

Reconciliation

By Bryan Loritts

If you have your Bibles, if you could please meet me in Acts Chapter 10 this morning for our time of study around the word of God again, what a joy and an honor and a privilege it is to be with you, my friends and brothers and sisters in Christ, fellow co laborers in the Gospel of Jesus. It gives me honor and a joy to be here with a dear friend of mine. Minister Albert Tate wanted to stand and let the people greet you.

Albert is. Albert is a backslidden believer who's going to Fuller Theological Seminary. We used to refer to that school as the F word at Talbot [audience laughter]. Send all your emails to ronhafer@biola.edu. Acts, Chapter 10, verse one is going to be our study this morning, the Lord has burned in my heart a message for you this morning on racial reconciliation. I'm a little burned out by the subject matter myself. If you are exhaling in your spirit, no doubt we have heard of wonderful movements of God as it relates to Promise Keepers and various churches, white churches getting together with black churches once a year for racial reconciliation services.

I think the body of Christ now is poised to a new stage, a new dimension. Services aren't going to cut it anymore by although we have got to start hanging out with one another and doing life with one another. And I believe that there are some valuable lessons we can learn from this passage as it relates to racial reconciliation. And so let us stand together for the reading of God's word. And I want to read the whole narrative to you at Cesario, there was a man named Cornelius, a

centurion of what was known as the Italian cohort, a devout man who feared God with all his household, gave alms generously to the people and prayed continually to God.

About the ninth hour of the day, he saw clearly in a vision an angel of God come in and say to him, Cornelius, and he stared at him in terror and said, What is it, Lord? And he said to him, Your prayers and your alms have ascended as a memorial before God and now send men to Joppa and bring one Simon, who is called Peter, is lodging with one Simon Atena whose house is by the seaside.

When the angel who spoke to him had departed, he called two of his servants and the devout soldier from among those who attended him. And having related everything to them, he sent them to Joppa, verse nine. The next day, as they were on their journey and approaching the city, Peter went up on the Housetop about the sixth hour to pray, and he became hungry and wanted something to eat. But while they were preparing it, he fell into a trance and saw the heavens opened in something like a great sheet descending, being let down by its four corners upon the earth.

And it were all kinds of animals and reptiles and birds of the air. And there came a voice to him. Rise, Peter, kill and eat. But Peter said, by no means, Lord for I have never eaten anything that is common or unclean. And the voice came to him again a second time and said, Eat the chitlins. What God has made clean, do not call common. And this happened three times and the thing was taken up at once to heaven.

Now, while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood at the gate and called out to ask whether Simon was called. Peter was lodging there, and while Peter was pondering the vision, the spirit said to him, Behold, three men are looking for you. Rise and go down and accompany them without hesitation. For I have sent them and Peter went down to the men and said, I am the one you are looking for. What is the reason for your coming? And they said Verse 22, Cornelius's A.N. and upright and God fearing man who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.

So he invited them in to be his guest. The next day he rose and went away with him and some of the brothers from Jacquot accompanied him. And on the following day, they intercessory Cornelius was expecting them and had called together his relatives and close friends. When Peter entered, Cornelius met him and fell down at his feet and worshipped him. But Peter lifted him up, saying, Stand up. I too am a man. And as you talked with him, he went in and found many persons gathered and he said to them, you yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation.

But God has shown me that I should not call any person common or unclean. So when I was sent for, I came without objection. I asked in why you sent for me. And Cornelius said verse thirty four days ago about this hour, I was praying in my house at the ninth hour and behold, a man stood before me in bright clothing and said, Cornelius, your prayer has been heard in your arms have been remembered before. God sinned, therefore, to Joppa and asked for Simon, who is

called Peter. He is lodging in the house of Simon Atena by the sea. So I sent for you at once and you have been kind enough to come now. Therefore, we are all here in the presence of God to hear all that you have been commanded by the Lord.

So, Peter, verse thirty four opened his mouth and said Truly understand that God shows no partiality. But in every nation anyone who fears him and does what is right is acceptable to him. As for the word that he sent to Israel preaching good news of peace through Jesus Christ, he is Lord of all. You yourselves know what happened throughout all Judea beginning from Galilee after the baptism that John proclaimed Gale God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who are oppressed by the devil, for God was with him. And we are witnesses of all that he did, both in the country of the Jews and in Jerusalem.

They put him to death by hanging him on a tree. But God raised him on the third day and made him to appear not to all the people, but to us who had been chosen by God as witnesses who ate and drank with him after he rose from the dead. And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. To him, all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.

Verse 44: while Peter was still saying these things, the Holy Spirit fill in all who heard the word in the believers from among the circumcised who had come with Peter were amazed because the gift of the Holy Spirit was poured out even on the Gentiles. They were heard speak. They heard

them speaking in tongues and extolling God. Then Peter declared, Can anyone withhold water for baptizing these people who have received the Holy Spirit just as we have, and we have commanded him to get to be baptized in the name of Jesus Christ.

And they asked him to remain for some days. Two more verses, chapter 11, verse one. Now, the apostles and the brothers who were throughout Judea heard that the Gentiles also had received the word of God so when Peter went up to Jerusalem, the circumcision party criticized him, you may be seated [audience laughter].

In the fall of 1959, a white man by the name of John Howard Griffin had decided that he had had enough tired of the conflicting reports. He was seeing what he saw on television as he watched a nation torn by racism, the brutal treatment of African-American male, female, young boys and girls, and at the same time, the whisperings in his ears by the white constituency, his friends who were telling him that things were really not that bad. So in the fall of 1959, a white man from Mansfield, Texas, by the name of John Howard Griffith, decided to take matters into his own hands, literally. He went to go visit a neighboring dermatologist and requested that this neighbouring dermatologist would make he, a white man, black. He gave him prescription medicine that would darken the pigmentation of his skin. He submitted himself to harmful ultraviolet rays that would expedite the process. He got into his car, kissed his wife and four children goodbye and spent the next four or five months of his life traveling across the Southeast, experiencing life as a black or colored man.

He wrote in his diary some of his experiences during that fall of 1959, as he experienced firsthand the ugly demon of racism. He noted that one time, while he was waiting for a bus in a bus station, a white woman came in and saw what she perceived to be, he, a black man called him nigger and boy, demanding that he would carry her suitcases. And for his efforts, she threw three dimes at him. He noted of another time, while seated on the colored section of the bus in the back, that they had taken a stop while across the state of Alabama at a rest stop where the white bus driver permitted the white passengers to get off the bus to use the restroom. Some of the black passengers had wanted to leave and relieve themselves as well, but they were not permitted to do so.

When John Howard Griffin recalls some of his neighboring African-Americans using the bathroom on themselves where they were not allowed to leave the bus, he notes of the times countless when he was denied safe entry into hotels because they were whites only hotels, how he had to drink out of colored water fountains and how he had to only use colored restrooms.

He wrote these entries into his diary, which would later on become a book, a book entitled *Black Like Me*. If you have never read this book, you must do so. As of today, it has sold over 10 million copies. It was released in 1961 and it was released at a great personal cost to John Howard Griffin. His white neighbors in his hometown of Mansfield, Texas, were irate as he exposed their racism. They made a dummy in his likeness that was half black and half white, painted a yellow streak down its back and hung him as John Howard Griffin would note in effigy. He noted that because of him, the local chapter of the KKK burned across in the neighboring Negro school. He was threatened with his life, even threatened with castration to the

point that John Howard Griffin would have to pack up his wife and his family and move to Mexico for a time.

Yet while there was a great cost, there was also great reward. He was embraced, as you can imagine, by the black community, the African Americans, and that generation could not understand. And they were awed by how a white man would go to such extremes to identify with their plight. He was befriended by Dr. Martin Luther King Jr. and the social activist Dick Gregory. He was invited to speak across the country on racial reconciliation, a topic that, in his own words, would become his life's vocation. All of this because a white man in 1959 said that I cannot sit by and idle passivity and merely watch the social injustices.

I must investigate the matter for myself. I must do something. Biola University on Tuesday, October 20th, 2005, I begged the question. Where are the John Howard Griffins of our Christian culture and generation today? I believe that we are standing in one of the most dangerous moments in all of American history. Sure, the Civil Rights Act was passed. And sure, as a black man, I can sleep in any hotel bed I like. And sure, if I chose to rode the bus, I can sit in any seat that I like.

But I believe today that we are in a more dangerous era than our forefathers, for we are living and swimming in a sea of passivity. This cuts both ways. My African-American brothers and sisters are in passivity as well as I talk with them. Even in Memphis, Tennessee, the prevailing attitude among people of color seems to be I work with them all throughout the week. I have to sit next to them on my jobs. The last thing I want to do is to do life with them.

I watch my white brothers and sisters sit by in passivity as well, like materialism, racism is like a fish in water. It is so pervasive in our culture. It's just a part of the landscape of our society. And what I am calling the body of Christ to from now until the day I die is to come out of passivity, to take up the mantle of John Howard Griffin and to do radical things along the lines of racial reconciliation for the cause of Jesus Christ.

John Howard Griffin was not the first to do radical things. Peter was one of the first people in the scriptures to do radical things as it relates to racial reconciliation. In Acts Chapter 10, we're going to look at the life of Peter this morning for in this passage what scholars have called the gentile Pentecostal God is going to use a Jewish man as an instrument of both spiritual and racial reconciliation to the Gentiles. I want to talk this morning for a few moments from the subject, the profile of a racial reconciler.

Let us pray. Dear Jesus, I pray that you would fill me now with your spirit. I pray, Father, that you would consume. My thoughts, my words, my tone, my actions. Pray, Father, that you would stir up. That you would ignite a passion within us. And convince us that these things are true. And that likewise, having been convinced that they are true. That you would propel us to action. You call us not only to orthodoxy.

But you also call us to orthopraxy. And love. It is characterized my brothers and sisters today. May we leave here with the resolve? That racial injustice anywhere is a threat to justice everywhere. May we put these things in practice? So that the world will see. A body of believers

who love each other. But Jesus Christ did not just die for black people or white people. Mexicans or Asians or Anglos. He died for the world. Mean this truth be seen in our relationships with one another. In Jesus name, Amen.

There is so much in this text, Biola, that I don't have time to deal with it all, I could preach several messages just from this text. I want to limit our thoughts and our focus of study this morning on Peter. This is an incredible passage again on racial reconciliation. Luke, as he sits down to write, is interested in writing to a guy by the name of Theopolis. There is much debate on who the exact nature of this individual was. To simplify things, I believe that Theopolis is a gentile patron of sorts who contributes to Luke's travels and in return, Luke documents to him the movements of the early church. Luke is not just concerned with the movement of the church within one sphere, but he wants to show the world wide property of the gospel how it moves from Judea Jew to from Jerusalem to Judea and Samaria and the other other uttermost parts of the world. Given this fact acts, Chapter 10 is very important to Luke's heart as he writes to his gentile patron, as our text opens up, we see a man, Cornelius, who is a God fearing you Bible scholars know what a God fearer is. It is a gentile who is sympathetic to Judaism. It's different from a proselyte of proselyte, is so sympathetic to Judaism that it is a gentile man who has gotten circumcised, Courneya says. I am going that far. I appreciate Judaism, but I'm not ready to be circumcised just yet.

As our text unfolds, Kornelius, this God Fearer receives a vision and in this vision he is told to send men down to Joppa and to get a man named Peter. But likewise, Luke now moves in our narrative to Peter and he says in verse nine, look at it again with me, that the next day, as they

were on their journey and approaching the city, hear these words. Peter went up on the Housetop about the six hour to pray.

As Luke sits down and writes Theopolis, he kind of ends in passing. Oh, by the way, Luke, at about the six hour, rather, Peter at about the six hour, goes to the rooftop to pray. It almost comes apart, comes across as if this was something that Peter normally did that to pray for Peter was not an unusual occurrence. It was just something that was a part of his life style. So that one of the things that we see is that Peter had a heart that was geared towards, directed towards, pointed towards God.

He here now is the first and foremost attribute of the individual that God uses as an instrument for racial reconciliation. And that is they are a godly person. The kind of person God uses as an instrument for racial reconciliation is a person at the end of the day who wants more than anything else to want God more than anything else. That is the foundation that it begins with a heart that beats and bleeds for God.

Forgive the simplicity of this statement, friends, but racism is so embedded in our society and country that it is not only naive, but it is foolish to think that we can merely sing a few songs, have a few worship services and all of a sudden, we are racially reconciled. Racism is a part of the very fabric and fiber of this nation, and if this enemy of racism is to come down, it must come down by an army of followers of Jesus Christ who are committed first and foremost, who have a passion, first and foremost, for God must begin with godly people. And that is why I am careful to say godly people, not perfect people.

Peter, as we know, is not perfect. He was constantly inserting his foot into his mouth. He was saying things he shouldn't have said. He was he was given to to impulses. He was a man who denied the savior, left him on the cross. He was not perfect. And let me give you one other trait that points to the imperfections of Peter. Peter, my friends, was a racist. I didn't learn that one in Sunday school, did you, didn't see that one on the fly on boards? Bryan, how can you make a statement like that?

Look at versus 28 and 29 with me in our text. Peter gets to Cornelius's house and listen to what he says to them in verse twenty eight, you yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation under what line? That word unlawful. It's very important that you get this. The word unlawful does not speak of violating an objective standard. It's not the idea of unlawful. In fact, it's really a bad translation. The Greek word for unlawful is the word thematos. Thematos. It is a compound word which the idea of afematos, meaning more. So culture is a Greek prefix. That means not or against literally this word. Thematos means against one's culture. Peter, a Jew, gets a gentile's house and says, I want you to know friends that it is against my culture to be here. It's not how I was raised, the way I was brought up. Peter says in so many words, Jews were over here.

Gentiles were over here. You didn't date Gentiles. You didn't hang out with Gentiles. You didn't eat with Gentiles. You didn't associate with them. You didn't do any of that stuff. The way that I was raised was I was raised to hang out with this one cultural group. It is unlawful against my culture to be there. Peter was a racist the way I was brought up. I could never bring a gentile

woman home to meet my mama. It's not the way I was raised. It's not the way I was brought up, and yet the sovereign God chooses to use a rehabilitating racist like Peter to be an instrument of racial reconciliation, isn't it just like God to use the least likely of candidates to accomplish his purposes here on Earth?

He used a liar like Abraham to be the father of the nation of Israel. He used a murderer like Moses to lead the nation of Israel from bondage into freedom. He used a murderer, an adulterer like David, to lead his people. And he used a racist like Peter to be an instrument of racial reconciliation. Friends, if I can be vulnerable with you, that's good news for me. Because in many ways, I'm a rehabilitating racist myself. You know, friends, the only time I was ever called nigger to my face was by a conservative evangelical classmate when I was in Bible College.

You know, just three years ago, I was preaching at a church and I got finished preaching at this white Presbyterian church and afterwards an elderly white man came up and says to the senior pastor standing right next to me, man, this nigger sure can preach. I'm not talking to you about stuff that happened in 1959, I'm not talking to you about stuff that happened in 1960. I'm talking about stuff that's happened in this century. And the wounds in my own spirit and soul run deep, and yet God is saying to me, a person who has harbored in his heart bitterness and bad thoughts towards the white conservative evangelical community, He says now, you know what, Bryan? Here's I want you to do. I want you to go to Memphis, Tennessee. I want you to leave Los Angeles and leave these other big cities you live in. I want you to go to Memphis, Tennessee. And I want you to plant a church. And I'm going to begin it with primarily white people who are in the Bible Belt. And I want you to lead these people towards racial reconciliation.

Some of you, if you can really tell the truth, you can identify with Peter because you've said racial jokes, you said things that are inappropriate, you've harbored stereotypes in your life. And you're saying, man, I hear what you're saying, Bryan. I believe it's true. But you don't know my background. You don't know what my parents are like. You don't know from whence I've come. And I want you to know if God can use a racist like Peter, he can use you. As an instrument of racial reconciliation. Time is fleeting, violence now moved to the second thing. Look at verse six. The first characteristic of a racial reconciler is that there are godly person. At the end of the day, they're not perfect, but they have a heart towards God.

The second thing I, notice with me, if you will, with the text says he is staying with a guy by the name of Simon the Tanner. I don't have time to get into all the details, but if you study the New Testament, one of the things that you understand is that individuals then did not have surnames. They were identified along various lines. And one of the ways individuals in the New Testament were identified by they were identified by their occupation. Peter, a Jew, is staying with a guy by the name of Simon, whose occupation is a tanner. Now, what is a tanner? A tanner is an individual who works with dead animals.

Now, get the picture to the juvies, supreme value was their ceremonial purity, and one of the ways in which you compromise your ceremonial purity is that you touched dead animals or you associate it with people who worked with dead animals. So normally you would never touch a Jew staying with a tanner here. Peter, a Jew, is staying with an individual who works as a way of

profession with dead animals. Think Peter is a little uncomfortable? Figure it was awkward? I think he felt out of place.

And herein lies the second trait that characterizes the kind of person God uses for racial reconciliation, a willingness to do the uncomfortable. Here's a truism. You cannot have maximum comfort and maximum reconciliation. The very term racial reconciliation means that I'm doing life with engaging with people who don't look like who don't act like who don't think like, who don't talk like me. And if we're going to be an army of people who expresses to a dying world what racial reconciliation looks like, it begins with us being godly people. But another major component is we have to be willing to do the uncomfortable.

Now, let me come to your neighborhood again. My flight leaves Sunday night may not ever come back here, but let me go out and see it as a middle class African-American, my whole existence is living in uncomfortable places. I'm so used to being uncomfortable that it's comfortable for me. I can't help open holler like I'd like to bless the Lord. I can't do that here. There's no organ. Plus, you guys don't say man, which is fine, I told you to be quiet yesterday and you're being obedient.

It's just a part of my existence. As a middle class African-American, my mama raised me, she says, Bryan, I'll never forget it if you want to be successful in this life, you have to learn how to relate with white people. The reality is that's not true for many of my white brothers and sisters in order for you to be successful. You don't have to learn how to relate to me. And so I learned early on, you go to the primarily white school, you listen to the worship that's not really

appealing to you, but it's uncomfortable. You just do it. It's just a matter of fact. It's just how it is, and it gets a little frustrating because when I want to turn the tables around, I remember being in college saying, can we change the worship up a little bit? I get pushed back.

So for minority, our very existence is used to being uncomfortable. When was the last time you were in an uncomfortable situation? When was the last time you said, I'm going to put myself in a minority situation to engage in the life of an individual who is different from me racially, and I'm going to do it to express love, I'm willing to do what's uncomfortable. It's the kind of person God uses. Do you have a willingness to do the uncomfortable?

Thirdly, and finally, it's time is winding down. It's the third characteristic, the third trait of the kind of person God uses as a racial reconciler. One is an individual who has a heart for God to a willingness to do the uncomfortable. But thirdly, and finally, there are people of great faith, great faith. The vision comes to Peter. God lets down a table from heaven and it's got pork chops and chitlins and all this other wonderful stuff. And he says, Peter, eat. Peter says, no, no, no, no. That's not how I was raised. I can't eat that stuff. God says Peter, don't call anything I made unclean. Now eat just like that division is over.

Look at verse seventeen division now having ended in verse seventeen, it says that now, while Peter was inwardly hear these words perplexed as to what the vision that he had seen might mean, verse 19. And while Peter was pondering the vision, the spirit said to him, Look at verse 20, writes, Go down, don't hesitate. I love it. Peter's confused. He just saw a vision that contradicted the way that he was raised, the way that he was taught. He's confused. He's

perplexed. He's wondering what does this mean? In the midst of his confusion, the spirit speaks. Peter, go right. Did up go first? Twenty one text says and Peter went, He's a man of great faith.

I heard a man once said that the problem with many Christians is that we want maps when God only gives compasses. We want maps when God only gives compasses. Maps give details, street names, bodies of water, historical landmarks, so on and so forth, they give details. A compass. All it does is point the direction and in the scriptures, that's how God deals. He does not give maps in the scriptures.

He merely gives compasses to Abraham. He says, Abraham, pack your bags and leave.

Abraham, where are we going? Is what he says. God says, pack your bags. I'll tell you while you're on the way to Moses. He came, says, Moses, I want you to go down Moses, way down to Egypt, land tell Pharoah, let my people go. Or so the song says. Moses has question after question. God, I can't speak and I can't do this. And what I want to say in terms of what God says, Moses, just go. I'll be with you. I'll put my words in your mouth. Just go. I was telling Dave Gibbons, he's pastor of new song Ervine, we talked not too long ago, said they were going to be honest with you, man. I almost feel naked standing in front of my of my people talking about racial reconciliation, because at the end of the day, I've got more questions as the leader than I do answers.

And I don't know all that that looks like. And what does that mean? And all the X's and O's so on and so forth. But I take comfort in this. All I know is God has given me a compass. You saying, Bryan, lead these people in the direction of racial reconciliation? Well, God, what does that look

like and how does that happen? And all these questions, God saying what you just do when you go. Will you do it? Will you engage? Where you go? Peter goes, boy uses him, and Peter says, yes to Jesus, God uses this Jew as an instrument of spiritual and racial reconciliation, Cornelius and his whole household comes to faith and friends. When you and I say yes, that God, I will do it. God is going to use you to bless the socks off of people who don't look like, talk like, act like, think like you.

When you step out in obedience and you say, God, I've got a million questions, I only have one or two answers, but God, I'm trusting you. I'm going God is going to use you to bless the people. But in Chapter 11, verses one and two, there's some opposition. The Jewish brethren criticized Peter for doing this. Listen to me, friends, there is a cost to racial reconciliation when you say I'm going to do this.

It may risk being called certain names by your own brothers and sisters. It may risk being called an Uncle Tom and being ostracized. That's what they called me when I left one church to go work at Lake Avenue. My own African-American brothers and sisters ostracized me, but I was convinced that I am not going to wait until I get to heaven to worship and do life with people who are different from me. I want to see that now.

Will you go? Well, you go. On October 30th, 1974 at four o'clock in the morning. An aging Muhammad Ali stepped into the ring, a three to one underdog. Against the then heavyweight champion of the world, George Foreman. It was what history would record as the rumble in the jungle. In Kinshasa, Zaire. Everybody had said that Ali couldn't do it. He was too old, was losing

a step, and Foreman was too much of a prodigious puncher. In fact, some even said that if Ali even left the ring alive, that it would be a victory of sorts. Ali stepped into the ring and everybody said if he had a chance, you would have to use his quickness in when round one. That's exactly what he did.

He stuck and he move. He stuck and he moved and he was beaten form in that first round. And if you were an athlete and you move to the edge of your seats, you said he can do this. And then that's when round two happened. And round to Muhammad Ali did something very peculiar. Instead of bobbing and weaving, sticking and moving, Muhammad Ali took his place and leaned way back against the ropes and invited this prodigious puncher, George Foreman, to hit him with all of his might. And not only did he hit him, did he allow him to hit him, but Ali was talking about his mama in the process, making them even more mad.

This went on for six rounds, for six rounds. Foreman was wailing away and for six rounds, those in the stands were saying, Ali, what are you doing? The reporters were writing his eulogy and his famous trainer, Angelo Dundee, was yelling expletives. Ali, get off the ropes. Finally, round eight, Foreman had tired out, had swung in exhaustion, missed Ali, came off the ropes and knocked him out. It was as if the whole time those previous six rounds, Ali was saying, calm down world, I've got a plan. It was as if Ali was saying, Angelo Dundee, chill out. I know it looks like I'm ridiculous, but I've got a plan. Ali was saying that Howard Cosell could still come down with that toupee of yours. I've got a plan.

And likewise friends, as you and I read, throughout the course of human history, there have been times in which it looks like Satan has had gone up against the ropes at the Red Sea, Mount Carmel and on the Cross. But each time God says, chill out, world, I've got a plan in Memphis, Tennessee. That's what it looks like as it seems as if Satan has gone up against the ropes as he's brought about slavery and poor treatment of sanitation workers and the assassination of Martin Luther King Jr.. And in our culture, he's brought about racism. But God is saying, chill out, I've got a plan. And the plans of God, the Bible says, are yes and amen.

And he's going to come out the robes and release an army of people who refuse to him to embrace the racism of their forefathers and be instruments of racial reconciliation. The question this morning, by all, will you be a part of that plan?

Father, I've tried to be faithful to the text to tell the truth. The whole truth. Nothing but the truth. I hope that we are convinced that these things are true, that you will use us now, father, as instruments of racial reconciliation. Get us out of our passivity. And lead us to proactively engage in the lives of people who are culturally different than us. Make us uncomfortable. Lead us in great faith, but may all of this spring from hearts that love you. In Jesus name, we pray, amen.

[End of Recording].