

Appendix E

15 Steps to Grace

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Ken Davis and I have attempted to create a model and suggest positive next steps in our article.¹ Ken sought to understand the perspective of some black evangelical leaders on racial issues. I sought to understand the perspectives of some white evangelical leaders. The following statements express our desire,

. . . we have sought to encourage, especially within the evangelical community, honest and respectful conversations about the continuing racial divide in our nation and churches. We have sought to model listening so that we can all learn and profit from the concerns of our brothers and sisters within the one body of Christ.²

Based upon what we learned, we suggested 15 positive steps that churches, Christian ministries, and leaders could take to address the race issue. The following are redacted points; the full version is in the article.³

1. Pray sensitively — 1 Timothy 2:1–3; Ephesians 3:14–21
2. Model repentance — James 2:1–12, 3:13–18
3. Give hope — Ephesians 2:14, 19, 4:1–7
4. Preach the word — Ephesians 2:11–18, 4:11–16
5. Care for the poor and disadvantaged — Matthew 9:35–36
6. Practice inclusive all-nations ministry — Matthew 28:19–20
7. Build multi-cultural relationships — 1 Corinthians 9:19–23; John 4:1–38
8. Pursue justice — Micah 6:8; Luke 4:18; Psalm 82:2–4
9. Explore urban/suburban partnerships — Matthew 5:16; Luke 4:18; Matthew 22:39
10. Cultivate gentleness and respect — Romans 13:1–10; 1 Peter 2:13–21
11. Support urban church planting — Revelation 5:8–10, 7:9–10; Ephesians 2:14–16
12. Use social media — Speak wisely, model the message
13. Develop ethnic leadership — Use your position of privilege to develop others and open doors of influence. The mission of Crossroads Bible College is to glorify God by training Christian leaders to reach a multiethnic urban world for Christ.
14. Provide inclusive platforms — God has made us interdependent rather than independent — 1 Corinthians 12
15. Change our language — race. “The modern concepts of race and racial distinctions are rather recent social constructs which arose out of 18th-century anthropology and Darwinian evolution.”⁴

¹ Dr. Ken Davis and Dr. Charles Ware, “Ferguson: How Should the Church Respond?” *The Journal of Ministry and Theology*, vol. 19, no. 1, (Spring, 2015); Baptist Bible Seminary, Clarks Summit, PA: p. 5.

² *Ibid.*, p. 59.

³ *Ibid.*, p. 35–58.

⁴ Colin Kidd, *The Forging of Races: Race, Scripture and the Protestant Atlantic World, 1600–2000* (Cambridge: Cambridge University Press, 2006).

May God grant us the loving wisdom to pursue grace rather than race relations. Grace relations affirms the truths clearly taught in Genesis 1–11. We are one race, Adam’s race. Although we are one race, we are one sinful race beginning with Adam’s disobedience to God’s Word. The source of injustice and dysfunctional relationship today is an outworking of our sinful hearts. The ultimate answer to our sin and guilt is the blood and sacrifice of another. In Genesis, an animal’s blood was shed, but Christ’s sacrifice was predicted. Christ has come and died for our sins. Through salvation we have forgiveness of sin and acceptance into the family of God. Biblical love for members of the family of God transcends the color of our skin. We are one race, Adam’s race, and if born again, we are one blood, Christ’s body. Answers for the root causes of racial conflicts for both time and eternity can be found in Genesis 1–11.

One final thought. Read and reflect on Paul’s statements in 1 Corinthians 9:19–23. He sought to engage with various cultural groups with the anticipation of winning some, not all!