

Colossians 2:8: See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.

Intro: May we be held captive by Christ! **Calvin:** True peace will be found nowhere but in Christ. **GOSPEL!!!**

I've seen Christians say that Jesus & the Gospel are not enough to end racism. And sometimes they'll show a picture of KKK people in a church with a sign "Jesus Saves" behind them – & say, "See! They had Jesus & the Gospel! & they were still in the KKK & as racist as ever!" Really?! If you know Jesus & you believe the true Gospel, you will not & cannot hate others! You may be a nominal Christian. You may profess to know Christ! You may profess that Jesus saves! But if Jesus really saved you, you will love others! 1st & 2nd greatest commandments!

1 John 4:20-21: If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. ²¹ And this commandment we have from him: whoever loves God must also love his brother.

1. Why Preach About Ethnic Peace And Unity?: Because Of The Past

a. The genocides of the 20th century: Germans killing Jews during World War II (6 million); Turks killing Armenians, 1914-1915 (1.5 million); the Khmer Rouge killing Cambodians, 1975-1979 (2 million); Saddam Hussein's troops killing Iraqi Kurds, 1987-1988 (100,000); Serbs killing Bosnian Muslims, 1992-1995 (200,000); Hutus killing Tutsis in Rwanda, 1994 (800,000)

b. The history of the United States of America: 1) Slavery: Dr. Henry Louis Gates Jr. (Harvard University Professor): Between 1525 and 1866, in the entire history of the slave trade to the New World, according to the Trans-Atlantic Slave Trade Database, 12.5 million Africans were shipped to the New World. 10.7 million survived the dreaded Middle Passage, disembarking in North America, the Caribbean and South America. About 388,000 were shipped to North America.

2) Segregation & the many racist laws & evil treatment of African Americans: Ruby Bridges: She was the first African American to go to an all white school in the south on November 14th, 1960. She was only 6 years old. White people who opposed desegregation stood outside the school & yelled wicked, evil names at her; threatened to poison her & hang her to death; & even put a black doll in a cardboard coffin to intimidate her. Ruby responded by praying for them because she said they needed to be prayed for. She said: "I pray for my enemies, that God would forgive them. Jesus prayed that on the cross, Forgive them, because they don't know what they're doing."

You reap what you sow! Galatians 6:7-8: Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. ⁸ For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

2. Why Preach About Ethnic Peace And Unity?: Because Of The Present

a. Racist people still exist: 1) Personal experience: You know this! You've experienced it!

2) Dylann Roof: On June 17, 2015, Roof walked into a Bible study at Emanuel African Methodist Episcopal Church in Charleston, South Carolina, & shot & killed 9 of the 12 people present, including the pastor.

3) John T. Earnest attacked Jews at a synagogue in Poway, CA: Statement From The OPC: On April 27, 2019, in an act of vicious & deplorable hatred & violence, a gunman entered a synagogue in southern California & proceeded to open fire on the gathered worshipers, killing one & wounding three others before he was driven from the building. Sadly, the 19-year-old shooter, John Earnest, was a member of the Orthodox Presbyterian Church. Pastor Zachary R. Keele and the session of our hundred-member Escondido Orthodox Presbyterian Church in Escondido, California, issued the following statement concerning that horrific event: "The atrocious crime of violence and hatred that took place at Chabad of Poway synagogue on Saturday, April 27, grieves us deeply and

shatters our hearts. As a congregation of the Lord Jesus Christ, we devote our lives to the love and mercy of the Lord to all of God's beautiful children, from every nation, language, and tribe. Our most sincere prayers, condolences, and cares go out to the victims, their loved ones, and the congregation of Chabad. We deplore and resist all forms of anti-Semitism and racism. We are wounded to the core that such an evil could have gone out from our community. Such hatred has no place in any part of our beliefs or practices, for we seek to shape our whole lives according to the love and gospel of Jesus Christ."

We join the session & congregation of Escondido OPC to express the sincere sympathies & grief of all Orthodox Presbyterians to the people of Chabad of Poway in their great loss & heartache. And, along with our Escondido congregation, we condemn in strongest terms the sentiments of anti-Semitism & racist hatred which apparently motivated the shooter. Such beliefs are contrary to the teachings of our Lord Jesus Christ & have no place within our system of doctrine or in the teachings & practices of our church. We believe that God created man, male & female, in His own image in knowledge, righteousness & holiness. & in love, we offer the gospel of the grace of God in Jesus Christ to every human being. May God grant comfort to all who have been affected by this tragic & deplorable act. And may He help all of us, as His image-bearers, to love our neighbor as ourselves. For the Orthodox Presbyterian Church, The Rev. John D. Van Meerbeke & The Rev. Ross W. Graham

4) The U. S. has seen a rise in crimes and racism against Asians: COVID realated?; 2020 FBI Hate Crime Statistics: Anti-Black or African American hate crimes continue to be the largest bias incident victim category, with 2,871 incidents in 2020, a 49% increase since 2019. Additionally, there were 279 anti-Asian incidents reported in 2020, a 77% increase since 2019.

b. So called “anti-racist” philosophies are being taught, celebrated, and defended in our culture today that are dangerous & not based on God’s Word or on the Gospel of Jesus Christ: Critical Race Theory (CRT)

Neil Shenvi: Critical Race Theory (CRT) is an academic discipline that attempts to understand race & racism primarily through the lens of power. In responding to CRT, Christians can fall into two opposite errors: alarmism & denialism. CRT alarmism equates any discussion of race with CRT & refuses to recognize that CRT offers any true insights. In contrast, CRT denialism refuses to recognize that CRT includes ideas that are false & dangerous or that CRT is growing in influence within evangelicalism. Assessing CRT requires us to steer a middle course which recognizes that CRT can provide real insights into the nature of racism while also recognizing that many of its ideas if followed to their logical conclusions will have devastating consequences on the life & health of the church.

Kevin DeYoung: . . . the anthropology of CRT doesn’t go nearly far enough. If Reformed theology reminds us that the powerful often oppress the weak, it also reminds us that all of us “have a natural tendency to hate God and [our] neighbor[s]” (Heidelberg Catechism Q/A 5). What CRT locates in certain races, sexes, classes, and sexual orientations, the Reformed tradition locates in every human heart.

c. Many people don’t know what racism is: A lot of people think that if something bad or unfair happens between two people or groups of people where one of the people or groups is of a different ethnicity than the other person or group – then it must be racism.

What is racism according to the Bible? It’s partiality: **James 2:1:** My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory; **Webster’s 1828:** Inclination to favor one party or one side of a question more than the other; an undue bias of mind towards one party or side, which is apt to warp the judgment. Partiality springs from the will & affections, rather than from a love of truth & justice. (Being bias; showing favoritism; being prejudice; treating one person better than another; discrimination) Racism is a form of partiality!

- **Pastor:** Partiality means that you base your treatment of someone – or your attitude toward someone – on something that should not be the basis of how you treat them.

- **Moo:** The Greek word [for partiality] literally means “receiving face.” The word was apparently invented by NT writers as a literal rendering of a Hebrew word for partiality. To “receive the face” means to make judgments about

people based on external appearance. James applies this principle to differences in dress that reflect contrasting social/economic situations. But the Greek word here is plural – “acts of favoritism/[partiality]” – and this makes clear that the prohibition has wide-ranging application. We are not to make decisions about people based on any external factor – whether it be dress, color of skin, or general physical appearance. The OT repeatedly stresses that God himself is impartial, looking at the heart rather than the outside of a person, and God’s people are to imitate him in this respect. (1 Sam 16:7: For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart.)

Any ethnicity can be guilty of the sin of partiality – the sin of racism. It is wrong to say certain ethnicities cannot be racist. This is a big deal – if you get sin wrong, you begin to attack the Gospel that saves from sin!

d. Sinners can use racism as an excuse for their own sin: Sinners will find anything they can to blame their own sins and shortcomings on others. **Genesis 3:11-13:** He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" ¹² The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." ¹³ Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate."

Tara Morgan (African American lady, former member here who moved to Florida): She told me about some African Americans she’s worked with who claimed the boss was being racist toward them, but she’s thinking: “Listen, I know you. I work with you. I see your work ethic. Racism is not the problem – your work ethic is the problem.” She told me about a class she took once, and a lot of the other African American students were saying their Asian teacher was racist because these African American students noticed they all got lower grades than the others. But Tara spoke up and showed them that she didn’t get a lower grade. She did really well! So they said, “Well, your name is Tara, so he doesn’t know your black.” She said; “It’s a small class – he knows who I am!”

I was once in a pastoral situation with a person of a different ethnicity than myself in which I was holding this person accountable to live their life according to the truths of God’s Word, and this person actually made the accusation toward me that if they were a white person like me, then I would not be holding them accountable like I was. Thankfully, they very quickly apologized for doing such a thing!

e. Satan is deceptive, he comes as an angel of light: Wolves come in sheep’s clothing. **BLM Website (Changed September 2020):** We disrupt the Western-prescribed nuclear family structure requirement . . . We foster a queer-affirming network.

3. Why Preach About Ethnicity: The Bible

God has chosen to make the diversity of ethnicities coming together in peace and unity through the Gospel of Jesus Christ a prominent theme in redemptive history.

a. It is a prominent theme when the Gospel was first preached to Abraham: Galatians 3:8: And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." (Genesis 12:3) (This happened right after the tower of Babel!)

b. It is a prominent theme in the Old Testament in anticipation of Jesus Christ coming to save sinners:

- **Psalm 22:27-28:** All the ends of the earth shall remember and turn to the LORD, and all the families of the nations shall worship before you. ²⁸ For kingship belongs to the LORD, and he rules over the nations.

- **Psalm 67:1-7:** May God be gracious to us and bless us and make his face to shine upon us, Selah ² that your way may be known on earth, your saving power among all nations. ³ Let the peoples praise you, O God; let all the peoples praise you! ⁴ Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. Selah ⁵ Let the peoples praise you, O God; let all the peoples praise you! ⁶ The earth has yielded its increase; God, our God, shall bless us. ⁷ God shall bless us; let all the ends of the earth fear him!

- **Isaiah 56:6-7:** & the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, & to be his servants, everyone who keeps the Sabbath & does not profane it, & holds fast my covenant -

⁷ these I will bring to my holy mountain, & make them joyful in my house of prayer; their burnt offerings & their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

c. It is a prominent theme in Jesus' last Words before He ascended into heaven: Matthew 28:18-20: And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in¹ the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

d. It is a prominent theme when the Holy Spirit was poured out on the church at Pentecost:

Acts 2:5-11: Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. ⁶ And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. ⁷ And they were amazed and astonished, saying, "Are not all these who are speaking Galileans? ⁸ And how is it that we hear, each of us in his own native language? ⁹ Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, ¹¹ both Jews and proselytes, Cretans and Arabians - we hear them telling in our own tongues the mighty works of God."

Kevin DeYoung: Separating peoples was a curse from Babel (Gen. 11:7-9); bringing peoples together was a gift from Pentecost (Acts 2:5-11). The reality of Pentecost may not be possible in every community – after all, Jerusalem had all those people there because of the holy day – but if our inclination is to move in the direction of the punishment of Genesis 11 instead of the blessing of Acts 2 something is wrong.

e. It is a prominent theme in the way God chose to communicate His Gospel to humanity: Ephesians 2:11-

16: Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands - ¹² remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵ by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, ¹⁶ and might reconcile us both to God in one body through the cross, thereby killing the hostility.

- **Romans 11:30-36:** Just as you were at one time disobedient to God but now have received mercy because of their disobedience, ³¹ so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. ³² For God has consigned all to disobedience, that he may have mercy on all. ³³ Oh, the depth of the riches & wisdom & knowledge of God! How unsearchable are his judgments & how inscrutable his ways!

³⁴ "For who has known the mind of the Lord, or who has been his counselor?" ³⁵ "Or who has given a gift to him that he might be repaid?" ³⁶ For from him & through him & to him are all things. To him be glory forever. Amen.

John Piper (The main point of chapter 11): God has designed and guided history—both its disobedience and its obedience—so that in the end it will most fully display the reliability of his promises and the magnificence of his mercy—to prevent human pride and produce white-hot worship . . . Every ethnic group humbled because of their disobedience. The Jews are humbled because, in spite of all their advantages, they are like broken off branches, with Gentiles taking their place in the Abrahamic covenant by faith alone (Romans 11:19; 9:30–31). Gentile peoples are humbled because they stand only by faith (Romans 11:20) and because it is the Jewish root that supports them, not the other way around (Romans 11:18). You have to become a “Jew” in order to be saved (Galatians 3:7). But no Jew is saved by being an ethnic Jew. For not all Israel is Israel (Romans 9:6). “Do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham” (Matthew 3:9). Every mouth is stopped. The boast of every ethnic group is silenced. All are consigned to disobedience. Each is made to swallow its pride. Gentiles must become Jews (Nazis and KKK included) in order to be saved. And Jews must renounce all dependence on Jewishness and join the Gentiles in dependence on mercy. Jesus was born a Jew — and every other part of God’s “unsearchable” and

“inscrutable” wisdom was put in place — to achieve this purpose. To shut the mouth of all ethnic and racial boasting, including Jewish, and to bring every race and ethnicity to a humbled dependence on mercy. Christ was born Jewish so that every race would exult in mercy, not in degrees of melanin; and every ethnicity would exult in mercy, more than in ethnic ways; and every tribe would exult in mercy, more than in tribal attributes. Jesus was born a Jew to devastate every boast in ethnic superiority. And to create one new, joyful, mercy-loving race.

f. It is a prominent theme in the implications of the Gospel in Paul’s letters to the Galatians and Colossians:

- **Galatians 3:27-28:** For as many of you as were baptized into Christ have put on Christ.²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.

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

g. It is a prominent theme at the end of all of redemptive history and for all eternity: Revelation 5:9: And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation

- **Revelation 7:9-10:** After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,¹⁰ and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

h. Peace, unity, and love are prominent themes throughout Scripture and central to Gospel transformation:

Jesus is the Prince of Peace; He prayed for unity in John 17; The 2nd greatest commandment, etc.

10 Affirmations and Denials on Ethnic Harmony, Justice, and the Church (Bethlehem Baptist Church)

The elders of Bethlehem Baptist Church recognize that the issue of ethnic harmony has become a source of some significant confusion and division. We lament that many people have experienced the painful effects of ethnic partiality and injustice. We are all broken people, and we all stumble in many ways (James 3:2). We seek to humbly put ourselves under the word of God. We pray that the word of Christ would dwell in us richly (Colossians 3:16) and that the love of Christ would control us completely (2 Corinthians 5:14). We are eager to maintain the oneness of the Spirit in the bond of peace (Ephesians 4:3), and we have a fervent longing to love one another by speaking the truth in love (Ephesians 4:15). We believe that this cause of love and clarity requires both affirmations and denials. We have tried to speak clearly and concisely about what we are for and what we are against. We believe that in the absence of biblical clarity, ethnic harmony becomes a “wax nose” that we can shape and twist any way we like. It is possible to use the same terminology but utilize a different standard of reference. We simply cannot allow politics or secular culture to define our terms or determine our beliefs. Jesus puts his finger on ethnic harmony and says, “Mine.” Therefore, the aim of these affirmations and denials is to rightly represent the voice of Jesus Christ. The One who designed ethnic diversity has unparalleled authority and has the final word on the whole issue. The lordship of Christ over the church means that his designs and his purposes should be brought to the forefront of the discussion rather than fading into the background while we mimic secular assumptions, arguments, and solutions. We must think deeply and Biblically about how Christ aims to be made much of in ethnic harmony.

1. The Image of God

We affirm that God created every human in his image with equal worth in his sight (Genesis 1:26–27, 5:1–2, 9:6; James 3:9).

We deny that humans can treat other humans unjustly without offending their Creator. God does not show partiality or favoritism (Deuteronomy 10:17, 2 Chronicles 19:7, Acts 10:34, Romans 2:11, Galatians 2:6, Ephesians 6:9, Colossians 3:25, 1 Peter 1:17), nor should we (Proverbs 18:5, 24:23, 28:21; James 2:1–13; cf. Jude 16). Therefore, ethnic partiality is sinful.

2. Race

We affirm that we all share one race—the human race. We share the same bloodline. We all have the same original parents, Adam and Eve (Genesis 3:20, 5:1–2; Acts 17:26).

We deny that the modern category of race matches what the Bible says about humans. According to contemporary usage, race is primarily physical or biological—focusing, for example, on skin color, facial features, and hair texture. The category of ethnicity matches more closely what the Bible says about humans. Ethnicity is primarily cultural—that is, it includes shared physical characteristics and ancestry but also includes characteristics such as culture, language, and geopolitics.

We acknowledge that it is important to understand the role that the term race has played in our nation’s history and throughout the world. The concept of race is part of a painful past; it is a social construct that has been used in the service of oppression with ongoing implications of superiority and inferiority. We deny that Christians should uphold divisions along racial or ethnic lines. Racism is sinful because it dishonors God by exhibiting an explicit or implicit attitude, belief, or practice that values one race over other races.

3. People Groups

We affirm that God’s global plan to save sinners includes people from every ethnic group (Genesis 12:1–3; Matthew 28:18–20; Acts 10:9–43; Romans 1:5; Galatians 2:11–16; 3:8, 14, 16, 28–29; Colossians 3:11; Revelation 5:9, 7:9, 14:6)—both Jews and Gentiles (Genesis 12:1–3; Deuteronomy 7:6–8; Matthew 28:18–20; Galatians 3:8, 14, 16, 28–29; Colossians 3:11).

We deny that any one people group has more value in God’s sight than another. We exist to spread a passion for the supremacy of God in all things for the joy of all peoples through Jesus Christ.

4. Interethnic Marriage

We affirm that God approves of interethnic marriage (e.g., Numbers 12, Ruth 4:13–22). Opposing the concept of interethnic marriage manifests deep-rooted ethnic partiality.

We deny that God approves of interfaith marriage—that is, marriage between a believer and an unbeliever (1 Corinthians 7:39, 2 Corinthians 6:14–7:1).

5. Our Neighbors

We affirm that we must love our neighbors across ethnic lines—even when such love is countercultural, costly, and inconvenient (Luke 10:25–37).

We deny that ethnic groups should perpetuate antagonistic us-versus-them relations.

6. Church Unity

We affirm that the church must maintain the unity (including ethnic harmony) that Christ powerfully created (Ephesians 2:11–3:6, 4:1–6; Colossians 3:11). We affirm God’s calling on all Christians to love one another as Christ loved us by means of kindness, forgiveness, and humble self-sacrifice (Ephesians 4:32, Philippians 2:1–8; Colossians 3:12–15).

We deny that any self-defining characteristic is more significant than our identity in Christ.

7. Ethnic Diversity in the Church

We affirm that the church should prize and welcome the ethnic harmony that Jesus purchased with his blood because that glorifies God.

We deny that ethnic diversity should be an end in itself that we pursue at any cost. We deny that diversity should be

treasured above biblical fidelity and sound doctrine.

8. Justice

We affirm that the church must love and do justice, which entails treating all peoples from all ethnicities justly and encouraging its members to pursue justice in society. Justice is making righteous judgments according to the standard of God's righteousness (1 Kings 3:28, Proverbs 29:4). We recognize that individuals and groups with power have often exploited the vulnerable for their own gain (Exodus 1:5–14, James 5:1–6) and that sinners can create unjust systems (Esther 3:7–14, Psalm 94:20–21, Isaiah 10:1–2). We should examine suspected examples of systemic injustice on their own merits, seeking to destroy ungodly strongholds and taking every thought captive to Christ (2 Corinthians 10:4–5).

Although worldly systems of thought can make accurate observations, we reject all systems of thought that view relationships primarily through the lens of power—that is, those with more power are inherently oppressors, and those with less power are inherently oppressed (see Colossians 2:8). We deny that only those with more power can be guilty of showing ethnic partiality. Any person of any ethnicity can be guilty of showing ethnic partiality (cf. Acts 6:1, James 2:1–13).

9. Political Engagement

We affirm that when pursuing justice in society, Christians should distinguish between clear biblical commands and issues that require wisdom. For a clear biblical command, there is a straight line from a biblical or theological principle to a political position (e.g., the Bible forbids murder, so we oppose abortion). For an issue that requires wisdom, there is a multistep process from a biblical or theological principle to a political position (e.g., immigration policy). Fellow church members should agree on what the Bible clearly commands, and they should recognize Christian freedom on issues that require wisdom (Romans 14, 1 Corinthians 8). We also affirm that believers should consistently hold their kingdom citizenship as primary over their citizenship in any nation on earth (Philippians 3:20, Ephesians 2:19, Hebrews 11:13–16).

We deny that we must completely agree on issues that require wisdom in order to be fellow church members. Such issues include tax policy, government spending priorities, accounting for ethnic disparities, presenting American history, specifying systemic injustices, and analyzing policing and America's judicial system. Christians should respect fellow church members who have differently calibrated consciences on such political issues. Further, insisting that Christians agree on such issues misrepresents Christ to non-Christians. Consequently, we reject any attempt to fuse together one's national/political identity with one's Christian identity in a way that equates or conflates allegiance to country with allegiance to God.

10. The Mission of the Church

We affirm that the mission of the church is the Great Commission: "Make disciples of all nations" by baptizing them in the name of the Father, Son, and Holy Spirit and by teaching them to observe everything that Jesus commands us (Matthew 28:19–20). God has commissioned local churches, acting corporately, to teach everything Jesus commanded and to equip saints for their various ministries (Ephesians 4:11–12). While Christians care about alleviating present earthly suffering, we care especially about alleviating eternal suffering by verbally proclaiming Jesus as Savior and Lord and calling all to repent and believe (Acts 14:27; Romans 10:14–17, 15:18; 1 Corinthians 15:1–2, 11; Colossians 1:28).

We deny that doing justice is equivalent to the gospel (1 Corinthians 15:1–2). Good works are the fruit of regeneration and conversion (Titus 2:14, 3:14). We also deny that the church's corporate mission is identical to the mission God has given individual believers. God has not commissioned local churches, acting corporately, to advocate across the whole range of issues that comprise the work of government.

May we be held captive by Christ! **Calvin:** True peace will be found nowhere but in Christ.

Christ Jesus Must Get All The Praise
While CRT Is All The Craze
Defended Like It Cures And Saves
CCRT Is What We Raise
Christ Crucified Risen Triumphant Lays
Foundations True, Steadfast Always
Sets Vain Philosophies Ablaze
He Is No Phase That Leaves Truth Fazed
No Vain Deceit That Money Pays
For Jesus Guides In All Our Ways
Grants Ethnic Peace That Stands And Stays
For Jesus Died To Empty Graves
And Rose Again, We Fix Our Gaze
On Christ Forever And Always
For Every Nation He'll Amaze
With Saving Grace For All Our Days
Since He's Our All Our Hope Our Praise
May He Alone Be All Our Craze!