

Gospel Clarity Study Series: The Gospel and Ethnic Identity
Session 1: Cultivating Gospel Clarity in the Church for the World
Galatians 1:6-11

▪ The Subtlety of Gospel Distortion

- It often rises from _____.

“Indeed, the church’s greatest troublemakers (now as then) are not those outside who oppose, ridicule, and persecute it, but those inside who try to change the gospel.”

–John Stott

- It often sounds _____.
- It always affirms _____.

“Those not secure in Christ cast about for spiritual life preservers with which to support their confidence. They not only cling to shreds of ability they find in themselves but they fix upon their race, their membership in a party, their familiar social and ecclesiastical patterns and their culture as means of self-recommendation.”

– Richard Lovelace,
Dynamics of Spiritual Life

▪ i.e. The Curse of Ham

“When Noah awoke from his drinking and learned what his youngest son had done to him, he said: ‘Canaan is cursed He will be the lowest of slaves to his brothers. He also said: Blessed be the LORD, the God of Shem; Let Canaan be Shem’s slave. Let God extend Japheth; let Japheth dwell in the tents of Shem; let Canaan be Shem’s slave.’”

–Genesis 9:24-27

“The servitude of the race of Ham, to the latest era of mankind, is necessary to the veracity of God Himself, as by it is fulfilled one of the oldest of the decrees of the Scriptures, namely, that of Noah, which placed the race as servants under other races.”

–Josiah Priest (1853)

“What Priest was really saying was that the truthfulness or infallibility of God’s prophetic statements, as contained in Scriptures hinged upon the acceptance of Negro slavery as the necessary fulfillment of the curse of Ham. This had the effect of placing the truthfulness of God’s self-revelation on the same level as acceptance of Negro slavery and white supremacy.”

–L. R. Bradley (1971)

▪ The Danger of Gospel Distortion

- A distorted gospel is a _____ gospel.
- Our gospel _____ our eternity.
 - We are responsible for the gospel we _____.
 - We are responsible for the gospel we _____.
 - We are responsible for the gospel we _____.

“If a church does not defend in practice the equality and unity of all in Christ, it implicitly communicates that justification is not by faith but by race, social status or some other standard.”

–G. W. Hansen

- The Heart of Gospel Clarity
 - Jesus Christ died for our _____.
 - Jesus Christ rose from the _____.
 - No one is too insignificant to save.
 - No one is too sinful to save.

- The Glory of Gospel Clarity
 - Sins can be _____.
 - Lives can be _____.
 - Hope can be _____.

Approaching the Gospel and Ethnic Identity

- The Approach We Must Take
 - _____-centered
 - _____-based
 - _____-saturated
 - _____-oriented

- The Posture We Must Assume
 - _____
 - _____

Understanding Ethnic Identity

- Ethnic identity runs deeper than _____.
- The concept of race is _____ to the Bible.
- The concept of ethnic identity is _____ the Bible.
 - The Bible speaks of ethnic-linguistic peoples.
 - In the language of Genesis 10, people . . .
 - . . . comprise “clans”
 - . . . are in separate “nations”
 - . . . speak different “languages”
 - . . . are in diverse “lands”

▪ Ethnic identity is _____.

- _____
- _____
- _____
- _____
- _____

▪ Ethnic identity accounts for _____ of diverse people groups in the world.

- Some say more than _____ distinct ethnic-linguistic peoples in the world.
- Others say more than _____ distinct ethnic-linguistic peoples in the world.