

7-21-1968

## Are You a Respector of Persons? - Transcript

John Allen Chalk

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### Recommended Citation

Chalk, John Allen, "Are You a Respector of Persons? - Transcript" (1968). *Herald of Truth Documents*. 231.  
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MUSIC: A WONDERFUL SAVIOR

ALLISON: Churches of Christ welcome you to the 861st broadcast of Herald of Truth. Throughout this summer on Herald of Truth broadcasts you can hear a special series called "Three American Revolutions." Today's discussion completes a July series on the Racial Revolution. Information on how to receive a free copy of this and other messages will follow shortly. Now here is John Allen Chalk to speak on the subject "Are You A Respector of Persons?"

CHALK: SERMON

ALLISON: Mr. Chalk will be back for a final word in a moment. If you would like some suggestions about what you can do in your own community to solve racial problems, write for your copy of a leaflet entitled "How Christians Can Help Solve Racial Problems." Written by Herald of Truth's minister of response, Robert E. Scott, this excellent material offers fifteen concrete suggestions for your personal involvement toward solving this pressing condition. Also, remember to request today's lesson, number 861. Too, we invite you to enroll in our free Bible

correspondence course, available in English, Spanish, French, and German; and, it is available in Braille. And as always your Bible-related questions will receive immediate personal attention. Please address all correspondence to John Allen Chalk, Box 2001, Abilene, Texas. That's John Allen Chalk, Box 2001, Abilene, Texas. Now, here again is Mr. Chalk.

MUSIC:

THE LORD BLESS YOU

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ALLISON:

This has been a Herald of Truth, presented under the direction of Highland Church of Christ, Abilene, Texas, and supported by Churches of Christ and interested individuals from around the world. This is Brett Allison, inviting you to listen next week when John Allen Chalk opens a new series on the sexual revolution. His subject: "The New Religion of Pleasure."

TAG FOR HERALD OF TRUTH RADIO SERMON NO. 861

Time has again robbed us of an extended discussion, especially of many practical matters, relating to America's racial revolution. If you would like some suggestions about what you can do in your own community to solve this problem, write for your copy of a leaflet entitled "How Christians Can Help Solve Racial Problems." Written by Herald of Truth's minister of response, Robert E. Scott, this excellent material offers fifteen concrete suggestions for your personal involvement toward solving this pressing condition. Also remember to request today's lesson, number 861. My address is: John Allen Chalk, P. O. Box 2001, Abilene, Texas.

<sup>OK</sup>  
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script log

"ARE YOU A RESPECTER OF PERSONS?"

July 28, 1968

John Allen Chaik

His simplicity astounds confused moderns. His spiritual depth convicts contemporary church members. And we all find it difficult to believe that anything as profound could be expressed in such amazingly brief statements. I refer to Jesus Christ -- who looked at the whole of human life and saw its meaning founded on three points of reference: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets" (Matthew 22:37-40, RSV). In these three relationships or directions you and I find life's purpose and power: our relationship to God, our relationship to neighbor, and our relationship to ourselves.

Earlier this month we looked at ten reasons why man's hatred of other men on the basis of race is false. In fact we showed in two lessons (which you can have by writing for lesson numbers 858 and 859) that racism is a false god, a pagan idolatry that opposes everything Christ taught regarding love of God.

In another lesson this month, number 860, we explored the basis on which our love of God is demonstrated in response to His love in obedience, and, second, is demonstrated in our genuine concern and acceptance of the entire human family, all

God's creatures. We learned that, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (I John 4:20).

Now today I want us to look at ourselves. When Jesus said, "You shall love your neighbor as yourself," He spotlighted what may be the real problem in my heart and yours today, that is, lack of self-understanding (Matthew 22:39). Jesus is saying here that only when we properly respect our own God-given natures, only when we understand ourselves, can His categorical imperative to love others become a reality in our lives.

What we actually face in this task of self-acceptance is a two fold question: What do I think of myself? and What do others think of me? In more radical terms seen in racial prejudice as well as other forms of personal identity destruction are the questions: "What am I doing to myself?" and "What are others doing to me?" Let's examine both of these concerns more closely. Notice that both ultimately make up the basic fabric of my sense of personal identity, worth and purpose.

Meaningful life calls for a genuine struggle with ourselves. This was Cain's dilemma in the early history of man. His reply to God's question regarding the whereabouts of Cain's brother whom he had killed reveals this inner battle: "Am I my brother's keeper?" (Genesis 4:9). Cain simply did not know his role in life. At the heart of his murderous behavior was a basic conflict within himself about himself.

The Apostle Paul, many centuries later, urged Christians to better understand themselves: "Try your own selves, whether

ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? Unless indeed ye be reprobate" (II Corinthians 13:5). Paul also talked of the time in his life when he "spake as a child, felt as a child, thought as a child" (I Corinthians 13:11). Becoming a Christian meant, however, in his words again, "that I am become a man" and "have put away childish things" (I Corinthians 13:11). Another New Testament writer challenges our self-understanding with the question: "What is your life?" (James 4:13).

The Negro who hates his blackness, the anxious white suburbanite, the nervous businessman, the "turned off" teenager, the guilt-ridden church member, the criminal with no sense of guilt or awareness of social responsibility are all examples of men and women who have not come to grips with themselves, either in relation to God or man.

No person can truly find himself or herself apart from relationship to God. It is significant that Jesus first says, "Thou shalt love the Lord thy God. . ." before He adds, "Thou shalt love thy neighbor as thyself" (Matthew 22:37-39). The New Testament makes plain the consequences of man's revolt against God. First, the truth about God, the testimony of revelation and the universe to Him, is ignored (Romans 1:18-19). This means that "everlasting power and divinity" as well as His "glory" is rejected (Romans 1:20-21). Then comes man's confusion of mind and heart, about himself and all his universe (Romans 1:21). In Paul's words, men become "vain in their reasonings, and their senseless heart (is) darkened" (Romans 1:21). This rebellion is the cause of man's ultimate misunderstanding of himself. "Professing themselves to be wise, they became fools, and changed the glory

of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things" (Romans 1:22-23). This kind of human idolatry is the basic presupposition of racism. Racism is the worship of one kind of man as superior to all other kinds of men.

But one cannot know his or her full potential as a human being without relationship to Christ. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (II Corinthians 5:17). The New Testament talks of man's "rebirth" in Christ and of a "new creation" in the lives of all who respond to Christ (John 3:3-5; Galatians 6:15). Jesus makes this offer today: "I came that (you) may have life, and may have it abundantly" (John 10:10). This promise is offered to all men everywhere.

The second of our two battles is probably most significant for today's man: the struggle with what others say about us and do to us. This problem is not limited to any one minority group. But nowhere is it seen more vividly than in white-black relationships. The Negro in America has been dehumanized not only in the slavery of earlier centuries but through slavery's modern-day counterpart, segregation and discrimination. There are at least seven deadly wounds that racism inflicts on black men in America. These must be recognized because they explain the tragedy of our present confusion and loss of personhood, God's gift to every man. The challenge is one that confronts all of us, regardless of race. Therefore we must learn from the Negro's plight. "What has been lost is the capacity to experience and have faith in one's self as a worthy and unique being, and at the same time the capacity for faith in, and meaningful communication with, other selves,

namely one's fellow-man," one noted observer of today's scene has written. (p. 122, Rollo May, "Centrality of the Problem of Anxiety in Our Day," Identity and Anxiety. New York: The Free Press, 1960.)

The superiority-inferiority complex in America steals the Negro's sense of personal identity. The question he faces with no help or assistance from those who reject him is "Who am I?" "It is difficult for the white liberal to understand the need for self-identity -- sense of meaning, purpose in life, and dignity. . .As black men we must gain the power whereby we, too, can determine some of the rules of the game," a prominent Negro minister recently wrote. (p. 6, Leon Watts, "A Modern Black Looks at His Outdated Church," Renewal, December 1967.)

This theft of the black man's personal identity is powerfully illustrated in Ralph Ellison's novel Invisible Man. The president of a Negro college tells a young student: "You let the white folk worry about pride and dignity -- you learn where you are and get yourself power, influence, contacts with powerful and influential people -- then stay in the dark and use it!" (p. 129, New York: Signet Books, 1947.) That is the plight of the man who can neither be seen nor heard as a full man created in God's image.

The Negro in America says: "I am invisible, understand, simply because people refuse to see me....You ache with the need to convince yourself that you do exist in the real world, that you're part of all the sound and anguish...." (pp. 7-8, Ellison, Invisible Man.) Have you ever "ached with the need to convince yourself that you do exist? God knows this ache because "the Word became flesh, and dwelt among us...full of grace and truth" (John 1:14).

A second wound inflicted on black men in America is the attempted destruction of his sense of personal worth. The Negro must continually ask himself, "What am I?" A white man who lived without detection as a Negro for six weeks wrote after that experience: "No one, not even a saint, can live without a sense of personal value. The white racist has masterfully defrauded the Negro of this sense. It is the least obvious but most heinous of all race crimes, for it kills the spirit and the will to live." (p. 111, John Howard Griffin, Black Like Me. New York: Signet Books, 1960.) This is the kind of murder Jesus warns us about, when he says: "And be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell" (Matt. 10:28).

Racism inflicts a third wound on its victims: all expectations of the oppressed are crushed. The question that continually haunts one who sees his dreams always being shattered is "What can I ever become?"

Last fall an intelligent young college freshman who is a Negro began attending the university church near the campus only to be refused membership in the all-white congregation. This is what is often done to those who try to help themselves.

Crushed expectations, unrealized dreams--due to the whims of a "superior" people--are the material out of which the early life of Malcolm X arose. He once wrote, "in those days only three things in the world scared me: jail, a job, and the Army." (p. 104, Autobiography of Malcolm X. New York: Grove Press, 1964).

The Apostle Paul knew the satisfaction of a life lived with meaning, with expectation, with power and fulfillment--a life lived in Jesus Christ. And so he wrote at the end of his life: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (II Tim. 4:7-8).

Racial prejudice against the Negro in America also causes a powerful, unremitting frustration. The question that stays with the heart of the black man is "What can I do?"

Not long ago a Negro said to me: "If I am rejected because I am uneducated, just tell me, and I'll go back to school. If you want nothing to do with me because of the way I dress, just tell me, and I will try to change that. If you don't like the place I live, I could move. But if I am rejected because of my color, then there is nothing I can do about that. That's the way God made me." The ironic thing is that the man who said that to me was well-educated, nicely-dressed, and lived in a good house. If that's the case with his life, how little hope does the ghetto dweller, the sharecropper, and other less fortunates have? This is why the mayor of New York City has said: "The real barriers to the workable, enjoyable city, however, are frustration, despair, and cynicism." (p. 70, Mayor John V. Lindsay, Saturday Review, Jan. 8, 1966).

A fifth condition results from the social patterns of black-white relationships: the Negro often comes to a sense of deep

futility. He asks the question: "What difference does it make?" This is the moan of ghetto youth. This is the angry cry of militants. "The frustrations of powerlessness have led some to the conviction that there is no effective alternative to violence as a means of expression and redress, as a way of 'moving the system'. More generally, the result is alienation and hostility toward the institutions of law and government and the white society which controls them," observed the President's National Advisory Commission on Civil Disorders. (p. 205, ibid.) Early Christians knew a form of social rejection and discrimination but there was not a consequent sense of futility... one reason was their own faith in Jesus Christ and the purpose He gave their lives. Paul said: "For which cause (Christ's) I suffer also these things: *often not voluntarily*, yet I am persuaded that he is able to guard that which I have committed unto him against that day" (II Timothy 1:12).

The domination of the black man, in the sixth place, encourages destructive rebellion. He asks himself, "Who cares? Nothing matters anyway." When one can not see himself as a man, made in God's likeness, he becomes capable of all kinds of inhuman acts. Such destructiveness, arising out of a man's soul who neither understands nor accepts himself, is the fertile soil for today's moral and social rebellion. This is how a friend of mine recently expressed this feeling: "No more the pain of memory of great, great, great grandfather. But still the infuriating scenes at every corner: the loan shark's office--thirty percent per year, the new TV beyond the reach of credit, the liquor store with better

tasting, longer lasting, oblivion, police who close their eyes to landlord sin and break sticks on renter's teenage kids. And then one real hot night with only more and hotter nights to dream of, it blows--sky high: 200 blocks on fire, 30 people dead, the home gone up were all our own, the snipers lose, the Guard comes in, the headlines scream: WHY? WHY? WHY? Well, that's what it's all about."

Finally, the Negro in America is continually confronted with his alleged "inferiority." Wasn't it Hitler who said tell the lie big enough and long enough and people will believe it? Have you ever had a misconception of your nature, a misconception you knew wasn't true, face you everywhere you turned--in a glance, in a tone of voice, in the thousand overt mannerisms of everyday life? No wonder the Negro child is caught up in a violent internal struggle with his own nature and destiny.

"My black brothers and sisters--no one will know who we are...until we know who we are! We never will be able to go anywhere until we know where we are!" Those words from the late Malcolm X partially explain why so many men listened to him, and followed him.

I come to this concluding discussion on the racial revolution in America with great seriousness, deep conviction of my personal sin, and a genuine willingness to make the contributions Christ enables me to make to the troubled world in which you and I live. Those of us who have seen, even in faintest outlines, the effects of racism, of prejudice, of hatred, of bitterness, on victim and

victimizer alike, are overwhelmed with sorrow and grief. Both perpetrator and receiver of racial hostility and discrimination loses that which God intends for every man to have: his dignity and purpose.

Sin today prevents man from realizing his divinely ordered potential, as it has robbed man since Adam. The Apostle Paul speaks for every one of us when he exclaims: "Wretched man that I am: Who shall deliver me out of the body of this death?" (Romans 7:24). But the same Paul, in the midst of sin's confusion, remembers the solution, and says: "I thank God through Jesus Christ our Lord," and then adds, "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Romans 7:25a; 8:1-2).

Christ provides man the identity he finds nowhere else. Whether the ashamed black, the anxious suburbanite, the frightened businessman, in Christ "we are made full" (Colossians 2:10). "So we preach Christ to all men," wrote the Apostle Paul. "We warn and teach everyone, with all possible wisdom, in order to bring each one into God's presence as a mature individual in union with Christ" (Colossians 1:28, TEV).

What is the answer? How do I come to grips with myself in spite of sin's corrosion and regardless of how others view and treat me? I assure you, my friend, I neither ask nor answer those two questions lightly.

First, we must recognize God, the Creator of all men: the God in whose image all men are created (Genesis 1:27) and who

rules the earth today (Acts 17:24-28). Only as we know God can we know ourselves. He made us and He must first be recognized as the key to all other reality (Romans 1:18-32).

Second, Christ must be obeyed as Lord and Savior. By His sacrifice at Calvary I am "bought with a price"--the price of Jesus' blood and life (I Corinthians 6:19-20). In Him I "have put off the old man with his doings (of racial hate and sinful discrimination), and have put on the new man, that is being renewed unto knowledge after the image of him that created him; where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all" (Colossians 3:9-11).

Third, God's Spirit must be respected as the author of my new sense of identity and worthwhileness as well as the source of life for the Church of the New Testament which welcomes all men regardless of either past life or physical origin. Paul reminds all Christians: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Corinthians 6:19-20). Of the body of Christ into which all obedient men and women are baptized, we learn: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (I Corinthians 12:13; Ephesians 2:19-22).

Fourth, all men must be respected as men rather than used as things. The love of God every Christian knows in Jesus Christ

provides the motive and the method by which we in turn love our neighbors as ourselves (Matthew 22:37-39; I John 4:9-10, 20-21). Here alone can men live harmoniously together. Here alone can our world, our nation, know lasting peace and brotherhood.

Answer Christ's call to you now by genuinely believing in Him as God's Son (John 20:30-31). Jesus also calls for your repentance of all sin, sin that has caused your confusion of mind and heart (Luke 13:3). "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven," Jesus also promises (Matthew 10:32). "He that believeth and is baptized shall be saved," is Christ's personal assurance to you and me (Mark 16:16).

You may make your greatest contribution to the destruction of racial injustice and prejudice by becoming a Christian.



John Allen Chalk, Radio Speaker

Radio and Television



# Herald of Truth

Produced by the Highland Church of Christ, P.O. Box 2439, Abilene, Texas 79604

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No. 861

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### A LOOK AT OURSELVES

Now today I want us to look at ourselves. When Jesus said, "You shall love your neighbor as yourself," He spotlighted what may be the real problem in my heart and yours today, that is, lack of self-understanding (Matthew 22:39). Jesus is saying here that only when we properly respect our own God-given nature, only when we understand ourselves,

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The Apostle Paul, many centuries later, urged Christians to better understand themselves: "Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? Unless indeed ye be reprobate" (II Corinthians 13:5). Paul also talked of the time in his life when he "spoke as a child, felt as a child, thought as a child" (I Corinthians 13:11). Becoming a Christian meant, however, in his words again, "that I am become a man" and "have put away childish things" (I Corinthians 13:11). Another New Testament writer challenges our self-understanding with the question: "What is your life?" (James 4:13).

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#### OUR NEED OF GOD

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#### OUR BATTLE WITH OTHERS

The second of our two battles is probably more significant for today's man: the struggle with what others say about us and do to us. This problem is not limited to any one minority group. But nowhere is it seen more vividly than in white-black relationships. The Negro in America has been dehumanized not only in the slavery of earlier centuries but through slavery's modern-day counterpart, segregation and discrimination. These are at least seven deadly wounds that racism inflicts on black men in America. These must be recognized because they explain the tragedy of our present confusion and loss of personhood, God's gift to every man. The challenge is one that confronts all of us, regardless of race. Therefore, we must learn from the Negro's plight. "What has been lost is the capacity to experience and have faith in one's self as a worthy and unique being, and at the same time the capacity for faith in, and meaningful communication with, other selves, namely one's fellow-man," one noted observer of today's scene has written. (p. 122, Rollo May, "Centrality of the Problem of

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Not long ago a Negro said to me: "If I am rejected because I am uneducated, just tell me, and I'll go back to school. If you want nothing to do with me because of the way I dress, just tell me, and I will try to change that. If you don't like the place I live, I could move. But if I am rejected because of my color, then there is nothing I can do about that. That's the way God made me." The ironic thing is that the man who said that to me was well-educated, nicely-dressed, and lived in a good house. If that's the case with his life, how little hope does the ghetto dweller, the sharecropper, and other less fortunate have? This is why the mayor of New York City has said: "The real barriers to the workable, enjoyable city, however, are frustration, despair, and cynicism." (p. 70, Mayor John V. Lindsay, *Saturday Review*, Jan. 8, 1966).

*A fifth condition results from the social patterns of black-white relationships:* the Negro often comes to a sense of deep futility. He asks the question: "What difference does it make?" This is the moan of ghetto youth. This is the angry cry of militants. "The frustrations of powerlessness have led some to the conviction that there is no effective alternative to violence as a means of expression and redress, as a way of 'moving the system'. More generally, the result is alienation and hostility toward the institutions of law and government and the white society which controls them," observed the President's *National Advisory Commission on Civil Disorders*. (p. 205, *Ibid.*) Early Christians knew a form of social rejection and discrimination but there was not a consequent sense of futility. One reason was their own faith in Jesus Christ and the purpose He gave their lives. Paul said: "For which cause (Christ's) I am not ashamed; for I know him whom I have believed and suffer also these things: yet, I am persuaded that he is able to guard that which I have committed unto him against that day" (II Timothy 1:12).

*The domination of the black man, in the sixth place, encourages destructive rebellion.* He asks himself, "Who cares? Nothing matters anyway." When one can not see himself as a man, made in God's likeness, he becomes capable of all kinds of inhuman acts. Such destructiveness,

arising out of a man's soul who neither understands nor accepts himself, is the fertile soil for today's moral and social rebellion. This is how a friend of mine recently expressed this feeling: "No more the pain of memory of great, great, great grandfather. But still the infuriating scenes at every corner: the loan shark's office—thirty percent per year, the new TV beyond the reach of credit, the liquor store with better tasting, longer lasting, oblivion, police who close their eyes to landlord sin and break sticks on renter's teenage kids. And then one real hot night with only more and hotter nights to dream of, it blows—sky high: 200 blocks on fire, 30 people dead, the homes gone up were all our own, the snipers lose, the Guard comes in, the headlines scream: WHY? WHY? WHY? Well, that's what it's all about."

*Finally, the Negro in America is continually confronted with his alleged "inferiority."* Wasn't it Hitler who said tell the lie big enough and long enough and people will believe it? Have you ever had a misconception of your nature, a misconception you knew wasn't true, face you everywhere you turned—in a glance, in a tone of voice, in the thousand overt mannerisms of everyday life? No wonder the Negro child is caught up in a violent internal struggle with his own nature and destiny.

"My black brothers and sisters—no one will know who we are... until we know who we are! We never will be able to go anywhere until we know where we are!" Those words from the late Malcolm X partially explain why so many men listened to him, and followed him.

## MY PERSONAL CONVICTION

I come to this concluding discussion on the racial revolution in America with great seriousness, deep conviction of my personal sin, and a genuine willingness to make the contributions Christ enables me to make to the troubled world in which you and I live. Those of us who have seen, even in faintest outlines, the effects of racism, of prejudice, of hatred, of bitterness, on victims and victimizer alike, are overwhelmed with sorrow and grief. Both perpetrator and receiver of racial hostility and discrimination loses that which God intends for every man to have: his dignity and purpose.

Sin today prevents man from realizing his divinely ordered potential, as it has robbed man since Adam. The Apostle Paul speaks for every one of us when he exclaims: "Wretched man that I am: Who shall deliver me out of the body of this death?" (Romans 7:24). But the same Paul, in the midst of sin's confusion, remembers the solution, and says: "I thank God through Jesus Christ our Lord," and then adds, "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Romans 7:25a; 8:1-2).

Christ provides man the identity he finds nowhere else. Whether the ashamed black, the anxious suburbanite, the frightened businessman, in Christ "we are made full" (Colossians 2:10). "So we preach Christ to all men," wrote the Apostle Paul. "We warn and teach everyone, with all possible wisdom, in order to bring each one into God's presence as a mature individual in union with Christ" (Colossians 1:28, TEV).

#### WHAT IS THE ANSWER?

What is the answer? How do I come to grips with myself in spite of sin's corrosion and regardless of how others view and treat me? I assure you, my friend, I neither ask nor answer those two questions lightly.

First, we must recognize God, the Creator of all men; the God in whose image all men are created (Genesis 1:27) and who rules the earth today (Acts 17:24-28). Only as we know God can we know ourselves. He made us and He must first be recognized as the key to all other reality (Romans 1:18-31).

Second, Christ must be obeyed as Lord and Savior. By His sacrifice at Calvary I am "bought with a price"—the price of Jesus' blood and life (I Corinthians 6:19-20). In Him I "have put off the old man with his doings (or racial hate and sinful discrimination), and have put on the new man, that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all" (Colossians 3:9-11).

Third, God's Spirit must be respected as the author of my new sense of identity and worthwhileness as well as the source of life for the Church of the New Testament which welcomes all men regardless of either past life or physical origin. Paul reminds all Christians: "Do know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Corinthians 6:19-20). Of the body of Christ into which all obedient men and women are baptized, we learn: "For in one Spirit were we all baptized into one body,

whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (I Corinthians 12:13; Ephesians 2:19-22).

Fourth, all men must be respected as men rather than used as things. The love of God every Christian knows in Jesus Christ provides the motive and the method by which we in turn love our neighbors as ourselves (Matthew 22:37-39; I John 4:9-10, 20-21). Here alone can men live harmoniously together. Here alone can our world, our nation, know lasting peace and brotherhood.

Answer Christ's call to you now by genuinely believing in Him as God's Son (John 20:30-31). Jesus also calls for your repentance of all sin, sin that has caused your confusion of mind and heart (Luke 13:3). "Every one therefore who shall confess me before men, him will I also confess before my Father who is in Heaven," Jesus also promises (Matthew 10:32). "He that believeth and is baptized shall be saved," is Christ's personal assurance to you and me (Mark 16:16).

You may make your greatest contribution to the destruction of racial injustice and prejudice by becoming a Christian.

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*John Allen Chalk is featured speaker on "Herald of Truth," which is now a regular part of the Sunday line-up of religious programming on the NBC and Mutual radio networks, as well as hundreds of independent radio stations around the world.*

*Chalk had preached for churches in British Columbia, Canada, Dayton, Ohio, and Cookeville, Tennessee. During seven years in Cookeville, his participation in church and community life resulted in his selection as One of the Outstanding Young Men of America in 1965.*

*On the Herald of Truth television series, which is seen on approximately 150 TV stations, Chalk has appeared as featured personality, and is a frequent guest on television discussion shows in America's major cities.*

*In addition to his weekly radio broadcasts, Chalk preaches in special evangelistic efforts, speaks to students on numerous college and university campuses, speaks at youth rallies, works with family camps and appears on numerous Christian college lectureships around the country.*

*He has written a book, The Praying Christ and Other Sermons, and collaborated with other authors in three volumes: Jesus Christ, the Answer; Great Sermons, 1967; and Voices of Action.*

*With his wife and two children, Chalk makes his home in Abilene, Texas.*