

LOS
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STATEMENT
ON
RACE, JUSTICE,

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UNITY



THE CENTER
FOR BIBLICAL
UNITY

Los Angeles Statement on Race, Justice & Unity

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Preamble

In an era of moral confusion, ideological shifts, and cultural divisions, we, as followers of Jesus Christ, strive to faithfully confess what Scripture teaches about the sanctity and sacredness of human life, especially given the disruptive role race and ethnicity can play in our pursuit of justice and unity in Christ.

Guided by the historic faith and confessions of the Church and grounded in Scripture, we offer these affirmations and denials to state our biblical convictions, expose error, and encourage the Church to stand firm against false philosophies and ungodly systems. We do so as servants of Christ, bound to His Word and called to love one another as He has loved us (Jn. 13:34–35). Our longing is that His people would walk in unity as one loving family, devoted to the glory of God, committed to the good of all believers, and bearing witness of hope to every nation in God's everlasting kingdom.

Articles of the Statement

Article 1: Scripture

WE AFFIRM that Holy Scripture, being the very Word of God, is true in all it affirms, requires, and promises. It offers the knowledge of God, humanity, sin, and redemption, sufficient to lead every person to salvation in Christ Jesus and to sanctify them in the Holy Spirit. As the supreme and final written revelation of divine wisdom, Scripture is wholly sufficient to shape the mind and life of every believer in every age and culture. It provides an unerring rule for faith and conduct, a sure guide for moral discernment, and the faithful standard for the practice of God's holy justice.

WE AFFIRM that institutions, political theories, philosophies, and other systems of thought and meaning-making that reject the knowledge and wisdom of Holy Scripture may, at times, express values or aims that appear consistent with the Christian faith. Yet such points of agreement do not warrant uncritical acceptance, for these systems are not founded upon the truth of God's Word and often deny essential doctrines or subvert the Christian worldview (Rom. 2:1–29).

WE DENY that any institution, political or legal theory, philosophy, or system of thought and meaning-making that rejects or contradicts the wisdom of Scripture can serve as a reliable and comprehensive guide for interpreting God's Word, shaping the Christian worldview, or administering biblical justice, or can provide what is necessary for living a holy life pleasing to God.

Article 2: Image of God

WE AFFIRM a clear distinction between God, the Creator, and His creation, brought into being *ex nihilo* (out of nothing), as well as the divinely designed and instituted distinction between the two sexes—male and female—established at creation (Gen. 1–2; Gen. 1:27; Rom. 1:24–25).

WE AFFIRM that God created every human—male and female—in His image, endowing each with intrinsic value, sacred dignity, equal worth, and a shared humanity (Gen. 1:26–27; 5:1–2; 9:6; Jas. 3:9).

WE AFFIRM that every human ought to be treated with dignity, honor, and respect, and that special care and consideration must be shown toward those most vulnerable to exploitation (Mic. 6:8).

WE AFFIRM that Christians have a moral obligation to treat every person, including those who oppose or mistreat us, with kindness, gentleness, respect, and without prejudice, even when such actions are countercultural, costly, and inconvenient (Lev. 19:18, 33–34; Matt. 5:43–48; Matt. 22:34–40; Lk. 10:25–37).

WE AFFIRM that all human beings are created by God to worship their Creator, exercise dominion over creation, build and protect their families, participate in culture-making, and uphold the dignity of work (Gen. 2).

WE DENY that socio-economic status, national origin, geographical location, ethnic heritage, cultural practices, linguistic differences, religious affiliation, biological sex, physical condition, or mental development and capacity either diminish or increase the intrinsic worth of any human being from conception to death (Deut. 8:17–18; 10:17; 2 Chr. 19:7; Prov. 18:5; 24:23; 28:21; Acts 10:34; Rom. 2:11; 1 Cor. 4:7; Gal. 2:6; Eph. 6:9; Col. 3:25; Jas. 2:1–13; 1 Pet. 1:17; cf. Jude 16).

Article 3: Race

WE AFFIRM that all humans share the same original parents, Adam and Eve, and belong to a single kind—humankind (Gen. 3:20; 5:1–2; Acts 17:26).

WE AFFIRM that the diversity of human physical features—such as skin color, facial form, and hair texture—arose through God’s providence as people adapted to different lands and environments. These variations in appearance in no way diminish human dignity or the moral worth of any individual and provide no justification for the sinful divisions of race (Ps. 139:13–16; Ex. 4:11; Acts 17:26–27).

WE AFFIRM that the modern concept of “race,” built upon the framework of biological differences, was used to develop a social and cultural fiction (social construct) of European superiority over the so-called “lower races” of humanity. This racial distinction organized humans into a sinful hierarchy of value, placing those with lighter skin at the top and those with darker skin at the bottom. While this particular construct became especially pronounced in European thought and expansion, similar ethnic, social, religious prejudices and hierarchies can be observed in other cultures throughout the world.

WE AFFIRM that the term “race” carries false and harmful assumptions about human difference. Yet, because the term remains embedded in our culture and social systems, we use it with care and clarity—not to affirm its validity, but to expose its error and work toward its elimination. We aim to recover the biblical truth that all humanity shares a single origin and sacred worth before God (Acts 17:26).

WE AFFIRM that the sinful practice of racism has influenced, and in some cases continues to influence, institutional practices and policies through intentional and unintentional acts of prejudice.

WE AFFIRM that the term “race” divides humanity into false categories, creating harmful and unholy human distinctions and hierarchies.

WE DENY that the rejection of race as a valid social or biblical category invalidates or minimizes the historical reality of ethnic discrimination.

Article 4: Ethnicity

WE AFFIRM that the term “ethnicity,” which is derived from the Greek word *ethnos*, refers to a nation, tribe, class, or people group. Ethnicity, when rightly understood and applied, is a neutral term that does not undermine Scripture’s definition of humans as image-bearers of God.

WE AFFIRM that the social construct of “race” produces unrighteous categories and hierarchies, whereas ethnic diversity, rightly understood through a biblical lens, reflects God’s providential design of cultural differences and does not determine moral or spiritual worth. Members of every ethnicity ought to find their ultimate purpose in glorifying Christ, who is Lord over all nations (Ps. 86:9; Phil. 2:10–11).

WE AFFIRM that the inherent dignity of all ethnic groups, both within and beyond the nation of Israel, is affirmed in God’s covenant with Abraham to bless all nations (Gen. 12:1–2). This affirmation of the *Imago Dei* is reflected and validated in the ancestral lineage of Jesus, which includes the Canaanite women Tamar (Matt. 1:3; Gen. 38) and Rahab (Matt. 1:5; Josh. 2; 6), and the Moabite Ruth (Matt. 1:5).

WE DENY that the intrinsic value of a human person is diminished or enhanced by his or her ethnic origins or by cultural expressions such as customs, language, accent, or musical styles (Jn. 7:24).

Article 5: Racism & Ethnic Prejudice

WE AFFIRM that the Fall recorded in Genesis 3 is the ultimate source of all human sin, and that, as descendants of Adam, all people participate in this fallen nature, which finds expression in racism and ethnic prejudice (Rom. 2:11; Jas. 3:17–18).

WE AFFIRM that racism is a result of the manifestation of humanity's sin. It may take the form of showing favoritism or prejudice for or against someone based on characteristics such as skin color, physical features, accent, or cultural heritage; harboring hatred in the heart toward another person or group; or expressing contempt through degrading words and actions (Eph. 4:29; Col. 3:8–11; Jas. 2:1–4; 1 Jn. 3:15).

WE AFFIRM that the sin of racism and ethnic prejudice can arise among every ethnic group, tribe, nationality, and culture, though it may take different forms.

WE AFFIRM that racism may be expressed through individual actions or through collective practices that exploit others. When any society establishes policies or practices—spoken or unspoken, written or unwritten—that advantage one group over another based on skin color, features, accent, or heritage, it creates sinful patterns or systems of injustice, such as eugenics, redlining, or ethnic cleansing.

WE AFFIRM that racism has played a significant role in the history and cultural practices of many societies. Therefore, it is important for people to be aware of historical events and the present effects of ethnic prejudice within their own context.

WE AFFIRM that Christians should oppose all sin, including the sin of racism and all forms of unrighteous prejudice, hatred, or slander based on ethnicity, skin color, geographical location, or nationality (Lev. 19:15–17).

WE AFFIRM that accusations of racism or ethnic prejudice must be accompanied by objective evidence meeting the biblical standard of establishing truth through the examination of multiple witnesses. In so doing, we honor God's command not to bear false witness (Ex. 20:16; Deut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19).

WE AFFIRM that claims of unjust systems must be examined on their own merits, as part of our calling to destroy ungodly strongholds and take every thought captive to obey Christ (Ex. 1:5–14; 22:21; 23:9; Esth. 3:7–14; Ps. 10:17–18; 94:20–21; Prov. 14:31; Isa. 1:16–17; 10:1–2; 2 Cor. 10:3–5; Jas. 5:1–6).

WE AFFIRM that some cultures' greater propensity for racial or ethnic prejudice arises from shared sin, not from immutable traits unique to any people group.

WE DENY that racial or ethnic prejudice is a problem endemic to Western cultures or unique to any particular people group within them (e.g., white people).

WE DENY that racism (or ethnic prejudice) is inherent in every system or structure. Rather, each system and structure must be evaluated on a case-by-case basis to determine whether it unjustly advantages one group over another.

WE DENY that any culture is inherently more or less prone to the sin of racism or ethnic prejudice based on skin color, ethnicity, cultural heritage, or national origin.

WE DENY that the social construct of "race" possesses any redemptive purpose warranted by Scripture.

Article 6: Family, Race, and Ethnicity

WE AFFIRM that through Christ we are adopted into one family that transcends every ethnic and social distinction (Gal. 3:28; Eph. 1:5; Rev. 7:9).

WE AFFIRM that marriage is a sacred covenant ordained by God to unite one man and one woman as husband and wife (Gen. 2:24; Matt. 19:4–6). We further affirm that God's design for the family—whether expressed through marriage or adoption—can be faithfully and beautifully lived out across ethnic lines. Such unions testify to the reconciling grace of Christ, who breaks down dividing walls of hostility and unites believers as one new people (Eph. 2:14–16).

WE DENY that marriage between a man and a woman of different ethnic or racial backgrounds in any way violates God's created order or His sovereign establishment of nations and boundaries (Acts 17:26–28).

Article 7: Unity Founded on Christ

WE AFFIRM that one day every human being will stand before God, the righteous Judge, to give an account of their actions, whether good or bad. God's primary desire is that each person be made alive in Christ rather than left dead in Adam, having been reconciled to God by grace through faith (Ps. 96:11–13; Rom. 5; 1 Cor. 15:21–22; Eph. 2:11–22; Heb. 9:27; Rev. 20:11–15).

WE AFFIRM that all people share a common humanity rooted in both the Imago Dei and humanity's universal sinfulness. Therefore, every person, regardless of their relationship with Christ, shares both a common dignity and a need for salvation. This truth provides a real, pre-redemptive ground for common understanding to which Christians can appeal in any context (Gen. 1:26–27, Ps. 51:5, Eccl. 7:20, Rom. 3:23).

WE AFFIRM that God's plan to save sinners includes people from every nation, ethnic group, tribe, and language. As the gospel goes out to the ends of the earth, people from every nation, tribe, and tongue will come to faith in Jesus' death and resurrection and form one new people (Gen. 12:1–3; Deut. 7:6–8; Matt. 28:18–20; Acts 10:9–43; Rom. 1:5; Gal. 2:11–16; 3:8, 14, 16, 28–29; Eph. 2:11–22; Col. 3:11; Rev. 5:9; 7:9–10; 14:6).

WE AFFIRM that the Church has been ethnically, culturally, and linguistically diverse since Pentecost. This reflects the fulfillment of God's plan to unite a new people from every nation, as members of every tribe and tongue bow to worship Him in the throne room of heaven (Acts 2; Eph. 2:14–15; 4:1–7; 1 Pet. 2:9–11; Rev. 7:9–10).

WE AFFIRM that in Christ all believers become spiritual brothers and sisters. Unity between Christians from various ethnic groups is an objective reality, one that ought to be lived out tangibly in real-world relationships (Matt. 12:46–48; Gal. 3:27–29; Col. 3:11).

WE DENY that the equal dignity and shared sacredness of every person are sufficient to provide spiritual unity, which is available only to those redeemed in Christ (Eph. 2:14–16; Col. 3:11).

WE DENY that any personal characteristic is more significant than one's identity in Christ, whether cultural, ethnic, or physical, or matters of ideological, political, or personal preference (Jn. 3:30; Gal. 3:28; 1 Cor. 1:10).

WE DENY that Christians share an organic spiritual unity as "brothers and sisters" with non-Christians. However, Christians ought to find common ground with non-Christians on matters of human dignity and equality when those issues are grounded in the character of God according to the standard of His Word (Rom. 12:14–21).

Article 8: Diversity in Christ

WE AFFIRM that the foundation for harmony among people from diverse ethnic, cultural, national, and linguistic backgrounds is found in the work of Jesus Christ—His death, resurrection, ascension, the outpouring of the Spirit at Pentecost, His session at the right hand of God—and in the truth of His infallible Word. Only the supernatural work of God can unite individuals from such diverse backgrounds and experiences, enabling them to worship, serve, and glorify God together as one spiritual family (Rom. 12:16; 2 Cor. 5:16–21; Eph. 2:11–3:10; 4:1–3).

WE AFFIRM that diversity in the body of Christ is not accidental but providential—a manifestation of God's design to bring glory to Himself through many peoples and languages united under one Lord (Rev. 5:9–10).

WE AFFIRM that the Church's visible unity amid diversity is a testimony to the world of the reconciling power of the gospel (Jn. 17:20–23).

WE AFFIRM that in Christ all believers are equally united in one body, and that no ethnic distinction confers spiritual superiority or inferiority within the Church (Gal. 3:28; Eph. 2:14–16).

WE DENY that Christians, regardless of ethnic solidarity or affiliation, may justify any ethnic partiality, exclusion, or hierarchy that contradicts our unity in Christ or denies the equal standing of all believers (Gal. 3:28; Eph. 2:15–16).

Article 9: Justice

WE AFFIRM that justice is rooted in the eternal and immutable character of God, His moral perfection, and His holiness. All He does is just, and there is no injustice in Him (Ps. 9:7; 89:14; 97:2; 119:137–144).

WE AFFIRM that God has revealed in Scripture universal moral standards that must be applied equally to all people regardless of class, sex, or ethnicity.

WE AFFIRM that God commands the Church to do justice, which includes: (1) obeying the eternal moral principles of God; (2) developing impartial policies (“equal weights and measures”) based on God’s righteous standards; and (3) judging all people equally regardless of ethnicity, sex, age, economic status, physical ability, geographical location, or cultural background (1 Kgs. 3:28; Prov. 29:4; Mic. 6:8; Zech. 7:9–10; Prov. 20:10; 16:11; Lev. 19:35–37; Jas. 2:9).

WE AFFIRM that biblical justice encompasses both retributive justice, which punishes wrongdoing, and restorative justice, which protects and restores the vulnerable. Both forms of justice are grounded in God’s holiness and impartiality (Isa. 1:17; Jer. 22:3).

WE AFFIRM that Christians must pursue biblical justice—not for justification but because we are already saved by grace through faith in Christ. As recipients of God’s mercy, we are called to walk in love with our neighbor and obey God’s moral precepts. The pursuit of justice is an outworking of obedience to God and a fruit of our salvation, not the source of it (Eph. 2:8–10).

WE AFFIRM that all people have power to some degree, and that the righteous or unrighteous use of that power depends on our relationship with God and alignment with the moral truth revealed in Scripture (1 Kings 10:9; Proverbs 16:12; Isaiah 32:1; 2 Timothy 3:16–17).

WE AFFIRM that power is a providential blessing from God, with the potential for good; therefore, individuals and groups with power must be wise in implementing policies and avoiding exploitation of the vulnerable. All humans can use power for godly purposes or exploitation. Therefore, it is vital to establish structures of accountability, channels for reporting abuses of power, and processes for investigating facts (Ps. 94).

WE AFFIRM that the presumption of innocence in matters of moral evil is necessary for justice. The presumption of innocence affirms the nature and dignity of the individual as one made in the image of God (Num. 35:30; Deut. 17:6; Matt. 18:16; 2 Cor. 13:1; Heb. 10:28).

WE AFFIRM that Christians have a responsibility to maintain unity in Christ by cultivating the fruits of the Spirit and resisting the deeds of the flesh—walking in humility, sharing with those in need, and engaging in warranted compassion. When an individual has a personal offense with a fellow Christian, they should go to that person privately and work mutually toward repentance and forgiveness (Gal. 5; Eph. 4:2–3, 32; 2 Cor. 9:7; 1 Cor. 12:26; Phil. 2:1–8; Col. 3:12–15; Matt. 18).

WE AFFIRM that judgment and love meet perfectly at the cross of Christ, where God's holy justice is revealed. Therefore, the proclamation of the gospel must reflect both divine judgment against sin and divine mercy for the sinner (Ps. 85:10; Mic. 6:8; Jn. 1:14).

WE DENY that applying the same standard of morality to all people constitutes racism.

WE DENY that God's standard of justice is measured by who holds more or less power. Possession of power is not inherently evil; good and evil lie in the hearts of people, not in their position.

WE DENY that only those with greater power can be guilty of showing ethnic prejudice. Any person of any ethnicity can be guilty of prejudice regardless of the measure of power they hold (Acts 6:1; Rom. 3:10–18; Jas. 2:1–13).

WE DENY that past injustice can be resolved by committing present injustice. Past discrimination does not justify present discrimination.

WE DENY that human beings can attain salvation by moral effort or natural ability. Salvation is the gift of God, not the result of human merit or personal acts of righteousness (2 Cor. 12:8–9; Rom. 8).

WE DENY that perfect justice can be achieved in this life through human efforts. God alone is perfectly just, and our ultimate hope for justice rests in Christ's promises and consummation of all things at His return. Even so, God's people should pursue justice according to His standards while on earth (Jn. 14:6; Rom. 5:1–10; Rom. 2:16; Rev. 22:12).

WE DENY that justice is determined solely by social location (e.g., racial identity, ethnic identity, or nationality) or by the perceptions of those who feel wronged (Jn. 5:31; Matt. 18:16).

WE DENY that the mere presence of disparities proves inherent injustice or that the neo-Marxist idea of equity of outcomes—aiming for identical results across all groups—is consistent with biblical justice (Jn. 5:31; Matt. 18:16).

Conclusion

With humble hearts, we submit these affirmations and denials to the authority of Scripture and the lordship of Jesus Christ. We call every believer to test all things by the Word of God, hold fast to what is good, and reject what is evil and false.

We commit ourselves to proclaiming the gospel of the kingdom of God, pursuing holiness, and upholding Christ-centered justice as one new people—the family of God.

We urge the Church to resist worldly ideologies that divide, distort, or diminish our witness and to stand firm in the gospel, which alone reconciles sinful people to a holy God and to one another (Eph. 2:14–16).

We urge the Church to maintain unity in Christ and pursue justice in this life, which is a foretaste of the perfect righteousness that will ultimately be revealed at the coming of Christ.

We look forward to the day when Christ will return to judge the living and the dead, to make all things new, and to establish true and perfect justice forever.

Drafting Committee

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History and Formation

The Los Angeles Statement on Race, Justice, and Unity emerged from a 2023 conversation with the superintendent of a classical Christian school in the Pacific Northwest. Our ministry regularly consults with Christian ministries and schools to help them build culture and policies that reflect a biblical view of race, justice, and unity. When we encouraged him to strengthen his school's statement of faith on matters of race and racism, he asked whether we had a prepared model he could refer people to. That exchange planted the seed for a public statement that could bring much-needed clarity to evangelical circles on a topic that has grown deeply confusing.

Our vice president, Krista Bontrager, wrote the first draft in the summer of 2023. The ministry's president, Monique Duson, then took up and led the project. She enlisted two members of the Center for Biblical Unity Academic Advisory Council—Dr. J.R. Miller and Dr. Jacob Daniel—to provide theological oversight. Their charge was to expand Krista's original draft. The result was a preamble, nine articles with clear affirmations and denials, and a conclusion.

Monique then wove all of their edits into a cohesive document. The text moved through a couple more rounds of revision before we shared it with additional members of the Academic Advisory Council. Some offered no changes, while others provided substantial feedback. Once we refined the second draft, we released it in August 2025 to a broader group of readers for additional input. We completed final revisions in February 2026, and a member of our editorial team then polished the text.

Our goal is to highlight popular teachings we believe are incompatible with Scripture. Some of the ideas we address have come from sectors of the evangelical world, while others come from broader culture and other worldviews.

The Los Angeles Statement claims no ecclesiastical authority. We offer it to the global church to provide biblical clarity on common issues in ministry. We have written with respect and love for our brothers and sisters who may disagree with our positions. Our sincere hope is that this statement will spark constructive dialogue that leads to greater unity in the gospel of our Lord Jesus Christ, whom we all love and serve.

What You Can Do

[SIGN THE LOS ANGELES STATEMENT ON RACE, JUSTICE & UNITY](#)

1. Sign the statement online at centerforbiblicalunity.com/racestatement.
2. Share the online version of the statement with others on social media: centerforbiblicalunity.com/racestatement.
3. Point others to sound resources on race, justice and unity, such as those featured under Recommended Resources.
4. Consider using this statement to vet potential partners for your church, seminary or ministry.

Recommended Resources

Walking in Unity

Monique Duson and Krista Bontrager

Social Justice is Not Biblical Justice

Scott David Allen

Confronting Injustice Without Compromising Truth

Thaddeus Williams

For more resources, visit the [/books](#) page on the Center for Biblical Unity website.

“In an era of moral confusion, ideological shifts, and cultural divisions, we strive to faithfully confess what Scripture teaches about the sanctity and sacredness of human life, especially given the disruptive role race and ethnicity can play in our pursuit of justice and unity in Christ.”

—From the Preamble

Read, sign and share the statement:
centerforbiblicalunity.com/racestatement



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