

# Notes

## Chapter 1: Roses Are Big

1. I want to be clear about something. I'm not attributing the fact that I was detained on the street as a possible suspect in a crime to "racism." It's perfectly logical to me that if a crime occurred in the vicinity where I happened to be walking that day and I also happened to fit the description of the suspect based on what was ascertained from eyewitnesses, then the officer on duty had an obligation to determine if I was, in fact, the perpetrator of the crime. That's just good police work. (The problem is that "fit the description" has been used as a pretext for illegal stops and searches of young Black and Brown men for who knows how long.) I won't even assume that Officer Shut Up, who was White, spoke to me that way because he's a "racist." He might have said the same exact thing if I was a White suspect. It's really only what the sergeant, who was also White, said to me—more than that, the way he said it—that caused me to file this under the "racism" section of my experiential rolodex.

## Chapter 2: My New Life

1. The Cross Movement, “Cypha the Next Day,” track 18 on *House of Representatives*, Cross Movement Records, 1999.
2. The Cross Movement, “Human Superstars,” track 6 on *House of Representatives*, Cross Movement Records, 1999.
3. The Ambassador, “Psalm 23,” track 12 on *Christology: In Layman’s Terms*, Cross Movement Records, 2000.

## Chapter 3: Lyrical Theology

1. Charles Wesley, “And Can It Be, That I Should Gain?” (1738), Public Domain, [https://hymnary.org/text/and\\_can\\_it\\_be\\_that\\_i\\_should\\_gain](https://hymnary.org/text/and_can_it_be_that_i_should_gain).
2. Collin Hansen, *Young, Restless, Reformed: A Journalist’s Journey with the New Calvinists* (Wheaton, IL: Crossway, 2008).
3. “Reformed Rap and Hip-Hop,” *Christianity Today*, May 2011, <https://www.christianitytoday.com/ct/2011/may/spot-reformedrap.html>.
4. Propaganda, “Precious Puritans,” track 7 on *Excellent*, Humble Beast, 2012.

## Chapter 4: Voices from the Past

1. Committee on Mission to North America Pastoral Letter on Racism, PCA 32nd General Assembly, 2004.
2. Ibid.
3. Matthew J. Hall, “Historical Causes of the Stain of Racism in the Southern Baptist Convention,” in *Removing the Stain of Racism from the Southern Baptist Convention*, Jarvis Williams and Kevin Jones, eds. (Nashville: B&H Academic, 2017), 9.
4. Albert Mohler, “Conceived in Sin, Called by the Gospel: The Root Cause of the Stain of Racism in the Southern Baptist Convention,” in *Removing the Stain of Racism from the Southern Baptist Convention*, Williams and Kevin, eds., 3.
5. Jonathan Edwards, *The Works of Jonathan Edwards/Vol. 16: Letters and Personal Writings*, George S. Claghorn, ed. (New Haven, CT: Yale University, 1998), 801.
6. Ibid., 802–803.

7. Anthony Carter, *On Being Black and Reformed: A New Perspective on the African-American Christian Experience* (Phillipsburg, NJ: P&R Publishing, 2003), 134.
8. Marcus Ortega, “To the Reformed World: Minorities Are Here to Stay,” April 1, 2016, <https://reformedmargins.com/reformed-world-minorities-stay>.

### Chapter 5: Déjà Vu

1. Alan Yuhas, “Philadelphia’s Osage Avenue Police Bombing, 30 Years On: ‘This Story Is a Parable,’” *Guardian*, May 13, 2015, <https://www.theguardian.com/us-news/2015/may/13/osage-avenue-bombing-philadelphia-30-years>.
2. Chris Francescani, “George Zimmerman: Prelude to a Shooting,” Reuters, April 25, 2012, <https://www.reuters.com/article/us-usa-florida-shooting-zimmerman/george-zimmerman-prelude-to-a-shooting-idUSBRE83O18H20120425>.
3. Sarah Pullman Bailey, “White Evangelicals Voted Overwhelmingly for Donald Trump, Exit Polls Show,” *Washington Post*, November 9, 2016, <https://www.washingtonpost.com/news/acts-of-faith/wp/2016/11/09/exit-polls-show-white-evangelicals-voted-overwhelmingly-for-donald-trump>.
4. Campbell Robertson, “A Quiet Exodus: Why Black Worshipers Are Leaving White Evangelical Churches,” *New York Times*, May 9, 2018, <https://www.nytimes.com/2018/03/09/us/blacks-evangelical-churches.html>.
5. Bob Bixby, “The Gospel in Black and White: A Missiological Perspective on Ferguson” was originally posted in 2014 online at [redeemerfremont.com](http://redeemerfremont.com).

### Chapter 6: Is Martin Luther My Homeboy?

1. Michael Reeves and Tim Chester, *Why the Reformation Still Matters* (Wheaton, IL: Crossway, 2016), 17.
2. Catechism of the Catholic Church. See also #97 and #100, [http://www.vatican.va/archive/ENG0015/\\_\\_\\_PN.HTM](http://www.vatican.va/archive/ENG0015/___PN.HTM).

3. Martin Luther, “The Diet of Worms: Luther’s Final Answer,” Henry Bettenson and Chris Maunder, *Documents of the Christian Church*, 4th ed. (Oxford: Oxford University Press, 2011), 214.
4. The Cambridge Declaration, Alliance of Confessing Evangelicals, April 20, 1996, <https://www.alliancenet.org/cambridge-declaration>.
5. Ibid.
6. Martin Luther, *Luther’s Works*, vol. 34, Career of the Reformer IV (St. Louis: Concordia Publishing House, 1960), 336–37.
7. The Cambridge Declaration.
8. Ibid.
9. Ibid.
10. Shai Linne, “The Glory of God (Not to Us),” track 2 on *The Attributes of God*, Lamp Mode, 2011.
11. “Big God Theology” is a phrase that has been used in recent years as shorthand for God’s sovereign rule over all things. It has particularly been used to describe the view of God adopted by many African Americans in the slavery era. See Thabiti Anyabwile’s *The Decline of African American Theology* (Downers Grove, IL: IVP Academic, 2007), 65–73. Though he doesn’t use the phrase in the book, the examples he cites have elsewhere been characterized as Big God Theology.
12. “The Low End Theory” is a double entendre. It’s also the name of a popular hip-hop album from the early 1990s.
13. Contemporary theologians Michael Horton and Robert Godfrey have traced the “semper reformanda” slogan to a 1674 devotional work by the Dutch Reformed minister Jodocus van Lodenstein.

## Chapter 7: Ethnicity and the Fall

1. J. Daniel Hays, *From Every People and Nation: A Biblical Theology of Race* (Downers Grove, IL: InterVarsity, 2003), 19.
2. See *The Faithful Preacher: Recapturing the Vision of Three Pioneering African-American Pastors* by Thabiti Anyabwile (Wheaton, IL: Crossway, 2007).
3. See *The Myth of Race: The Troubling Persistence of an Unscientific Idea* by Robert Wald Sussman (Cambridge, MA: Harvard University Press, 2016).

4. New Oxford American Dictionary (New York: Oxford University Press, 2005).
5. James Peoples and Garrick Bailey, *Humanity: An Introduction to Cultural Anthropology*, 9th ed. (Boston: Wadsworth Cengage Learning, 2010), 389.
6. “ethnos,” 1484, HELPS Word Studies, Bible Hub, <https://biblehub.com/greek/1484.htm>.
7. Some people question the role ethnic hatred played in Jonah’s anger over the repentance of the Ninevites. I personally believe that Jonah’s resistance was due to the violence that the Assyrian military had inflicted on Israel and other nations for centuries at that point. But it wasn’t just the military that repented. It was the whole city: men, women, young, old, “from the greatest to the least.” Presumably, even people who hadn’t participated in the violence. And yet Jonah was still angry. It’s important to keep in mind the definition of ethnicity mentioned earlier: “people joined by practicing similar customs or common culture.” His anger was toward God for showing mercy to a group of people (an ethnic group) that Jonah had come to despise.
8. Danielle Chemtob, “Wells Fargo to Pay Nearly \$8 Million to Resolve Hiring Discrimination Accusations,” August 25, 2020, *Charlotte Observer*, <https://www.charlotteobserver.com/news/business/banking/article245233685.html>.
9. See Michelle Alexander, *The New Jim Crow* (New York: The New Press, 2020). See also William J. Stuntz, *The Collapse of American Criminal Justice* (Cambridge, MA: The Belknap Press of Harvard University Press, 2011).
10. Kirk Johnson, Richard Pérez-Peña, and John Eligon, “Rachel Dolezal, in Center of Storm, Is Defiant: ‘I Identify as Black,’” *New York Times*, June 16, 2015, <https://www.nytimes.com/2015/06/17/us/rachel-dolezal-nbc-today-show.html>.
11. Edward Boyer, “Rescuers Describe Saving Beaten and Bloody Denny,” *Los Angeles Times*, August 27, 1993, <https://www.latimes.com/archives/la-xpm-1993-08-27-mn-28517-story.html>.
12. Frederick Douglass, *The Narrative of the Life of Frederick Douglass, an American Slave* (Boston: published at the Anti-Slavery Office, No. 25, Cornhill, 1849), 118.

## Chapter 8: Father Abraham Had Many Sons

1. Petrus Antonius Laurentius Kantner (Pierre Kartner), “Vader Abraham,” (Father Abraham).
2. Shai Linne, “God Made Me and You,” track 3 on *Jesus Kids*, SDGFella Music, 2018.

## Chapter 9: Ethnicity and Justification

1. “Question 33,” *The Westminster Confession of Faith: Together with the Larger Catechism and the Shorter Catechism with the Scripture Proofs*, 3rd ed. (Atlanta: Committee for Christian Education and Publications, 1990), 12.
2. Ewald Plass, *What Luther Says: An Anthology*, vol. 2 (St. Louis: Concordia Publishing House, 1959), 702–704, 715.
3. “Question 81,” *The Westminster Confession of Faith*, 25.
4. “Question 80,” *The Westminster Confession of Faith*, 24.
5. See the book *The Great Exchange: My Sin for His Righteousness* by Jerry Bridges and Bob Bevington (Wheaton, IL: Crossway, 2007).
6. Timothy Keller, *The Meaning of Marriage: Facing the Complexities of Commitment with the Wisdom of God* (New York: Dutton, 2011), 48.

## Chapter 11: Agree in the Lord

1. This recap tells how the stories played out over many months, and I referred to a variety of internet sources to gather the information.
2. See *Divided by Faith: Evangelical Religion and the Problem of Race in America* by Michael Emerson and Christian Smith (Cambridge, MA: Oxford University Press, 2000). Sympathy is necessary in order to bridge those gaps.
3. Excerpted from the Nicene Creed (transl. © 1988, Faith Alive Christian Resources/Christian Reformed Church in North America). All rights reserved worldwide. Used with permission.

## Chapter 12: We Got Some Work to Do

1. Frederick Douglass, *The Narrative of the Life of Frederick Douglass, an American Slave* (Boston: published at the Anti-Slavery Office, No. 25, Cornhill, 1849), 118.
2. Harvie Conn, *Evangelism: Doing Justice and Preaching Grace* (Phillipsburg, NJ: P&R Publishing, 1982), 12.
3. *The Westminster Confession of Faith: Together with the Larger Catechism and the Shorter Catechism with the Scripture Proofs*, 3rd ed. (Atlanta: Committee for Christian Education and Publications, 1990), 2.1.
4. John Owen, *The Glory of Christ* (Chicago: Moody, 1949), 99.
5. "Stricken, Smitten and Afflicted," from the *Trinity Hymnal*, rev. ed. (Suwanee, GA: Great Commission Publications, 1990), 257.

## Epilogue: Soon and Very Soon

1. See *Divided by Faith: Evangelical Religion and the Problem of Race in America* by Michael Emerson and Christian Smith (Cambridge, MA: Oxford University Press, 2000).
2. M. Night Shyamalan, *The Sixth Sense*, directed by M. Night Shyamalan (Burbank, CA: Buena Vista Pictures, 1999), film.
3. I first heard this articulated by Tim Keller. Shout out to TK.