

**CBC Sunday School**  
**Critical Race Theory: Is There a Better Approach?**  
**May 22, 2022**

**I. Discussion Question**

If someone asked you what Christians think about race/ethnicity, how would you answer?

**II. A Biblical Theology of Race/Ethnicity**

**A. Our Common Heritage – Genesis 1:26-28**

1. All have a common ancestor in Adam and Eve, who were called to flourish.
2. Properly speaking, then, we are all part of the same race (regardless of color, nationality, etc.). There are not totally distinct, incompatible “races” of humans.
3. Here we must also reassert that each and every human shares in the imago dei. This is the basis of our identity, before “race” or ethnicity.
4. Human unity is part of the original creation design.
5. Before people are ethnically diverse, they are made in the image of God. Thus, our status as image bearers must take logical priority over our ethnic or cultural affiliation. This is not to deny ethnic diversity or the celebration thereof, but to root our ethnic diversity in our commonality as image bearers.

**B. The Origins of Human Hatred – Genesis 3-4**

1. Our unity was destroyed by sin and the fall, which results in the first human-on-human violence.
2. The destruction of human relationships has its roots in the severing of our relationship with God. In Genesis 3, our relationship with God is broken. The immediate result is the breakdown of inter-human relationships, now filled with hostility.
3. From the fall, all humans are now born with the seed of sinful hostility. We should not then be surprised when we find that we have animosity toward those who are not like us. This is something that has been passed down from Adam. And we will see this animosity for the “other” played out in biblical and world history.
4. If our human relationships are to prosper, and there is to be peace among men and women, then we must address the underlying root cause, which is our broken relationship with God. Any solution that does not address our fundamental brokenness will never be a lasting solution.

**C. The Origins of Ethnic Diversity – Genesis 11:1-9**

1. Up to the Tower of Babel, humanity was unified in language (i.e. ethnicity).
  - a. We all have a biological unity, as part of the same species.
  - b. Again, properly speaking, there is one human race, that will express itself in many ethnicities and cultures.
2. The unified people decide to make a tower and a “name for ourselves, lest we be dispersed over the face of the whole earth.” Genesis 11:4

- a. This in direct contradiction/rebellion to God's command to fill the earth.
  - b. The action is also idolatry; a prideful glorification of humanity. Humanity was designed to bear God's image, and spread the image of God throughout the earth. Now humanity seeks to lift up its own name in Babel.
- 3. Should the people succeed in their sinful unity, their collective idolatry would know no limits. Genesis 11:6
- 4. So, God brings disunity to the unified self-idolatry of humanity. Genesis 11:7-9
  - a. This is the origin of different languages, tribes, nations, and peoples.
  - b. It is also a gracious act of God, for the disunity of these ethnicities brings limitation to their collective rebellion against God.
  - c. Additionally, the disunity will be the means by which humanity fulfills its original calling of spreading God's image across the earth.
  - d. Multi-ethnicity is the very means by which God will spread his one race of image bearing people across all of creation. Multiculturalism is a key component of God's plan to fulfill the cultural mandate of Gen. 1:28.
- 5. Our ethnic disunity and disharmony is a byproduct of our rebellion against God.
- 6. But God will use our rebellion and from it fulfill His eternal purposes of a beautifully diverse humanity, bearing His image across His creation, fully unified not in worship of humanity but in worship of the only one worthy of worship.

#### D. Israel and the Nations

- 1. The rest of the OT is a story of Israel's troubled relationship with God and the nations.
- 2. Israel, through no inherent superiority of their own (Deut. 7:6-8), is God's chosen people, who are to be a light for the world, God blessing the world through them. (Gen. 12:1-3, Exod. 19:6, Psa. 96:3,10, Isa. 42:6-7, 49:6).
  - a. Many laws show that Israel was to show compassion, equity, and justice toward the ethnic 'other' in their midst, who had become a part of Israel. (Deut. 27:19, Exod. 22:21, Lev. 19:33-34, Exod. 12:49, Deut. 26:12).
  - b. Deuteronomy 29:10-13 shows that ethnic others could become a part of Israel, and thus God's very own people, in relationship with Him. Through Israel, there was to be racial reconciliation, to God and to one another.
  - c. Books like Jonah show that God has a shocking compassion for the nations, and that His will is to use His people Israel to bring global reconciliation to Him. See also Jer. 48:47, 49:6, 39. God will draw people from all nations.
- 3. God will judge Israel for their idolatry and lack of mercy, and failing to be a light.
- 4. God will judge the nations for their rejection of God, violence, and hatred toward Israel. (Obadiah 1, Joel 3, Isaiah 66)
- 5. In the end, all peoples still need reconciliation with God and each other. The history of Israel shows that humans have no power to achieve this on their own.
  - a. Left to our own devices, in our sin we will inevitably war with one another, and battle those who are different or foreign to us.
  - b. We therefore should not be surprised, though we are saddened, when we see inter-ethnic conflict, and hatred toward the other.
  - c. Even a perfect set of principles (i.e. Law) will not enable us to live in harmony. Nothing short of supernatural heart transformation will fix us.

E. The Fall Resulted in Systemic Sin and Injustice

1. Isaiah 10:1-3. Injustice is enacted through evil legislation.
2. Amos 5:10-15. Societal injustice is strongly denounced by the Lord.
3. Ezekiel 16:49. The city of Sodom itself is seen as guilty of the sin of injustice.
  - a. Whole groups and institutions can have systemic guilt.
4. This (and a whole host of OT texts; see Gen. 15:13-16) indicate that some cultures are better or worse than others. A whole culture can “go bad.”
  - a. This superiority or inferiority is not based upon superficial biological attributes, but on spiritual health and the morality of their actions and, specifically their treatment of the disempowered.
  - b. This may mean that the culture that we love or are comfortable within is actually a culture that has turned away from God, and in need of repentance and restoration.
  - c. We should be wary of the trap of thinking the culture we inhabit is inherently superior to another. We need Gospel-centered eyes to see ourselves rightly.
5. It is important, as individuals, to note that whole structures can be flawed.
  - a. We may feel that we are not guilty of individual hatred or enmity toward another group or ethnicity. We rejoice in God’s grace to the extent that is true.
  - b. But that may not exclude the possibility that we live in, benefit from, suffer from, or take part in an overall societal structure that is sinful.
  - c. In fact, we recognize that the world we live in is a fallen, broken world, filled with fallen, broken systems.
  - d. The question is; “Can the church be a place where those broken structures are subverted by grace, truth, repentance, and love?”

F. Jesus Ministers to Jews and Gentiles

1. John 4:1-45. Jesus openly crosses polite cultural boundaries and ministers to a Samaritan woman.
  - a. This was a potentially racially/ethnically charged interaction, yet Jesus does not hesitate to initiate engagement.
  - b. Jesus seems to intentionally minister to Samaritans, the ethnic enemies of the Jews. He shows His disciples that these people can receive salvation too, despite being hated by many Jews.
2. Luke 10:25-37. Jesus intentionally stirs up the topic of ethnicity by holding up a Samaritan as a model of virtue. He does not avoid the issue of ethnic tension, but utilizes it.
  - a. If we will follow Christ, we will be required to cross boundaries of comfort to reach the “other” for the sake of the gospel.
  - b. As we “lean into” these conversations, we will need grace. Chances are we will have awkward conversations and relationships with people of other cultures. That’s good, so long as we do it with love and grace. The point is to follow Jesus by seeking reconciliation of all cultures to Jesus and the Church, and thereby finding peace with each other.
3. Matthew 8:5-13. Jesus praises the faith of a Roman centurion.
  - a. In fact, Jesus goes further, saying that people will come from all nations and be part of the covenant people (reclining with Abraham, Isaac, and Jacob).

- b. Meanwhile, some who are ethnically Jews will be cast out.
- c. The point here is that all sorts of people will be united to Christ and God, and the defining factor is not ethnic identity but association with Christ.

G. Jesus is the Savior of All – Matthew 28:18-20; Acts 1:8

- 1. Jesus' authority over all the earth means that his salvation will cross ethnic boundaries. Jesus is the only savior of all peoples.
- 2. The salvation Jesus has shall go to the ends of the earth, meaning that those who will be part of God's family will be a people from every tribe and nation. This is a promise that lines of ethnicity will be crossed and unity will stretch across those lines.
- 3. John 3:16 – God loved the whole world by sending His Son. Whoever believes in Him, regardless of ethnic or cultural background, can be saved.
  - a. God does not save all people without exception, but does save all kinds of people without distinction.
  - b. All humanity is united in sin, and can find unity in salvation.

H. The Initial Reversal of Babel at Pentecost – Acts 2:5-12; 42-47

- 1. Acts 2 is the Gospel reversal of Babel, as Jews from various nations (Egypt, Asians, Libyans, Romans, Mesopotamians, etc.) come under the sound of the Gospel, hearing of the mighty works of God, and are united in the Holy Spirit and faith in Christ.
  - a. People of different tongues are united as they are reconciled to God.
- 2. After they hear the Gospel message and believe, the church lives in an incredible selfless unity, where they break bread and pray together, and share their belongings together. (Acts 2:42-47)
- 3. The Spirit-empowered Church is God's designated means of unifying proud, divided humanity into one multiethnic body submitted to Jesus. The church, with Jesus Christ as Lord, is God's chosen avenue for racial reconciliation.

I. The Church Is Shown that Gentiles Are Full Members – Acts 9-11

- 1. Peter is given a vision from God, indicating that salvation is not culturally or ethnically limited to covenantal Israel, but available to Gentiles as well.
- 2. Peter then immediately has a God-ordained encounter with Cornelius, a Gentile.
  - a. Peter preaches to the Gentiles, and they believe, and the Holy Spirit comes upon them.
- 3. In Acts 11, Peter is criticized by some Jews for eating (i.e. having fellowship) with Gentiles. Peter then recounts how God has given salvation to Gentiles as well.
- 4. The Gospel crosses ethnic boundaries and tears down walls.
  - a. Acts shows the Gospel having sway with various cultures and ethnicities.
  - b. The disciples don't plant Jewish and Gentile churches, but Christian churches.
- 5. It seems that if the church is going to follow the mandate of Acts 1:8 and the New Testament narrative of Gospel expansion, then the church must reach across cultural and ethnic lines.
  - a. We have a mandate to strive toward multiethnic expressions of orthodox worship and submission to Jesus.
  - b. Following Jesus demands that the church not live in an ethnic bubble.

- J. The Church's Eternal Future Is Multiethnic Unity in Christ – Revelation 5:9-10; 7:9-10
1. The slain Lamb is worthy to open God's scroll, for the Lamb ransomed by His blood people for God from every tribe, language, people, and nation, and made them into one kingdom for God.
    - a. The cross of Christ has taken the divided nations and made *from* them one unified people under God.
    - b. The ultimate and only hope for true racial and ethnic unity is found in Jesus and the Gospel.
  2. In Revelation 7:9-10, the people from every nation and tongue worship God and Christ for salvation given, with a unified song of praise.
  3. This additionally shows us that all ethnic identity is not eliminated in Heaven. In the New Creation, there will not be one monochromatic humanity, but a multiethnic expression of redeemed humanity.
    - a. The goal of Christian anthropology then is not to eliminate all cultural and ethnic distinctions, flattening them into one homogenous expression.
    - b. Rather, the Christian ideal is the full expression and celebration of cultural distinctions as they are all submitted to the Lordship of Jesus within a new, unified, overarching heavenly culture of Christ exaltation. The cultural distinctions exist in submission to the superior culture of Christ.
    - c. Any cultural or ethnic distinction that is itself contrary to this new heavenly community and the Lordship of Jesus must be eliminated in the church.
    - d. For example, white or black superiority or militarism both are contrary to the Gospel and the new community of Christ, and are not welcome in the church.
    - e. The cross of Christ has created a new community; "one new man" (Eph. 2:15). This new, heavenly community is not uniform in ethnic expression, but uniform in worship of Jesus.

### **III. How Ethnicity Intersects with the Gospel Message**

- A. Jew and Gentile Alike Are Guilty Before a Holy God – Romans 3:21-30
1. Paul has spent a few pages showing how all, Jew and Gentile alike, are guilty before God. There is no distinction in that regard.
    - a. We are all sinners, and none of us can meet the demands of the law.
    - b. This is true whether that law be the written Torah, or the character of God revealed in nature, or the inner sense of morality that we all have due to being image bearers.
  2. Paul further explains that just as all are sinners, all are saved only by the Gospel.
  3. God is one. Therefore, He is the God of Jews and Gentiles. And His salvation is a gift to all, Jew and Gentile alike, to be received by faith.
  4. There is no room for a sense of superiority in either.
    - a. All are sinners, none are "worthier" than the other, none can earn God's merit, and all must be saved by faith.
    - b. We are united in our neediness, and no "race" is superior.

- B. We Are One Body in Christ – 1 Corinthians 12:12-13
1. Many members are made into one body. There is diversity and unity.
  2. Specifically, Jews and Greeks alike are made into one body.
  3. Our ethnic distinctions remain, but are not primary
    - a. We are not defined chiefly by our ethnic background—whether Jew or Greek—that might divide us.
    - b. Our greatest sense of identity is found in our unified, and unifying, adoption into the body of Christ.
    - c. When our association with Christ becomes primary, we are freed up to celebrate and enjoy our differences, for they no longer threaten our unity.
- C. The Barrier Between Ethnicities Is Removed in Christ – Ephesians 2:11-12
1. The Gospel necessarily entails unification of different ethnic groups.
    - a. Scripture does not just speak in terms of believers and non-believers, with non-believers being brought into the believing community.
    - b. Scripture talks about bringing various ethnic groups, Jews and Gentiles namely, into harmony and unity with one another under Christ.
  2. Gentiles were excluded as outsiders, but are now brought in due to the Gospel.
  3. This unification happens only in the Gospel.
    - a. For various groups to be unified, they must be bound by a common core.
    - b. Ethnic unity and multiethnic harmony happens when we are unified in Christ.
    - c. Jesus Christ destroys the barrier, the separating wall.
  4. Now, the formerly disparate groups of Jews and Gentiles are built into one house, wherein God dwells.
    - a. They can no longer be divided, for Christ is the one cornerstone of the one house, and the Holy Spirit dwells in the one house. Unity is not optional.
    - b. Jews and Gentiles are now also being created into a new “people,” a new culture and nation of the Holy Spirit.
  5. Unity in Jesus Christ destroys hostility.
    - a. When two different groups are assimilated into one, there can no longer be antagonism toward the other, because there is no longer the “other.”
  6. Thus, true divine reconciliation must inevitably lead to human reconciliation.
    - a. Without divine reconciliation, there is no basis or power for human reconciliation.
    - b. If there is no human reconciliation, it shows there has not been divine reconciliation, for God in the Gospel creates one new family.
    - c. This does not mean that human, ethnic reconciliation comes easy. This reconciliation, humanly speaking, will often come with hard conversations, confession, and repentance. We will have to work hard at hearing and listening to the other.
    - d. Depending on the context, one group may have to “work harder” to move toward reconciliation.
      - i. For example, ethnic Jews had to make a lot of changes in order to live in harmony, under Christ, with Gentiles in the new body of Christ.

- D. Division Based on Culture, Ethnicity, or “Law” Is Opposed – Galatians 2:11-14
1. Paul opposes Peter for giving improper preferential treatment to ethnic Jews.
    - a. No culture or ethnicity should be given preferential treatment in Christ.
    - b. To give preferential treatment to one culture at the expense of another is an affront to the Gospel which makes us one.
  2. For Paul (and Peter when he is thinking rightly), the Gospel has ethnic implications.
    - a. To disregard the ethnic implications of the Gospel is to attack the Gospel itself. It is not “in step with the truth of the gospel” (Gal. 2:14).
  3. The Gospel impacts how we fellowship people who are not like us.
    - a. The Gospel ought to create harmony and unity with the cultural or ethnic other, even when that is unpleasant, uncomfortable, or puts pressure upon us.
- E. All Have Equal Access to God and Salvation in Jesus Christ – Galatians 3:26-29
1. In Christ Jesus all are sons of God (that is, sons or daughters) through faith.
    - a. There is no ethnic qualifier or distinction here.
  2. There is neither Jew nor Greek in Jesus Christ, but all are Abraham’s offspring.
    - a. This is not to say that all ethnic distinctions are eliminated (just as this verse is not saying that all gender distinctions are eliminated).
    - b. We may still acknowledge and celebrate ethnic distinctions.
    - c. The point is that both Jew and Gentile come to God the same way, and have the same access. The rules are not different for each. Both come by faith in Christ, and therein are united and made one and alike.
  3. Through the faith of the Gospel, our most fundamental identity is that of “in Christ.”
    - a. This is more important to us than white, black, Hispanic, etc., or any other ethnic marker (not that these other matters are wholly insignificant). Ethnic markers are secondary.
    - b. We therefore ought to feel a great kinship with those who are also in Christ, regardless of “race” or ethnicity, for we have the deepest commonality with fellow brothers and sisters in Jesus.
    - c. This commonality goes deeper than any biological characteristic, ethnic identity marker, political affiliation, or national/geopolitical association.
- F. All Who Call on Christ Will Be Saved, Whether Jew or Gentile – Romans 10:9-13
1. All who confess Christ will be saved.
  2. There is no ethnic distinction in this. It is true for Jew and Greek.
  3. Thus, the nations are unified in this salvation.
- G. Jesus Is God’s Chosen Means of Reconciliation – Romans 5:1-11; 2 Corinthians 5:21
1. If we are to have peace with God, and reconciliation with Him, it must come through Jesus Christ. There is peace in no one else.
  2. Through Jesus, God has reconciled people to Him who were once His enemies in sin.
  3. Without Jesus, there is simply no reconciliation to God, and therefore no true reconciliation to anyone else.
    - a. Only Jesus has adequately dealt with our sins and offenses.
    - b. Without the gospel, there is no permanent mechanism for removing offenses, and offenses and bitterness linger and remain.

#### IV. Practical Considerations

##### A. Should we be “colorblind?”

1. In one sense, yes.
  - a. We ought not to hate or oppose people because of skin color.
  - b. Nor should we apply laws and standards differently because of skin color.
  - c. We should also offer the Gospel to all, and welcome all in, regardless of skin color.
2. In one sense, no.
  - a. We must recognize the reality that certain people are and have been treated differently because of skin color. It is not just to be “blind” to that reality.
  - b. Also, we should celebrate the diversity with which God has created people. That is a good thing, not something to be ignored or eliminated.
  - c. We should also be reticent, to say the least, to classify people by skin color.

##### B. Are we merciful and compassionate?

1. As we have the conversation about race and ethnicity, we must do so with compassion and sensitivity.
2. In all things, we should ask where we have fallen short of God’s standard and will. None of us are perfect in every regard, and all have room for being more like Jesus.
3. When those of a different community say they are hurting and oppressed because of unjust treatment based on race or skin color, our first response should not be to argue.
  - a. Our first, default response should be sympathy and compassion.
  - b. This is the problem in responding to “Black Lives Matter” with “All Lives Matter.”
    - i. Black Lives Matter as an organization is seemingly corrupt, and on its face at odds with Christian convictions. So we should not feel comfortable as Christians with formal association with BLM. (See 2 Corinthians 6:14-17)
    - ii. “Black Lives Matter,” as a simple statement, generally is simply professing that black people in the US have been treated unjustly. A response of “All Lives Matter” may be objectively and theologically true, but it fails to actually address the concern being raised. It lacks empathy and hearing, which should mark all Christians.
  - c. This does not mean we must believe every claim, or bend to every whim. It does mean we should not hesitate to weep with those who weep.
  - d. As Christians, we are commanded to be known by our love.

##### C. Should we use the term “race?”

1. In some ways, this comes down to semantics.
2. Race is a concept rooted in “biology,” claiming biological differences that are somewhat rigid. Often, in Western cultures at least, the biological difference that defines race is skin color.
  - a. However, this division by skin color is extremely problematic.
  - b. What unites the Honduran, Jamaican, or African American that all have darker skin? Are they culturally identical? Alternatively, are white Russians, Germans, and Californians all culturally identical by having lighter skin?



3. Ethnicity may be a preferable term. Ethnicity is a concept rooted in language, culture, religion, etc.
  - a. This is a more permeable and fluid distinction, as people can move more freely in and out of cultures.
  - b. Ethnicity may be a better term for explaining distinctions among groups.
4. While “race” is a manmade construct, as was discussed in a previous lesson, we should not ignore the reality that real harm has been done using the concept of race.
  - a. In other words, though race is a manmade construct, racism is a real sin that has real implications and hurt.
  - b. Racism is a relatively modern expression of the ancient sin of unjust partiality and hatred. Racism is a sin, and should be addressed by the Gospel.
5. Some are beginning to argue that we should eliminate the concept of race altogether.

D. Are we just in our actions and desires?

1. Not all have the power or position to affect laws or cultural institutions, and some Christians currently overestimate our ability to change the sinful world around us.
2. However, wherever you have influence, do you wield your influence to seek justice, as Scripture prescribes, and as the Kingdom of Christ would ask?
  - a. By justice, we do not mean that all people must experience the same level of privilege and outcome. This is not a possible goal, nor a biblical expectation.
    - i. We do not assume that unequal outcomes are necessarily the result of unjust systems or laws.
    - ii. We do not assume that “racism” or “oppression” are the sole causes of unequal outcomes. They may be. But we also acknowledge personal sin and responsibility, and how they greatly contribute to outcomes in life.
    - iii. While Christians should be sympathetic to systemic sin and injustice, we also recognize personal choice, sin, responsibility, and the natural consequences (and divine discipline) resulting from immoral actions.
  - b. By justice, we do mean that all people are treated rightly and justly, and given fair treatment before the law, and fair application of the law. We want to seek equality of opportunity for all people, while knowing we can’t dictate equality of outcome.
3. Christians have some particular responsibility to be just and seek justice.
  - a. As Christians, we see all people as having the imago dei, and therefore inherent worth and value.
  - b. We do not perpetuate hatred based on differences.
  - c. As we are able and called, we seek to provide mercy and aid for the downtrodden and oppressed. At the very least, we are sympathetic to those who are hurting or treated unjustly.

E. How should we think about “privilege?”

1. We should all recognize our incredible privilege, manifested in many ways.
  - a. Even the air we breathe is a gift from God. We deserve far worse.
  - b. As Americans in the 21<sup>st</sup> century, we all have incredible privileges not afforded to others in different locations and ages.

- c. We should be actively grateful for all of our many privileges.
    - d. As Christians, we should seek to foster an attitude of thankfulness despite our situation and context in life. We are always under God's hand of grace.
  - 2. Knowing how privileged we are, we can be sympathetic to those less privileged.
  - 3. Remember that privilege is relative. Where one person may seem underprivileged in one context, they may be incredibly privileged in relation to another.
  - 4. We should be very careful about constantly measuring of who is more or less privileged. This very quickly leads to coveting, which God clearly opposes, and is poisonous to our souls.
- F. How do we think about other cultures?
- 1. As Christians, we ought to be careful about generalizing other cultures as "less than," or seeing our culture as inherently superior.
    - a. There is no perfect culture that is not subject to the fall and depravity. All will eventually be judged before God.
  - 2. We should also recognize that we often fear, or at least are uncomfortable with, those who are different from us. This is a social reality which manifests itself in many directions (i.e. not just black vs white).
    - a. Again, consider the early church's hesitation towards acceptance of the Gentiles, and how many feared that change in their own community.
    - b. The beauty of the gospel is that unity in Christ helps break down fears and prejudices, creating unity and reconciliation.
    - c. When we see, with God's eyes, the value and worth of others, fear is replaced with appreciation, interest, and love. Let us heed the words of Paul in 2 Corinthians 5:16, and "regard no one according to the flesh."
  - 3. Be on guard against the devil's schemes to sow division and hatred.
    - a. Know that the world will use its weapons (money, fear, entertainment, media, news, power, etc.) to perpetuate hatred.
    - b. Be assured that if you are not rooted in the love of Christ, you may be disciplined by the world to see others through a faulty lens.
- G. How important is diversity?
- 1. As we have discussed, diversity is a good thing, and the plan of God.
  - 2. However, remember that diversity is the fruit of mission, not the other way around.
    - a. Simple diversity, regardless of relation to Christ, is not the goal. It is possible to have a "diverse" church that has nothing to do with Christ or the Gospel.
    - b. When the mission of Christ is first, diversity will likely be the end result. This is because the core of the church will be the Gospel, and not a culture.
    - c. Lack of diversity may be a sign that a community is centered on their culture, and not the Gospel. So, a lack of diversity *may* be an indicator of lack of mission in the church.
- H. Are we selfless and charitable?
- 1. As Christians, we are all called to lay down our preferences, and be willing to sacrifice, for the sake of the other. This is part of following a crucified Savior.
  - 2. This is true of all Christians, regardless of privilege or status.

- I. Does our fallen condition necessitate that we are at least somewhat racist?
  1. Some well-meaning Christians may insist that because we are all sinners, all of us are racist to some extent.
  2. Certainly, because we are all sinners, all of us may be prone to racism.
  3. However, it does not follow that just because all are sinners, all are guilty of all sins. The doctrine of total depravity does not demand that all people are guilty of all kinds of sins.
  4. For example, just because we are all sinners, it does not mean that we are all pedophiles, or somewhat pedophilic.

## V. Discussion Question

We have not been able to address every question of race and ethnicity, and how Christians should approach this sensitive and challenging subject. Based on the Scripture we have discussed, are there other practical considerations we should consider?

“Humanity’s relationship with God and with fellow humans is broken because of the sin introduced into God’s good creation through the disobedience of Adam and Eve. As a result of sin, every relationship needs to be restored to the original state in which God intended before sin entered the creation. All races—not just blacks and whites—scattered throughout the entire world need to be reconciled first to God and second to one another because of the universal impact of sin. This restoration is called reconciliation.” Jarvis J. Williams, *One New Man*, p. 3

“Judeo-Christian anthropology exposes the absurdity of the question by recognizing the fact that all human persons are morally flawed and have the potential for great evil, but also the capacity for outstanding virtue. Race does not predetermine whose lives will be characterized by vice or virtue. This reality calls for a new paradigm, a new way of thinking. Perhaps it’s time to decentralize race as a descriptive term for how we explore relationships between human persons. Perhaps our problem is that we’re in cultural captivity to our conceptions of race. It’s not enough to say that race is a social construction. What if we agreed that race does not exist at all, at least our modern conception of it... The best way to face racism is to liberate ourselves from racializing human relationships in the first place and de-racializing our discussions about justice and human flourishing.” Anthony Bradley, “Racelessness Is the Future of Justice”

## VI. Class Resources

- From Every People and Nation: A Biblical Theology of Race by J. Daniel Hays  
[https://www.amazon.com/Every-People-Nation-Biblical-Theology/dp/0830826165/ref=sr\\_1\\_3?crid=1JH2EVJYC26UR&keywords=from+every+tribe+and+nation&qid=1652995829&srefix=from+every+trib%2Caps%2C108&sr=8-3](https://www.amazon.com/Every-People-Nation-Biblical-Theology/dp/0830826165/ref=sr_1_3?crid=1JH2EVJYC26UR&keywords=from+every+tribe+and+nation&qid=1652995829&srefix=from+every+trib%2Caps%2C108&sr=8-3)
- Neil Shenvi – DEI Done Right: Disentangling Christian Community from Critical Theory  
<https://shenviapologetics.com/dei-done-right-disentangling-christian-community-from-critical-theory/>
- Anthony Bradley – Racelessness Is the Future of Justice  
<https://blog.acton.org/archives/123415-racelessness-is-the-future-of-justice.html>
- Justin Giboney – The Lies that Serve Us and Critical Race Theory  
<https://www.thegospelcoalition.org/video/the-lies-that-serve-us-christians-and-critical-race-theory/>
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