleven, verse thirteen, and verse four-

teen. In the doctrinal part of the book it is also found. There we have: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself."¹ This takes light. Then we have: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."² Then there is a prayer that the eyes of understanding be enlightened. Then there is: "How that by revelation he made known unto me the mystery...Which in other ages was not made known unto the sons of men."³ There is a mystery revealed, one not revealed in the Old Testament, namely, that, "the Gentiles should be fellowheirs, and of the same body, and partakers of his promises in Christ by the gospel."⁴ Now the thought is stressed as to how to make this light of unity, revealed in the doctrinal part, practical, so that it affects our lives.

The main practical effect is that it should cause the Christians to reprove evil. Because reprovng evil sometimes arouses enmity, some think reprovng is against unity. But reprovng must be done so darkness is brought to light. It is a shame to speak of the things done in secret. Christians should arise from their sleep and bring people to light by

¹Eph. 1, 9.

²Eph. 1, 18.

³Eph. 3, 3. 5.

⁴Eph. 3, 6.

reproving. There can be no real unity, no real exercise of unity, unless there is truth. And truth demands light.

The Emphasis in Walking in Wisdom, 5, 15 - 21.

Another great picture Paul gives us to encourage us to do things that will promote true, Christian unity in a practical way is to teach us how to walk in Christian wisdom. This is the third and last such picture that Paul gives. The other two have been that of love and light. After this Paul admonishes regarding the table of duties.

There has been much said about Christian wisdom in the doctrinal part. In chapter one, verse eight we had "wisdom and judgment"; in chapter one, verse seventeen we had "having made known unto us the mystery"; in chapter one, verse seventeen we also have "wisdom and revelation"; in chapter one, verse eighteen we have "the eyes of your understanding being enlightened"; and in chapter three, verse nine we have "may be able to comprehend with all the saints what is the breadth, and length, and depth, and height". Now that the Ephesians knew this wisdom, this mystery revealed; now that they had been enlightened in the inner man, they should walk according to that wisdom in their practical, outward life.

In chapter five, verses sixteen to nineteen we learn how the Ephesians would do that when they redeemed the time, were not drunk with wine but with the Spirit, filled themselves with the Spirit by using "psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

Here a popular way is given by which people can grow in wisdom of Christ and the power that attends it, namely by using hymns, by singing to others, by singing to themselves, by giving thanks, by much praying. To be able to exercise the virtues of meekness, lowliness, longsuffering, and forbearance of chapter four, verses one to three it is not only necessary to have wisdom but to impart it on to one another as here described. Again there is the emphasis on the proper use of the tongue. To have the practical exercise of unity the tongue must be used in wisdom, used so that it will help increase wisdom.

The Emphasis in the Picture of the Christian Warrior

6, 10 - 17.

From chapter five, verse twenty two to chapter six, verse nine enough has already been said. There are to be found the statements regarding the relation of husband and wives, parents and children, masters and servants. As indicated before these admonitions of Paul only help establish Christian unity, also in its outward manifestations. If wives are not submissive to husbands, children not obedient to parents, and servants not subject to masters, then there is nothing but anarchy and disorder in the world. Then there is little practical check on the flesh, and then the sins of the flesh, as those of anger, envy, jealousy, run riot, and the power of the Gospel is seriously hindered. But as also before indicated, these admonitions cannot be applied to

segregation as if that meant there would be no real outward unity unless segregation was maintained. Rather, it has been shown that segregation produces the very opposite of what Paul intends, and for which he admonishes in the practical part.

The book of Ephesians closes with the picture of the Christian warrior. This picture is a conclusion both to the doctrinal and the practical part. Christians must be warriors to have the doctrinal truth and retain it. They need to be warriors to struggle hard against themselves and the forces of evil, so that they might show their inward unity to the world, in their lives, in a practical way.

Paul probably used this picture because he was in prison and had Roman soldiers, with their armour, right before him. There are some who think Paul was influenced throughout the book of Ephesians, in this picture of the unity of the Church, by the example of the power of Rome, and how it had united the world, a power that was right before him as he was in prison in Rome. And, as the Roman empire was built upon its soldiers, so the Christian Church with its unity, must be built upon Christian soldiers. Be that as it may, the picture of the Roman soldier before Paul in prison, no doubt did inspire this concluding admonition for all to be Christian warriors.

This picture is needed. The forces of evil are strong and spiritual. They rule this world. They have authority. All the armour of God is needed to overcome them. They have universal power in this world. Paul says: "for we wrestle

not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."¹ Paul, for that reason lists the complete armour of the Roman hoplite, the Roman, heavy-armed soldier. To have the correct doctrine regarding Christian unity in Christ's blood alone, and to manifest this unity in daily lives, all this armour is needed. The forces of the evil are that strong.

The more attempt is made to show this unity in connection with prejudice, race barriers, segregation, race relations, the more it is evident that struggling is necessary.

The Emphasis in our Lutheran Teachers

A survey, now completed, of the last three chapters of Ephesians, in itself proves that Paul not only describes inward unity in Ephesians, but very strongly, and with great emphasis, is concerned that this unity is manifested outwardly, to the world, in the daily life.

The Lutheran forefathers and teachers emphasized this too. Walther says:

Da nun aber all 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. Sobald jene drei Tausen am ersten christlichen Pfingstfest durch Petri Predigt zum Glauben

¹Eph. 6, 12.

gekommen waren, heisst es von ihnen: "sie waren taeglich und stots bein einander." Christen fuehrt nicht Eigennutz zusammen, sondern es dringt sie von selbst onander aufzusuchen, mit einander zu sprechen, sich gegenseitig das Herz auf zuschliessen und aussuschuetten, sich zusammen zu halten und allenthalben Gemeinschaften zu bilden. Wo nur immer ein wahrer Christ einen Menschen findet, den er auch als einen wahren Christen kennen lernt; da entbrennt alsbald in beiden eine herzlichste 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 innern 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 seinen Herzen, worauf der Umgang der Christen unter sich gegrundet ist, kurz, der ist gewiss noch ein Unchrist. Wer mit den Christen einst im Himmel in Ewigkeit zusammen zu sein hofft, der wird ohne Zweifel schon hier ihre Gemeinschaft "aufsuchen."¹

By this Walther teaches that we should show in our lives that inward unity we have in ourselves. It should be manifested.

Dr. J. T. Mueller also states this when he says on Romans, chapter twelve, verses nine to sixteen: "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 in contact, helping them, and befriending them in body and soul."²

Thus one cannot be satisfied with mere inward unity. This comes first. But it is equally as important that it be

¹C. F. W. Walther, Evangelien Postille (St. Louis: Concordia Publishing House, 1871), p. 275.

²John Theodore Mueller, "Sermon Study on Romans 12, 9 - 16," Concordia Theological Monthly (Jan., 1945), p. 43.

manifested to the world. The entire second portion of Ephesians, equally as long as the first part, is devoted to this end. And the Lutheran Church has always taught this.

How This Relates to the Interracial Problem Today.

This is very important to the interracial problem today. Mere inward unity with the Negro is not enough. Refusal to associate with the Negro cannot be justified on that basis. Refusal to have the Negro in divine services with Caucasian Christians, in congregational activity, in the Lord's Supper, on the ground that inward unity is enough, does not follow from what Paul here says in Ephesians.

There are many admonitions in the second part of the book of Ephesians that teach how to manifest the inward unity to the world. There is the admonition to lowliness and meekness, longsuffering, forbearance in chapter four, verse two. In chapter four, verse fifteen there is the admonition to use the gifts of teaching God gives in unity. In chapter four, verse twenty five we have admonitions against lying. In verse twenty six we have admonitions against anger and stealing. In verse twenty nine we have the admonition against corrupt communication. In verse thirty one we have the admonition against all sorts of bitterness, wrath, anger, and clamour, and evil speaking. In verse thirty two there are the admonitions to be kind, tenderhearted, forgiving one another. In chapter five, verse three there are the admonitions to avoid fornication, uncleanness, covetousness.

In chapter five, verse eighteen we have the admonition not to be drunk with wine. In verse nineteen there is the admonition to speak with oneself in psalms, hymns, spiritual songs, singing, and making melody. From chapter five, verse twenty two to chapter six, verse nine we have the admonitions to the various stations in life.

Previous quotations have established that the segregation barriers between Caucasian and Negro are the occasion for much sin.¹ They help bring on the worst in cruelty, ineffecient education, inferior and discriminatory housing, neglect in health, and neglect of Negroes spiritually.

Segregation also brings out the worst in the Negro, who must suffer. The sins of lying, stealing, anger, corrupt communication, bitterness, wrath, anger, and clamour, as well as evil speaking, fornication and drunkenness in the last chapters of Ephesians, where Paul admonishes against them, point up what segregation does to the Negro himself. Usually the Negro is blamed for these sins as if there was something wrong with the race. Previously it has been established that this cannot be proven.²

It can be established that Negroes are more prone to these sins because of segregation barriers. A person who is studying the segregation and race relations problem

¹Supra: pp. 25 - 32.

²Supra: pp. 5 - 10.

should read the book by Robert Moton "What the Negro Thinks." Moton was Booker T. Washington's successor at Tuskegee Institute. Moton mentions things that seem peculiar to the Negro and illustrates how they came into being, because of segregation. He explains the Negro's secretiveness and propensity to lying in this way:

In spite of emancipation Negroes still feel it necessary to conceal their thoughts from the white people. In speech and manner they may convey the impression of concurrence and contentment when at heart they feel quite otherwise. In these recent days psychologists have come to call this a defense mechanism and some are sure it is the only thing that enables the Negro to survive in his contact with the white man...Small wonder that the Negro is so secretive.¹

This, then, is not the result of inferior character in the Negro but the result of Caucasian segregation mostly. The Negro's propensity towards indifference and dispiritedness is explained this way:

But a closer acquaintance soon discloses that the Negro is thoroughly alert to all that goes on around him. The Negro everywhere has the steadfast purpose of survival; The race must be very old, for that is its ingrained habit. It has long been subject to adversity: this has made the race cautious. It has had a long history of slavery, long before American slavery: this has made it secretive in the presence of manifestly preponderant power and general animosity. The race still survives, for it has learned that discretion is the better part of valour. In this last trait the Negro stands in direct contrast to the North American Indian. The Indian is also cautious and secretive, proverbially so; but he will stand and fight a regiment of artillery with no other weapon than a bow and arrow. To him survival does not enter into consideration at all: his is probably the most spirited race among mankind. It paid the price of its valour with the risk of entire extinc-

¹Robert Russa Moton, What the Negro Thinks (Doubleday Doran, 1932), p. 12.

tion. In the same situation the Negro would waive the challenge to hostilities, come voluntarily to the enemies' camp, and by ingratiating usefulness and discretion soon win his way to command the very weapons designed for use against him.¹

This again shows that the seeming spirit of indifference is far more the result of the aggravations of segregation than of any other factor.

It has been shown before² that immorality is largely the result of segregation. The very laws designed to keep races from intermarrying, not only protect the Caucasian in his adultery with Negro women, but soon teach Negroes as a group to be immoral. In slavery days masters would tear families apart, and force men and women to live together without any regard for decency and morality. All of this is hard to eradicate. The immorality so often found among Negroes is not the result of any special weakness or proneness to it on his part, but is traceable to the segregation barriers and the slavery background in a very large degree. Paul has strong denunciations of all forms of fornication and immorality here. He calls this covetousness in chapter five, verse five. If segregation barriers aggravate the tendency to fornication, above all among the Negroes, then surely something should be done to remove these barriers.

If this is true, that segregation barriers promote a tendency to the evils against which Paul here admonishes,

¹Ibid., p. 65.

²Supra: p. 28.

then it should be true if the Caucasian was a slave or on the other side of the segregation fence. Can this be proven? We have an example in Morocco:

It was about sixty years ago when one of the Sheiks, not far south of Fez, in Morocco, who was in the habit of accumulating white slaves, upon being strongly remonstrated with by European Power, gave for his reply that, by his own experience he found it quite manifest that white men were of an inferior race, intended by nature for slaves; and he produced his own brutalized white slaves to illustrate the truth of his assertion. And a case of an American with an historic name - John Adams - is quite familiar. Some twenty-five years ago ... John Adams was the sole survivor of an American crew into the interior as a slave of an Arab chief. He was only for three years a slave, and the English and American consuls having been informed of a white man's slavery, claimed him and obtained his liberation. In the short space of three years, he had become completely brutalized; he had completely forgotten the English language, without having acquired the native tongue. He spoke a kind of a gabble, as unintellectual as the dialects of most of your Negro slaves; and many months elapsed before he recovered his former habits and "ideas."¹

Not only is it necessary to struggle against the divisions that segregation barriers create, especially in the Church, if there is to be an honest attempt to show to the world outwardly and in a practical way the inward unity, but segregation barriers aggravate greatly those sins and vices that do the most to destroy the outward unity, those vices mentioned by Paul in this section.

¹Norman B. Wood, The White Side of a Black Subject (American Publishing House, 1897), p. 143.

CONCLUSION

The chief conclusion of this thesis is that the best way to consider the problem of race relations is from the viewpoint of unity. Unity is the real theme of the book of Ephesians, both in the doctrinal and in the practical part. Especially, when we consider unity from its practical aspects, is it seen how important unity is to the matter of race relations.

First of all, segregation barriers, which are basic to the problem of race relations, aggravate those evils and vices in all men that tend to destroy the manifestation of unity. It is true, even if these barriers would not be present, that the evils and vices still would be there. And that makes the doctrinal unity, distinguishing the first part of Ephesians from the second part, that much more important. Before there can be a real manifestation of unity, a real lowliness, tenderheartedness, meekness, forbearance, there must be a real inward unity. This can come only in the blood of Christ. This can come only when Christ changes people on both sides of the segregation fence.

Other conclusions were these that the necessity of such social relationships as children obeying their parents, wives being submissive to their husbands, servants obeying their employers, does not mean that Negroes must be under Caucasians through segregation barriers. The social relationships men-

tioned in Ephesians are established by God. Those as the result of segregation barriers, or involved in them, come from men, aggravate the evil vices in men, and bring none of the blessedness that those commanded by God do bring.

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