



## **WAYMAKER.CHURCH**

### **ON ETHNIC AND SOCIO-ECONOMIC UNITY**

As Waymaker.Church continues to walk in obedience to our call to share the good news of Jesus' death and resurrection with the world, we find it necessary to articulate impact of ethnicity and socio-economic status in the life of a follower of Jesus. We, the elders and leaders of Waymaker.Church, desire to clearly describe what Waymaker.Church does and does not believe about ethnicity, socio-economic status, and the Christian life to provide unity in faith and mission. As such, we offer the following observations, affirmations, and denials supported by Scripture to outline our beliefs.

#### **PURPOSE**

American culture is and has been fractured along ethnic and socio-economic lines. Questions of ethnic identity, ideology, and interaction dominate the political and social discourse of both the public square and the church. Issues of ethnic division, sinful ideologies, socio-economic standing, and more threaten to divide the unity of the church. Furthermore, large portions of the American church have historically failed to teach and live out a gospel-centered view of ethnic and socio-economic relationships and have allowed and even sinfully used ethnicity and socio-economic status as a source of identity or excuse for apathy.

Thus, this statement exists to humbly articulate Waymaker.Church's understanding of the place and role of ethnic and socio-economic unity within the Messianic community and provide a clear statement of the beliefs and practices of Waymaker.Church.



# WAYMAKER.CHURCH

## CULTURAL OBSERVATIONS

**IN CULTURE** Humans naturally gravitate into groups based on ethnic, socio-economic, and cultural familiarity.

**IN CULTURE** Humans naturally engage in prejudice, discrimination, and partiality based on ethnic, socio-economic, and cultural lines.

**IN CULTURE** Humans naturally use ethnicity, socio-economic status, and cultural affiliation as sources of identity and significance.

**IN CULTURE** Disparity exists among humans due to their birthplace, ethnicity, or socio-economic status.

**IN CULTURE** The combination of ethnicity, socio-economic status, and cultural affiliation as touchstones of identity and disparity leads to conflict.

**IN CULTURE** Humans naturally create systems and societal norms that amplify the conflicts surrounding ethnicity, socio-economic status, cultural affiliation, and disparity.

**IN CULTURE** Some individuals are unaware of or deny the existence of disparity that results from ethnicity, socio-economic status, or cultural affiliation.

**IN CULTURE** Some individuals use their ethnicity, socio-economic status, or cultural affiliation as a misplaced and sinful source of identity.

**IN CULTURE** Some individuals allow their misplaced identity to render them distant and apathetic to the experiences of others.

**IN THE CHURCH** Struggles of culture are reflected in followers of Jesus as they wrestle with conflicts that come from misplaced identity.

**THUS, WE FIND IT NECESSARY TO ARTICULATE THE SCRIPTURAL VISION OF THE CHURCH'S RESPONSE TO ISSUES OF ETHNICITY AND SOCIO-ECONOMIC STATUS.**



# WAYMAKER.CHURCH

## SCRIPTURAL OBSERVATIONS

### CREATED ORDER

**1: WE OBSERVE** The Godhead exists in perfect unity, equality, and individuality. (Gen 1:1-2, Deut 6:4, Matt 3:16-17, John 1:1-5, 15:26, 1 Cor 8:6)

**2: WE OBSERVE** Humanity is created in the image of God, which forms our fundamental identity. (Gen 1:26-27, Acts 17:26-28)

**3: WE OBSERVE** Humanity originally existed in sinless unity, equality, and individuality as one united people of God. (Gen 1:26, 2:22-25)

**4: WE OBSERVE** Humanity's calling was to rule and have dominion over creation. (Gen 1:26-28, 2:15)

**5: WE OBSERVE** There was no scarcity of resources, blessing, or abundance in the original creation. (Gen 1:29-31, 2:8-10)

### FALL

**6: WE OBSERVE** Humanity's choice to reject God's authority shattered our relationships with God and each other. (Gen 3:22-23, 4:8-12, 6:5)

**7: WE OBSERVE** Sin warps the very nature of creation and causes scarcity, suffering, and death. (Gen 3:17-19, Ecc 3:18-19, 9:11-12)

**8: WE OBSERVE** Sin causes humans to desire to usurp God's role and rule over and dominate their fellow image bearers, rather than care for and steward creation. (Gen 3:16, 4:23-24, 11:3-4)

**9: WE OBSERVE** Sinful humans construct corrupt social and political systems that result in oppression, injustice, and inequality and perpetuate distinction and division. (Ecc 4:1-3, 5:8-9, Jer 9:4-9, Hos 4:1-3, Amos 2:6-8, 4:1-3, 5:10-13, 8:4-6, Micah 7:1-6, Rev 18)

**10: WE OBSERVE** Corrupt social and political practices create and perpetuate oppression, injustice, and inequality and are both individual and collective sins that stains persons and communities. (Jer 7:2-11, Micah 2:1-3, 3:1-4, 6:9-16)

**11: WE OBSERVE** All humanity is both oppressed, outcast, and marginalized by sin, while at the same time complicit in the sinful perpetuation of oppression, injustice, inequality, distinction, and division. (Ro 1:28-32, 2:1-3, 2:21-23, 3:10-18, 5:12-21, 7:7-24)



**12: WE OBSERVE** Rebellious spiritual powers create conflict among humanity through inflaming and amplifying our predilection for oppression, injustice, inequality, distinction, and division. (Gen 3:1-13, Dan 7, Eph 6:12, 1 Pet 5:8-9, Rev 6:3-4, 12:1-18)

## REDEMPTION

**13: WE OBSERVE** God's plan to rescue and restore humanity and creation was established with the intent of reconciling all humanity to Him, yet that plan was implemented through a family possessing a unique ethnic and cultural identity. (Gen 3:15, 12:1-3, 28:14, 35:11, 49:10, Ps 2, 110, Is 60:1-3, 66:18-23)

**14: WE OBSERVE** The nation of Israel was unilaterally selected by God to receive special status among all other people groups and represent (albeit imperfectly) the divine ideal for human relationships to the world. (Ex 19:5-6, Deut 7:6-8, 10:14-15)

**15: WE OBSERVE** To restrain the impact of sin, God institutes human nations and systems of government, which—while imperfect at best—are called to point to and attempt to preserve the divine ideal for human relationships. (Ex 20:1-17, Deut, 16:18-20, 17:1-20, 19:14-21, Ps 72, Ro 13:1-7)

**16: WE OBSERVE** Throughout Scripture, God's people are called to practice a unique approach to economic righteousness, care for the poor, and concern for the common good. (Ex 22:21-27, 23:1-12, Deut 10:17-19, 15:1-11, 22:1-4, 24:19-22, Mic 6:8, Matt 22:34-40, 25:31-46, Acts 2:42-47, 4:32-36, James 2:1-4, 2:14-17, )

**17: WE OBSERVE** A consistent theme in Jesus' preaching, teaching, and ministry was right conduct toward, and restoration of the socially outcast and marginalized. (Mark 5:1-20, Luke 4:14-21, 5:12-13, 18:35-43, John 4)

**18: WE OBSERVE** Through His death and resurrection, Jesus defeated the power of sin, death, and evil that causes oppression, injustice, inequality, distinction, and division. (Luke 4:18-19, Ro 3:23-31, 5:1-21, 6:15-23, 8:1-4, 8:18-25, 1 Cor 15:20-28, 2 Cor. 5:18-21, Eph 1:9-23, 6:10-12, Phil 2:1-11, Col 2:12-15, 1 Pe 3:22, 1 John 5:1-5, Rev 11:17-18, 12:10-12, 15:2-4)

**19: WE OBSERVE** Jesus' death is an act that offers forgiveness and reconciliation to those who have perpetuated oppression, injustice, inequality, distinction, and division. (Rom. 3:21-26, 5:12-21, 7:4-6, 8:1-14, Eph 2:1-7)



## WAYMAKER.CHURCH

**20: WE OBSERVE** Jesus' death and resurrection brings individual and collective restoration and reconciliation to the relationships shattered by sin—both human and divine. (2 Cor 5:16-21, Eph. 1:3-8, 2:11-16, 4:1-6, )

**21: WE OBSERVE** Entry into the people of God is available to all individuals through their allegiance to Jesus regardless of ethnicity, socio-economic status, or cultural affiliation. (Rom. 9:24-26, 10:9-13, 11:11-36 Gal. 2:7-8, 2:15-16, 3:8-9, 3:14, 3:26-29, Eph. 1:9-14, 2:11-22, 3:6)

**22: WE OBSERVE** The decision to believe in and follow Jesus provides individuals with a new identity that transcends ethnicity, socio-economic status, or cultural affiliation. (Eph. 2:14-16,)

**23: WE OBSERVE** The Holy Spirit empowers God's people to live in congruence with His divine ideal for human relationships in the present, and therefore in freedom from bondage to sin. (John 14:15-29, 16:5-13, Rom. 8:1-4, 8:12-14, Gal. 5:16-18, 5:24-25, Eph. 3:14-21)

### THE LIFE OF THE BELIEVER

**24: WE OBSERVE** God's people are called to submit themselves to and live under the authority of His divine ideal for human relationships, which are recorded and preserved in Scripture. (Ex. 19:3-6, Deut. 6:1-6, Pro. 1:1-7, Eccl. 12:13-14, Matt. 5:17-20, Rom. 8:5-11, 12:1-2, 2 Tim. 3:14-17)

**25: WE OBSERVE** Obedience to this divine ideal brings individual thriving and corporate harmony, while rejection and disobedience brings death and dysfunction. (1 Cor. 12:27)

**26: WE OBSERVE** The individual's status as a member of God's people is an act of unmerited favor independent of ethnicity, socio-economic status, or cultural affiliation—which renders each believer unable to boast in their ethnicity, socio-economic status, or cultural affiliation. (Eph 2:15-16, Rom. 9-11, Gal 3:14)

**27: WE OBSERVE** Giving allegiance to Jesus fundamentally alters the individual's identity and subsumes all other sources of identity such as ethnicity, socio-economic status, or cultural affiliation. (1 Peter 1:22, 1 Cor. 12:13)

**28: WE OBSERVE** Followers of Jesus gain a new identity as members of the people of God, and therefore have interdependent familial ties and obligations to all other followers of Jesus regardless of their ethnicity, socio-



## WAYMAKER.CHURCH

economic status, or cultural affiliation. (Rom.12:5, 1 Cor. 12:13; 20, Rom. 12:5, 1 Peter 2:9-10)

**29: WE OBSERVE** Followers of Jesus are called to give their unconditional allegiance to Jesus, and conditional allegiance to other ethnic and cultural identities based on their congruence with the divine ideal. (Heb 13:15-16, Acts 17:7, Titus 3:1, Rom 13:1-10)

**30: WE OBSERVE** A consistent distinctive of God's people is love of neighbor and concern for the marginalized, outcast, and poor. (Mat. 22:39, Luke 10:30-37, Luke 7:22, Luke 14:13, Acts 9:36, Phil. 2:4, Gal 5:13-15, James 2:1-9)

**31: WE OBSERVE** A consistent distinctive of God's people is a radical generosity and transformed view of wealth and material resources. (Mat. 6:33, Mat. 6:21, Luke 12:34, 2 Cor. 7-9)

**32: WE OBSERVE** The call of the believer is to progressive transformation into the virtues and lifestyles of the new creation—as demonstrated by Jesus—which results in both repentance and the growth of neighborly love and concern for others. (Matt 5:43-48, Rom. 13:11-14, 2 Cor 7:1, Eph 4:17-32, Phil 2:1-11, Col 3:1-17)

### THE ROLE OF THE CHURCH

**33: WE OBSERVE** Jesus intended the church to be a multi-ethnic family united around allegiance to Him. (Matt 28:18-20, Rom. 1:16-17, Gal. 3:8-9, Rev 5:9-10)

**34: WE OBSERVE** The first recorded conflict in the church was ethnic and socio-economic in origin. (Acts 6:1)

**35: WE OBSERVE** Scripture affirms unity and love across ethnic, socio-economic, and cultural lines as a moral imperative for followers of Jesus. (1 Cor. 1:10, 13:1-13, Gal. 3:26-29, Gal 2:11-16 and Eph 2:15-16, Philemon 8-16)

**36: WE OBSERVE** The consistent witness of Scripture denounces any form of partiality, division or discrimination along ethnic, socio-economic, or cultural affiliation as morally impermissible for followers of Jesus. (1 Cor 1:11-17, 11:17-22, Gal. 2:11-16, James 2:1-9)

**37: WE OBSERVE** The role of the church is to participate in the ongoing redemption and restoration of creation through the power of the Holy Spirit. (Matt. 5:13-16, 2 Cor. 2:14-16, 5:11-21)



## WAYMAKER.CHURCH

**38: WE OBSERVE** The church accomplishes this calling through living as a redemptive community that expands God's Kingdom and models His ideal for human relationships. (Matt. 5:43-48, Luke 10:25-37, Phil. 2:1-11)

**39: WE OBSERVE** As a redemptive community, the church is called to encourage and equip each other to reject sinful desires, practices, and identities while simultaneously pursuing greater transformation into the virtues and lifestyles of the new creation. (Rom. 12:3-13, 15:1-6, Eph. 4:1-5, 5:10-14, Titus 2:11-15, Heb. 3:12-13, James 2:14-26, Jude 20-21)

**40: WE OBSERVE** The public witness of the church denounces oppression, injustice, and division as sin, and provides an alternative witness of Spirit-empowered unity and love within its members. (Acts 6:1-6, Rom. 11:13, Eph. 3:1-10, Rev 5:9-10, 21-22, Philemon 8-16, Gal. 2:11-16, John 14-17)

### RESTORATION

**41: WE OBSERVE** God's pattern in history is to bring judgment through supernatural action or human nations on individuals, communities, and rebellious spiritual powers that perpetuate and sustain oppression, injustice, inequality, and division. (Ro 13, Jeremiah/Ezekiel Revelation 13, 17-18, 20:13)

**42: WE OBSERVE** The consistent purpose of judgement in Scripture is to both catalyze repentance and enact justice. (Rom. 5:12-21, 1 Cor 4:5, Rom. 2:5-12, 2 Peter 2:9, John 5:24, Rev. 11:18, 2 Tim. 4:8, Rom. 3:23)

**43: WE OBSERVE** The image of the conclusion of human history is a multi-ethnic people of God worshipping in unity in a restored creation free of sin and full of abundance. (Isaiah 2:2-4, Isaiah 56:6-8, Zech 8:20-23, Rev 5:9-10, 21-22)



# WAYMAKER.CHURCH

BASED ON THESE OBSERVATIONS, WE OFFER THE FOLLOWING AFFIRMATIONS AND DENIALS.

## AFFIRMATIONS AND DENIALS

### GENERAL

**WE AFFIRM** The diversity and beauty of human ethnicity and culture reflects the creative nature of God. (Observations 1, 2, 3, 4, 5, 21, 29, 33, 35, 36, 43)

**WE AFFIRM** The shaping role ethnicity and culture plays on individual identity. (Observations 14, 15, 21, 22, 26, 27, 28, 29, 33, 36, 43)

**WE AFFIRM** Sin causes human culture to fall short of the divine ideal and reflect the fallen state of humanity. (Observations 6, 7, 8, 9, 10, 11, 12, 14, 15, 22, 27, 28, 29, 40, 41, 42, 43)

**WE AFFIRM** Citizenship in the Kingdom of God provides Jesus' followers a new identity that supersedes all other ethnic or cultural identities and loyalties. (Observations 13, 14, 15, 21, 22, 23, 24, 25, 26, 27, 28, 29, 35, 40, 43)

**WE AFFIRM** The role of the Church is to create individual transformation within its members, and transformation within society through calling communities and cultures to congruence with the divine ideal. (Observations 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 18, 19, 20, 22, 23, 24, 25, 27, 28, 29, 30, 31, 32, 35, 36, 37, 38, 39, 40, 43)

**WE AFFIRM** The Church exists within specific cultural contexts, but has the authority to transform, and prophetically call **all** cultures to greater congruence with the divine ideal. (Observations 2, 3, 4, 6, 7, 8, 11, 13, 20, 21, 24, 25, 27, 28, 29, 37, 38, 39, 40, 41, 42, 43)

**WE AFFIRM** Systems of government are God's ordained method of temporally restraining oppression, injustice, inequality, distinction, and division after the fall. (Observation 4, 6, 7, 8, 9, 10, 14, 15, 41)

**WE AFFIRM** True freedom from oppression, injustice, inequality, distinction, and division flows from the reconciliation and restoration provided to humanity through Jesus' death and resurrection. (Observations 18, 19, 20, 23, 24, 25, 32, 37, 38, 39, 40, 43)

**WE AFFIRM** Communal and cultural transformation flows from the restoration and transformation of individual relationships—first with Jesus, then with



## WAYMAKER.CHURCH

each other. (Observations 8, 9, 10, 11, 13, 18, 19, 20, 21, 23, 24, 25, 27, 28, 30, 31, 32, 35, 36, 37, 38, 39, 40)

**WE AFFIRM** A moral imperative for followers of Jesus to be aware of ethnic, socio-economic, and cultural issues that adversely impact their neighbors. (Observations 7, 8, 9, 10, 11, 12, 13, 16, 17, 23, 24, 28, 30, 31, 32, 35, 36, 37, 38, 39, 40)

**WE DENY** The ability of human systems of government to achieve perfect conformity to God's divine ideal for human relationships. (Observations 6, 7, 8, 9, 10, 11, 12, 14, 15, 20, 23, 37, 40, 41, 42)

**WE DENY** Any teaching that elevates issues of cultural preference and individual conscience to moral imperative. (Observations 6, 8, 9, 10, 11, 12, 22, 27, 28, 29, 30, 32, 35, 36)

**WE DENY** That any ethnicity or culture possesses inherent congruence to the divine ideal and is immune from the critique of the Church or above its prophetic call to transformation. (Observations 6, 8, 9, 10, 11, 14, 15, 23, 27, 29, 36, 37, 38, 39, 40, 41, 42, 43)

**WE DENY** Any teaching that claims it is inherently inappropriate for followers of Jesus to allow their ethnicity and culture to shape their identity. (Observations 2, 3, 6, 13, 14, 21, 22, 27, 28, 29, 33, 34, 35, 36, 43)

**WE DENY** Any teaching that elevates ethnicity or culture to an individual's primary identity above their allegiance to Jesus or claims any ethnicity or culture perfectly reflects the divine ideal. (Observations 6, 8, 14, 15, 21, 22, 26, 27, 28, 29, 33, 35, 36, 40, 41, 42, 43)

### SOCIO-ECONOMIC STATUS

**WE AFFIRM** Poverty and societal inequality are a manifestation of the fallen nature of creation and are not God's divine ideal for human relationships. (Observations 3, 5, 6, 7, 8, 9, 10, 11, 12, 16, 17, 18, 19, 20, 21, 23, 24, 25, 28, 30, 31, 36, 37, 38, 40, 43)

**WE AFFIRM** The possession of wealth, prosperity, or abundance is not in and of itself an indicator of divine favor or moral failure. (Observations 7, 9, 10, 13, 14, 21, 26, 28, 30, 31, 35, 36, 40)



## WAYMAKER.CHURCH

**WE AFFIRM** God permits some individuals and communities to possess unearned advantages, some of which are socio-economic. (Observations 7, 9, 10, 13, 14, 15, 21, 26, 36, 41, 42)

**WE AFFIRM** Poverty and societal inequality can be caused by individual foolishness, sinful acts perpetrated by other individuals or social systems, the fallen nature of creation, or any combination thereof. (Observations 6, 7, 8, 9, 10)

**WE AFFIRM** The call of the Church to demonstrate care, concern, and neighborly love for those marginalized by poverty and societal inequality. (Observations 16, 17, 30, 31, 32, 35, 36, 37, 38, 39, 40)

**WE AFFIRM** The mandate of those who possess socio-economic advantage to wisely steward the resources and opportunities God has blessed them with so they can in turn bless others. (Observations 16, 24, 25, 30, 31, 32, 35, 37, 38, 39, 40)

**WE AFFIRM** The ethical responsibility of individuals to critically evaluate their participation in actions, institutions, or organizations that may perpetuate socio-economic inequality or injustice. (Observations 6, 7, 8, 9, 10, 11, 12, 16, 23, 24, 25, 28, 29, 30, 32, 35, 36, 37, 38, 39, 40, 41, 42)

**WE DENY** Any teaching or public policy which enshrines unnatural inequalities in social systems that aggravate poverty and societal inequality and lead to unjust forms of discrimination. (Observations 8, 9, 11, 12, 15, 16, 17, 21, 24, 25, 28, 29, 30, 31, 32, 35, 36, 37, 38, 39, 40, 41, 42)

**WE AFFIRM** The God-given responsibility of the State to wield power in a manner that protects those who are outcast, marginalized, and vulnerable due to their socio-economic status. (Observations 4, 6, 8, 9, 10, 15, 41, 42)

**WE DENY** The ability of the State to overcome the pernicious influence of sin on human relationships, create a perfect and equitable system, or eliminate poverty and inequality through purely legislative means. (Observations 6, 7, 8, 9, 10, 11, 12, 15, 18, 19, 20, 23, 32, 37, 38, 40, 41, 42, 43)

**WE DENY** Any teaching that claims all forms of poverty and societal inequality are the result of individual sin. (Observations 7, 9, 10, 12, 17, 26, 30, 31, 36)

**WE DENY** Any teaching that claims possession of socio-economic advantage is inherently sinful. (Observations 14, 21, 26, 31, 32, 35, 36)



## WAYMAKER.CHURCH

**WE DENY** Any form of partiality, division or discrimination based on socio-economic status as permissible for followers of Jesus. (Observations 16, 17, 30, 31, 32, 35, 36, 40)

### ETHNICITY

**WE AFFIRM** The call of the global Church to reflect the multi-ethnic nature of God's kingdom despite the natural human tendency to segregate along ethnic lines. (Observations 1, 2, 3, 6, 9, 12, 13, 18, 20, 21, 22, 23, 24, 25, 26, 28, 33, 35, 36, 40, 43)

**WE AFFIRM** The responsibility of each local congregation to physically reflect the spiritual unity of the global Church in the nature of both its gathering and ministry to its community. (Observations 1, 2, 3, 13, 16, 17, 18, 20, 23, 24, 25, 30, 31, 32, 33, 35, 36, 37, 38, 39, 40)

**WE AFFIRM** Ethnic discrimination is a sinful form of injustice with generational repercussions that stains individuals and communities. (Observations 6, 8, 9, 10, 11, 12, 41, 42)

**WE AFFIRM** The Scriptural command for the Church to protect and seek justice for those who are outcast, marginalized, and oppressed on the basis of their ethnicity. (Observations 1, 2, 3, 6, 8, 9, 10, 11, 12, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 28, 30, 32, 33, 35, 36, 37, 38, 39, 40, 41, 42, 43)

**WE AFFIRM** The call of the Church to bear true witness to the individual and communal damage of ethnic discrimination. (Observations 3, 6, 8, 10, 11, 12, 17, 36, 40, 41, 42)

**WE AFFIRM** The call of the Church to bear witness to Jesus' power to heal and restore the individual and communal damage of ethnic discrimination. (Observations 1, 2, 3, 13, 18, 19, 20, 23, 24, 25, 28, 32, 33, 34, 35, 36, 37, 38, 39, 40, 43)

**WE AFFIRM** A moral imperative for followers of Jesus to intentionally seek multi-ethnic unity as individuals and corporate assemblies so as to reflect the coming new creation. (Observations 1, 2, 3, 13, 17, 18, 19, 20, 21, 23, 24, 25, 28, 32, 33, 35, 36, 37, 38, 39, 40, 43)

**WE AFFIRM** The Scriptural command for churches and individual followers of Jesus to engage in intentional self-reflection to assess and subsequently



## WAYMAKER.CHURCH

jettison areas of ethnic comfort that contribute to disunity. (Observations 6, 8, 9, 10, 11, 12, 23, 24, 25, 30, 32, 35, 36, 37, 38, 39, 40)

**WE AFFIRM** The responsibility of the Church to actively form in its members a Kingdom understanding of ethnicity and desire for multi-ethnic unity. (Observations 1, 2, 3, 13, 19, 20, 23, 24, 25, 28, 32, 35, 36, 37, 38, 39, 40)

**WE AFFIRM** The God-given responsibility of the State to wield power in a manner that creates conditions for multi-ethnic unity, and protects those who are outcast, marginalized, and oppressed on the basis of their ethnicity. (Observations 4, 6, 8, 9, 10, 15, 41, 42)

**WE AFFIRM** The God-given responsibility of individual followers of Jesus to actively seek multi-ethnic unity in all aspects of their lives and relationships (Observations 1, 2, 3, 18, 20, 22, 23, 24, 25, 28, 30, 32, 33, 35, 36, 37, 38, 40, 43)

**WE AFFIRM** The God-given responsibility of each individual follower of Jesus to critically assess actions, policies, or symbols and reject those that inflame ethnic division and disunity. (Observations 6, 8, 9, 10, 12, 16, 20, 21, 23, 24, 25, 28, 29, 30, 32, 33, 35, 36, 37, 38, 39, 40, 43)

**WE ACKNOWLEDGE** The influence of rebellious spiritual powers who inflame ethnic conflict within society and the Church. (Observations 12, 41, 42)

**WE DENY** Any teaching which bears false witness about the individual or communal impact of ethnic discrimination to inflame division. (Observations 6, 8, 9, 10, 11, 12, 16, 17, 18, 19, 20, 33, 36, 40, 41, 42)

**WE DENY** Any teaching which offers condemnation for ethnic discrimination without offering forgiveness, restoration, and reconciliation contingent upon repentance. (Observations 13, 18, 19, 20, 22, 23, 28, 30, 35, 36, 37, 38, 39, 40)

**WE DENY** The ability of the State to overcome the pernicious influence of sin on human relationships or achieve multi-ethnic unity through purely legislative means. (Observations 6, 8, 9, 10, 11, 12, 15, 18, 19, 20, 23, 37, 40, 41, 42, 43)

**WE DENY** Any teaching which condemns entire ethnic groups or institutions on the basis of a single individual's actions. (Observations 2, 3, 6, 8, 11, 12, 18, 19, 20, 21, 22, 26, 27, 28, 32, 35, 36, 37, 38, 39, 40, 43)



## WAYMAKER.CHURCH

**WE DENY** Any teaching that renders individuals guilty for acts of ethnic discrimination committed by others. (Observations 6, 10, 12, 18, 19, 20, 22, 26, 27, 28, 36, 37, 38, 39, 40)

**WE DENY** Any teaching that enables apathy towards injustice or absolves individuals of responsibility to pursue multi-ethnic unity. (Observations 16, 17, 20, 23, 24, 25, 28, 30, 32, 35, 36, 37, 38, 39, 40)

**WE DENY** Any teaching that proclaims the superiority or inferiority of any ethnic group. (Observations 1, 2, 3, 12, 13, 18, 20, 21, 22, 26, 27, 28, 29, 30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43)



## WAYMAKER.CHURCH

THEREFORE, WAYMAKER.CHURCH HAS IMPLEMENTED THE FOLLOWING PRACTICES:

### OUR PRACTICES

**AT WAYMAKER.CHURCH** We recognize and repent of the historic failure of some portions of the American church to promote a biblical understanding of ethnicity and socio-economic status, and thus strive to ground all our teaching in humility, empathy, and love for our neighbors.

**AT WAYMAKER.CHURCH** We intentionally proclaim the inherent dignity, honor, and value of all individuals due to their possession of the image of God.

**AT WAYMAKER.CHURCH** We intentionally teach on topics of justice, ethnicity, and socio-economic status to form our congregation with a kingdom understanding of these topics and catalyze a visible love for our neighbors.

**AT WAYMAKER.CHURCH** We reject generalized statements and narratives about the nature of ethnic and socio-economic conflict and strive to be precise in our discussions of matters of ethnicity and socio-economic status through intentionally using biblical language rather than cultural terms that carry political connotations and emotional baggage.

**AT WAYMAKER.CHURCH** We believe the unique role of the Church in issues of socio-economic and ethnic division is to heal the emotional and relational damage caused by sin through both the proclamation of the Gospel and the practical demonstration of neighborly love.

**AT WAYMAKER.CHURCH** We use our resources, platform, and voice to call for and demonstrate neighborly love and Biblical justice to all individuals regardless of socio-economic status or ethnicity.

**AT WAYMAKER.CHURCH** We intentionally pursue personal and relational diversity rather than demographic metrics of ethnic or socio-economic representation.

**AT WAYMAKER.CHURCH** We intentionally partner with individuals and organizations of diverse ethnicity and socio-economic status to proclaim the Gospel and serve the needs of our entire community.

**AT WAYMAKER.CHURCH** We encourage our body to critically assess attitudes, beliefs, symbols, and actions that flow from a preference for socio-economic and ethnic comfort and jettison any that inhibit socio-economic or multi-ethnic unity.



## **WAYMAKER.CHURCH**

**AT WAYMAKER.CHURCH** We encourage our body to pursue relationships with and demonstrate neighborly love to individuals and organizations who differ in ethnicity and socio-economic status.

**AT WAYMAKER.CHURCH** We encourage our body to investigate, understand, practice empathy, and seek unity and biblical justice in issues of socio-economic or ethnic division.