

JERVIS DJOKOTO

A Pandemic Injustice

What Christians should do about it

The R:New Movement
RAISING RENEWAL CATALYSTS

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To bridge-builders around the world

“But let justice roll down as waters, and
righteousness as a mighty stream.”

AMOS 4:24

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Preface

This little ebook is an accompanying resource in my book series on spiritual renewal, the *Re:New* series. In my other book, *Re:Form, The Holy Spirit and The Revitalization of Christian Mission*, Book Two in this series, I discuss that Christian mission, of biblical necessity, has to be *Spirit-led*, *Spirit-empowered*, *Christ-centered*, *communal* and *socially engaged*. Here, I take the discussion on socially engaged missions a little further. First, I consider eight broad reasons Christians do not usually seek justice for the oppressed. Then, under each basis, I give biblical reasons why Christians should indeed seek justice for the oppressed. In this resource (and others in the *Re:New* series), I hope readers discover a broader work of the Holy Spirit in empowering our Christian witness—which in this ebook is in our reading and engaging with culture.

The main contents of this ebook were initially published on my website/blog on May 27, 2020, in the heat of the global uproar created by George Floyd's death. There I poured out my heart about the issue primarily from a biblical perspective. Revisiting what I had written recently, I realized how important it was that I posted this blog when I did. Yet, some of the conversations that have emerged afterwards almost had me going back periodically to re-read my own reflections. I had since hoped Christians would continue to engage with such issues in a more biblical and convincing manner. Some have but sometimes, after listening to what some Christians still have to say about this issue, to say I was disappointed would probably be an accurate yet restrained description of how I felt.

So, when I prepared to launch my latest book series on Spiritual renewal, I decided to place this in an ebook format to make it more readily available to a broader audience for free. I hope that as this circulates, the Holy Spirit's voice will too. And that God will inspire more and more Christians to revisit this conversation from a thoroughly biblical perspective. In the end, my prayer is that it revitalizes many hearts in listening carefully to the cries of those who are being crushed under the weight of unjust systems that need not perpetuate.

Introduction

Ok, “so this happened again! “A phrase many black Americans have ended up whispering to themselves as they gasp for air and hoped the next person wasn’t them or their children.

Although this multi-layered conversation of race and Justice has been ongoing for centuries, 2020 gave it unprecedented global attention. First, it was the Ahmad Aubrey story and then later, that of George Floyd. After these stories hit almost every top story news globally, multiple such incidences began to resurface, and the outcry was enormous and sometimes deafening. But then, sometimes the questions turned to anger, confusion, and at times even outright violence and vandalism as both sides of the camp tried to voice their opinion while the others tried desperately to do the same. So while some blacks were labelled to be outrageously resentful and sometimes even liars, some began to perceive every white male as a culprit of injustice in our world. And between these two extremes, others remained quiet, confused and unsure of what to make of it all.

But then the news kept on coming. And case after case, there seemed to be trends that couldn’t be ignored unless we deliberately wanted to. So, whether it was police brutality towards people of colour or some other news of institutional or systemic racial discrimination, we need to ask ourselves the question, “Why do these news keep coming up?” “Why are there consistent exposes about cases where the the guilty are acquitted, the innocent is condemned and in some cases justice is thrown out the window?” Unfortunately, the stories we get to hear

about are likely just the tip of the iceberg of many other events of racial discrimination and systemic oppression happening worldwide. Racism, bigotry, oppression and all the related issues are not new. But, today, it has been made a public concern primarily due to the recent reports from America. So here I am writing a little book about race and Justice. Is there still a need for this conversation? In my opinion, there still is.

‘Pandemic’ could be a better description of the reality of systemic racism in some parts of the world today! Pandemic, remember, is an adjective, and though often used when describing epidemics (like COVID-19), it could simply mean something widespread, prevalent, pervasive, or rife. Injustice could and should very well be treated as a pandemic that requires a global response, especially from Christians. However, the worse part of the story isn’t the Pandemic of Injustice. It is the indifference of Christians on this issue. Somehow, Christians, perhaps based on personal encounters, theological hesitations, and other reasons we will discuss later, have closed their ears and hearts’ doors to listen to anything related to this subject. My hope and prayer are that Christians will be given fresh eyes and ears to listen to and respond to this topic more thoughtfully.

I am black. Though I have experienced subtle attitudes of racism towards me (living and serving in places other than my home country, Ghana), to be honest, lots of my ‘white’ friends are very nice to me. I love them. Besides, I am married to one! And she’s one of the most passionate Christians I know concerning her understanding and heart towards issues of Justice and compassion.

Growing up in Ghana, where foreigners are mostly always welcome, I hardly experienced any kind of racism. But I can’t pretend it doesn’t exist because it does - in many parts of the world and even right here in Canada, where I live.

I am also aware that though I may be a visible minority living in Canada now, I may be speaking from a place of social privilege, precisely

because the kinds of oppression that other blacks continue to experience on a daily basis have not yet been my experience. But that does not mean I should be quiet about it. When I speak, I am not only speaking for myself as a black but for countless others who feel unsafe, oppressed, marginalized, and downtrodden. Injustice is wrong and unbiblical, no matter where who or when. Hence, advocacy should not only be on the radar of people being oppressed but should concern everyone made in the image of God— especially Christians. Most especially Pastors. My heart goes out to the families of George and Ahmed and to many others who continually live in fear and uncertainty because of blatant racism. It shouldn't be so for anyone, and it must stop! It hurts God's heart to see this continue, and it must hurt ours too!

Far more than speaking from my social or ethnic location, I want to speak from my Christian perspective. For me, that matters even more. I am not ashamed to say that I happen to be a Christian that takes his bible seriously, and injustice in all its offshoots seems to be a sharp antithesis to the faith I read about and profess.

When Christians fail to bring a healthy integration of the Proclamation of the Gospel with the demonstration of the Gospel (in acts of Justice and Compassion) or ignore the command to Love God and love our neighbour too—we create a deadly duo of *Idolatry* and *oppression*. The two sins of compromise littered in the history of Old Testament Israel and the New Testament church. Sometimes I like to think of it metaphorically this way: The Cross Christians are commanded to carry daily has two wooden planks: the vertical (God-ward) and horizontal (other-ward). It's the "love God" and "love your neighbour" command, yet many Christians are happy to carry a half cross that engages very little with others. Is it a surprise the crosses we purport to carry somehow seem robbed of their full potential/intrinsic power?

However, engagement with the oppressed or the marginalized is firmly embedded into our historical tradition as a Jesus movement. We

only stay true to our Christian identity when we care about injustice today and speak up about it! From the civil laws of our Jewish heritage to the early years of the Jesus movement, caring for the oppressed has been our steady preoccupation. Jesus was murdered by the oppressive political and religious government of his day, so He fully understands the plight of the oppressed today and longs to bring healing and restoration to those who are oppressed— and to their oppressors as well (whoever they are)! He loves them both and offers to heal both. However, not all Christians think this way or see it this way. Honestly, that was my story, too, until fairly recently. So, if you are a non-Christian who thinks Christians are some of the most unjust people you know, or if you are a Christian who believes seeking Justice is not a Christian's 'cup of tea,' I hope this helps bring some clarity. It's a product of my learning over the past five or so years!

As I've discovered, the problem of Christians' lack of concern for Justice or compassion-related issues is not just theological (which I think it is) but a multi-layered one: ranging from personal, theological, cultural, denominational and other historical factors. These areas impacted my understanding of Justice, and I am sure it does for many of you. So in this little ebook, I chose a list of nine common reasons people, particularly Christians, usually tend to shy away from speaking up about Justice issues—particularly racism and the likes. I've categorized these as issues of culture (ethnic or denominational/Church), Semantics, Theology, Politics, missional praxis, fear and ignorance. I hope this helps you with some honest/sober self-awareness and reflection!

Chapter 1

Reason No.1: Culture

“I Never Grew up caring about Issues of Justice and race.”

My early Christian upbringing in Ghana was mainly within the Pentecostal and Charismatic kind of Christian expression. Even though I am proud of the foundations this has given me in my understanding of God, the Holy Spirit and His mission, it had some evident blind spots. For most Pentecostal/Charismatic minds, Spirit-filled ministry is often expressed in certain ‘spiritual’ activities like prayer, reading the bible, praying for the sick, preaching the Gospel and the likes, which is all fine and accurate. However, the list rarely includes Justice or engaging with the poor on a social level. Justice and Compassion are often conspicuous in these contexts not for their *prominence* but for their *absence*. These activities (Justice or Compassion) are often construed as unspiritual or perhaps even sociological at best. With few exceptions, congregations with such a Pentecostal and charismatic inner dynamics

could often develop an ecclesiology that engages very little with its surrounding culture, especially Justice and Compassion. Over time, Churches have their thinking crystallize into traditions and customs of established ways of being and doing, which are then passed on to the next generation within that community. This forms a particular kind of ministry culture. Every church has its own unique operational culture, even though we may preach from the same bible. But a tradition could either ensure that crucial elements of the biblical tradition —like actively seeking Justice for the oppressed — are kept and honoured for the long term, or it could institutionalize unhealthy and oppressive ways of being and doing things. Unfortunately, by Christians being silent or passive about racism and justice issues, most tend to promote subtle and sometimes blatant systems of Injustice or racism in their own ministry environments.

Reason No.2: Semantics

“What’s the meaning of Justice?”

Another reason people aren’t sure what to do is that some don’t understand the meaning of the word, *Just* or *Justice*. Somehow the word *Justice* has lost its full theological and doctrinal breadth and is now associated with some ‘cute’ social concern that must be left to the social enthusiasts or activists. At the very least, what we see on the news today should force us to revisit this word to appreciate its true biblical scope and the role the church should be playing in relation to this issue. Even though this word is closely linked with the rich nuance of biblical *Salvation*, denominations tend to camp around one to two images of Salvation, subordinating others. The word Salvation or “to be made whole” in the New Testament has a beautiful tapestry of meanings, not only “escape from hell” as many think it is.

The goal of Salvation is a status reversal that includes freedom from oppression (spiritual and physical), the transformation of social roles, empowering ethnic minorities like women, amongst others. Most of our Christian definitions of Salvation have often been very individualistic, eschatological (related to Heaven or hell), which often lacks the word's social and relational dynamics and implications. We also haven't often been taught that seeking Justice also includes *advocacy*. And biblical advocacy requires *speaking up* on behalf of another who seems to have no 'voice.' As Christians who are Gospel or 'good news' proclaimers, part of our role is to proclaim or fight for the liberty and freedom of the oppressed (see Luke 4:14-22). Christians need to learn more about Justice from the bible. A book to read in starting your journey could be "Generous Justice" by Timothy Keller. Though written by a white male (which may seem a bit problematic for some people of colour seeking to read more from people of other cultures), it is a really good starting point on the topic. But beyond reading about *Justice*, we will also need to act; for *Justice*, (Hebrew word '*mishpat*'), as Tim Keller also points out in his book, puts an emphasis on *action* whilst *love/mercy*—its close counterpart-- (Hebrew word '*chesedh*') puts it on the attitude or motivation behind the action.

Chapter 2

Reason No:3. Theology 101

“Is God Really About seeking Justice”?

Related to the semantics question is a question of theology (the study of God). Few Christians will disagree that our Christian lives and mission should take their source and inspiration from God Himself. Many Christians don't realize, however, that the God we serve is actually a *Just* God. I'm not sure why we think this way, but that's a huge misconception — it's so clear in scripture that God is Just, and is about advocacy for the oppressed! The ultimate answer to injustice lies within the heart motions and life-giving presence of the God by whom Christians are named. In *several* Old Testament passages, God warns Israel not to overlook or withhold justice from the widow, orphan or the immigrant/stranger. Why does He? Well, justice is the sceptre of God's Kingdom. So as instruments and foretastes of God's kingdom on earth, Christians absolutely should be about seeking justice —not just on a theological level, but also in practice! Acquitting the guilty,

bearing false witness, condemning the innocent are all against God's very nature of love and justice. If our Christian lives and mission should be modelled after God's, then is it really? (See Deuteronomy 32:4, Micah 6:8, Zachariah 1:11-10, Psalm 146:7-9, James 1:27, Psalm 68:4-5, Isaiah 1:17, Luke 6:30, Leviticus 19:15,33-34, Deut 10:17-18, Proverbs 14:31, Proverbs 22:22, Psalms 146:7-9, Prov 13:23 & Galatians 2:10)

1 Corinthians 13:6, NLT:

“It [Love] does not rejoice about injustice but rejoices whenever the truth wins out.”

Reason No:4 Missional Praxis:

“Does our Christian Mission Actually Include Seeking Justice For The Oppressed?”

For most Christians, Compassion and Justice are not a part of our mandate/mission as a Church. Hence, speaking up about issues of racism or poverty means you are just a super lovely/nice Christian, and that's all. It's basically a nice add-on to have, but the main thing we are called to do is something entirely different— perhaps it's preaching, attending Church or listening to a great sermon. But sadly, that's not true! As Christopher Wright puts it, “If faith without works is dead, then “[Christian] mission without social compassion and Justice is biblically deficient.” The proclamation of the Gospel must be coupled with the demonstration of the Gospel. Jesus heals, and He does so towards bringing total human liberation in every area of our lives. Therefore, integral or holistic mission describes an understanding of Christian mission that embraces evangelism and social responsibility as both ends

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of the coin of salvation/mission.

Chapter 3

Reason No.5; Being Politically Correct:

“It’s Safer to be Quiet on issues of racism and Justice.”

It seems better for some Christians to protect themselves by being silent on this issue than to make others feel safe by speaking, even if it’s as simple as a text to a friend they know has been hurt by race-related matters. So, for them to remain politically correct, it’s better to be quiet or do nothing. For others, it’s even a show of *humility* to be silent about Justice related issues. Unfortunately, silence is often here equated with meekness and humility. But concerning issues that touch on the values of the Kingdom and its message of reconciliation, silence will not cut it. Our assignment as Christians is to be about bearing the good news of peace, reconciliation and Justice. If silence were an option or a show of humility, then Paul and Jesus, in many aspects of their ministry, were very proud. For they spoke up about all kinds of controversial issues

all the time— read Paul’s epistles and see Jesus in the Gospels in his relationship with ethnic minorities like the Samaritan woman.

If Jesus thought it safer to be quiet about who God was and what He calls us to, He probably wouldn’t have been crucified— and that would have had even more damning consequences (for who are we today without His selfless sacrifice)?

Ephesians 6 speaks of the Gospel of peace as the Christian’s *missionary shoes*. The image of the movement conveyed by the shoes is significant. It means the Gospel of Peace we wear as shoes are *active* and not *passive*. Are we walking with our feet fitted with the Gospel of peace if we remain silent relating to issues that impact the full expression of Christ’s Kingdom on earth?

Ephesians 2:14 says, “For he [Christ] himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility.”

To establish peace, Paul says Jesus *destroyed* the barriers between Jew and Gentiles. Jesus broke down the walls that divided us, reconciling us to God... None of these actions required for peace were *passive*—destroying and breaking walls—they are *active verbs*. These were not acts of violence, but as we see by the action that effected these changes—Jesus on the cross—, they were sacrificial acts of divine love. God’s plan to integrate the whole creation in Christ is modelled in the ethnic reconciliation (of Jews and gentiles) of God’s new humanity. Reconciliation to God then is inseparable from reconciliation to one another. In issues relating to Justice, peace and reconciliation, then, silence or inaction is unbiblical because they allow trends to continue that work against the expression of God’s Kingdom here and now as we wait for the fuller appearance when Christ returns. But for Christians, we can’t forget that our ultimate trust and peace lies in a person, and His name is Jesus Christ!

Reason No:6. An Overly Politicized Conversation

“I want to remain on the left or the right of the conversation.”

American Christianity today is gradually becoming extraordinarily polarized and politicized. And due to their global influence, the polarized modern American cultural milieu is somehow redefining or influencing global Evangelical Christianity. For example, today, some erroneously equate Evangelicalism in America to global Evangelicalism and Christianity. But politics in America should not be given the undue power to redefine biblical theology or political theology around the world. America has gifts to offer the world. That is undeniable. But so do other nations as well. And, especially in the area of biblical reflection and its contextual application, Christians and leaders in each context need to be given the privilege of thinking hard and formulating responses to the issues they encounter in their contexts. As we each hold each other's hands and journey towards biblical renewal together, we will be ten times better. Especially in the area of theology, we should be mindful we aren't creating overtly sectarian and divisive dogmas that divide the Church along political or even social lines rather than unite her.

Though denominated into the *Old* and *New* Testaments, the canon of scripture was never meant to generate sectarian views based on a selective reading of the text. Yet, today when you pick up a book on a politicized issue in America —like race, social Justice, or even politics— you will have to do a bit more reading on the author to see how his political views may be influencing his ideas. This should have never had to be the case. Though having implications and application in the public arena, our Christian views should not be shaped by what's popular or unpopular based on various sociological or political camps. It must

always stem from our relationship with the bible, the personal Christ, His indwelling Spirit, and our faith's appropriate implications in the public arena.

Yet, today, conservative Christians are hoping to preserve what they consider to be the theological boundaries of biblical interpretation. They do so by continually redefining what Christian dogma is and identifying heresies for what they think is.

On the other hand, those termed as 'progressive' Christians are also engaging in a battle to ease the rigidity of a fundamental Christianity by inviting biblical truth into the public arena to influence all aspects of human life by seeking to advance social agendas the Christian way. Yet, both sides see each other as enemies and are fighting to promote the agendas of their politicized views. It should not be so.

It took me a while to understand why there seemed to be so much tension between these two camps, especially in America. And it took me even more time to see the degree to which this divide extended into other areas and disciplines. Today, this tension tugs and pulls in all areas — even, and unfortunately, in theological matters.

So, until recently, I thought most modern Christian books (from America) were based on somewhat objective biblical facts tailored for contextual application. Now, I've discovered that some books are designed to fuel particular opinions and political agendas, even if the title doesn't give it away. I'm sad to say that though the authors may not have intended it, some Christianized political ideas have ended up creating more division. I'm not saying preaching or writing about prevailing political issues is wrong. But, if we do, we need to be sure it is coming from direct interaction with scripture — while also acknowledging that our reading of scripture may likewise be through distinct lenses that need also be identified and acknowledged. Of course, not *all* Christian books have hidden/harmful agendas, but unfortunately, lots do. And some of those agendas are noble and need to be fanned to

flame. Others rather stimulate fear. Some may seem like an excellent response to global issues but subtly draws God's people from biblical Christianity and its impact on the public arena.

My first point of call on this is this: God calls us to love our neighbours and to love God with all our strength and mind. So if what I'm being taught overly emphasizes one aspect of this command against the other, then balance is needed to remain truly biblical and orthodox. The God that calls us to maintain holiness in fear of the Lord also came down to our world of sin, to become sin, to save us from it. Holiness is not opposed to engaging with our neighbour. The rigidity of holding on to laws that create boundaries and limit Christians' interactions with the everyday world is precisely what the life Jesus modelled attacks. Unlike what the religious leaders of Jesus' day were hoping to propose, washing our hands is not as important as the kinds of words we speak or our attitude towards those in need. On the contrary, being socially aware and engaged should not make us look and sound remarkably like the culture we seek to impact. Loving our neighbour does not mean we condone sin or we overlook the bible's statement that 'we are in the world but not of the world.' Social engagement does not necessarily mean cultural accommodation.

But if all Christians were honestly basing all of their decisions and ideas on scripture and not on a desire to uphold a secular political ideology, perhaps the story may be different in the way things have played out in America and around the world—concerning the discussion on race and Justice. But now, such words are so politically charged that it conveys a thousand different meanings to a thousand different people. Being concerned about and engaging actively to curb racism in our lives and organizations is simply an act of loving our neighbour.

However, this overly politicized and polarized nature of the discussion on Justice has caused many to remain silent. But this discussion is more than just a cultural or governmental issue. It is about how

we practice our faith in the culture around us. As Christians living in a world where sin exists, we need to think long and hard about how we are engaging such issues. And hopefully, we do so in a way that is peaceful, thoughtful, biblical, outward-facing, considerate, passionate, and helpful to the people around us. Thankfully, as a Ghanaian Christian, I'm not under the undue tyranny of American politics. But the invitation is for us to remain thoroughly objective and biblical even in our passionate political views on issues.

Chapter 4

Reason No.7 Fear:

“I Honestly Don’t know what to say about such issues!”

This is closely related to the points about ‘political correctness’ but slightly different. Some honestly/genuinely don’t know what to say when it comes to such sensitive issues as race. Many of us are afraid of saying something that may upset some others or be taken wrongly. I understand. I am an introvert (and enneagram 5) who tends to keep lots of my thoughts to myself. The problem is, in seeking Justice, we cannot be silently pondering the theology of the issue in our rooms. I wish it could be so, but it’s not that simple. Theological reflection alone won’t cut it. We need to seek God to give us practical ways to enable our reflection to make a real difference in other people’s lives. At least I pray mine does too.

Suppose we truly want to “*do* justice, and to love kindness, and to walk humbly with your God?” as Micah 6:8 says. In that case, we will

need to take specific actions like Jesus did in Ephesians 2 in establishing peace and reconciliation between Jews and Gentiles. As I mentioned earlier, he *actively* destroyed the walls that existed. He didn't sit back stunned by the Gentile/Jewish divide. Instead, he laid the foundation, the lifestyle and the example for us. The truth is that reconciliation, especially along racial or ethnic lines, is often a lot of hard work, and Christians like Desmond Tutu (during the Truth and Reconciliation Commission after apartheid in South Africa) and the likes have shown us how costly and yet worthwhile this could be! But, if we step forward, God will give us wisdom and courage.

Reason No.8

“Ignorance/Indifference: Is Injustice really that BAD?”

Some others genuinely don't understand the impact of Injustice in our world. It's everywhere, but somehow, they can't seem to see it. Most often, the dominant cultures don't see it as much as the sub-cultures do. We must remember that. Many Christians are also somehow blind to injustices either because of theological tensions or they are beneficiaries of the unjust systems themselves —perhaps are accomplices in creating them (intentionally or unintentionally). Others simply don't care because it doesn't affect them directly, and to be honest, they are significantly benefiting from the Injustice, so why bother ruffling any feathers? I am sorry to say, but that's all selfish and unbiblical. Consistently, God's anger was kindled against the people of Israel precisely because they condoned unjust practices. Do we think He would smile at us today if we did the same simply because of 'Grace'?

I was surprised to hear in one of my seminary leadership classes that, paradoxically, for some Christians, the source of their indifference

towards issues of Justice and race is actually the biblical idea that “We are one in Christ.” The assumption here is that since that’s a biblical statement, it automatically translates into the actual everyday experience of all present in their community or congregation —without any intentionality in teaching and modelling. Meaning, the biblical fact that “we are one” implies that nothing could disturb that unity’s expression *practically speaking*. It’s similar to a married couple saying that because the bible says they are “one flesh,” nothing could potentially disturb their harmony without deliberate actions on their part in protecting and maintaining their ‘biblical’ oneness. Our oneness as a church, however, must be guarded and protected.

In his book, *The multicultural Leader*, Dan Sheffield, however, suggests that creating a genuinely healthy multicultural church environment is a leadership task that requires lots of intentionality. The fact is that many congregations in urban areas could “look” very diverse, ethnically speaking, but not address the issues that are needed to develop a truly multicultural community — where everyone feels safe and accepted. This is because a multi-ethnic church could still be very overtly mono-cultural (in theology and practice) and unconsciously subjugate other cultures’ voices. In this case, a multi-ethnic church is not equal to a healthy and flourishing multicultural Church- just as a nuclear family of 5 (or so) separate individuals (bonded by blood) could still be dysfunctional in relational dynamics and require healing and reconciliation.

This is likely why Paul admonishes us to “*Make every effort* to keep ourselves united in the Spirit, binding ourselves together with peace.” (Ephesians 4:3, NLT). To Paul, then, the fact that Christ has ‘made us one’ was not at all an excuse for inaction, but rather the exact opposite, the motivation for doing everything possible to maintain that oneness. To “make every effort” here means that the actual experience of unity in a community may require a *purposeful* journey towards that reality

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- a foretaste of Revelation 7:9-10. Each Local Church may have to prayerfully discern what that 'effort' may look like in their own local situation.

Conclusion

Whether it's a matter of culture, semantics, theology, missional praxis, politics, ignorance, indifference or fear, as Christians, we have to think carefully about how we can become Godly advocates for the many lives that are being treated as less human. Whether it's the poor, immigrants, the sick, blacks or racial minorities. Everyone needs to have a voice, and sometimes God gives influence to others to speak up for those who don't and doing or saying nothing could be just as wrong as perpetuating the evil itself.

So, start where you are. Let us all make it a point to embody Justice as Christians everywhere we go—looking out for the racial minorities, being sensitive with our use of words about other cultures, embracing the immigrant and looking out for and helping those that are being oppressed.

In the end, it's Christ Jesus we look to, and it's in Him we put our trust. All we are as a church and ever will be flows from his redemptive bleeding side. So, whether we feel equipped or not, we trust in His spirit's enablement in empowering and enabling us to be the salt and light we are called to be now as we await the full appearance of His Kingdom. Until then, it's ***Occupy till He comes!*** And our song is

Maranatha!



About the Author

Jervis Djokoto (MDiv, Tyndale Seminary) is a Ghanaian, Toronto-based Pastor and musician with a deep and abiding love for Christ and His ongoing work of revitalization. He is currently pursuing a Doctor of Ministry (DMin) program at Fuller Theological Seminary, focused on Holy Spirit Leadership & Ministry Practice. He serves as the Executive Director for The Renew Movement - a global initiative focused on facilitating mentorship, training, strategic resourcing and consulting on personal, church and global renewal. Jervis lives in the Toronto area with his wife Robin and their two children, Evangeline and Joseph.

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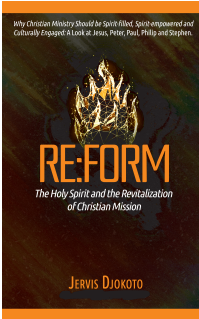
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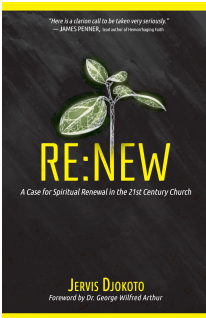
Other books in the Re:New Series



Re:Form, The Holy Spirit and the revitalization of Christian Mission

Using the lives of biblical figures —Jesus, Peter, Paul, Philip and Stephen —as paradigm missionaries, Jervis Djokoto proposes in this book a vision for Christian mission that effectively pairs the leading and empowerment of the Spirit with the demonstration of the Gospel in compassion and

Justice. [Out later 2020/early 2022]



Re:New, A Case for Spiritual Renewal in the 21st Century Church.

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