

***Let's Get to Know One Another*** by Dr. Tony Evans Thomas Nelson Publishers, Nashville, TN, 1995 (63 Quotes selected by Doug Nichols)

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### *One: The Myth That Holds America Hostage*

#### **1. Myth: Blacks – Spiritually Inferior**

One of the most damaging and devastating myths perpetuated throughout American history is the supposed spiritual inferiority of black people to white people. I will never forget the constant word pictures painted for me as a child growing up in Baltimore, Maryland, that were designed to instill the inferiority myth within me. There were the White Castle restaurants that made it unmistakably clear that "colored people" were not good enough to eat there. [Page 1]

#### **2. Separation in Worship**

Then there were the white churches that praised God Sunday as we did but would not allow my family to worship there. My father would say, "Son, they believe that God meant for the races to be kept separate, even when it come to worshipping Him." [Pages 1-2]

#### **3. Hindrance for the Church to be Salt & Light**

Acceptance of the myth that black people are spiritually inferior to white people has had catastrophic consequences for the psyche of black people, the worldview of white people, and harmony among the races. Worst of all, it has hindered the church from being salt and light in America.

On one hand, this myth has kept the white church from appreciating the black church's massive contributions to a true understanding of biblical Christianity and from incorporating those contributions into its own church life and doctrine. On the other hand, the myth has kept the black community from fully appreciating its own heritage and using it as a foundation for addressing the cataclysmic crisis of the African-American community. [Pages 3-4]

#### **4. “Christianized” Slaves Better Off than Free Heathens**

Dr. William Banks, author of *The Black Church in the United States*, describes how traders rationalized their actions through religious purposes:

The Portuguese and Spanish were the first Europeans to deal in the black slave trade. Rationalizing that it was God's will to bring black heathens into contact with Christianity, even if it meant a lifetime of enforced servitude, their ships carried slaves to labor in the Caribbean colonies as early as 1517. With the approval of their governments and the Roman Catholic church, the sellers of flesh maintained that "christianized" slaves were better off than free heathens. <sup>1</sup> [Pages 4-5]

#### **5. “Savages Needed True Religion”**

Thus, early in the exploration and development of the New World, the capture of slaves was done under the pretext of Christianizing the slaves. Because the "savages" needed "true religion" to replace their paganism, it seemed justifiable to bring them to the New World with its strong Puritan heritage. Never mind, of course, that this "noble end" would dismantle African families, orphan African children, often destroy the continuity of African culture, and sometimes make African women the victims of rape.

Sociologist Hank Allen describes the plight of these early slaves:

They came into slavery with varying languages, cultural traditions, rituals, and kinship networks. This, along with an unfamiliarity of American geography, effectively prevented slaves from developing the kind of complex social organization, technology, and mobilization that would be necessary to alleviate their plight. Moreover, to reinforce their brutal social and psychological control, slave holders often eliminated any bonds of kinship or culture by dividing captured Africans into groups of mixed tribal origins before selling them to plantation owners. <sup>2</sup> [Page 5]

#### **6. Ham’s Curse Doctrine**

Because many Christians presumed that paganism was inherently part of the African's religion, they looked to the Bible, the sourcebook of the Christian religion, to authenticate the slave industry. This set the stage for the infamous "curse of Ham" doctrines. <sup>3</sup> [Page 6]

#### **7. Sacralization**

This myth became an authoritative myth because it was rooted in theology, and slave owners used this twisted theology to sustain a perverted sociology. This process is known as *sacralization*, the development of theological and religious beliefs to serve the interest of a particular ethnic or racial group. [Page 7]

## **8. The Bible Misinterpreted**

Never mind, of course, that the Bible says the Canaan, Ham's son, was cursed, not Ham himself. Thus, only one of Ham's four sons, not all four, was cursed. How then could all black people everywhere be cursed?

Never mind that the Bible places limitations on curses--only three or four generations at most (Ex. 20:5).

Never mind that the curse on Canaan and his descendants--"Now therefore, you are cursed, and none of you shall be freed from being slaves"--finds its most obvious fulfillment in the ongoing defeat and subjugation of Canaan by Israel (Josh. 9:23; 1 Kings 9:20-21).

Never mind that the descendants of Ham's other sons--Cush, Mizraim, and Put--have continued to this day as national peoples in Ethiopia (Cush), Egypt (Mizraim), and Libya (Put).

And never mind that God says that curses based on disobedience are reversed when people repent and turn again to obedience (Ex. 20:6). This is certainly sufficient to negate the Christian endorsement of the American enslavement of black Christians. [Pages 7-8]

## **9. Selected Verses to Justify Slavery**

The colonial Christians forgot Paul's writing to the Ephesians, which says, "For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity" (Eph. 2:14-15). Barriers no longer exist between people's fellowship with God or each other, Paul said.

They forgot the biblical truth that to be members of the body of Christ means that preferences based on class, culture, or race are totally unacceptable to God, and people who make such preferences are candidates for His judgment (James 2:9-13). Such biblical data, however, would not support the inferiority myth. Adding such biblical references would be telling the whole truth, and truth and myth do not mix very well. Therefore, early Americans had to be selective about what Bible verses to use to establish a theological basis to justify slavery and perpetuate the inferiority myth. [Page 9]

## **10. Inferiority Myth Devastating to African Americans**

From the days of slavery until the present, the inferiority myth has been passed down psychologically through the generations. Through the years the myth has been reinforced through laws, language, and the educational system. The

psychological effects of the myth on African Americans have been devastating. [Pages 10-11]

### **11. Myth Promoted Desires to be White**

Consider the infamous Dred Scott decision of 1857, which ruled that black people were not U.S. citizens, but instead were property to be bought, sold, or killed at the whims of their masters.

Yet, on the opposite end of the continuum, the inferiority myth was also alive within the black family itself. Martin Luther King, Jr., said it best when he declared, "No one can ride your back unless it is bent!" The myth made blacks, at times, wish they were white, and it produced a path of self-destruction and character ridicule within black culture. As a result, blacks began to view large noses as a sign of ugliness and natural black hair as nappy. [Page 12]

### **12. The Church Helped the Myth Along**

The church became another major contributor to the expansion of the myth on both sides. Hiding behind a biblical interpretation based on cultural expediency rather than exegetical integrity, the white church endorsed society's accepted status of whites being superior to blacks. The church endorsed the myth when it was silent to the immorality of parishioners who bred slaves for profit and for pleasure. The church endorsed the myth when it forced blacks to sit in the rear of churches-if they were allowed access at all. The church endorsed the myth when white denominations established schools for biblical learning that excluded blacks who desired training in God's Word. This practice, which continued well into the second half of the twentieth century in evangelical Bible colleges, seminaries, and mission societies, accounts for the abysmally low numbers of African Americans now preparing for ministry in those institutions. [Pages 12-13]

### **13. Promoting Freedom of Newborns Same as Promotion of Pro-choice**

If white Christians had devoted the same energy toward protecting the rights of the newborn slave because of his or her value before God that they have devoted toward protecting the unborn fetus today, the church would have set a standard that most certainly would have changed race relations in America. [Page 13]

### **14. Black Christians Often Viewed as Fanatics**

Generally, the tendency is to dismiss black worship and church practices as something that is purely cultural and void of any true spiritual or theological fiber. The black church member is often viewed as a fanatic, rather than someone who has a deep, authentic understanding and appreciation of God. Those who peer in from the outside have little or no access to the essence of black church life and are the worse off because of it. [Page 15]

### **15. The Message of Love, Justice, and Mercy**

The black community as a whole has always rejected the inferiority myth and attempted to set the record straight by protesting the superiority myth as well. This process was carried out by using the same authoritative source that was a basis for establishing the inferiority myth in the first place: the Bible. As the black theologian J. Deotis Roberts asserts,

This explains why the illiterate black slave understood the Bible better than the learned white preacher or missionary who taught him. The Bible has a lot to say about justice, love, and mercy, about liberation from oppression, about deliverance from bondage, and about making life human. The privileged need definitions, rationalizations, logical conviction, and language clarity to understand liberation, justice, and mercy. A black man reared in this society does not need a constitutional lawyer or a logic professor to explain "justice" or "injustice" to him. From early childhood the meanings of the words are apparent. Thus, when the Bible speaks of love, justice, and mercy, its message goes right to the soul of the black man. <sup>11</sup> [Pages 15-16]

### **16. Middle Class Blacks Promoting Inferiority Myth to the Black Underclass**

Most devastating in recent years is the promotion of the inferiority myth by the black middle class against the black underclass. Many middle-class blacks have accepted and even promoted a stereotypical understanding of "those people" by concluding that their brothers and sisters, whom they used to live next door to, are now beyond hope—a conclusion surprisingly similar to one many whites made about them! [Page 16]

### **17. The Inferiority Myth Has Demobilized Blacks Today**

The effect of the myth is also evident in the heavily dependent posture of the black community in general, and the black church in particular, on welfare and entitlement programs, which determine to varying degrees the community's right to survive. The independent black church during the time of slavery hewed out a community, a culture, a religious institution, and an antislavery resistance movement with limited support from the broader culture. Unfortunately, the inferiority myth demobilized many black people's ability to do the same today. [Pages 16-17]

### **18. Knowing One's Position Before God Reverses the Myth**

Once a person realizes his unique position in divine history, however, he begins to realize that no person or racial group has the final say about another person's or group's potential. This realization is by far the greatest need in black America today, and unless it occurs, no amount of "race-holding" or political protest will reverse the situation African Americans now face. [Page 18]

## **19. The Whole Family on Earth Rooted and Grounded in God**

... both black and white Christians must demythologize the myth of inferiority so the mental fog that clouds the racial atmosphere can be removed. Both of us will then be free to relate to each other on our mutual strengths, derived from the biblically based understanding of our heritage as it is rooted and grounded in the God "from whom the whole family in heaven and earth is named" (Eph 3:15).

## **20. Freedom of Political Expression**

Many blacks who don't vote Democratic are criticized for forsaking the group. Unfortunately this attitude, in effect, negates the very thing we have fought so hard to attain: freedom of political expression. Others are criticized for not supporting black businesses regardless of the quality or cost of service. I have often been criticized as being too white or Eurocentric in my thinking because I refuse to allow black politicians (or white politicians for that matter) to politicize during our Sunday worship services. I have also faced criticism because I have rejected the designation of racism for things that, in my opinion, are more accurately classified under the heading of "irresponsible behavior," such as immorality and criminal activity. [Page 19]

## **20. Viewing Ourselves in the Light of Scripture**

If the Bible is allowed to be the standard by which blacks and whites determine the truth, then freedom from this moral malaise will be the outcome; for as Jesus taught, the truth has a unique capacity of making people free. Only when we define ourselves and view our relationships in light of the absolute authority of Scripture can we begin to place salve on the open wounds that have kept America in perpetual racial agony.

Whites and blacks need to remember Paul's instruction to the Ephesians: "For [Jesus] Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity" (Eph 2:14-15). Even today, in racially torn America, there is a balm in Gilead. [Page 20]

*Two: God's Perspective of Blacks*

## **21. Civilization Origins Are Black**

Anthropologists of all races are grappling with the increasing plausibility that the roots of human civilization are in Africa with black people.<sup>1</sup> The Rev. Walter McCray, author of *The Black Presence in the Bible*, writes,

The preponderance of contemporary evidence being gathered by archaeologists and ancient historians says that Africa (in Egypt's Nile Valley)

was the origination of humanity and civilization. It was from here that humanity, an indigenous "black" humanity, had its beginnings. The preponderance of archaeological and historical facts say that the roots of all people are in Africa! Egypt, Africa.

Whether one holds to the traditional view of a Mesopotamian origination of humanity, or to the more substantiated view of the origination of humanity in Africa, one point of harmony is certain indigenous humanity and the originators of the civilizations in each of these areas were black! They were black in Egyptian Africa and they were black in Asia's lower Mesopotamia! Either way one cuts it, the originators of civilization were a black people.<sup>2</sup>  
[Page 22]

## **22. Black People Must Filter Achievement, History, and Culture through Scripture**

... black people, particularly black Christians, must filter black achievement, history, and culture through the lens of Scripture. Greatness must be defined in terms of biblical criteria, not in terms of simple social theory. Black is only beautiful if it is biblical, just as white is only right when it agrees with Holy Writ.  
[Page 24]

## **23. Racial Prejudice with Moses, Miriam, and Aaron**

Moses faced racial prejudice when his sister, Miriam, and brother, Aaron, challenged his God-given leadership because he was married to an African woman, an Ethiopian or Cushite (Num. 12:1). What apparently bothered them was not simply that Moses' new bride was dark-complexioned, because it has been proven that other Israelites were also dark-skinned. Rather, it was that she was black and foreign. Her African ethnic origin was unacceptable, in spite of the fact that she and her father, Jethro, had become Jewish proselytes. It is important to note here that God punished Miriam with the disease of leprosy for her rebellion against Moses "because of the Cushite woman whom he had married" (NASB).

Racism, whether based on skin color or ethnicity, has always been a terrible sin in the eyes of God and worthy of His severest judgment. Both white and black people who allow race to determine social and political structure in America need to remember that. [Pages 25-26]

## **24. Eternal Dimensions of Black History**

...a study of race rooted in the Bible links the pride and understanding of race with an eternal purpose, thereby expanding our understanding of missiology. It is clear from Scripture that black people are objects of God's love and grace. The very lineage of Jesus included blacks, and Africans were among the leaders of the first-century church Thus, African Americans and white Americans can see that black

people are an integral part of God's redemptive agenda and have played a decisive role in disseminating that agenda to the rest of the world. All Christians need to understand the eternal dimensions of black history. <sup>5</sup> [Page 26]

## **25. Names Showed Ethnic Origin**

Names also referred to the actual skin tone of dark -complexioned people. For example, *kedar* means "to be dark," thus, Kedarites are a dark-skinned people (Gen. 25:13; Ps. 120:5). *Phinehas* means "the Negro" or "Nubian," who were a dark-skinned people (Ex. 6:25; 1 Chron. 9:20). According to Exodus 6:25, Phinehas was the son of Eleazar and his wife, who was a daughter of Putiel. This is interesting, because when Phinehas was born, Israel was already established as a separate commonwealth, although it was in transit. Therefore, at least some of the citizens within the commonwealth of Israel were giving birth to children whose names characterized them as Nubian or Negroes. Thus the children of Israel must have been heterogeneous. [Pages 28-29]

## **26. All Stem from Same Tree**

Because all humanity has its origin in the three sons of Noah (Gen. 9:18-19; Acts 17:26), this is an appropriate starting point for gaining a proper biblical basis for racial identity. And because we all stem from the same tree, it is absurd for any group to claim superiority over another. It was God's intention to reestablish the human race through the three sons of Noah; therefore, God legitimized all races over which each son stands as head and over which Noah presides as father. This is especially true since the Scripture says that God blessed Noah and his sons, and the command to repopulate the earth was comprehensive and equally applied to each of them (Gen. 9:1).

Each son is associated with nations of peoples, as is recorded in the Table of Nations<sup>10</sup> in Genesis 10. Black people then, as all other races, can take pride in the fact that it was God's intention that we exist, survive, and function as nations of peoples. [Pages 30-31]

## **27. Blacks Were Leaders in New Testament Era**

Simon of Cyrene, who helped Jesus carry His cross, was of African descent. This we know because Cyrene is a country in North Africa (Matt. 27:32). The church at Antioch had two black men as leaders. Their names were Simeon, who was called Niger or black (as I mentioned earlier), and Lucius, who was from Cyrene. These two black men assisted in the ordination and commissioning of the apostle Paul (Acts 13:1-3). This verifies that black people were not only leaders in the culture of the New Testament era, but also leaders in the church itself. [Page 35]

## **28. Jesus Had Black in His Blood**

*The Lineage of Christ.* Deserving of special attention is the lineage of Christ, who is the heart and soul of the Christian faith. Over and over again, the prophets prophesied that the Messiah would come from the seed of David. A careful examination of the Davidic line finds a number of black people. Solomon, David's son, who continued the Messianic line, was born of a Hamitic woman named Bathsheba. The Table of Nations identifies Sheba in the line of Ham, making it an African nation (Gen. 10:7). This may explain why Solomon is described as being tanned of skin, with bushy black hair (Song 5:10-11 *KJV*). Of the other five women mentioned in Matthew's genealogy (Matt. 1:1-16) three others besides Bathsheba are of Hamitic descent -- Tamar, Rahab, and Ruth.

The point here is not that Jesus was black. To assert such, as some black theologians and religious leaders do, is to fall into the exclusionist perspective of many whites, who would make Jesus an Anglo-European, blue-eyed blond who had very little relevance to people of color. It would also fail to respect the distinct Jewish heritage of Christ. Rather, Jesus was mestizo -- a person of mixed ancestry.

It blesses me to know that Jesus had black in His blood, because this destroys any perception of black inferiority once and for all. In Christ we find perfect man and sinless Savior. This knowledge frees blacks from an inferiority complex, and at the same time it frees whites from the superiority myth. In Christ, we all have our heritage.

Black people, as all other people, can find a place of historical, cultural, and racial identity in Him. As Savior of all humankind, He can relate to all people, in every situation. In Him, any person from any background can find comfort, understanding, direction, and affinity, as long as He is revered as the Son of God, a designation that transcends every culture and race and one to which all nations of people must pay homage. [Pages 35-36]

## **29. Augustine Was African**

Augustine, who was by far the most scholarly and influential of all the church fathers and is known as the Father of Theologians, was not only African, but also black. We know this because his mother, Monica, was a Berber, and Berbers were a group of dark-skinned people belonging to Carthage. [Page 36]

## **30. Look Through the Lens of Scripture for Pride**

Far from being an uninformed, imbecilic people who were afterthoughts in the mind and plan of God, blacks were a well-informed, progressive, productive, and influential race--so much so that we were at the very center of every aspect of

God's activity in history. It is only because people have failed to tell the truth, the whole truth, and nothing but the truth, that this reality is ignored.

If whites begin viewing blacks through the lens of Scripture rather than that of culture, they could start relating to blacks as equals and encouraging their friends to do the same. If we who are black look at ourselves through the lens of Scripture, we can begin to find an appropriate basis for racial pride in the God of the Bible. It also means we can give other races the same significance and respect as part of God's creation that we expect to receive from them. [Page 37]

### *Three: The Black Church's Link to Africa*

#### **31. The West Remains in a Relational “Dark Ages” with Africa and Its People**

This propensity on the part of Europe and its satellites to look down upon non-European cultures has caused the western world to remain in the relational "dark ages," alienated from the rest of the world. In addition, because European colonialism has often brought with it the advent of Christianity into diverse places of the world, many non-Europeans assess Christianity through the merits of the ones bearing it. How unfortunate!

Frobenius, for example, would have done well to rehearse European history during and prior to the advent of Christianity. Neither Christianity nor Judaism is indigenous to Europe; rather, they are Middle Eastern in origin. Only via the prompting of the Holy Spirit and the military oppression of the Romans did Europe obtain the prize of Christianity. It was by no craving for virtue and ethical inspiration on Europe's part. [Page 40]

#### **32. Slave Heritage Prepared One Well for Encounters with the Bible**

Contrary to popular belief, my conviction is that the African heritage of the slave prepared him well for his encounter with the Bible. The tenets and theological structures of Christianity would not have been alien to him. In many cases, his own cultural and religious leanings would have helped him to theologize as efficiently as, and perhaps even more so than, his European counterpart. [Page 44]

#### **33. Low Religious Practices Are a Part of Every Religious Environment**

It is important to note here that low religious practices are a part of every religious environment. The Puritans conducted witch-hunts to rid the colonies of witchcraft. Also, occultism existed among the peoples of Mesopotamia and in the worship of the mystery religions of the pre-Christian Hellenistic world. Therefore, African religion cannot be singled out as primitive savagery. As a matter of fact, there was no greater expression of low religion than the actions of American slave masters, who practiced inhumanity in the name of God. [Page 47]

### **34. Segregation Fostered the Black Culture**

This cultural transference was not lost during the trek of the Middle Passage (nearly twenty million Negroes were made captive over the span of some 300 years [1517-1840]). The slaves were continuously in touch with their African past because they were continuously in touch with each other. New slaves were constantly brought from Africa to the plantations, and they brought with them the African mind-set, which served to reinforce the African disposition, even in the absence of tribal and language similarities. Segregation further fostered cultural continuation. [Page 48]

### **35. Black Preachers Maintained Key Elements of African Past**

A final method of cultural transference was the rise of the new African priest, the black preacher. The new Christianized leader of African people provided the cohesion and cultural reference point that kept the slaves in touch with the strengths of their past, the needs of their present, and the hopes for their future. Because African religion was handed down from one generation to the next by oral tradition, it would be natural for the African culture to continue to be transferred through that vehicle. The black preacher became the channel for this process. Black preachers were the new African point men in America who maintained the key elements of the African past. [Page 49]

*Four: A Real Picture of the Black Church*

### **36. The Great Awakening Began to Evangelize Slaves**

White organizations, such as the Anglican Society for the Propagation of the Gospel, and movements such as the first Great Awakening, began evangelizing the slaves.<sup>2</sup> What is critical to understand here is that this evangelization process occurred without addressing the slaves' oppressed condition. In 1667, for example, the Virginia legislature agreed that baptism did not alter the state of the slave. Such laws allowed blacks to be evangelized without ever having to address their social-political plight.

With the influence of the first Great Awakening, Christianity was brought to the level of the common man. This made the African feel comfortable with the appeal of Christianity, especially since the slave was as common a man as you could find. Many of these revivals and crusade meetings were full of emotion, shouting, dancing, and other physical and verbal expressions. This reminded the slaves of their own worship experiences and helped to make Christianity palatable to them. [Pages 62-63]

37.

In Christianity the slaves also found a message of liberation from the oppressive historical condition of slavery. They latched onto the Christian message as their means for survival, self-authentication, and historical freedom. [Page 63]

### **38. Found a Liberation Message**

The Bible became the first book to which the slaves were exposed. They became acutely aware that the Bible was deeply concerned with the subject of freedom in history as well as in eternity. God had worked in the past with another group of people called the Israelites, who were, like the Africans, under bondage in a foreign land.

As the story unfolded, it became clear that God was not only concerned about their condition because of His love for them, but He also desired to free them from bondage. The slaves concluded that if God could save Israel from Egyptian oppression, He could certainly save black people in America. Thus the story of Israel's deliverance was a story that was easy for the slaves to transpose to their own experience. It became clear that God was on the side of the slaves and against the oppression of their masters. Israel's story became the black community's "story." [Pages 64-65]

### **39. Jesus Cared and Made a Difference**

[Harold] Carter agrees that traditional religion from West Africa gave blacks an orientation that allowed them to adapt easily to Jesus:

It was not hard for black people to assign to Jesus literal powers. He "came in my sick room." He "cooled scorching fever and calmed troubled minds." He was a "heart fixer and mind regulator." He was a "lawyer in the courtroom, doctor in the sick room, friend to the friendless, husband to the widow, mother to the motherless, and father to the fatherless." He saved from sin, had power over the "devil," and guided his children with his eye. All these basic deeds were continually attributed to him in prayer. 7

The reason that prayer could be made to Jesus in this manner is because His earthly life and ministry demonstrated that He cared and had the power to make a difference. The slaves found a biblical liberation in the Scripture. [Page 68]

### **40. The Church Crucial in Maintaining God's View of Dignity and Significance**

The problem was that a Christology that only leads to political, social, and economic reform is insufficient. Human liberation must always be predicated on spiritual salvation. This is why Jesus said, "Repent, for the kingdom of heaven is at

hand" (Matt. 4:17), and why He told Nicodemus, "Unless one is born again, he cannot see the kingdom of God" (John 3:3).

Human liberation is also predicated on a willingness to obey Christ as Master. Thus, the process of liberation must be willing to incorporate the principles of Christ if it would present Christ as the leader of the struggle. This is why Jesus said to His followers, 'But why do you call Me 'Lord, Lord, and not do the things which I say?'" (Luke 6:46).

Applying this to the black experience means that it is improper Christology to say that Christ is leading the struggle against American racism if He is not first enthroned in the lives of those involved in leading the liberation. The fact that liberation is taking place under the banner of Jesus Christ is not a sufficient statement in and of itself. The leadership must possess both a proper saving relationship to Christ and a proper biblical methodology before the black church can ever return to the strength it has experienced in the past.

The historical black church also reminded the slave of who he was in the sight of God, rather than man. One who was considered a "boy" on the plantation became Deacon Jones on Sunday. An elderly woman who would be known as a "girl" during the week by her mistress would become Mother Smith on Sunday. The church was crucial for maintaining God's view of black dignity and significance under the hand of a good God. [Pages 73-74]

#### **41. The Black Church – A Successful Brotherhood**

When the slaves came to America, the new tribe, of which God was the center, was the black church. Rather than accepting the broader society's definition of church, which oftentimes lacked communal life, they reached back to their African understanding of family. This communal perspective was reflected in the way people related to each other as uncle, cousin, brother, or sister. This perspective was also responsible for the black church being a successful beneficial brotherhood that took care of its sick, supported its widows and orphans, educated its children, and developed its independent financial base. [Page 75]

#### **42. The Church Meets the Physical Needs of Members**

While the New Testament does not make it imperative that the church use the same exact method of sharing, the church is obligated to meet the physical needs of its members.

The church is commanded to provide money for poor believers (Acts 11:17-30; Rom. 15:25-27; 2 Cor. 8:1-24), clothing (James 2:15), and the world's goods in general (1 John 3:17). This can be done by individual members (James 2:15-16) and by the church corporately (2 Cor. 8:18-22). People who are to benefit from the

church's internal outreach are those who have suffered misfortune, such as the widows who have no foreseeable means of support (1 Tim. 5:9-10), orphans (James 1:27), and the poor (1 John 3:17). [Page 76]

### **43. Civil Disobedience Right When Government Fails to Promote Justice**

... when the government fails to fulfill its divine responsibility of promoting justice (Rom.13:1-5), then Christians have the right and responsibility to resist, as long as such resistance is within Christian behavior. Paul exhibited an act of civil disobedience; he refused to obey the command of the chief magistrates of Philippi when they asked him to leave jail after he had been illegally beaten.<sup>10</sup> Such an act was justified, however, because the civil authority was unjust. Paul "was trying by legitimate means to compel the Roman authorities to fulfill their God-appointed task. It is to be noted that he did not stage his sit-in because of some selfish personal claim against the authorities."<sup>11</sup> [Page 78]

#### *Five: The Black Preacher*

### **44. The Bible for Interpretation of Recent Experience**

Neither the slave preacher nor the developing black church was hampered in the pursuit of the God of justice because of limited access to academic training. Theology was transmitted orally, from preacher to preacher. This is the only way to explain the perpetual dissemination of the great Christian themes despite the denial of even an elementary level of education.

The Bible became the authoritative sourcebook for the preacher and his congregation's developing understanding of God. However, the Bible was not used as a means of developing an esoteric epistemology (the study of the origin, nature, methods, and limits of knowledge). When the black preacher opened his Bible, it was more for the interpretation of recent experience than for detailed exegetical analysis. The different preaching styles between the black and white preacher resulted from their different goal: The black preacher looked to the Bible for an ethical view of life, which met the personal needs of the members of his community; the white preacher looked for an epistemological view.

The black preacher, rather than being inferior, had an exceptional ability to lead, communicate, memorize, interpret the times, and link the past with the present. To think that he was able to do this with little or no formal education, opposition from the broader culture, and little money is nothing short of a miracle! This fact should dispel any notion of black inferiority and may, to the contrary, be an argument for the scholarship of black preachers in the realm of applied theology. [Pages 84-85]

#### **45. White Preachers Knew Theology, But Did Not Reflect Practical Biblical Methodology**

... white preachers who vehemently "contended for the faith" in their legitimate war against the onslaught of liberalism during the early part of the twentieth century did not reflect biblical methodology. Despite their academic knowledge of the Bible, it did not reflect itself in practical social terms. Thus they could argue for the virgin birth while simultaneously maintaining racism, segregation, and classism. Their methodology then operated in a very limited sphere and fell far short of biblical requirements or expectations. [Page 87]

#### **46. Love Your Neighbor As Yourself**

... the issues of slavery and racism were not merely matters of politics and state's rights. They were matters of what was right before God. There was nothing Christian about the dehumanization of one person by another. Where the Bible says, "Love your neighbor as yourself" (James 2:8), it means just that! There is nothing neighborly about subjecting a person to something that you would detest.

Furthermore, where the Bible is a strong advocate of the family and fidelity in marriage, slave owners used the mating process (which God had given humankind to make more image-bearers) as a tool for breeding stock, as though the slave owners were trying to produce the next Derby winner.

The very institution of slavery in America was unbiblical. It was imperative that the black preacher voice his concerns as a political activist but, more important, as a man of God on this theological issue. For such was the role of a prophet. [Pages 87-88]

#### **47. The Black Preacher Lead His People to Freedom**

Although blacks were no longer wearing iron shackles after the Civil War, the shackles were still there. The new shackles were now set in writing: "Whites Only" or "Colored Rest Rooms Here." The massa (master) had also changed. He now wore a suit, and the whip was his ability to deny access to opportunity and equality. Just as the early slave preachers were to lead their people to freedom, even so the task of the preacher remains the same in contemporary America.

Such a consistent posture is not the mark of an inferior people, but rather a determined people. We are a people who see a scarlet thread called justice in the character of God, which is so strong that it can keep a people focused and a leadership baton passing from generation to generation without wavering. [Page 88]

#### **48. Preaching the Black Church Is a “Call and Response Pattern”**

In the black religious experience, preaching is an event.<sup>5</sup> Preaching in the black church thrives on the participation of the congregation. Sermons are not unilateral but bilateral. The term *bilateral* refers to the discourse going on between the preacher and the congregation, known as the "call and response pattern." The preacher initiates the conversation, and the congregation answers back with both voice and gestures. For example, when someone in the congregation raises his hand or says "Amen!" to a point in the sermon, it serves to let the preacher know that the message or impact of his comment was received. The preacher, the Bible, and the congregation are all intertwined in a rich theological discourse. [Pages 88-89]

#### **49. A Study of Subjection**

... in Ephesians 5:22, the word *hupotasso* ("to be subject to") is used to instruct the wife as to the nature of her relationship with her husband. The word used in Ephesians 6:1 and 6:5 to instruct children and slaves respectively to obey or submit to the will of their parents and masters is *hupakouo*. To many would-be biblical interpreters, an English reading of these three passages would seem to imply that the nature of the subjection is, in all three cases, the same. But this is not so.

*Hupotasso*, used in 5:22, is in the middle voice in Greek, and 'therefore carries the idea of volitional submission. The woman's submission to her husband is conditioned by her relationship with the Lord, and thus she submits of her own free choice to do so. This is not the case in 6:1 and 6:5. The word *hupakouo* is much stronger. It is used to refer to flat-out obedience, which does not conflict with other biblical guidelines, because both the slave and the master are to give flat-out obedience to God. Thus when the parent tells the child to jump, the child's response is, "When, sir, and how high would you like me to jump?"

Furthermore, the word *slave* in this passage was not the same kind of slavery instituted in America. Slaves during the first century were considered part of the household, not merely as chattel. Also, slaves were not denied access to learning. In fact, many slaves were their masters' tutors such areas as philosophy, history, rhetoric, and law. [Page 92]

#### **50. Music in the Black Sulture**

Henry Mitchell, author of *Black Belief*, saw three primary sources of black hymns and folk songs:

- The slaves commonly quoted biblical texts.
- They quoted white hymns, which also revealed beliefs they held dear and appropriated.
- They restated doctrines of white origin that were highly significant to them.<sup>9</sup>

Music has always had a significant place in the worship of Africans and their descendants. Remember that much of African Traditional Religion was transferred through hymns and songs, which resembled the Psalms of the Old Testament. The music in the black church then takes on the form of the Word of God as it is sung. This notion and appreciation for the genre of song is rooted deep within the core of the African heart. Because the orientation toward the ministry of music is set in this vein, the music of the black church has had a profound impact on the American culture at large. This is why the Negro spiritual has become such a significant part of American life. These songs don't just entertain; they tell the story of life and the people who experienced it. They reveal the unique relationship between the person of God, the oppression of blacks, and the power of faith. These songs were to black people what history books were to whites-our link with our past. [Pages 94-95]

### **51. The Worship of God Was a Celebration**

...the slaves dressed in their best whenever they came to church. This custom was a carryover from Africa. The worship of God was a celebration. It was a festive event celebrating life, which God both supplied and reigned over. For the slave, the worship service was the only time that he was free. The goodness of God could be celebrated without obstruction. Worship was his reaffirmation of hope. This aspect of celebrating God in worship is still visible in the mainline black church. [Page 95]

### **52. A Good Expositor and a Good Storyteller**

I admit that black preaching and black worship that overemphasize emotion and performance can be dangerous. If we lose our audience amid a storm of confusion, "every wind of doctrine" will blow in. Culture is the vehicle, not the driver. The focus of worship must always be the presentation of truth, whether it is sung, taught, or preached. I pray that we may never glorify the package with its pretty wrapping and ignore the precious treasure inside. This is why the black preacher must be a good expositor as well as a good storyteller. [Page 98]

### **53. Personal Conversion, the Root of Social Conversion**

Another reason for the diminished role of the black preacher is that the spiritual has taken a secondary role to the social and political in recent times. Far too many issues are fought without concern for biblical methodology, personal salvation, and theological ethics. This is one of the reasons why the success of the Civil Rights Movement was short-lived. Even though laws were changed, hearts were not. Thus, blacks did not experience the internal spiritual changes necessary to sustain the social and political changes that were made. Throughout black church history, personal conversion was at the root of social conversion. This is a diminished priority today, and the progress of the black church and the influence of the black preacher have suffered greatly because of it.

God is not obligated to bring about social transformation that is not predicated on His standards. This requires that preachers hold black organizations accountable for the methods they use to bring about black liberation. Far too many social, political, and economic programs automatically expect black church endorsement and participation simply because of the program's supposed representation of the black community. These programs want to set the agenda for the church's participation, rather than having the church, based on biblical criteria, establish the agenda.

This uncritical support by the church is detrimental. If the black preacher is to re-experience his greatness, he must return to the authority of the Bible. [Pages 99-100]

### *Six: Black Evangelicalism*

#### **54. Examined Theology in Light of Heritage**

... I lived in a sort of racial twilight zone. On the one hand, I was being told that I was created in the image of God and therefore had value. On a pragmatic basis, however, it appeared to me that the benefits of possessing that divine image were reserved for whites, because it seemed that they were the "real winners" in God's kingdom on earth.

The Civil Rights Movement provided me a new sense of being and significance. As I began to grow my Afro, develop my black salutes, and join in the James Brown refrain "Say it loud, I'm black and I'm proud," I began to raise deeper questions about the relationship of theology to the issues of race. What did God have to say about the fact that many Bible colleges and seminaries would not allow blacks to enter because of their race? What did God have to say about the Bible-teaching Southern Baptist church in Atlanta that I visited, which let me know I was not welcome there? Did God have a place for black people in His world, or were we an afterthought and second class spiritual citizens, as appeared to be the case as far as American Christianity was concerned?

This dual reality of race and religion led me and a generation of my contemporaries to examine our theology without simultaneously ignoring or regretting our heritage. [Page 103]

#### **55. Win Their Souls, But Not Deal With Them as People**

The same group of people who advocated "the unity of the body" from Ephesians 4:4-6 were also practicing racial segregation. The implicit message was, Let's win their souls, but not deal with them as people. As the graduates of these institutions trekked to the ends of the earth to fulfill the Great Commission of Acts 1:8, they

successfully overlooked the Jerusalem, Judea, and Samaria in their own backyard in the Americas. In fact, most mission societies would not receive black graduates as candidates, whether they were qualified or not. [Pages 107-108]

### *Seven: The Biblical Mandate for Unity*

#### **56. Not Accepted in Society**

It would seem that after two hundred and fifty years, our country would have long since addressed the problems of race and racism. Yet as we enter into the twenty-first century, this problem continues to plague us. It was in 1969 that I was told by the leadership of a large Southern Baptist church in Atlanta that I wasn't welcome there. It was in 1974 that my wife and I were informed in no uncertain terms that we were not welcome in a prominent Bible church in Dallas, pastored by the way, by one of my seminary professors. It was in 1987 that I was told by a number of major Christian radio station managers that there was little place for blacks in the general Christian broadcast media. And it was in 1993 that I heard a major influential national Christian leader say that, based on the curse of Ham, black people are under God's judgment. [Page 117]

#### **57. Who's in Charge? – The Bible or a Culture**

A major obstacle to overcome in establishing biblically based unity is the question of who's in charge: the Bible or one's culture?

One of the major hindrances to biblical unity is the authority given to cultural diversity. For example, some black Christians so amalgamate the tenets of black culture with their faith, that they frequently fail to make the necessary distinction between the two when it comes to critiquing ourselves. For example, many times white racism is blamed for what really is black irresponsibility, for which we are not willing to take responsibility (teenage pregnancy, black-on-black crimes, absentee fathers). We far too often appeal to white oppression to excuse black ineptness, as though we are such a weak, powerless, ungifted people that we can only function to the degree others allow us.

Conversely, whites will leave the Bible when it is culturally convenient to do so in order to protect their traditions. This is seen most dearly in the sacred cow of interracial dating and marriage. When the issue comes up, it is amazing how quickly the argument of culture comes up. Questions such as, What about the kids? and What will the relatives think? surface much quicker than questions of what the Bible says. To be sure, some very legitimate questions should be raised as to whether all the issues have been thought through and properly filtered before such a serious step is taken; however, more often than not, these individuals fail to acknowledge that God has nothing to say against such marriages between two Christians.

The problem with both of these perspectives is the failure to recognize biblical authority when it clashes with cultural or racial presupposition his problem is in no way unique to the contemporary black-white racial landscape, for it is equally evident in the world of the New Testament. Galatians 2 records one such incident. This particular illustration is graphic because it involved apostolic leadership, the highest authorities in the first century church. Peter, "the stone;" was a committed Jew. He loved his people and carried a deep burden for their salvation. God, however, expanded his horizon by giving him the experience of seeing a vision in which God told him to eat the four-footed animals on a great sheet, in direct violation of the Hebrew dietetic rules. God used this image to tell Peter that he was to repeat the very same work among the Gentiles that was being done among the Jews (Acts 10-11). Peter accepted that revelation and seemed to have understood it.

The apostle Paul, however, records a confrontation with Peter that revealed old prejudices do not die easily. Peter was enjoying fellowship with Gentile Christians. During this time of cross-cultural intermingling, in walked Jewish Christians who had not yet come to grips with their anti-Gentile racism. They put Peter on the spot: either relinquish his fellowship with Gentile Christians to satisfy these Jewish brothers or stand for the truth of the equality of Gentiles with Jews in the body of Christ. Peter miserably failed the test. He left the Gentiles in order not to offend the Jews. In deference to the cultural pressure of his own race, he discredited the message of the gospel, which God had so graphically conveyed to him in the home of Cornelius.

There was only one problem: Paul saw it. Paul was equally committed to his Jewish history, culture, and people, yet he publicly condemned Peter's non-Christian action because Peter was "not straightforward about the truth of the gospel" (Gal. 2:14). The key point is *truth*. An objective standard transcended Peter's cultural commitment. The fact that even an apostle could not get away with such action is very instructional. It means that no one is excused for placing culture above Christ or race above righteousness. God's standard must reign supreme, and cultural preferences are to be denounced publicly when there is a failure to submit to God's standard.

It is high time the church allows the Scripture, and only the Scripture, to be the final authority by which racial relationships are judged. [Pages 119-121]

## **58. Jesus Did Not Give Up His Culture**

How did the woman know that Jesus was a Jew? John, the author, does not say that Jesus told her He was a Jew. Jesus was alone, so there must have been something about Him that made her know. He may have looked like a Jew. Or perhaps He had a Jewish accent or some other trait that gave a public indication of

His racial and cultural heritage. Whatever it was, when Jesus Christ went through Samaria, He did not give up His own culture. He did not stop being a Jew, but He did not let His culture stop Him from meeting a spiritual need. [Page 125]

### **59. Establish an Agenda Sensitive to Social and Abortion Issues**

The black and white churches, [...] need to adopt a joint agenda of purpose that reflects and incorporates both of our concerns, while at the same time is broader than our individual concerns.

A perfect illustration of such a scenario is the abortion debate. The white evangelical church is heavily Republican because of its belief that the Republican party best reflects the concerns of Christians for a moral awakening in our country. Because a large segment of the Republican party is anti-abortion, the watershed issue of the moral agenda, the white evangelical church has made the abortion debate the center of its concern

On the other hand, the black church has given its dominant allegiance to the Democratic party because of its belief that the Democratic party is more sensitive to the questions of social justice, racial equality, and the plight of the poor. The black church's heart cry is primarily for the comprehensive well-being of the babies born in the world (specifically in the areas of employment, housing, medical care, equal access, and education), rather than the safety of the fetus in the womb.

What is the solution? It is to establish an agenda that includes both issues, because both issues are legitimate and have ample biblical support. In other words, leaders from both sides should establish a purpose that goes from cradle-to-grave and womb-to-tomb -a "whole life" agenda. Such an approach would unify the church around a central theme that both sides can agree on, while at the same time allowing each side to focus on its primary concern. There would not be sameness, but there would be oneness, and that is what biblical unity is all about.

The bonus to all of this would be that the broader culture would see the unity of the church as it works across racial lines, resulting in the fulfillment of Jesus' words, "By this all will know that you are My disciples, if you have love for one another" (John 13:35). What greater love can we show for one another than by working together to seek the comprehensive welfare of the members of God's family first, and then extending that concern to the culture at large? [Pages 126-127]

### **60. Our Culture Changes, not Our Christianity**

Our cultures must always be controlled by our commitment to Christ. Whenever we make the adjectives *black*, *white*, *brown*, and *yellow* descriptive of Christians it may mean we have changed Christianity to make it fit a cultural description. The Bible teaches the opposite-we are Christians who may happen to be black, white,

brown, or yellow. If anything changes, it is to be our cultural orientation, not our Christianity. This is so cause cultural history and experience, while important are not innately inspired. Therefore, Christianity must always inform, explain, and, if necessary, change our cultures-never the reverse. [Page 128]

### **61. Experience Cultural Unity, then God Is True**

As African Americans continue to seek cultural freedom, we must examine every strategy offered to promote justice under the magnifying glass of Scripture. Every bit of advice given by our leaders and all definitions proposing to tell us what it means to be black must be commensurate with divine revelation. If what we are given as cultural is not biblically acceptable, it cannot be accepted as authoritative.

Whites, too, must submit their cultural traditions to the authority of God's Word if they are going to play their part in dismantling their contribution to the racial mythology that is a dominant theme in their worldview.

The bottom line then is that there must be a moral frame of reference through which both black and white experiences are examined and judged, and the only standard that qualifies is the Bible. If we are going to experience cultural unity, then God must be true and every man a liar. [Page 132]

*Eight: What You Can Do*

### **62. Reconciliation Based on Relationships**

Throughout our nation's history, there have been many inadequate motivations for why many whites have become involved with blacks. Some have gotten involved because of their fear of black anger. Others were involved out of genuine concern but without fully understanding the high cost of involvement. For others, racial involvement was another way either to control those they were appearing to help or to showcase themselves. Some got involved simply because it was the popular thing to do. However, the most prominent motivation for involvement was whites' feelings of guilt based on past wrongs done to blacks by either themselves or their forefathers. While there is a place for responding to that for which one is legitimately guilty, it is also true that the well from which that guilt is drawn soon runs dry. Reconciliation that is predicated on relationship has a greater chance of working than agendas based upon fear and guilt. Relationship builds partnership. The absence of relationship can lead to paternalism or inauthentic service. When people are in relationships they seek to empower each other as they serve each other. [Pages 133-134]

### **63. A Racial Self-assessment**

If you are a black or white Christian who is serious about racial reconciliation, take a moment to answer these questions. They should help you assess the motive of your heart. This will hopefully prepare you to deal with your attitudes as you consider what action God would have you take to be one of His agents of reconciliation. These questions are not designed to be definitive proof of whether or not you are racist. They are tough joggers to keep you and me sensitive to our hearts' motivation. Please be as honest with yourself as you possibly can be. If possible, talk through these questions with a Christian sister or brother you trust.

#### **A Black Assessment**

1. Will you speak out against racial discrimination if it is being carried out by your African American brothers or sisters? What if the person being discriminated against is white?
2. Would you admit that African Americans have problems unique to their community that cannot be blamed on racism, like black-on black crime? Do you speak out as forcibly against what blacks do to blacks as you do about what blacks do to whites?
3. Have there been situations at work in which you chose not to sit with or talk to a white person because you feared rejection from African Americans? If whites did the same to you, what would be your first thoughts toward them?
4. In the celebration of your African heritage, are there parts of it that demean whites? Have whites come to your church for Christian fellowship but instead were made to feel that they are personally responsible for the injustice of slavery?
5. If you had the opportunity to promote a white or a black and the white was more qualified, would you promote the African American simply because he was black? Have you known whites to do this? If so, what do you think God thought of them? What would He think of you if you did the same?
6. Have you ever demeaned an individual who has not done you wrong simply because he or she is white? Have you done this to appease or gain acceptance from blacks?

7. Do you teach your children to hate or distrust all white people? Do you constantly say hateful or demeaning things about whites as the child is growing up?
8. If you are serious about racial reconciliation, have you taken the initiative to build relationships with whites whom you are in contact with?
9. If you have any white members in your church, are you open to any joining the church staff?
10. Have you been in a situation in which things were being said or done that were blatantly discriminating against whites, but never said a word?
11. Do you stereotype or reject other blacks as "Oreos" or "Uncle Toms" because of their acceptance by and involvement with whites? Would you feel insulted if other blacks classified you this way based on your relationship with your white friends?

### **A White Self-assessment**

1. How do you feel about whites and blacks building strong relationships? If your child told you that he or she was seriously dating an African American, would you immediately give them your full support?
2. Do you perceive most black people, especially black men, as either lazy, dangerous, or violent?
3. Have you been in an environment where you had the opportunity to start a conversation with or witness to an African American but you chose not to for fear of rejection by other whites who may have been watching?
4. Has there been anything done at church, work, or among your Anglo friends that you know would have been blatantly offensive to an African American, but you kept quiet about it?
5. Does it rub you the wrong way to have an African-American man or woman in final authority over you (e.g., the pastor of your church)? Could you honestly submit to him and do exactly as he asks of you if it is within biblical guidelines?

6. Do you believe that African Americans do not learn as well as whites because you perceive them as being less intelligent than whites?
7. Were you against the Martin Luther King national holiday? Was your reason because he was an African American and therefore not worthy of such an honor?
8. Do you automatically assume that when blacks move into your neighborhood the community is being devalued?
9. Would you be willing to live in a majority black neighborhood that was comparable to the area in which you now live?
10. When your Anglo friends begin telling racial jokes, do you correct them, or remain silent?

## NOTES

### Chapter One

1. William Banks, *The Black Church in the United States* (Chicago: Moody Press, 1972), 9.
2. Hank Allen, "The Black Family: Its Unique Legacy, Current Challenges and Future Prospects," in *The Black Family: Past, Present and Future*, Lee N. June, ed. (Grand Rapids: Zondervan Publishing House, 1991), 18.
3. See the "Curse of Ham," *Dictionary of Christianity in America* (Downers Grove, Ill.: InterVarsity Press, 1990), 333, for a summary of the argument and how it was used by the Christian church to justify slavery in America.
11. J. Deotis Roberts, "A Black Political Theology" (Philadelphia: The Westminster Press, 1952), 38.

### Chapter Two

2. Walter McCray, *The Black Presence in the Bible* (Chicago: Black Light Fellowship, 1990), 9.
5. McCray, *The Black Presence in the Bible*, 31. McCray says,
 

Black people need to understand all Black history, including that which is revealed in the Bible. If we are ignorant of our history and its heritage we will walk blindly into our future. And without keeping in our minds and hearts the spiritual and eternal dimensions of our history, our future forebodes a hopelessness which many of us would rather not face.

From a Christian viewpoint it is important for Black people to understand their Biblical history. Understanding the Black presence within the Bible nurtures among Black people an affection for the Scripture and the things of

the Lord. Far too many of our people reject the Bible because they don't understand that it speaks responsibly about them and to their experience. God is concerned about Black people. Furthermore, enough information pertaining to Black people and their experience is written in His Word to convince the honest searcher for truth that God is indeed concerned for the well-being, salvation and liberation of Black peoples throughout the world.

#### Chapter Four

2. See William Banks, *The Black Church in the United States* (Chicago: Moody Press, 1972), 17, for a summary of the influence of the Great Awakening on the slaves.

7. Harold A. Carter, *The Prayer Tradition of Black People* (Valley Forge, Pa.: Judson Press, 1976), 48.

10. F. F. Bruce explains why this beating was illegal. "Even if condemned a Roman citizen was exempt from flogging. By the Valerian and Porcian Laws (passed at various times between 509 and 195 B.C.) Roman citizens were exempted from all degrading forms of punishment (e.g., beating with rods, scourging, crucifixion)." *The Acts of the Apostles* (Grand Rapids: Wm. B. Eerdmans, 1968), 322.

11. Charles C. Ryrie, "Perspective on Social Ethics," *Bibliotheca Sacra* (Chicago: Moody Press, 1959), 316.

#### Chapter Five

9. Henry H. Mitchell, *Black Belief* (New York: Harper and Row Publishers, 1979), 97.