

INTENSIONAL

KINGDOM ETHNICITY IN A DIVIDED WORLD

D. A. HORTON

APPENDIX

Acronyms

ABLE

- *Apply Wisdom* (Matthew 10:16): Be evangelistic during the time of interaction. But don't be overly romantic. Expect some hostility because the convictions of those you're alongside may not be rooted in or in pursuit of Jesus.
- *Be Clear* (2 Corinthians 6:14-18): Realize that your mission is to represent God's Kingdom and live out Kingdom ethics. Jesus' church transcends the social ills you're addressing. Remember, the gospel's power does not rise or fall because of partnership with any movement. So clearly communicate short-term participation in cobelligerency, and make sure you continue gospel-saturated work in your community after these events are over, without partnering with the cobelligerents, to safeguard your biblical convictions and the distinction of the church's mission.

INTENSIONAL

- *Live Pure* (Ephesians 5:1-14): Abstain from any sinful activities that those in your cobelligerency practice. If, while joining them in lobbying or protest, you decide to participate in acts of hate, sensuality, or other forms of sin, you're no longer distinct in morality or mission and must confess (1 John 1:8-10), repent (2 Corinthians 7:9-11), and seek restoration (Galatians 6:1-2).
- *Engage Responsibly* (James 1:22-27): Be committed in ministering to the widows, orphans, and poor in your city that are part of the systemic oppression. Evangelicals in your city may have often neglected these people before, and your commitment will show cobelligerents your long-term priorities.

FABRIC

- *Family*—The Christian home is the first mission field, and those within the local church should model and multiply a Jesus-centered emphasis that mirrors Ephesians 5:22–6:4, Colossians 3:18–4:1, and 1 Peter 3:1-7. Since the church is God's family, our understanding of family should include nuance and space for blended families, unmarried believers,¹ and foster care and adoptive members. All of these voices have value; none are second-class citizens in the Kingdom.

APPENDIX

- *Authority* (Scripture, government, and law enforcement)—We must model what it looks like to pray for our national, state, and local leaders (1 Timothy 2:1-6). Additionally, we must couple our prayers with a lifestyle of submission to the authority of God's Word first and our government authorities second (Romans 13:1-7; 1 Peter 2:13-17). Yet we must also consider the call to speak out against injustice and mobilize to do justice on both spiritual and social levels in our community.
- *Business*—We must consider how our finances will help those in need (Philippians 4:10-20) and flourish the communities we worship in. We must show store owners in our neighborhood that God's people practice generosity and contentment (1 Timothy 6:6-10). All the while, we must seek to help the unemployed find employment, even if that means creating job opportunities for them.
- *Religion*—We must ask Jesus to fill our hearts with His compassion (Matthew 9:35-38) as we reasonably respond to those who oppose our faith (1 Peter 3:13-17). We must diligently discover how to translate God's story to people groups living in our proximity and reach out to them as we make Christ known. In addition, we must offer apologetic insights to counter the ethnocentric cults that proselytize Christians of

INTENSIONAL

non-European descent who struggle with not having their ethnicity affirmed.

- *Institutions* (education, elder care, and rehabilitation)—We must invest time in securing employment and in volunteering in local schools, retirement homes, hospice centers, jails, and prisons. We must also lobby for education and prison reform to enter our community; we must respond to the cries of our city that resemble Psalm 10:10-18.
- *Culture* (arts and entertainment)—We must view the culture through the lens of God's story before we engage it. We must examine the culture's belief system, language, and practices in light of Scripture so we can find ways to relate while remaining morally pure. Our speech should be filled with hope and concepts the culture can understand so that we can build relationships with the people around us. We will fight against sinning to gain approval (Acts 17:16-34). The relationships we develop will be in harmony with Paul's method in 1 Thessalonians 2:8.

HUMAN

- *Habitat* (social spaces)—addressing issues working against flourishing in the home, church, community, city, nation, and world.

APPENDIX

- *Understanding* (intellect)—learning and processing history, the present, and the projected future righteously.
- *Material* (physical bodies)—acknowledging and striving to meet dietary needs, clothing, exercise, employment opportunities, fair wages, hygiene, righteous sexual expression, and affordable housing for self and others.
- *Affection* (emotions)—developing healthy pathways of becoming aware, coping, expressing, and healing in the areas of emotions, mental illnesses, stress factors, and abuse (emotional, physical, sexual, spiritual, substance, and verbal).
- *Non-Material* (spiritual)—recognizing the God-given soul that every image bearer has received and sharing the Good News that Jesus as the only qualified Savior who redeems.

PAGE

- *Patience*—God is patient with all His children, so all His children must be patient with each other. This means we must fight off passive aggressiveness and communicate honestly when we are frustrated, disappointed, or offended. Conflict is a litmus test for relationships. It shows the level of

INTENSIONAL

depth a relationship has. When conflict arises, if a relationship is shallow, allowing things to simmer under the surface can go on for an extended amount of time, preventing the relationship from going deeper. If the relationship is meaningful, the issue will be resolved and the relationship will grow deeper than before the conflict surfaced.

- *Active Listening*—This is a call to hear the developing leader's heart, not just their tone. If they lacked a father figure in their life, they may have a hard time trusting or committing to a discipleship relationship. If they had traumatic childhood experiences, they may struggle to maintain healthy relationships. Active listening is essential; the diamond in the rough must be given the opportunity to open up and vent about their heart wounds. This may be the first time in their life they've felt safe enough to take this risk. Do not abandon them after they have done this.
- *Correct* (when necessary)—Part of Jesus' design for discipleship includes teaching others to obey His spiritual and social commands. Teaching is not just transferring information but coming alongside and walking with another person who is being transformed by the same Holy Spirit. At times, behavior patterns and sin will need to be identified, called

APPENDIX

out, and corrected. Growth and maturity also need to be identified and affirmed. Both are crucial in developing the diamond in the rough.

- *Equip*—The gospel speaks not only to the theology of the believer but also to their whole being. Leaders must walk holistically with their potential leaders. They must share tools that deal with emotional intelligence, financial stewardship, mental health, sexual purity, soul care, and time management, to name a few. The more well-rounded a leader is, the better they can help meet the needs of their church and community.

RAPID

- *Restore* dignity to every image bearer by helping meet their HUMAN needs
- *Affirm* the ethnic identity of every Jesus follower (fellow Kingdom citizens)
- *Promote* the Kingdom ethics Jesus commands us to practice socially and spiritually
- *Institute* the work of ethnic conciliation and weave the gospel into the FABRIC of your community
- *Develop* biblical guardrails for limited engagement with nonbelievers as cobelligerents

NOTES

INTRODUCTION

1. David Daniels, “St. Louis Rapper Thi’sl Takes Action after Michael Brown Killing,” *Rapzilla*, August 15, 2014, <http://rapzilla.com/2014-08-st-louis-rapper-thi-sl-takes-action-after-michael-brown-killing/>.
2. Siang-Yang Tan and Eric T. Scalise, *Lay Counseling: Equipping Christians for a Helping Ministry* (Grand Rapids, MI: Zondervan, 2016), 227.
3. In *The End of White Christian America*, founding CEO of the Public Religion Research Institute (PRRI) Robert P. Jones argues that white American Christianity (divided into two subgroups, mainline and evangelical) is dying. He supports his argument based on the declining numbers of white American Christian adherents, the fact that political policies are no longer subjugated to what white American Christians classify as ethical, and the generational differences in worldview that permeate our society. According to Jones, each of these components has dethroned the white American Christian voice from being the dominant leader of the conversation and the picture of what defines America.
4. Derwin L. Gray, *The High Definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville: Thomas Nelson, 2015), 2.
5. Frank Newport, “2017 Update on Americans and Religion,” *Gallup*, December 22, 2017, <https://news.gallup.com/poll/224642/2017-update-americans-religion.aspx>. Robert P. Jones provides the 1975 percentage of Protestantism in “The Eclipse of White Christian America,” *The Atlantic*, July 12, 2016, <https://www.theatlantic.com/politics/archive/2016/07/the-eclipse-of-white-christian-america/490724/>.

INTENSIONAL

6. “The phrase ‘Global South’ refers broadly to the regions of Latin America, Asia, Africa, and Oceans. It is one of a family of terms . . . that denote regions outside Europe and North America, mostly . . . low income and often politically or culturally marginalized. . . . The term Global South functions as more than a metaphor for underdevelopment.” Nour Dados and Raewyn Connell, “The Global South,” *Contexts* (SAGE Journals) 11, no. 1 (February 14, 2012), 12–13, <https://journals.sagepub.com/doi/pdf/10.1177/1536504212436479>.
7. The given mission of the church is a compilation of the following stated convictions: DeYoung and Gilbert’s emphasis on evangelism in *What Is the Mission of the Church?: Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), Keller’s focus on local churches training members to engage the culture in *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), and Hammett’s intentional inclusion of the nations as a nonnegotiable in *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology* (Grand Rapids, MI: Kregel, 2005).
8. Because of the nuances of the political connection with the term *Hispanic*, and its inclusion within the constructed “white race,” I have chosen to use the term *Latino* to reference the ethnicity of myself and others whose family roots are in Mexico, Latin America, South America, and the Caribbean. For further reading on the distinctions between Hispanic and Latino, please see *The Hispanic Condition: The Power of a People* by Ilan Stavans, *Harvest of Empire: A History of Latinos in America* by Juan Gonzalez, and *American Nations: A History of the Eleven Rival Regional Cultures of North America* by Colin Woodard.
9. I view ethnicity and culture as two different elements. Ethnicity identifies the heritage of our family descent, while culture is something developed by normal life rhythms. Culture involves beliefs, language, and social structures. It is possible for people to have the same ethnicity yet be shaped differently based on the culture they were raised in.
10. When I use the masculine term *Latino(s)* in the general sense, I do so not to exclude women but merely to avoid awkward constructions like *Latinalo*, *Latin@*, or *Latinx*. Generic references to *Latino(s)*, therefore, implicitly include *Latina(s)*.
11. David G. Gutiérrez, “An Historic Overview of Latino Immigration and the Demographic Transformation of the United States,” National Park Service, U.S. Department of the Interior, accessed January 30, 2017, <https://www.nps.gov/heritageinitiatives/latino/latinothemestudy/immigration.htm>.
12. Antonio Flores, “Facts on U.S. Latinos, 2015,” Pew Research Center, <http://www.pewhispanic.org/2017/09/18/facts-on-u-s-latinos/>.

NOTES

13. Jens Manuel Krogstad, "Key Facts About How the U.S. Hispanic Population Is Changing," Pew Research Center, September 8, 2016, <http://www.pewresearch.org/fact-tank/2016/09/08/key-facts-about-how-the-u-s-hispanic-population-is-changing/>.
14. Influencers in the areas of politics, economics, and education not only noticed the burgeoning Latino demographic but also focused on winning their affections. Politically speaking, conservatives desired a similar cultural assimilation as the eastern and southern European immigrants of old (see David R. Roediger's *Working Toward Whiteness: How America's Immigrants Became White*). Latinos were shrewdly classified as *Hispanics*, falsely promoting them as a heterogeneous group, part of the socially constructed "white race" (Ilan Stavans, *The Hispanic Condition: The Power of a People*, New York: Harper Collins, 2001, 23–24). It wasn't until recent years, when conservatives saw that their efforts were only bearing fruit among Cubans (as read in Juan Gonzalez's *Harvest of Empire: A History of Latinos in America*), that they shifted their thinking and began working with diligence to woo other Latinos away from the Democratic Party, which has maintained the Latino voting bloc en masse since the late 1960s (Colin Woodard, *American Nations: A History of the Eleven Rival Regional Cultures of North America*; New York: Penguin, 2011, 32–33).
15. In the world of economics, the surge of the Latino population has affected American housing-market trends, labor-market opportunities, and wages earned. Sections IV and V of David L. Leal and Stephen J. Trejo's *Latinos and the Economy: Integration and Impact in Schools, Labor Markets, and Beyond* (New York: Springer Press, 2011) provide comprehensive research on native and immigrant Hispanics and their earnings, effect on minimum wage, and labor skills, in addition to how all of this has affected housing prices in the United States. The massive amount of disposable income within the Latino population (\$1.1 trillion annual spending power) has turned the heads of advertising and marketing executives. If this demographic were an autonomous country, it would rank sixteenth in the global market (Joe Uva in David Rennie's "America's Hispanics: From Minor to Major," *The Economist*, March 12, 2015, <http://www.economist.com/news/special-report/21645996-one-american-six-now-hispanic-up-small-minority-two-generations-ago>).
16. In the United States, 17.9 million Latinos (one third of the Latino population) are under the age of 18, and 14.6 million of US Latinos are Millennials (ages 18 to 33 in the year 2014; Eileen Patten, "The Nation's Latino Population Is Defined by Its Youth," Pew Research, April 20, 2016, <http://www.pewhispanic.org/2016/04/20/the-nations-latino-population-is-defined-by-its-youth/>). As Carlos Ortiz reported in the

INTENSIONAL

Journal of Hispanic Higher Education, “the Hispanic population has grown at a rapid rate and yet has remained the lowest-achieving group in education.” (Carlos J. Ortiz, Melissa A. Valerio, and Kristina Lopez, “Trends in Hispanic Academic Achievement: Where Do We Go from Here?,” *Journal of Hispanic Higher Education* 11, no. 2 [April 2012]: 137). Higher education institutions have noticed and are successfully marketing to the Latino population, resulting in a significant Latino college-enrollment increase (Jens Manuel Krogstad, “5 Facts about Latinos and Education,” Pew Research, July 28, 2016, <http://www.pewresearch.org/fact-tank/2016/07/28/5-facts-about-latinos-and-education/>). Schools are beginning to recruit in areas where the Latino population is dense, no matter their geographic distance. The University of New Hampshire understands that recruitment of Latino students begins during their early years of education, and sponsoring programs such as Upward Bound have proven successful in helping Latino students transition from high school to college (Kimberly Greenwood, “Higher Education Marketing to the Hispanic Student Population,” honors theses, University of New Hampshire, 2012, <http://scholars.unh.edu/cgi/viewcontent.cgi?article=1049&context=honors>).

17. Cary Funk and Jessica Hamar Martinez, “The Shifting Religious Identity of Latinos in the United States: Nearly One-in-Four Latinos Are Former Catholics,” Pew Research, May 7, 2014, <http://www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/>. Jessica Martínez and Michael Lipka, “Hispanic Millennials Are Less Religious than Older U.S. Hispanics,” Pew Research, May 8, 2014, <http://www.pewresearch.org/fact-tank/2014/05/08/hispanic-millennials-are-less-religious-than-older-u-s-hispanics/>.
18. I’m in a position of privilege to be able to write on ethnic conciliation, but if you look at all my endnotes, I reference men and women from various ethnicities whose work I’m learning from.
19. Alvin L. Schutmaat wrote “Canto de Esperanza (Song of Hope)” out of his work in Latin America and set it to an Argentine folk melody. For full lyrics and history, see Diana Sanchez-Bushong, “History of Hymns: “Canto de Esperanza (Song of Hope),” Discipleship Ministries, accessed March 19, 2019, <https://www.umcdiscipleship.org/resources/history-of-hymns-canto-de-esperanza-song-of-hope>.

CHAPTER I: WHAT IS ETHNIC CONCILIATION?

1. I want to be clear up front that just because I believe there is only one race, the human race, that does not mean that I am endorsing what I call Christian color blindness (a term I will unpack in chapter 5).

NOTES

2. Thomas L. Constable, "Notes on Acts: 2017 Edition," PDF version, 243, <https://planobiblechapel.org/tcon/notes/pdf/acts.pdf>.
3. Jarvis J. Williams and Kevin M. Jones, *Removing the Stain of Racism from the Southern Baptist Convention: Diverse African American and White Perspectives* (Nashville: B&H Academic, 2017), 27.
4. Anibal Quijano, "Coloniality of Power, Eurocentrism, and Latin America," *Nepantla: Views from the South* 1, no. 3 (2000): 534, <https://www.decolonialtranslation.com/english/quijano-coloniality-of-power.pdf>.
5. Quijano, "Coloniality of Power," 575.
6. I have tried to set a pathway forward regarding affirming ethnicities by removing "color-coded" language from my text. I will honor the work of others who use it in quotes I cite from them. As for me, for the most part, I have replaced the term *white* with *of European descent* and *black* with *African American*. I do use the term *brown* to reference my personal voice, one that I am still developing. My intention in doing this is because ethnicity and culture are two distinct realities. Since brown is the color that surfaces when all primary colors intersect, I call myself brown because of cultural and ethnic realities.
7. Robert Con Davis-Undiano, *Mestizos Come Home!: Making and Claiming Mexican American Identity* (Norman, OK: University of Oklahoma, 2017), 36.
8. Roberta Estes, "Las Castas—Spanish Racial Classifications," Native Heritage Project, June 15, 2013, <https://nativeheritageproject.com/2013/06/15/las-castas-spanish-racial-classifications/>.
9. Ilona Katzew, *Casta Painting: Images of Race in Eighteenth-Century Mexico* (New Haven, CT: Yale University, 2005), 40.
10. YouTube, "John Sayles Reads Bartolome de Las Casas," January 27, 2008, <https://www.youtube.com/watch?v=9qOnq4qQKAw>. To read about Montesinos standing up for indigenous people's rights, see https://www.pbs.org/conquistadors/devaca/lascasas_01.html.
11. Rodolfo F. Acuña, *Occupied America: A History of Chicanos*, 7th ed. (Upper Saddle River, NJ: Pearson, 2011), 21.
12. Mark Charles, "Regarding the Term 'Merciless Indian Savages,'" Wirelesshogan (blog), July 4, 2018, <https://wirelesshogan.blogspot.com/2018/07/regarding-term-merciless-indian-savages.html>.
13. Mark Charles, "The Doctrine of Discovery: A Lecture by Mark Charles in Fresno CA," YouTube, May 27, 2018, <https://youtu.be/XRRDuInkgrf?t=48m16s>.
14. Donald M. Scott, "The Religious Origins of Manifest Destiny," National Humanities Center, accessed March 20, 2019, <http://nationalhumanitiescenter.org/tserve/nineteen/nkeyinfo/mandestiny.htm>.

INTENSIONAL

15. John C. Pinheiro, *Missionaries of Republicanism: A Religious History of the Mexican-American War* (Oxford, UK: Oxford University Press, 2014).
16. Martha Menchaca, *Recovering History, Constructing Race: The Indian, Black, and White Roots of Mexican Americans* (Austin, TX: University of Texas Press, 2001), 12.
17. For further reading, please consider *The Color of Compromise: The Truth about the American Church's Complicity in Racism* by Jemar Tisby and the forthcoming *Truth Be Told* by Mark Charles and Soong-Chan Rah.
18. Richard S. Newman, *Freedom's Prophet: Bishop Richard Allen, the AME Church, and the Black Founding Fathers* (New York: New York University Press, 2008).

CHAPTER 2: OUR REDEMPITIVE ETHIC

1. My dear friend and author Bruce Ashford helped shape the way I communicate God's story.
2. Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible*, vol. 1 (Grand Rapids, MI: Baker Book House, 1988), 1017.
3. For more on this cultural mandate, see Subby Szterszky, "The Cultural Mandate: Living as Divine Imager-Bearers," Focus on the Family Canada, accessed April 10, 2019, <https://www.focusonthefamily.ca/content/the-cultural-mandate-living-as-divine-image-bearers>.
4. Alan Cairns, *Dictionary of Theological Terms*, exp. 3rd ed. (Greenville, SC: Ambassador Emerald International, 2002), 121.
5. Walter A. Elwell, *Baker Encyclopedia of the Bible*, vol. 2 (Grand Rapids, MI: Baker Book House, 1988), 1967.
6. William G. T. Shedd, *Dogmatic Theology*, 3rd ed., Alan W. Gomes, ed. (Phillipsburg, NJ: P&R, 2003), 956.
7. *Merriam-Webster*, s.v. "impute (v.)," accessed April 10, 2019, <https://www.merriam-webster.com/dictionary/impute>.

CHAPTER 3: OTRA VEZ

1. I am aware the word *conciled* is currently not in the dictionary; however, I am compelled to use it, for two reasons. First, *conciled* describes the state of humanity's relationship with God pre-Fall. Second, Ian Woodley kindly explains the beauty of using the word *conciled* to understand *reconciled* ("Are You Conciled?," Nottingham Grace Communion, April 24, 2015, <https://nottingham.gcichurches.org/2015/04/are-you-conciled/>).
2. I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: Paternoster, 1978), 449.

NOTES

3. Robert H. Stein, *The New American Commentary*, vol. 24, *Luke* (Nashville: B&H, 1992), 318.
4. The verb translated “saw” is written in the contemporaneous participle, which means that Jesus looked at the people during the same time he acted with compassion (Albert L. Lukaszewski, *The Lexham Syntactic Greek New Testament Glossary* [Lexham Press, 2007]). According to Barclay, the verb that expresses Jesus’ empathy here “describes the compassion which moves a man to the deepest depths of his being” (quoted in David Guzik, “Study Guide for Matthew 9,” accessed April 10, 2019, https://www.blueletterbible.org/Comm/guzik_david/StudyGuide_Mat/Mat_9.cfm).
5. For dealing with more complex, nuanced, or even public sins, a good primer to consider is *Restoring Those Who Fall: A Church Discipline Statement* by Jim Elliff and Daryl Wingerd.
6. Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments*, vol. 2 (Hartford, CT: S. S. Scranton, 1871), 109. In this commentary, the term *Samaritan* is said to be synonymous with *heretic* and *devil*; it was culturally understood by Jews as a degrading term when someone of Jewish ethnicity used it.
7. Biblical Studies Press, *The NET Bible First Edition Notes* (Spokane, WA: Biblical Studies Press, 2006).

CHAPTER 4: THE SIN OF PARTIALITY

1. Eugene H. Merrill, *The New American Commentary*, vol. 4, *Deuteronomy* (Nashville: Broadman & Holman, 1994), 204.
2. William Barclay, *The Letters of James and Peter*, Daily Study Bible Series, 2nd ed. (Edinburgh: Saint Andrew, 1964), 76.
3. See Lexicon in “Matthew 7:12,” BibleHub, accessed April 10, 2019, <https://biblehub.com/lexicon/matthew/7-12.htm>.
4. Diane Langberg, *Suffering and the Heart of God: How Trauma Destroys and Christ Restores* (Greensboro, NC: New Growth, 2015), 8.
5. John B. Polhill, *The New American Commentary*, vol. 26, *Acts* (Nashville: Broadman & Holman, 1992), 179.
6. Thomas L. Constable, “Notes on Galatians: 2019 Edition,” accessed March 26, 2019, 39, <https://planobiblechapel.org/tcon/notes/pdf/galatians.pdf>.

CHAPTER 5: COLOR-BLIND CHRISTIANITY

1. Jon Acuff, who coined this phrase, describes it as follows: “The Jesus Juke is when someone takes what is clearly a joke filled conversation and completely reverses direction into something serious and holy” (“The Jesus Juke,” *Stuff Christians Like*, November 16, 2010, <http://stuffchristianslike.net/2010/11/16/the-jesus-juke/>).

INTENSIONAL

2. Legacy Disciple, “Lecrae, Soong-Chan Rah, Elicia Horton & Joe Thorn: The People of God and Diversity,” December 24, 2015, <https://www.youtube.com/watch?v=nolvRhq6NRQ>.
3. Rich Tatum, “How to Treat One Another,” *Christianity Today*, July 12, 2011, <https://www.christianitytoday.com/biblestudies/articles/bibleinsights/how-to-treat-one-another.html>.
4. To learn more, I suggest reading Joseph H. Hellerman’s *When the Church Was a Family: Recapturing Jesus’ Vision for Authentic Christian Community* (Nashville: B & H, 2009).

CHAPTER 6: TANGIBLE REPENTANCE

1. Jim Wallis, *America’s Original Sin: Racism, White Privilege, and the Bridge to a New America* (Grand Rapids, MI: Brazos, 2016), 9.
2. “What Is Pneumonia and Why Can It Be So Deadly?,” BBC, April 19, 2013, <http://www.bbc.co.uk/science/0/21969416>.
3. Thomas L. Constable, “Notes on Numbers: 2019 Edition,” accessed March 26, 2019, 27, <http://planobiblechapel.org/tcon/notes/pdf/numbers.pdf>.
4. My friend Adam Thomason offers commentary on these truths in his book *Confessions of an Ex-Evangelical: Why I Left Christianity and Started Practicing Jesus*, which is accessible for free here: <http://www.iamredrev.com/new-book>.
5. Rachel L. Swarns, “272 Slaves Were Sold to Save Georgetown. What Does It Owe Their Descendants?,” *New York Times*, April 16, 2016, <https://www.nytimes.com/2016/04/17/us/georgetown-university-search-for-slave-descendants.html>.
6. Swarns, “272 Slaves Were Sold.”
7. Rachel L. Swarns, “Georgetown University Plans Steps to Atone for Slave Past,” *New York Times*, September 1, 2016, <https://www.nytimes.com/2016/09/02/us/slaves-georgetown-university.html>.
8. Susan Svrluga, “‘Make it Right’: Descendants of Slaves Demand Restitution from Georgetown,” *Washington Post*, January 17, 2018, https://www.washingtonpost.com/news/grade-point/wp/2018/01/16/___trashed-2/?utm_term=.239523f93848.
9. BibleHub, “1189. deomai,” accessed April 10, 2019, <https://biblehub.com/greek/1189.htm>.
10. Michelle Higgins, Christina Edmondson, and Ekemini Uwan host the podcast *Truth’s Table*, which has released a four-part series titled “Reparations NOW” (<https://soundcloud.com/truthstable>).

NOTES

CHAPTER 7: HOW SHOULD THE CHURCH RESPOND?

1. In a book I wrote with my wife, *Enter the Ring: Fighting Together for a Gospel-Saturated Marriage*, we consider the single, divorced, single parents, and widowed nuances in our term for *unmarried*. Our appendix helps churches affirm and empower these saints so they aren't marginalized in church life or discussions about family.
2. This list summarizes six issues listed by Christopher Brooks in his book *Urban Apologetics: Why the Gospel Is Good News for the City* (Grand Rapids, MI: Kregel, 2014).
3. *The Complete Works of Francis A. Schaeffer*, vol. 4, *A Christian View of the Church*, 2nd ed. (Wheaton, IL: Crossway, 1985), 30–31.
4. Martin Wroe and Dave Roberts, "Dr Francis Schaeffer," in *Adrift in the 80's: The Strait Interviews*, ed. and comp. Stewart Henderson (Basingstoke, UK: Marshall Morgan and Scott, 1986), 31.
5. "America's Urban Population: Patterns & Characteristics," ProximityOne, accessed March 28, 2019, <http://proximityone.com/urbanpopulation.htm>.
6. William H. Frey, "The Browning of America," Milken Institute Review, October 19, 2015, <http://www.milkenreview.org/articles/charticle-3>.
7. Dennis Cauchon and Paul Overberg, "Census Data Shows Minorities Now a Majority of U.S. Births," *USA Today*, updated May 17, 2012, <http://usatoday30.usatoday.com/news/nation/story/2012-05-17/minority-births-census/55029100/1>.
8. Ray Oldenburg, *The Great Good Place: Cafés, Coffee Shops, Bookstores, Bars, Hair Salons and Other Hangouts at the Heart of a Community* (Cambridge, MA: Da Capo, 1999), 16.
9. For further reading on this topic, please see *Aliens in the Promised Land: Why Minority Leadership Is Overlooked in White Christian Churches and Institutions*, edited by Anthony B. Bradley.

CHAPTER 8: KINGDOM ETHICS FOR A KINGDOM ETHNICITY

1. Francis A. Schaeffer, *A Christian Manifesto* (Wheaton, IL: Crossway, 2005), 121.
2. For example, see pastor and author John MacArthur's discussion on the gospel and race for Christian Defense International (Christian Defense International, "The Gospel and Black Lives Matter" YouTube video, 04:5, posted July 13, 2018, <https://www.youtube.com/watch?v=pkOv94cyfc4>). In the video, the moderator frames the question by identifying the shooting of Mike Brown in Ferguson, Missouri, alongside the Black Lives Matter movement, then asks MacArthur how a pastor who is not leading a predominantly African American congregation should address the current issues while refraining from being known as a "social-justice

INTENSIONAL

church.” MacArthur responds by placing the gospel message in a separate category from the stated racial issues in question (leveraging Galatians 3:28 as proof for doing so), and says such things are “a nonissue” before sharing his personal engagement in the civil rights movement in the 1960s to frame his concluding thought: “When the gospel changes your life, you go from social issues to spiritual issues.”

3. For example, in his book *Democracy Matters: Winning the Fight against Imperialism*, Dr. Cornel West says that “To be a Christian—a follower of Jesus Christ—is to love wisdom, love justice, and love freedom. This is the radical love in Christian freedom and the radical freedom in Christian love that embraces Socratic questioning, prophetic witness, and tragicomic hope” (New York: Penguin, 2004; page 172). West presents Christianity as a faith not of seeking Jesus for forgiveness of sins or embracing his shed blood as the atonement necessary to remove sin debt but instead as striving to embody wisdom, justice, and freedom.

Here’s the tension I live in: I was educated and trained by those in the former, but I live and minister among those of the latter. I navigate this tension by drinking deeply from wells of wisdom: namely, C. René Padilla, Samuel Escobar, and Orlando Costas, developers of Misión Integral (which is, in my opinion, the most balanced method of dissolving this tension). Misión Integral was developed in Latin America during a time of economic, political, and theological upheaval. C. René Padilla coined the phrase *misión integral* during his plenary speech at the 1974 Lausanne Congress (C. René Padilla, “Holistic Mission,” Lausanne Occasional Paper 33, September 29, 2004, <https://www.lausanne.org/content/holistic-mission-lop-33#hm>).

4. BibleHub, “1383. dokimion,” accessed April 11, 2019, <https://biblehub.com/greek/1383.htm>.

APPENDIX: ACRONYMS

1. In a book I wrote with my wife, *Enter the Ring: Fighting Together for a Gospel-Saturated Marriage*, we consider the single, divorced, single parents, and widowed nuances in our term for *unmarried*. Our appendix helps churches affirm and empower these saints so they aren’t marginalized in church life or discussions about family.