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JOSHUA 8:30–35

Then Joshua built on Mount Ebal an altar to the Lord, the God of Israel, as Moses the servant of the Lord had commanded the Israelites. He built it according to what is written in the Book of the Law of Moses—an altar of uncut stones, on which no iron tool had been used. On it they offered to the Lord burnt offerings and sacrificed fellowship offerings. There, in the presence of the Israelites, Joshua wrote on stones a copy of the law of Moses. All the Israelites, with their elders, officials and judges, were standing on

both sides of the ark of the covenant of the Lord, facing the Levitical priests who carried it. Both the foreigners living among them and the native-born were there. Half of the people stood in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the Lord had formerly commanded when he gave instructions to bless the people of Israel. Afterward, Joshua read all the words of the law—the blessings and the curses—just as it is written in the Book of the Law. There was not a word of all that Moses had commanded that Joshua did not

read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them.

JOSHUA 8:30–35

JOSHUA 8:33a–b

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The community includes everyone:

- It affirms the presence of both genders (Men and women)

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The community includes everyone:

- It affirms the presence of both genders (Men and women)
- It celebrates the value of all generations (Adults and children)
- It embraces a plurality of nationalities (Native-born and foreigners)

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At Central, we are committed to
the value of worshipping in diversity.

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Inclusion does not mean Assimilation

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Assimilation is a natural result of inclusion not the supernatural result of conversion.

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Well-known Biblical figures:

- Jethro the **Midianite** (Exodus 2:16-22; 18:1-12)
- Rahab the **Canaanite** (Joshua 2; 6:25)
- Ruth the **Moabitess** (Ruth)
- Uriah the **Hittite** (2 Samuel 11-12)
- Naaman the **Aramean** (2 Kings 5)

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Certain foreigners attached themselves to God and His people while retaining their national status.

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We must become more like Jesus not the dominant culture—whether culturally Christian or culturally secular.

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Inclusion is God’s work

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ISAIAH 45:22-24a

Turn to me and be saved, all you ends of the earth; for I am God, and there is no other. By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue will swear. They will say of me, “In the Lord alone are deliverance and strength.”

REVELATION 7:9-10

After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.”

Inclusion is our response to God’s work.

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JOSHUA 8:33a

All the Israelites, with their elders, officials and judges, were standing on both sides of the ark of the covenant of the Lord, facing the Levitical priests who carried it.

ISAIAH 66:18-19a

And I, because of what they have planned and done, am about to come and gather the people of all nations and languages, and they will come and see my glory. I will set a sign among them...

MATTHEW 9:10-11

While Jesus was having dinner at Matthew's house, many tax collectors and sinners came and ate with him and his disciples. When the Pharisees saw this, they asked his disciples, "Why does your teacher eat with tax collectors and sinners?"

JOSHUA FURNAL

At these meals Jesus demonstrates that people can be reconciled to one another and that communion with God is possible; joined together in this way we have a picture of the fulfillment of what it means to be human.

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