

RACE RELATIONS

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This conference paper is to serve as an explanation of and support for the theses on race relations by the sainted Pastor Gerhard Huebener, entitled "Scriptural Principles concerning the Racial Problem Controversy."

It should be stated at the very outset, that we are not opposed to integration of races wholly or partly (See thesis 15,) but we are opposed to the introduction of integration if this is done legalistically upon the basis of supposed Scriptural demands. We hold that segregation, wholly or in part, is not in itself sinful. (See theses 5 and 6.)

Theses 1 & 2: "1. There are various kinds of segregation. For instance, Christians should keep themselves unspotted from the world. James 1:27. For bidden also is church fellowship with heterodox churches. In some countries there are separate schools for boys and for girls. We speak here only of race segregation.

2. The condition for racial segregation was created by God when, by confusing the languages, He forced the people to scatter over the earth, and to form various nations."

Scriptural support for thesis 2 is found in Genesis 11. The attitude of the people when they said, "Go to, let us build us a city and tower, whose top may reach into heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole world," was in opposition to God's will. That is also indicated by the fact that God confounded their language (v. 7) for the purpose of scattering or segregating them, and not merely for the purpose of populating the world. It should be kept in mind that in common usage the expression "racial segregation" is sometimes used in a wider, and at other times in a narrower sense.

Thesis 3: "Race segregation, in most cases, forbids interdining and intermarrying. Our problem is chiefly this: Whether or not white people and Negroes should form separate congregations."

The segregation mentioned in the first sentence above is still practiced in parts of our country. Dr. Andrew Schulze in "My Neighbor of Another Color" states there are twenty-nine states "which forbid the intermarriage of black and white," (p.131) and that segregation forbidding interdining and intermarriage is practiced in a large part of our country. However, as stated in the thesis, our problem is chiefly this: Whether or not white and black people should form separate congregations. Our position is that this may be done, whereas others hold that the forming of such separate congregations is sinful.

Theses 4 & 5: "In the Old Testament certain kinds of race segregation were commanded by God. Deut. 23: 3-6; Ezra 10:10 - 44; Neh. 13:1 - 3; Eph. 2:14. Since these laws of the Old Testament have been abolished like all other ceremonial and political laws of Moses, racial segregation is now an adiaphoron (an observance neither forbidden nor commanded.) Eph. 2:12 -22."

In Deut, 23:3 - 6 we read: "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee... Thou shalt not seek their peace nor their prosperity all thy days forever." In his Popular Commentary Dr. P. E. Kretzmann correctly points out on the basis of Scripture that the expression "shall not enter into the congregation of the Lord," here, as well as in verse 1 of this chapter where such people "were not admitted to the full privileges of the congregation of Jehovah,

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though they were received as proselytes." The examples of the Eunuch of Ethiopia, Acts 8:27 and of Ruth, the Moabitess, 2 Sam. 10, clearly show that. It is true that this separation or segregation from the congregation of the Lord was established by God as a punishment for certain sinful acts, but it was a segregation nevertheless.

In Ezra 10:10 - 44 we read: "And Ezra, the priest, stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now there fore make confession unto the Lord God of your fathers, and do this pleasure: and separate yourselves from the people of the land, and from the strange wives... And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass ...All these had taken strange wives: and some of them had wives by whom they had children." The segregation mentioned in this text consisted in this that the priests were not to marry heathen women, or, if they had married them, they were commanded to put them away, irrespective of their religious faith. (It is not only possible but probable that some of them had embraced the true religion of Jehovah.) This was done in order to safeguard God's people from the idolatrous practices of these heathen people, but it was a segregation of races nevertheless.

In Nehemiah 13: 1 - 3 we read: "On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God forever ... Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." In this passage it is reported that Nehemiah, on the basis of Deut. 23, insisted that there be a separation or segregation of the mixed multitude from the congregation of Israel, with the result that these people were no longer admitted to the full privileges of the congregation of Jehovah, and had to be satisfied from now on to worship God separately as proselytes. This text from Nehemiah indicates that the segregation of races, commanded by God in the days of Moses (Deut. 23,) was observed as long as 900 years later. In Ephesians 2:14 we read: "For He (Christ) is our peace, who hath made both one, and hath broken down the middle wall of partition between us." The thought in this text is, that by the coming of Christ the wall of separation between Jews and Gentiles (see V. 11) was broken down. The apostle thus indicates that the segregation previously commanded by God is no longer in force. Today it is therefore an adiaphoron. The tearing down of this wall of segregation is not part of the moral law, since the moral law was written in man's heart, and God would not have given laws in the O.T. which are in opposition to His moral law. Similarly, the laws with regard to tithing in force in the Old Testament times have been abolished, and yet it is not sinful for any of us to give a tenth. So also have the laws regarding circumcision been abrogated, and yet it is not sinful for people to be circumcised. It should be kept in mind, that when thesis four declares that race segregation of certain kinds was commanded by God, this does not mean that the segregation was established because of race, but along racial lines.

Thesis 6: "Being an adiaphoron, racial segregation is subject to the laws of the State. For this reason there is one problem of the State and one of the Church which must be kept carefully separate from each other because the aims and means of each are not the same, and because one of these problems concerns only Christians, while the other concerns all who live together in a given community. Augsburg Confession, Article 28, par. 12 - 30 Trigl. p. 84 - 87."

When it is said that "one of these problems concerns only the Christians," we mean to say that the Church is only concerned with racial segregation or desegregation as it effects our congregations and the mission work we do. On the other hand,

the State is concerned with the relationship of races in its midst as concerns all of its people. For the State it is a political or social problem, and in such problems men arrive at conclusions on the basis of human reason and the best welfare of the State. It is being maintained, especially in the periodical "Vanguard" in our circles, that the Church should lead in the solving of purely social problems. That is not the business of the Church. In such purely social problems there should be no interference on the part of the Church as such. The section of the Augsburg Confession to which reference is made in this thesis says in part: "Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; ... let it not interfere with judgements concerning civil ordinances or contracts .. As Christ says, John 18, 36: "My kingdom is not of this world;" also Luke 12:14: "Who made Me a judge or a divider over you?" Paul also says, Phil.3, 20: "Our citizenship is in heaven;" 2 Cor. 10:4. "The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations." After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

Thesis 7: "In the endeavor to solve these problems, much confusion is wrought in the Church, state, and community by the so-called social gospel and the so-called social implications of the Gospel. Christianity usually brings about a betterment of social conditions as a by-product of the preaching of the Gospel. John 18:36; John 6:15; Philemon."

By social gospel or social implications of the Gospel is meant the effort to make the world a better place to live in through such things as better housing, wages, unions, medical care, etc., This is not the concern of the Church. However, the preaching of the Gospel often brings about betterment of social conditions as, for example, the abolition of slavery. The Church, however, is not to concern itself with problems of social betterment, (Example: in the matter of prohibition in our country, our Synod passed no resolutions about it) but must limit itself to the preaching of the Gospel, and let these be by-products of such preaching.

In John 18:36 our Savior says: "My kingdom is not of this world." In John 6:15 we are told: "When Jesus therefore perceived that they would come and take him by force, to make Him a king, he departed again into a mountain Himself alone." Both texts teach that the Church is to concern itself only with spiritual problems.

The letter to Philemon indicates that the apostle did not meddle in the social problems and conditions of his time, and made no efforts to abolish even such a thing as slavery, but indicates that Christians should show love and consideration over against slaves.

Thesis 8: "When a law regarding the race question is to be enacted in the State, every Christian as a citizen has the right to exert his influence. But the opinion of what is the wisest thing to do will often be divided even among those who are brethren of the same faith, since the Bible does not give us an answer to such social problems. Prohibition."

The reference to prohibition at the end of this paragraph is a parallel to the race question in the following way. Even as in the years preceding the enactment of the prohibition laws, the opinions of our own members were divided, so also before the enactment of laws concerning the race question there may be a difference of opinion on this matter by various members of our congregations.

Thesis 9: "All laws concerning the race question must be obeyed conscientiously, whether we'd like them to be wise or not, with the only exception that a divine law should never be transgressed by a Christian. It must be remembered that the State is not to be governed by the Word of God. 1 Peter 2; 13 - 14; 1 Timothy 2: 1 - 2."

The race question is in itself an adiaphoron. However, God's laws in the O. T. requiring certain kinds of race segregation took this matter out of the class of an adiaphoron for the Israelites of O.T. times. When the State has passed laws which are not contrary to a divine law, but which require either segregation or integration (desegregation,) these laws must be obeyed by all Christians, but the race question itself still remains an adiaphoron for the Christian in the problems that it poses for the Church. It should be remembered, however, that the recent Supreme Court opinions regarding integration do not attempt to solve the problems as they confront the Church in its activities, but effect only the public schools. With the last sentence in thesis 9 we wish to emphasize that the Church should not interfere if the State wishes to pass laws on this matter, since the State is not governed by the Word of God.

In 1 Peter 2:13 - 14 the Lord tells us: "Submit yourselves to every ordinance of man for the Lord's sake: Whether it be to the king, as supreme; or unto governors as unto them that are sent for the punishment of evildoers, and for the praise of them that do well." In 1 Timothy 2: 1 - 2 we read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Also Romans 13: 1 - 7 applies here, for it says in part: "Let every soul be subject unto the higher powers. For there is no power but of God: The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation ... Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." In other words, God tells us that we are to recognize the authority of the State in these matters, and obey for wrath and for conscience sake.

Thesis 10: "Though in the invisible Church there is neither Jew nor Greek, etc., before God, yet the social status of the individual remains the same as it was before. 1 Cor. 7:20- 22; Philemon; Luke 17: 7 - 10."

So far, in theses 1 to 9, we have taken up and concluded the presentation of the problem as far as the laws of the State are concerned. With this thesis we begin a discussion of this question in its relation to the Church. Galatians 3: 26 - 29 with its expression "there is neither Jew nor Greek" is often quoted as if it were spoken of the visible church. In reality, as the context clearly shows, the expression "there is neither Jew nor Greek" refers to the unity before God in the invisible Church in which "ye are all one in Christ Jesus." (v.28) Note also that the apostle introduces this matter in v. 26 with the words: "Ye are all the children of God by faith in Christ Jesus." Also, over against the contention that the Galatians 3 passage refers to the visible church is the fact that the apostle says in 1 Corinthians 9:20 -21: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law." If both texts spoke of the visible church, they would directly contradict each other. While the distinction of "Jew and Greek" is not present in the invisible church, the social status of the individual convert remains the same as it was before: servant remains servant, Greek remains Greek, etc.. This is also supported by the following passages: 1 Cor. 7:20 - 22 "Let every man abide in

the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant." "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird myself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So like wise ye when ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17:7 - 10. See also Paul's letter to Philemon.

Thesis 11: "Since love is the queen, not only of all divine commandments, but also of all ecclesiastical rules, love must rule supreme in the solution of all race problems in the Church. Luke 6: 6 - 11; Mark 2:27; Matt. 12; 5; 1 Cor. 16:14. Schwan's Prob., Article 7. But, as Schwan says concerning the manifestation of love: "Evangelical practice does not issue commands about their various manifestations as far as aim, amount, and mode are concerned." Luke 17: 7 - 10. This holds good also with regard to segregation in the visible church.

The texts referred to in thesis 11 show that even in the Old Testament love was the supreme law, even with regard to the observance of the Sabbath and other laws. Here is what those texts say. Luke 6:6 - 11: "And it came to pass also on another sabbath that He entered into the synagogue and taught: and there was a man whose right hand was withered But He knew their thoughts, and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. Then Said Jesus unto them I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other." Mark 2:27: "And He said unto them, The sabbath was made for man, and not man for the sabbath." Matthew 12:5: "Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath and are blameless?" 1 Cor. 16:14: "Let all your things be done with charity." Note that Jesus Himself said that the priests profaned the sabbath laws about complete rest without sin; so also similarly, David used the shew bread without sinning. How much more should love reign supreme in the New Testament Church, as Paul says: "Let all things be done with charity." The seventh thesis of Schwan's Propositions Against Unevangelical Practice states: "Evangelical practice demands Manifestations of faith and love if we desire to be saved, but it does not issue commands about their various manifestations as far as aim, amount, and mode are concerned. "There are many different modes by which we may express our love to someone of a different race or color, such as providing places of worship for them, or taking them into our white churches, or building separate colleges for them, etc. Evangelical practice requires that we issue no commands with regard to these different modes of expressing our fellowship and love.

Thesis 12: "Since God Himself divided the whole human race into numerous races, Gen. 11:8; and since there rests on some peoples a special curse, Gen. 9:25; Deut. 28: 15 - 68; Is. 6:9 - 12; Acts 28: 25 - 27; Matthew 13: 13 - 15; and since in the time of the Old Testament the Jews according to God's will practiced segregation over against other nationalities; and since in the time of the apostles segregation was practiced among Jewish Christians and heathen Christians, 1 Cor. 7: 18; Gal. 5:2 - 3; Acts 10:14; 15: 15 - 19; it is obvious that segregation in itself is not sinful as long as Christian love is not denied, and that each and every case is judged and decided on its own merits and demerits."

In Genesis 11:8 it is said that God scattered the people of the world and thus by

His will different races and nationalities were begun. In support of the fact that there rests a special curse on some peoples, Gen. 9:25 is properly quoted. The text says: "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." Also to be taken into consideration in this matter are verses 26 and 27 of Genesis 9: "And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." This passage records the fact that a special curse was pronounced upon the descendents of Canaan.

Not only one race, but many of them have been cursed. In Deut. 28: 15 - 68 we read in part: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store etc..... And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." In Isaiah 6: 9 - 12 we read in part: "And He said, Go, and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not ... then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant ... and the Lord have removed men far away, and there be a great forsaking in the midst of the land." These passages record curses upon the Shemites because of their rejection of God's Word and grace. In Acts 28: 25 -27 we read: "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our father, saying, Go unto this people, and say Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive, etc." In Matthew 13: 13 - 15 we read: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand..... lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." These passages record the fulfillment of the curse in the Isaiah passage. As proof texts in support of the statement in the thesis that the Jews practiced segregation according to God's will, we would call your attention to the texts mentioned under thesis 4.

The Formula of Concord, Thor. Decl. in Art. 10, Election, speaks of the same matter as follows: "Likewise, when we see that God gives His Word at one place (to one kingdom or realm) but not at another (to another nation;) removes it from one place (people,) and allows it to remain at another; also, that one is hardened, etc.... in these and similar questions Paul (Rom. 11:22 ff.) fixes a certain limit to us how far we should go, namely, that in the one part we should recognize God's judgment (For He commands us to consider in those who perish the just judgment of God and the penalties of sins.) For they are well deserved penalties of sins when God so punishes a land or nation for despising His Word that the punishment extends also to their posterity, as is to be seen in the Jews. And thereby (by the punishments) God in some lands and persons exhibits His severity to those that are His (in order to indicate) what we all would have well deserved and would be worthy and worth, since we act wickedly in opposition to God's Word (are ungrateful for the revealed Word, and live unworthily of the Gospel) and often grieve the Holy Ghost sorely, in order that we may live in the fear of God, and acknowledge and praise God's goodness, to the exclusion of, and contrary to, our merit in and with us, to whom He gives His Word, and with whom He leaves it, and whom He does not harden and reject." Trigl. p. 1081 - 1083.

In 1 Corinthians 7:18 we read: "Is any man called being circumcised? Let him not

become uncircumcised. Is any called in uncircumcision? Let him not be circumcised." In this text the terms "circumcised" and "uncircumcised" are identical in meaning with "Jew" and "Gentile," since a circumcised person could not possibly become uncircumcised in the flesh. The meaning here is that there was a difference in nationalities, a segregation which the acceptance of the Christian faith does not remove. In Galatians 5: 1 - 2 we read: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." This passage is referred to here to show that the social segregation between the circumcision and the uncircumcision may continue even after the Gentiles have become Christians. In Acts 10:14 we read: "But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean." This passage shows that Peter practiced segregation. To be sure, God showed him a vision in order to indicate that in the case of Cornelius he should not practice this segregation for the sake of love. This is again supported by Acts 15:5 - 19, which shows that Jewish Christians should not insist upon circumcision of the Gentiles in order to wipe out segregation lines. (The entire passage ought to be read carefully.) The converted Pharisees were of the opinion that the converted Gentiles should be circumcised, for we read: "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." Thereupon, Peter pointed out to the Christians the spiritual unity of the converted Jews and Gentiles, Acts 15: 7 - 11, for he told them: "God .. put no difference between us and them (the Gentile Christians) purifying their hearts by faith ... But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they." After Peter had concluded his speech, Paul and Barnabas pointed out the wonders that God had poured out upon the Gentiles through the ministry of the apostles. The apostle James concluded the presentation and discussion of this matter with the emphatic statement that the converted Jews should not insist upon the circumcision of the Gentiles, as seen from Acts 15:19: "Wherefore my sentence is, that we trouble not them, which among the Gentiles are turned to God." Thus it becomes evident from this incident that in the Apostolic Church segregation was still continued among converted Jews and Gentiles, an arrangement which pleased the apostles, for we read in v. 22: "Then pleased it the apostles and elders with the whole church, to send men of their own company to Antioch with Paul and Barnabas .." to report this decision to the believers elsewhere. (See v. 28-29.) Christian love here allowed segregation to be continued; and this segregation in no way disturbed the inner unity which existed between Jewish and Gentile converts. In fact, if at that time the removal of segregation would have been insisted upon, Christian unity and peace would have been seriously disturbed, for the allowance of segregation was set up for the stated reason (v. 24), "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." It must be remembered that, because circumcision was practiced by the Jewish nation in O.T. times by divine command, it was in N.T. times, after its abrogation, a purely social matter. That the terms are often used to express a racial distinction is evident from Gal. 2:7: "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter" (see also v.8); and from 1 Cor. 7:18: "Is any man circumcised? Let him not become uncircumcised, Is any called in uncircumcision? let him not be circumcised."

Thesis 13: "Although the Christians do not conform to the sinful ways of the world while living in the world among unbelievers, Romans 12;2, they must not erect barriers between themselves and their fellow citizens by accepting people of other races into their local congregations, if by so doing they lose opportunities to win souls for Christ, and therefore, with regard to segregation, they should, in most instances, adapt themselves to the customs and manners of their respective communities, always

bearing in mind that the task of the Church is not to institute social reforms, but to preach the Gospel. 1 Cor. 9: 20 - 21."

When the apostle says in Romans 12:2 that Christians are not to be "conformed to this world," he refers, of course, to the sinful ways of this world. We may never conform to those sinful ways, because that would be obeying man rather than God. If segregation, an adiaphoron, or integration, also an adiaphoron, is observed or in force in certain countries, or localities, either one or the other may become an obstacle in our mission work. Nevertheless, we are to conform to these customs, since they are neither forbidden nor commanded in God's Word. In India, for example, we do our mission work not in opposition to the caste system, but by adapting ourselves to it. It is not the business of the Church to bring about a change in the social customs and manners, even if recognized by law, as is the caste system in India.

This procedure was certainly followed by the apostles, as indicated in 1 Cor. 9: 20 - 21, where Paul informs us: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." We must remember also, that Paul circumcised Timothy because he had to do his pastoral work among the Jews, while Titus was not circumcised. This is related to us in Acts 16: 1 - 3: "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek....Him would Paul have to go forth with him; and took him because of the Jews which were in those quarters: for they knew all that his father was a Greek." On the other hand, Galatians 2: 3 - 5 informs us: "But either Titus, who was with me, being a Greek, was compelled to be circumcised and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you."

Theses 14 - 17: "14. Where Christians of different races live more or less close together, Christian love, which they owe one another, may be exercised in many different ways. What is the proper solution in one locality may not be practiced in another."

"15. Even as slavery was abolished almost everywhere, not by divine command, but as a by-product of Christianity, so, likewise, racial segregation may be abolished wholly or partly."

"16. Whenever the commandment of love is violated the necessary corrections are to be made, not in a legalistic, but in an evangelical way, that is, by indoctrinating the people, by applying the Law and the Gospel, and patiently waiting until they are convinced of their error. Gal. 6:1; 1 Cor. 13:7; Rom. 15:1; 1 Cor. 9: 20-22; Mark 4: 26 - 28."

"17. Since local conditions and other circumstances are to be taken into consideration, it is unwise and often even unevangelical to make rules and regulations to be applied everywhere alike. 1 Cor. 9: 20 - 22."

Concerning thesis 16 it should be kept in mind that, whether the law of love is violated by legalistic actions or attitudes, either by those advocating segregation, or by those advocating integration (desegregation,) patient, indoctrination is required. To deal with this matter otherwise is to violate the instructions in God's Word in the texts referred to: In Gal. 6:1 we read "Brethren, if a man be

overtaken in a fault, ye which are spiritual, restore such an one in the spirit - meekness; considering thyself, lest thou also be tempted." The "Meekness" here referred to includes "patience." It also takes patience to bear and endure all things, as the apostle admonishes us to do in 1 Cor. 13:7: "(Charity) beareth all things, believeth all things, hopeth all things, endureth all things." Where the law of love is violated in a community or country, we must not deal legalistically with such offenders. Our object must always be to gain those who take an uncharitable attitude or become guilty of loveless action. 1 Cor. 9: 20 - 21 is printed out under thesis 13. Verse 22 of that text reads: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." A warning against legalistic or loveless action is found in this passage, and implied also in Mark 4: 26 - 28, where Jesus says: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, and after that the full corn in the ear." Also this text emphasizes that in this matter we must be patient. When 1 Cor. 9: 20 - 22, also referred to above and under thesis 13, is used as a supporting passage under thesis 17, it is done in order to show that Paul adapted himself to different rules and regulations, according to the prevailing customs and circumstances under which he did his work. Theses 18 - 20: "Though it is true in all adiaphora and, therefore, also in the race problem, that a Christian should show consideration for the weakness of other Christians, it is also true that the weakness of other Christians dare not rob us of our Christian liberty, and that we are bound only by the Word of God and not by the conscience of erring brethren."

"19. It must not be overlooked that the law of love is not identical with the law of rule by the majority. Love sometimes demands that the majority give in to the will of the minority."

"20. In cases of casuistry concerning segregation and integration the final decision rests not with the pastor nor with the Synod and officials of Synod, but with the congregation. Matthew 18:17; 1 Corinthians 5: 3 - 5." In support of this point No. 18 we would refer again to Paul's action, Gal. 2:3 - 5 (printed out in full at the end of the explanation of thesis 13) where the apostle refused to have Titus circumcised because false brethren wanted to deprive them of their Christian liberty. Compare also the action of the apostles when certain men troubled the Christians, "subverting their souls, saying, Ye must be circumcised, and keep the law," Acts 15:24, for the apostles then insisted that the believers dare not be robbed of their liberty.

In support of thesis 19, we would call attention to the requirements of love laid down by the apostle in Romans 14 and in 1 Corinthians 13. Luther also has much to say on this matter in his commentary on Galatians. See also 1 Cor. 8.

The texts which support thesis 20 are: Matthew 18:17: "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican; and 1 Cor. 5: 3 - 5: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," Both texts place the final decision into the hands of the congregation.

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Conclusion: It should be apparent to anyone who has read or heard these theses and their apology, that we are not against segregation or integration, but we are most strongly opposed to all legalistic attitudes and loveless actions used in support of either segregation or desegregation. Since integration and segregation are both adiaphora, the law of love must rule supreme, and only the law of love. We shall therefore close with the words of 1 Cor. 13: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal ... And though I bestow all my goods to feed the poor, and, though I give my body to be burned, and have not charity, it profiteth me nothing And now abideth faith, hope, charity, these three; but the greatest of these is charity."