

Race in America
This Cultural Moment, Pt. 2
Galatians 2:11-14

Allan McCullough
Grace Hill Church
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I. PRAYER

- i. God I pray that your Spirit would fill this room with humility, open-mindedness, and an eagerness to live lives that in step with the gospel.

II. INTRODUCTION

- a. A few months ago, I preached the first sermon in a series we are doing periodically throughout the year called “This Cultural Moment.”
 - i. Our desire is to press pause on whatever we’re preaching on several times a year in order to address certain topics that our culture is wrestling with.
- b. I believe that the church has an obligation to be a prophetic voice in our culture that declares what God has to say about these various topics.
 - i. And this morning, I want to use the Word of God to address the topic of race.
 - ii. And as we all know, race has been a very emotionally charged and difficult topic that our culture has been wrestling with for the entire existence of our country.
 - This is not a new conversation.



- c. And the Word of God provides perfect clarity when it comes to this topic.
 - i. And so my goal is for us to look to God's Word to instruct us when it comes to how we engage this topic as a church.

III. GALATIANS 2:11-14

- a. Now, the book of Galatians is a letter that Paul is writing to the church in Galatia.
 - i. There were some people teaching in this church that in order for someone to properly come to faith in Christ and be reconciled to God, they needed to basically adopt Jewish culture and practices.
 - Galatia is in modern day Turkey and this church was primarily comprised of Gentile (non-Jewish) believers in Jesus.
 - So, these false teachers were adding requirements to the gospel.
 - 1. It wasn't just trusting in Christ for the forgiveness of your sins.
 - 2. It was that and adopting Jewish rituals and practices.
 - ii. And Paul, very forcefully, denounces this teaching as a false gospel.
 - And what is fueling this doctrinal conflict is ethnic tensions between Jews and Gentiles.



1. As we have been talking about in our other sermons series (Jesus and the Outsider), Jesus had commissioned the church to take the Gospel beyond Jerusalem and beyond the Jews to all nations.
 2. And that caused ethnic tension.
 3. And we see that in the Galatian Church.
- iii. And in this letter to the Galatian Church, Paul writes about how he had to confront the Apostle Peter in regards to this ethnic tension.
- b. **Read & Explain Galatians 2:11-14**
- i. What is happening here?
 - Paul is pointing out to Peter the difference between what he says he believes and the true condition and prejudice of his heart.
 - ii. Now, we all have different fears and prejudices in our heart that our minds would not agree with.
 - iii. Let me give you a simple example.
 - When I was a teenager, my family went on a cruise.
 1. And one day, we were docked and we all went snorkeling through some reefs.
 - And if you would have asked me: Allan, are you scared of some of the creatures you might encounter under water?
 1. I would have scoffed in pride and told you of course not.
 - And we went snorkeling and it was beautiful.
 1. But then, I was right next to my dad, a Barracuda appeared out of nowhere.



2. This long, mean-looking fish with teeth sticking out.
 3. It wasn't bothering us.
- But, when I saw that thing, I looked at my dad, and I said: I'm out.
 1. Started swimming toward shore.
 2. My dad is like: where you going?
 3. I said: I'm done.
 4. I swam back.
 - Although I would have told you I was not afraid of evil looking fish, when I came face to face with one, the fear and prejudice of my heart overtook my mind and I didn't care what people thought of me.
 1. I'm not swimming with Barracudas.
- iv. This is what happened to Peter.
- Peter could have preached a sermon about how Jesus Christ tore down the dividing wall of hostility between the Jews and the Gentiles.
 1. Peter could have explained that requiring Gentiles to be Jewish in order to have faith in Christ was heresy.
 2. We even see that Peter was eating with Gentiles while he was in Antioch...extending to them the right hand of fellowship!
 - But then, the power structures of the church in Jerusalem showed up...and the fear and the prejudice of Peter's heart took over.
 1. And Paul says to Peter: Your conduct is not in step with the Gospel!



IV. THE HISTORY OF AMERICA

- a. We are going to talk about why Peter's conduct was not in step with the Gospel in a moment...
 - i. But, this morning, I want to address this current cultural moment in regards to race and one of the things that I want to accomplish is I want us as a church to understand and realize that:
 - Just because a person may, in their minds, be appalled at racial prejudice...doesn't mean it's not deeply embedded in their heart.
 - Just because a person truly believes and would be an advocate for the equal dignity of all people no matter their race, color, gender, or age... doesn't mean prejudice is not deeply embedded in their heart.
 - Just because our nation has made strides in our laws and public policy to be more equal...doesn't mean our heart has healed and repented as a nation.
 - ii. It's easy for us to accept this idea that the knowledge of our head may not match the emotions of our heart when we think about it detached from the issue of race.
 - Because the issue of race is a deeply emotional and politically charged issue.
 - It's easy for us to talk openly about things like:
 1. I know in my head that my neighbor's lap-dog won't kill me, but every time that dog gets close to me I get nervous.



2. I know in my head I shouldn't be ashamed of my faith, but why am I afraid of my co-workers finding out about it?
 3. I know in my head that viewing pornography is destructive both to me and society as a whole, but why can't I stop?
- Just because our nation has become more educated and made strides in the area of racism, doesn't mean it's not still deeply embedded in the heart of our nation.

b. And I want to show you this by looking at the history of our nation. Imagine something with me this morning.

- i. Imagine that your living in the 15th or 16th century here on this piece of land that we call America.
 - Or maybe you're on African land, or an island in the Caribbean.
 1. You have a vocation with skills.
 2. You have a family you love and care for.
 3. You have a culture with music, art, and education.
 4. You have your own language.
- ii. And one day, a large ship from a European nation starts moving towards your shores.
 - Some people get off this ship, walk ashore, unroll a scroll, and begin reciting the following statement supported by the Catholic Church:



1. (Of course, this was not recited in your native language so you have no idea what they are saying).
 2. "Of all these nations God our Lord gave charge to one man, called Saint Peter, that he should be lord and superior of all the men in the world, that all should obey him...and he gave him the world for his kingdom and jurisdiction...Wherefore, as best we can, we ask and require that you ...acknowledge the Church as the Ruler and Superior of the whole world. But if you do not do this...I certify to you, that with the help of God, we shall powerfully enter into your country, and shall make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the Church and of their Highness; we shall take you, and your wives, and your children, and shall make slaves of them, and as such shall sell and dispose of them as their Highness may command; and we shall take away your goods... and we protest that the deaths and losses which shall accrue from this are your fault, and not that of their Highness, not ours, nor of these cavaliers who accompany us."¹
- Of course, you don't understand what has been declared.
 1. And your people are brutally raped, murdered, enslaved, and colonized.
 2. And this all just a result of the age of exploration.

¹ *The Myth of Equality* by Ken Wytma, Pg. 40.



- c. But this age of exploration -- that declared that the European was superior to these barbaric peoples and was approved by some within the church -- provided the historical and cultural context upon which our nation would be built.
- i. See, it was the 17th, 18th, and 19th century where our very own country would operate with the same principle.
- That the person that came over to America from Europe was superior to the person who was forced here from Africa.
 - And since the person from Europe was superior, there was no moral objection to taking them, their wives, their children...enslaving them...and even disposing of them when necessary.
- ii. And one of the reasons that this was so prolifically accepted in our country and white supremacy was so explicit is because there were many pastors who got up in their pulpits on Sunday morning and -- just like the Catholic Church provided justification for the injustices of the age of exploration -- these pastors provided theological justification for white supremacy and the enslavement of people of color.
- If anyone was feeling guilty when it comes to this injustice, there would be pastors (not all) who would provide a heretical balm for their guilty conscience.



- They would open their Bibles to Genesis 9-10 and they would twist the text to show that God had cursed the African nations and therefore the enslavement and mal-treatment of African peoples was inevitable and not morally objectionable.
- d. See, when we look at our history as a country, even going all the way back to the age of exploration and colonialism, there was a portion of the church (not indicting the whole Church) that joined with the political and economic forces of the day to infect people with this belief: that a person's worth could be measured by how light or dark their skin was.
- i. And this implicit belief was cemented into the subconscious of our nation.
- e. So, when I look at church history on this topic, I can't help but lament what some in the church have done.
- i. I don't think we realize the damage that occurred when the church made a theological case to justify this.
 - ii. Think of it this way.
 - When a massive ship churns through the ocean at full speed, it creates a huge wake.
 1. The water behind that ship is rough and the wake spreads far and wide.



- And in the formation of our country, when the church and others provided a moral justification for racial supremacy, it was like a massive ship moving through the sea and creating a huge wake.
 1. A wake that would spread far and wide because of the passing on of the deeply embedded belief that the person who had lighter skin was of more value than the person who was dark.
- See, the worst damage was not done in the explicit manifestations of racism like slavery, it was done in the hearts of those who were taught they were superior and the hearts of those who were taught they were inferior.
 1. It is a wake of inherent, subconscious racial superiority that would define race relations in our country even to this day.

f. See, we made strides at the Civil War.

- i. Slavery was ultimately outlawed in our country.
 - In the mind of our country slavery was no longer acceptable but in the heart of our country we found a way.
- ii. During reconstruction, Federal troops had to enforce the newly given rights to black Americans in the south until they were pulled out in 1877.
 - Paving the way for the terrorism that was the Jim Crow south, the marginalization of blacks from the political process, and for the development of pseudo-slavery like convict leasing.



1. Just think about this: In 1896, there were 30,334 registered black voters in Louisiana. 4 years later in 1900, there were only 5,320 black voters. In 1910, there were only 730.²
2. Progress in regard to slavery didn't equal progress in the heart of the nation.
3. The wake was still spreading.

g. Jim Crow fueled the Great Migration of blacks from the South to the North.

- i. In the cities in the north, there wasn't as much an overt Jim Crow presence.
 - In the early part of the 20th century, if you were an African American in the south and you did not step off the sidewalk for a white person, you would get killed for that.
 - That wasn't as much the case in the north.
- ii. The racial prejudice was not as explicit in the north as it was in the south, but the wake was still there, the prejudice was still in the heart.
 - This is why when President Roosevelt signed the New Deal into law in the 1930s to help lift Americans out of poverty, it was negotiated that those programs would not be available to agricultural or domestic labor...industries primarily dominated by blacks.
 - This is why both the Federal Housing Administration and the Home Owners Loan Corporation created maps of neighborhoods in cities and drew redlines around the neighborhoods that contained blacks and a green line around those that just contained whites.

² *The Myth of Equality* by Ken Wytma, Pg. 55.



1. The values of homes in the green areas increased and those neighborhoods were improved upon while the values of homes in the red areas decreased and these neighborhoods went into disrepair.
 2. Plus, the Federal Government would scarcely lend money to blacks to purchase homes.
 3. So, without federally backed mortgages, blacks were not able to use their hard-earned money to purchase a home and were forced to rent in the redlined areas...known today as the ghetto.
 4. Because most blacks did not have the ability to build equity, whites in America accumulated wealth while blacks in America did not.
 5. And the result would last generations and we still are living with the results of this.
 6. The median wealth of white families in America grew from \$46,160 in 1963 to \$134,230 in 2013. In that same time period, the wealth for African Americans grew from \$2,390 in 1963 to \$11,030. In 2013, White Americans had 12 times more wealth than black Americans and about 10 times more wealth than Hispanics.³
- iii. See, the north offered some reprieve from the Jim Crow of the South, but the deeply embedded prejudice had oozed its way into our economy, into the housing market, into the banks...

³ *The Myth of Equality* by Ken Wystma, Pg. 78.



- Progress in regards to Jim crow didn't exactly equal progress in the heart of the nation.
- h. And even as we look at our country today, we have seen all sorts of progress when it comes to overt racial bias.
- i. We passed the Civil Rights Act and the Fair Housing Act.
- We ended segregation.
 - We ended discriminatory housing policies.
- ii. But, when you look at the data, we still see evidence of this deeply embedded prejudice.
- iii. The Economic Policy Institute came out with a report just a few months ago in February and here is what they had to say: (current data)
- "With respect to homeownership, unemployment, and incarceration, America has failed to deliver any progress for African Americans over the last five decades. In these areas, their situation has either failed to improve relative to whites or has worsened. In 2017 the black unemployment rate was 7.5 percent, up from 6.7 percent in 1968, and is still roughly twice the white unemployment rate. In 2015, the black homeownership rate was just over 40 percent, virtually unchanged since 1968, and trailing a full 30 points behind the white homeownership rate, which saw modest gains over the same period. And the share of African Americans in prison or jail almost tripled between 1968 and 2016 and is



currently more than six times the white incarceration rate.”⁴

iv. Now, there are pundits who would look at this data and say that today in America, we have put racism behind us and this data is not a result of deeply embedded prejudice but rather is the result of individual responsibility or irresponsibility. That every person has the same opportunity than everyone else.

- But when you put the data within the context of our recent history as a nation of the marginalization of minorities, that simply is not the case.
 1. We still live in the wake of systemic injustice against minorities.

i. Now, have we made progress?

i. Yes

ii. Are we still, today, in the wake of the deeply embedded belief that the person who has lighter skin is of more value than the person who is dark?

- Well, this is the debate of our current cultural moment and it’s hard to have this conversation without tempers flaring.
 1. Many white Americans (not everyone) find it offensive that we still are having this conversation.

⁴ <https://www.epi.org/publication/50-years-after-the-kerner-commission/>



2. It's almost like they are in the boat unaware of the wake behind them and looking out at the water ahead, and they're saying its crystal clear...it's not choppy at all.
- While at the same time many minority Americans are in the choppy waters of the wake trying to communicate that although we have made some progress, they still feel the effects of deeply rooted prejudice.
 1. That's why they are shouting phrases like BLACK LIVES MATTER!
 2. They're not saying black lives are the only lives that matter.
 3. They're saying: Please hear us! Please validate our experience!
- j. Is it possible that in our head as a nation, we do not support racial bias, but it is still present in our heart?
- i. If two men are sitting in a Starbucks waiting on a meeting without ordering a drink -- just like my heart took over my head when I was snorkeling -- is the fact that these men are black make it more likely that the police will be called?
 - Does the color of someone's skin make it more likely that police will use greater force?
 - Do home values of neighborhoods consisting of minorities trend lower than those without?



- ii. I don't know what it's like to walk down my neighborhood street and hear cars lock (beep beep) as I pass by as people lock their car doors from their homes.
 - But I have friends who do.
- iii. I don't know what it's like to put my house on the market and feel that I need to make sure there is no evidence in the house, like family photos, that a minority family lives there to ensure I get maximum value on the house.
 - But I have friends who do.
- iv. I don't know what it's like to preach a really good sermon and for people to say behind my back: "wow, I'm surprised how articulate he is!"
 - But I have friends who do.
- k. Here is the point I am trying to make.
 - i. Our country has a rough history in regards to racial prejudice.
 - We have made progress.
 - But, yes, we still, today, are in the midst of the wake of the deeply embedded belief that the person who has lighter skin is of more value than the person who is dark?
 1. Our heads may not agree with it but I believe it still infects our hearts as a nation.
 - ii. And I am not preaching this sermon because I have observed this here at Grace Hill.



- Actually, I am grateful that I have no fear of preaching this at our church because I know you and your love of Jesus and for all people.
- iii. I am preaching this because I believe that the Church has some culpability in generating the wake of this deeply embedded prejudice that has infected our nation by providing theological justification for the belief that the person of color is less than the white person.
- The church needs to take responsibility for that.
- iv. And some might say: Whoa! That wasn't us! Why do we need to take responsibility for that?
- Because someone has to.
 - And as we read in Galatians, we see that what the church did was not in step with the gospel and we have a responsibility to preach loudly and live loudly what it means to be in step with the gospel!
 1. Because it is the gospel of Jesus Christ that has the power to change and redeem the most deeply embedded sin and prejudice.
- v. And my desire is that Grace Hill Church will be rock in this town that will stop the wake of prejudice in its tracks.

V. BACK TO GALATIANS – WHAT DO WE DO?

- a. And that is why I want us to learn from the example of the Apostle Paul in Galatians 2.



- i. And, so, when it comes to the topic of race in this cultural moment, I believe Grace Hill Church needs to do three things.
 - It's one thing to name the problem, it's another thing to do something about it.
 - Here is what we need to do: repent, repair, and redeem.

b. ONE - Repent

- i. When we look at this encounter between Peter and Paul, why was Peter's action out of step with the gospel?
 - Well, in this letter to the Galatians, Paul makes a very clear case that the human problem before God is universal.
 1. That every person, no matter their ethnicity, no matter their religion, no matter their age or gender, it doesn't matter if your Mother Theresa or sitting on Death Row...
 2. Every single person has the same problem before God and that is that we have sinned against God and have become his enemy.
 3. We all need reconciliation with God.
 4. There is not one person who needs more reconciliation with God than another.
 5. We are all the same.
 - And if our problem is universal then so is the solution.
 1. Not everyone will accept the solution, but the solution is universal.



2. That is the gospel of Jesus Christ.
 3. God in his grace sent his Son Jesus to live the life we could not live and die the death we deserved to die.
 4. He went to the cross paying off the penalty of our sin.
 5. He gives us his righteousness.
 6. And he rises again from the dead so that we can be forever reconciled to God.
 7. Paul literally talks about going from being an enemy of God to an adopted child of God.
 8. Forever reconciled and given eternal life.
- And so, if the human problem is universal and the exclusive solution to that problem is universal...this means that the gospel of Jesus Christ declares that there is not one human being that is better than or less than another.
 1. We are all the same in our value and our dignity.
 2. We're all the same in our sin.
 3. We're all the same in that we cannot earn our salvation.
 4. We're all the same in our need for Jesus.
 - So, Peter was out of step with the Gospel because Peter's actions demonstrated that he felt that he was better than the Gentiles.
 1. He demonstrated that in his worldview, everyone is not the same but there is a hierarchy of value.
- ii. If I asked all of us the question: Do you struggle with racial bias in your heart?
- I think most of us would say no.



- But, if I were to ask: Are their people in your life that you feel superior to? Better than? People you judge? Do you struggle with parts of your life being out of step with the Gospel?
 1. My guess is that all of us would have no problem confessing that.
- iii. Do you know what I believe is a true mark of a Christian?
- It's not living a life that is better than everyone else.
 1. It's not being the most moral person.
 2. Living the Christian life certainly means you will bear fruit...
 - But I think the true mark of a Christian is humility and an eagerness to seek repentance.
 1. Because as Christians, we believe that we are the same as everyone else when it comes to our sin before God and need of grace.
 2. When we are made aware of areas of our life that are out of step with the Gospel, we are free to repent and seek change because of the cross of Jesus Christ.
 3. Jesus has saved us, our value and worth are found in Him, and we don't have to fear confessing our sin and seeking to change.
- iv. And so, Grace Hill, let's lead the way when it comes to repentance.
- Let's lead the way when it comes to confessing when we are out of step with the Gospel.
 - Let's not get defensive when we are made aware of it...even if it is something like racial bias.
 1. We are not above this existing in our hearts.



2. If a person lives in a tough, low-income neighborhood...do we make assumptions about them?
 3. If they talk with slang or broken English, do we view them differently?
 4. Maybe it's their body type, the way they dress, they have a disability, or something else.
 5. What about someone's appearance makes our heart nervous even if our head knows it's wrong?
- v. This week: Let's all try and have an awareness of how we see ourselves as better than others.
- Let's try and observe the times when our heart gets out of step with the gospel.
 - It happens daily. No matter your racial heritage.
 - Let's seek to be aware of when that happens and be eager to repent.

c. TWO - Repair

- i. In Galatians 2, we see that the Apostle Paul stepped into the awkward gap between the Jews and the Gentiles to make repair for the damage caused.
- Think about it. Peter had been eating with the Gentiles, and when the power players showed up, he distanced himself.
 1. How do you think this made the Gentiles feel?
 - There was brokenness and shame in this relationship now.
 1. Peter had broken the trust of the Gentiles.



- And Paul stepped in and confronted Peter on this in front of everyone.
 1. And he did it, to make repair for the damage that Peter had caused when it comes to the witness and the testimony of the church, of which Peter was a leader.
 - I believe that today, repair needs to be made for the damage that has been caused for some in the church being out of step with the Gospel when it comes to race in our country.
- ii. During the civil rights era of our nation, many of the predominantly white churches in our country were not accused of overt racism but many were accused of being indifferent to what was going on in our country.
- And hindsight is 20/20 and its easy to look back at these churches and think: Why did you not speak up when it comes to the injustices that was happening around our nation?
 - But I think the reason is these churches probably did not have the diversity of leadership that would have provided the perspective to lead the church to do what the Apostle Paul did here in Galatians.
 1. If the leaders of the church were all a part of the majority culture and never experienced the sting of racism, it would have been easy for them to not speak up to what was happening.
 2. All of us have limited perspective from our limited experience.



- iii. This is a problem in the church today and one of the ways that we need to make repair for the damage that has been done is by ensuring that the church has diverse leadership and platforms diverse voices.
 - I'm not talking diversity in doctrine or what we believe about the gospel.
 - I'm talking about ethnic, cultural, and experiential diversity.
- iv. This is a problem in our seminaries as students are not assigned a diversity of authors to read.
 - This is a problem in our education system as students are not often given a diversity of perspectives about the historic injustices of our country.
- v. So, we need to be educated!
 - Two books I would commend.
 1. **The Myth of Equality by Ken Wytsma⁵** (a lot of data from sermon comes from this book).
 2. **The Warmth of Other Suns by Isabel Wilkerson⁶**
 - Do you have friends and relationships with people of a different ethnicity than you?

⁵ https://www.amazon.com/Myth-Equality-Uncovering-Injustice-Privilege/dp/0830844821/ref=sr_1_1?ie=UTF8&qid=1525477421&sr=8-1&keywords=ken+wytisma

⁶ https://www.amazon.com/Warmth-Other-Suns-Americas-Migration/dp/0679763880/ref=sr_1_3?s=books&ie=UTF8&qid=1525477449&sr=1-3&keywords=the+warmth+of+other+suns



1. It's incredible how much you will learn and how much empathy will be produced when you sit at a dinner table with some good friends who are different from you, so you can learn from their experiences.
 2. And this is not hard. We live in an incredibly diverse area. It just takes being a good neighbor.
- But, one of the ways we can make repair is by being educated and listening to a diversity of voices.
- vi. This is why at Grace Hill Church we have formed the Grace Hill Church Council on Race, Gender, and Poverty.
- Many of our members have been approached about serving on this council.
 - But we put this together in order to ensure that the voices helping to shape ministry at this church are not limited in perspective and experience.
 - This is to platform voices that can be like Paul and help us to see when our hearts are out of step with the gospel and with what we say we believe.
- vii. This is only a baby step.
- Our true desire is that our membership, our eldership, and our pulpit would embody this kind of diversity.
 - And forming this council is a small step toward that goal.
- viii. But as a church, I want Grace Hill to lead the way in repairing the damage that has been caused by some of our predecessors.



d. THREE - Redeem

- i. In Galatians 2, Paul was a redemptive voice against injustice.
 - He rebuked Peter in front of everyone.
 1. He wrote about it in this letter.
 2. And the Holy Spirit has preserved this letter so that we can learn from it today.
- ii. I believe the church has an obligation to be a redemptive voice for the gospel of Jesus Christ and to speak against injustice when it occurs in our community.
 - Some in the church want to say that speaking against injustice just distracts us from our true mission which is the preaching of the gospel.
 - But Paul eliminates that dichotomy here in Galatians.
 1. Because Paul says that the injustice is out of step with the Gospel.
 - So, when the church boldly speaks against injustice, we are demonstrating our belief in the gospel.
 1. You can't faithfully share the message of the gospel and not call out what is out of step with the gospel!
 - So, I believe that Grace Hill Church has an obligation to be a redemptive presence in our community and be a voice against injustice.
- iii. I often wonder what Grace Hill Church would have done if we had existed here in Herndon 11 years ago.⁷

⁷ <http://www.washingtonpost.com/wp-dyn/content/article/2007/09/05/AR2007090502600.html>



- Back in 2007, our town was extremely divided.
 1. The Town Council had approved a new labor center that would help the many Day Laborers of our community find work.
 2. But there were many in our town that didn't like the idea of helping immigrants find work.
 3. White supremacist groups protested in the town.
 4. And the division even made national news.
 - The center was closed down less than 2 years after it opened when the town voted in a new town council that was willing to shut the center down.
- iv. What would it have looked like, in that moment of division, for this church to have a redemptive presence in this town?
- For this church to preach the gospel and display the gospel.
 - For this church to demonstrate that all people have value and worth.
- v. I believe that because we know the gospel, we have a responsibility to take the lead in our town when it comes to being a redemptive presence and using our voice to speak against injustice.
- That starts in our personal lives.
 1. When we see or hear racial prejudice...maybe in the workplace, in the neighborhood, at school...that we speak up, love our marginalized neighbor, and show that God values all people.



2. That we don't shy away from the complex or politically loaded issues of our day, but we engage, we show what it means to be in step with the gospel, and we don't sit on the sidelines.
- vi. Listen, because history has showed us that when the church sits on the sidelines, injustice flourishes.

VI. CONCLUSION

- a. Grace Hill, the issue of racial division is hard and complex.
 - i. It's difficult because it was deeply embedded into the heart of our nation.
 - ii. But my prayer is that we would be a church that would lead.
 - Lead by:
 1. Being the first to repent.
 2. Seeking to repair damage where we can.
 3. Being a redemptive and vocal presence in our community by demonstrating what it looks like to be in step with the gospel.

VII. PRAY

