

## The Gospel and Race Ephesians 2:11-22

We're going to talk about the gospel and race today. It's a huge topic, and we can't deal with every issue in one sermon, but I hope to touch on some critical aspects **from a biblically-rooted, gospel-centered perspective.**

Perhaps that **makes some of you tense up!**

- Some of you may be thinking, "Oh, this is awkward. I'm uncomfortable!"
- Or, "Tony, I'm sitting next to a black dude, don't do this!"
- Others may be thinking, "Go ahead, preacher, say something!" or "It's about time!"

**Let's all take a deep breath, and ask that the Father to help us think rightly, humbly, and lovingly about this emotionally-charged subject.**

**Today is ultimately about Jesus, and the unity of his church and the witness of his church.**

It's not intended **to feed anyone's flesh**, or incite any kind of **anger or resentment**. Rather, the goal is **Eph 4** and **John 17**. Ephesians 4 says that we should seek to maintain the unity of the Spirit in the bond of peace, and Jesus prayed in John 17 that we may be "one," so that the world may believe (17:21). [**Pray**]

### **PERSONAL HISTORY**

**Allow me to begin with some personal history on race and ministry. Then share some personal dreams regarding diversity.**

**Here's a pic of my sis and our crew.** We are quite diverse. We have lots of stories about race, especially my sister, **some funny and some maddening.**

**Personally**, I have been asked if I were a **Muslim, an Egyptian, an Italian, a Dominican, a Mexican, Cuban, and even African-American.** And more. **We just recently sent our DNA off for testing!** In high school, the **baseball announcer** would announce me coming to bat as "Tony the **Cuban** Merida," because when playing a team from Miami, the other team thought I was Cuban, and so the announcer decided to include that in the intro. (Cubans are cool, especially those at IDC, so I wasn't offended, I was encouraged!).

On a handful of occasions, people have asked me **if I'm black!** While pastoring in MS, at a racial reconciliation lunch, I made a comment about some issue, and a black pastor

said to me, **“I knew you were black!”** Recently, at a justice event at Duke, a colleague of Kimberly’s said, **“He’s cute. Is he black?”** (Only on the inside!).

**I have also been pulled out of airport line-ups many times!** Once in Israel, after being pulled out of the line, I was taken to the side, and asked a bunch of questions. The lady asked me, **“Tony, are your parents in Iraq?”** I said, **“No, they live in Kentucky.”**

**I can laugh about my few times of being profiled, but for some, racial profiling affects their everyday lives, and it's no laughing matter.**

**In college, I had a black roommate, who was from Atlanta, for two years in college.** We went everywhere together. I heard and watched what people said to Calvin, and I saw that **racism is still very much alive.**

**I have spoken on racial harmony in each church where I pastored.**

- **I'm not just talking about this because it's a hot topic currently, but because it's a biblical topic to be addressed routinely....**

Determined to seek diversity in the church, I decided to try an experiment at my first church. I was a young, energetic pastor, age 27, with a congregation of about 450 people. At the beginning of a sermon I asked, **“How many of you want this church to grow?”** And then I went on to paint a picture of what if this and that happened (2,000 people, television ministry, expanded buildings, and so on). Then I asked, **“How would you feel if 80% of that growth was from non-white people?”** **“How would you feel if a non-white pastor visited you in the hospital, or presided over the funeral of your brother?”** **“Would you be excited if the whites were minorities in this church?”** It got awkward quick.

**Later, I would pastor in South Mississippi, and my very first sermon was on the sin of partiality and prejudice from James 2. I remember calling my mom, and hearing her say, “They will never invite you back.”** It’s not that everyone from MS is a member of the clan. They’re not. They actually hired me as the pastor.

**But my mother said that because you just don’t really talk about this stuff in many evangelical circles.**

**But we will if we are preaching through the Bible because the subject of gospel, race, and unity are everywhere in the Bible!**

We will see this as we go through **Romans**. Romans has much to say about Jew/Gentile relationships. As we bump up against it, we address it.

**You see, the gospel invades darkness – and racism is dark.**

- For the gospel to be good news, there has to be bad news!

**The good news is that Jesus can overcome the darkness anger, mistrust, and unforgiveness that causes division. Jesus breaks down walls.**

**But even with my desire for diversity, and my own gospel theology for diversity, and my unique experiences, I have not experienced it in the church like I long to see it.**

**And I know that's partly on me both as a Christian and as a leader.**

- I need to **listen** more.
- I need to **empathize** more.
- I need to **sacrifice** more.
  - I was recently talking to Thabiti about this, and he said that cultivating diversity involves **suffering**.
  - And most people are not willing to suffer for the sake of it. I think that's true.
- And I – and we – need to think about **discipleship better**.

Some people aren't **active racists**; they're simply products **of poor discipleship**

- They're just ignorant. They have a big blind spot.
- This is **one of the most glaring omissions in modern discipleship: race**
  - There is an absence of attention given to it **in theology books**.
  - There's a **lack of awareness about the non-white history of the church, or even the assumption that all the heroes in church history were white!**
  - There's a lack of **"how to"** instruction on how to foster diversity.

**Side Note: Classes in August:** Part of the regular rhythm will be some kind of class race and ethnicity.

**But while we're not where we could be on this, I really believe that we've got something good cooking! You know when you walk into the kitchen, and something good is cooking? You say, "What's that?" Sometimes you walk in and it smells horrible. Well, I think this aroma of talking about cultivating a church that loves neighbor like this please God. It smells good.**

There are **two ingredients** we need to see this: **The Word** and a **teachable attitude**.

## **DREAMS/HOPES**

We are a church that is leading the way in many ways ***because we have so many amazing, faithful people here***. It's a humbling evidence of grace.

Certainly have our faults. But many people are following what we're doing in **orphan care, justice, church planting, church membership, global missions** and more. I could give you multiple examples from emails we receive weekly about how we're doing this or that, some from pastors who are 50&60 years old.

**But we aren't leading the way in diversity.**

No one is emailing me about this.

**I want to be a leader in this area – not for the sake of IDC – but to glorify Jesus and to see his people sanctified and flourishing and giving a compelling witness to the world.**

It's a slow, hard road that will require humility and hard work and sacrifice.

**This is war! The enemy doesn't want what we're talking about and dreaming about!**

## **THE GRAND NARRATIVE OF SCRIPTURE**

Let me put this issue in the context of the whole Bible.

It's helpful to think about race within the often-used, four-part structure of the Bible: ***Creation, Fall, Redemption, New Creation***.

How does race fit into this grand story?

***First, pertaining to creation, God has created every person in the imago dei, the image of God.*** This means that every person of every race has equal worth, dignity, and value. Listen to MLK Jr.:

**You see the founding fathers were really influenced by the Bible. The whole concept of the *imago dei* .... There are no gradations in the image of God. Every man from a treble white to a bass black is significant on God's keyboard, precisely because every man is made in the image of God. One day we will learn that... This is why we must fight segregation with all of our non-violent might.” (Sermon, 1965, Ebenezer Baptist Church)**

The doctrine of the imago dei is a very practical-every-day doctrine.

- Because God values all people, then **so must we.**
- To dishonor a human being **is to dishonor God.**
- We should listen to people, sympathize with people, try to understand people, and care for people.

### Advocating for the Dignity and Sanctity of Human Life at Every Stage:

Recognizing Pre-Born Children & the Tragedy of Abortion  
 Encouraging Adoption and Orphan Care  
 Valuing People with Special Needs  
 Ending Human Trafficking  
 Promoting Racial Reconciliation  
 Eradicating Poverty & Death from Preventable Disease  
 Engaging in Prison Ministry  
 Serving Immigrants & Refugees  
 Caring for Those at the End of Life

**This is what it means to be Pro-Life, or Pro-Imago Dei!** (ht: Focus on the Family)

***Secondly, concerning the fall, we know that sin has affected everything – including relationships and social structures.***

Division and hostility now exists among **genders, ages, races, families, neighborhoods, and nations.**

Because sinful people lead institutions and nations, **no system is morally perfect.**

**Sin has affected us on a personal, and a societal level.**

Given our doctrine of sin **no one should think that racism is a problem "for other people, "out there" but for me "in here" (my heart) and the church.**

It may not be active, deliberate racist acts, but passive, prejudices that you're oblivious to.

**The church is obviously not immune to social/relational sins.**

At the National Cathedral, during his last sermon before he was assassinated, MLK famously said,

**“We must face the sad fact that at 11 o'clock on Sunday morning when we stand to sing ‘In Christ there is no East or West,’ we stand in the most segregated hour of America.”**

This **indeed is a sad fact.**

Why is this? Well **it can't always be attributed to demographical or geographical challenges.** It's evidence of sin.

These social sins are seen in a variety of ways.

- King reflected on the irony that a particular white Baptist church spent thousands of dollars to evangelize Africans, yet fired its pastor for allowing a black man to sing in its choir (Lischer, 19). **What evil!**

***Third, concerning redemption, Jesus came to reconcile us to the Father and one another.***

- **Jesus is the ultimate solution to the problem!**
- **Jesus has come to break down the dividing wall that separates us from God and another, and He has come to bring peace where there was hostility.**

Because of Jesus, the church can be known for what David Anderson calls **“gracism” rather than “racism.”** Michael Bird commenting on this term says the following:

**Gracism means extending favor to others irrespective of color, class, or culture. Yes, I know that “gracism” sounds cornier than a cornfield in Cornville, Iowa, but it rings true. Gracism means that nobody will ever be asked to sit in the back of the church bus. Gracism means that we can never say “equal but separate.” Gracism means that we deliberately desire to have multi-ethnic and interracial fellowships. Gracism means that we sinners who have been reconciled to God can now be agents of reconciliation with each other. Gracism issues forth in a radical deconstruction of all caste systems. Gracism means that grace is both preached and practiced toward others. Gracism means that the most ruthless and efficient way to destroy our tribal enemies is by making them our brothers and sisters in Christ.**

We can live as **“gracists”** because of Jesus' grace toward us.

***Finally, concerning the new creation, one day Jesus will make all things new, and all who are in Christ, will join an assembly that will include “every tribe and language and people, and nation” and we will worship the King together.***

**There is a retaining of uniqueness (tribes, tongues), but a unity around Jesus that's beautiful.**

- We should seek to **“bring the future into the present”** as much as possible.

We shouldn't be **"color blind"** as people often say, **for one's race is not unimportant; it's just not primary.**

- We should **appreciate diversity** and seek to bring all races and faces to Jesus, who binds us all together in unified praise.

**This unity within diversity testifies to the power of the gospel.**

- It's a powerful witness to the worth of King Jesus.
- We don't merely want to see diversity for diversity's sake, or because all the cool kids are doing it, but because a gospel-centered diversity **magnifies the Lordship Christ and the uniqueness of the church.**
- It **helps to clarify what the gospel is, and isn't.**

## **EPHESIANS 2:11-22**

Now with that big picture view of the Bible and race, allow me to drill down on the "redemption" or "reconciliation" aspect, as that is Paul's focus here in Eph 2.

**The big idea is that Jesus has come to reconcile us, through the cross and resurrection, to the Father and to one another.**

Paul describes a rivalry that was deep and complex, between *Jew* and *Gentile* (*non-Jews*, the word is **"ethna"** in verse 11. Think all ethnic groups).

- There was **religious rivalry**. Gentiles didn't know the God of Israel.
- There was **cultural rivalry**. Jews had all of the rituals, feasts, and ceremonies that distinguished them from the nations.
- There was **racial rivalry**. The Jews could boast of "having the blood of Abraham, Isaac, and Jacob flowing their veins."

**But Jesus came to turn enemies into brothers and sisters.**

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### **#1: The Need for Reconciliation (11-12)**

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Verses 11-12 follow the pattern of Ephesians 2:1-3.

What life apart from Christ involves: alienation from God and the people of God.

**"you Gentiles in the flesh"** (11).

- He is highlighting a real physical difference between Gentile and Jew.

The Jews looked upon the Gentiles as **"uncircumcised."**

- They dismissed the rest of the world as “uncircumcised” not because they were the only ones who practiced circumcision, but because it was a **physical sign of their covenant with the Lord**.
- To be uncircumcised was to be separated from the Lord.

Paul then says it is “**made in the flesh by hands**” in order to drive home the **point that it belonged to the old order of Judaism with its external features**.

- Now, Paul could say, “**what matters is a new creation**” (Gal 6:15).

**V. 12: Paul elaborates on the pre-Christian past of the Gentiles, with various points emphasizing their alienation:**

- They were **Christ-less**. The Gentiles were **separated from the Messianic hope of Israel**. While some Jews were and still are separated from Christ, but they have been told in their Scriptures of him. The Gentiles were strangers to these things.
- ...separated from the “**commonwealth of Israel... strangers to the covenants.**”
  - The Gentiles were alienated from God’s people. Israel was a “commonwealth” or a nation under God, a theocracy. Gentiles were foreigners (19).
  - They were also **not part of a covenant people**.
- They were “**hopeless and godless.**”
  - While God did plan on blessing all nations through Israel, the Gentiles didn’t know this. **Because they didn’t know the promises, they didn’t have hope.**

**Application: Before we met Jesus, we had this same tragic position.**

- **We were separated from God and his people.**
- So, Paul says, “**remember**” this!
- If we continue to remember where we came from, we be people of grace – people who show **gratitude toward God and love toward others.**
- The proper response to grace is grace.

**Those who know grace, will be a welcoming, hospitable, grateful, generous, joyful people.**

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## **#2: The Nature of Reconciliation (2:13-22)**

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Paul transitions to tell us what Christ has done to bring us to God and one another. He tells us that we are one in Christ, and one in the church.

We are not just **one in creation** – imago dei.

We are not just **one in Adam** – sinners.

We are **one in Christ** – Christians.



**We are one in the church – the unified body of Christ.** [Paul's says this unity proclaims the mystery of the universe (3:10)].

- **It's like people from Wholefoods and Walmart joined together...**

### **A. A New Identity (13-18)**

Notice the “**one**” statements that arise from Paul’s exposition of Jesus’ reconciling work:

<sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

<sup>14</sup> For he himself is our peace, who has made us both **one** and has broken down in his flesh the dividing wall of hostility <sup>15</sup> by abolishing the law of commandments expressed in ordinances, that he might create in himself **one** new man in place of the two, so making peace, <sup>16</sup> and might reconcile us both to God in **one** body through the cross, thereby killing the hostility. <sup>17</sup> And he came and preached peace to you who were far off and peace to those who were near. <sup>18</sup> For through him we both have access in **one** Spirit to the Father (2:13-18)

**V13:** Like in Eph 2:4, there is another great “**But**” statement.

- A dramatic** change has occurred!
- It is by the blood of Christ that we can be brought near to God.
- Only by his blood can we be reconciled to God.

**So the cross is central.**

**No cross, then no forgiveness, no reconciliation, no hope, no life, no unity.**

**VV.14-17:** Notice what Christ has done in order to reverse our condition.

See the **action words:** “made, “broken down,” “abolishing,” “create,” “reconcile” “preached.” **What a Savior!**

**Jesus establishes unity, not us.**

**We are to be eager to maintain it (Eph 4).**

Paul also shifts from “**you**” to “**we**” and “**our.**”

- Both Jew and Gentile have **the same hope: Christ’s atoning death.**

**Christ Has Brought Us Peace (14)**

- Jesus is the peacemaker. “He himself is our peace,”

**Christ Has Made Us One (14b-17)**

• **He Broke Down the Wall (14b).**

- **Christ’s blood has obliterated this old, long-standing division between Jew and Gentile.**

- While Paul was writing this letter, there was a literal wall standing in the temple that excluded the Gentiles.
- Josephus tells us that attached to this barrier at intervals were messages in Greek and Latin warning that the Gentiles must not proceed further lest they die!
- The temple was destroyed in AD 70, but it was destroyed spiritually around AD 33 or so, when Jesus Christ died on the cross for sinners (“in his flesh” – he took our place).
- Jesus tore down the wall.
- While Paul could be referring to a literal wall in the temple specifically, but it seems that he is referring to the barrier of the law of commandments expressed in ordinances more generally.
- **He Abolished the Law of Commandments Expressed in Ordinances (15a).**
  - Paul is probably referring to *the ceremonial law*.
  - The parallel passage in **Col 2:11, 16-21** alludes to circumcision, and questions about food and drink, and regulations about a festival, new moon and the Sabbath.
  - These ordinances put up a huge wall between Jew and Gentile.
    - Jesus set all of it aside.
    - He did it by dying on the cross.
- **At the cross, Jesus fulfilled all the shadows and types of the ceremonial system.**
- Stott summarizes, “Jesus abolished both the regulations of the ceremonial law and the condemnation of the moral law. Both were divisive. Both were put aside by the cross” (101).

### **He Created in Himself One New Man (15b).**

- Jesus’ abolishing of something old, has led to something new: one new humanity.
- Christ has created one new man.
- It is in Christ, and in Christ alone, that this new man exists.
- In Christ, a new corporate entity exists, called the church.
- It is not as though Gentiles have been transformed into Jews, or vice versa, but rather God has created one new man.**
- They not simply become one (though its true); they have become **better**.
- Chrysostom said, “it is though one took a statue of silver and a statue of lead, put them into a forge and they came out a statue of gold.” (in Chapell, 110)

**Application:** We like to make fences today. People do it in all types of ways, but the cross of Jesus Christ brings unity. Paul says elsewhere:

There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. (Galatians 3:28)

Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all. (Colossians 3:11)

### **He Reconciled Us Both to God in One Body (16).**

- Paul speaks of the **double reconciliation** that has taken place.
- He says that the hostility has been put to death.
- Stott: “God turned away his own wrath, and we, seeing his great love, turned away ours also.”**
- Christians are to be a people who forgive one another because of the forgiveness of Christ (Eph 4:32). Jesus taught us to pray, “forgive us, as we have forgiven others” (Matt 6:12).**
- Without the act of forgiveness, unity and reconciliation can't happen.
- Forgiveness always hurts the one forgiving... you take on suffering like Jesus.**
- The power for forgiveness comes from the one who has “all authority to forgive sins.”**
- His forgiveness **fuels our forgiveness.**

### **He Preached Peace (17)**

- Commentators debate if this refers to (1) Jesus' earthly ministry of preaching, (2) the crucifixion itself (as a symbol of proclaiming peace), (3) his post-resurrection proclamation of peace (John 20:19-21); or (4) the **ongoing proclamation through the apostles and now the church.**
- I'm not sure if it has to be limited to any of these.**
- Jesus certainly proclaimed the gospel of peace before the cross, on the cross, and after the resurrection.**
- And now, the followers of Jesus, are to preach peace.**
- This good news was preached to those “far off” and those “who were near” – that is to Gentile and Jew. (cf., Isa 57:19).

### **He Has Given Us Access to God (18)**

- Those who respond to Jesus' work and message, now have access to God.
- Notice the Trinitarian language
- We pray to the Father, through the Son, by the Spirit.

The ongoing benefit of Christ's reconciliation is that you today, have access to God. We can now come with boldness (Eph. 3:12) because of what Christ has done.

Paul is **not just emphasizing this personal privilege**, however.

He is emphasizing, that **Jew and Gentile together approach God through Christ by the Spirit, which leads to the natural transition into the "one in the church" dynamic.**

### **B. Three Pictures of Our Corporate Identity (19-22)**

In Eph 2:5-6, I noted the three "with" (syn) words, which shows how we have been synched with Christ.

In 2:19-22, there are three more "with" or "together" words. He speaks of "sympolitai" ("fellow citizens together with the saints"), "synarmologeō" (joined together), and "synoikodomeō" (built together).

This emphasizes that you have been synched not only to Christ, but to other Christians.

**This is our new identity.**

To illustrate this identity, Paul uses three word pictures: **fellow citizens, a family, and stones in a temple.**

#### **Citizens of God's Kingdom (19a)**

He says that we Gentiles are no longer are refugees.

- We have a citizenship – a Kingdom citizenship.
- You belong.
- You are part of the kingdom that has no end.**
- This is the only kingdom that has no end.**

#### **Members of God's Family (19b)**

Paul's metaphor of God's new community changes to something **more personal: a family.**

**One might imagine Jew and Gentile together in one kingdom, but to be one family is stunning.**

**How are we one family?**

- We have the **same Father**. Paul just made that point in Eph 2:18. We have access to “the Father.”
- We are **adopted children**. Paul made this point in Eph. 1:5. The church is made up of adopted brothers and sisters.
- We have **responsibilities in the family**. We are one family, each fulfilling his or her role, bringing glory to our father (Eph 5:1). In 1 Timothy 5:1-2, Paul says that we should treat one another like family.

### **Stones in God’s Temple (20-22)**

Paul’s third metaphor would have been very vivid. For nearly one thousand years, the temple had been a focal point of Israel – Solomon to Zerubbabel to Herod. Now there was a new temple, made up of people.

- **V. 20: The foundation of the temple is God’s word.** The apostles and prophets were teachers, and what Paul is emphasizing here, their teaching.
- **20b: There’s only one cornerstone: Jesus.** He makes the whole building possible. He is what the whole community is built upon. **He gives security to the building, and gives it alignment.** (cf., Isaiah 28:16, Rom 9:32, 10:11, 1 Pet 2:4-8).
- **21:** Jesus is also how the church grows and is held together.
  - **There is no unity nor growth if Christ is not the cornerstone.**

**So, before the Gentiles were not allowed to enter the temple, but now they are a part of it!**

**In Ephesus they had a great temple (Artemis).**

**In Jerusalem they had a great temple.**

**But Paul says, through Christ, by the Spirit, there is **a better temple** – it’s made up of people, from every tribe and tongue.**

- **We are joined together and built together.**
- **Each one is related to the other in a special way; and we are all growing together in Christ.**
- **Practically, that **means every person counts**.**
- **We need each other’s **time, talent, treasure; love and resources; encouragement and rebuke**.**

**We are to live the Christian life together, as a multi-ethnic temple, centered in Christ, rooted in the teaching of Scripture.**

**This passage really elevates our concept of the church.**

**Christ wants to create a global, diverse family – not merely isolated individuals who believe in him.**

**To separate yourself from the church, is to say:**

**“I want to be a stone apart from a building,”**

**“A son or daughter separated from my family,”**

**“A refugee away from my country.”**

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### **Application: Some Action Steps...**

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**1. Realize that the ground is level at the foot of the cross.**

- **The cross is the grand leveler!**
- **There is no room for boasting or feeling of superiority among races.**
- **No one deserves this grace!**
- **We need to see race with the glasses of the gospel.**

**2. Repent of any sins that you have committed against another race/people group.**

- **Sins of impartiality, prejudice, bias, favoritism, etc.**
- **Ask the Lord to cleanse you and make you more eager to love and care for people.**

**3. Refuse to participate actively or passively in any kind of racist actions.**

- Jesus was killed to kill racism.**
- No more racist's jokes.**
- Refuse to laugh or be a part.**
- Racism of any kind is an offense to the gospel.**

**4. Make your ultimate allegiance to Christ – not your last name, your race, a political party, your peers, or any other identity.**

**5. Listen to and empathize with others.**

- **Listening is an act of love.**

**6. Learn how racial profiling affects some people everyday.**

- **How women clutch their purses tighter in Wal-Mart when certain people pass them, or how people get treated differently in restaurants.**

- Example: Instructions that black families give their kids. **Missi, “If you guys get pulled over, let James talk, not you Jeremiah**

## 7. Grieve with those who grieve.

- As you meet those who have become victims of hate, grieve, weep, pray with them.

## 8. Welcome everyone, as Christ has welcomed us, to corporate worship and growth group.

## 9. Practice counter-cultural hospitality with intentionality.

- Paul rebuked Peter because **he wouldn’t eat with Gentiles!** (Gal 2:11-14)
- You had been **eating a bacon sandwich and then the Jews showed up and you folded.**
- The predominant culture pressured you, and you caved in, and in doing so, gave a poor witness to the gospel.**

## 10. Develop friendships with people of other races.

- We don’t need tokenism. We need relationships.**
- Humility** is birthed on both sides.
- We **learn** when we’re together.
- It magnifies the gospel. It heals. It works. It saves. It reconciles.**
- We are sanctified when together.**
- Walter says, **“Iron sharpens irons best across the lines of difference.”**
- That’s important. We’re not just tolerating one another; we are better because of one another.
- Kimberly with Missi... Walmart

## 11. Minorities: Don’t wait on the majority to take the first step.

- Invite people in to your home.
- Tell them about your life; you initiate the relationship with them.
- Show grace to one another.

## 12. Learn the histories of other races.

- It’s a tragedy that white folks go through much of their education with minimal attention given to African-American history.**
- What that says is that “your history is very important.”
- That view is incompatible with our view of the imago dei.**

### **13. Passionately seek justice for other races.**

- Put yourself in the minorities' shoes.
- Consider some of their hardships, and do Micah 6:8.

### **14. Gladly work together with other people groups for the advancement of the gospel.**

### **15. Pray for the wisdom and love we need to cultivate diversity here, and be glad when you see new signs of growth.**

## **INTERVIEW**

**Walter – 15 minute interview [at a table with the elements]**

### **Questions:**

## **CLOSING**

The Lord's Supper is a powerful testimony of unity.

- We all come as repentant sinners to the same Savior and share the same hope.
- We're family.
- There are no distinctions.
- Your race doesn't matter.
- Your class doesn't matter.
- What matters is Christ's blood, reconciling us to God and one another.
- This togetherness is also a powerful sign of what's to come.
- The Lord's Supper is the sign of the Messianic reign, and a foretaste of the future.