

THE PCA'S INCREASING LIBERALISM

The 2016 General Assembly of the PCA recently passed Overture 43, a resolution concerning racism in the church, by a vote of 861 to 123, with 23 abstaining. Overture 43 is representative of the PCA's waning Biblical orthodoxy, and increasing conformity to the surrounding degenerate culture and the egalitarian philosophy that produced it. Explicit approval of socialism, the sodomite revolution, and feminist ideas about the involvement of women in church leadership will doubtlessly follow. A few points for your consideration:

- 1) "Racism" is the unforgivable sin of modernity, yet is nowhere mentioned in the Bible, either explicitly or by implication. Even the Bible's centerpiece of moral instruction, the Ten Commandments, makes no mention of this supposedly grievous sin. We submit that racism, as commonly defined, is a false sin invented by Cultural Marxists for the purpose of guilt manipulation of whites and the destruction of Christianity.
- 2) "Racism" is commonly defined as a preference for one's own race as well as the belief that races have identifiable behavioral characteristics. But Biblically, it is no sin to prefer one's own, or to recognize that the "average member" of a racial group tends to behave in a certain way, or has particular gifts, or certain weaknesses. While human beings are reasonable and responsible moral agents, and we should therefore reject behavioral determinism, it is no sin to make factual observations about the typical behavior of other races. There are exceptions to every generalization, but generalizing is simply inductive reasoning, which is the way we anticipate and interact with the world on the basis of past experience.
- 3) The Bible teaches that the races are ontologically equal; that is to say, we are equal in our being, having all derived from a common set of parents. Further, we have a general responsibility under the Great Commission to share the Gospel with all men, regardless of race, in the expectation that the elect are found among all people groups. Nevertheless, our responsibility to others is not universally equal. We have a greater responsibility to our own, emanating outward in concentric circles of responsibility: family, faith, community, race, nation, etc. We have less responsibility to those who are relationally distant from us. Responsibility, if universalized, is a burden man cannot bear, resulting in an irreparably guilty conscience, and the demand for a total State to cure all social ills.
- 4) The 5th Commandment commands us to honor our parents, and by extension our ancestors and racial family, to the preference of others. Similarly, the Apostle Paul teaches us that "if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever." Preferential love for our own is a moral positive; indeed, it is a requirement for Christians.
- 5) Overture 43 mentions particular "racial sins", but by refusing to provide a general, well-reasoned definition of what constitutes a "racial sin", has by act of omission incorporated the default meaning and connotations of "racial sin" in use by the surrounding culture, a culture that is fundamentally hostile to Christianity.
- 6) Two of the "racial sins" specifically listed in Overture 43 are the approval of racial segregation and the condemnation of interracial marriage. While modern whites have been relentlessly propagandized against segregation and in favor of interracial marriage, Christians are tasked with defining sin the way the Bible defines sin: a violation of God's Law in thought, word, or deed. Overture 43 completely fails to show how racial segregation or the belief that people should marry their own racial kind violates God's Law.
- 7) Overture 43 is mostly concerned with black-white relations, but it completely ignores the complex historical realities of past attempts to forge a common society from these two very different peoples. It is unpopular to point it out, but the black race has a very humble history in comparison to that of whites. Upon the introduction of blacks to white society, they were little removed from cannibalism, had shown trivial technological progress in millennia, were very socialistic, and their family lives were so communal as to not even be recognizably similar to that of Christian marriage. The tribal norms and patterns shown to us in the social organization of national Israel were violated with the introduction of blacks into white society, and we have reaped social conflict ever since.
- 8) Covetousness is the desire to have what is rightly another's. Envy is the desire that no one would possess something that we don't possess ourselves. It is less a longing to have what someone else has than to **be** who someone else is, coupled with the knowledge that it can never happen, resulting in the desire that the person in the advantaged position would be destroyed or

otherwise degraded. Blacks have historically been very envious of white accomplishment, having been even further inflamed by the Talmudists who are largely in control of mass media, entertainment, and education.

9) Segregation was an attempt to deal positively with the vast differences between blacks and whites. It was an effort at keeping black envy at bay, to keep it from revolutionary levels as had occurred in Haiti. As Abraham and Lot separated in their day, and Paul and Barnabas in theirs, segregation was an attempt to keep the peace by increasing the social distance between two parties who would otherwise be in conflict. As with any institution involving fallen man, it was not perfect, but the basic principle was not in error.

10) Christian unity is of the nature that the Church Militant has unity with the Church Triumphant. It is a spiritual unity. Christians needn't live in each other's houses or offer up their children in marriage to any random Christian in order to have unity.

11) Marriage within one's own racial group is Biblically normative (Genesis 24:3-4, 27:46 - 28:9; Exodus 34:15-16; Leviticus 21:14; Numbers 25:1-9; Deuteronomy 7:3-4; Joshua 23:12-13; Judges 3:5-6, 14:3; I Kings 11:1-6; Ezra 9:1 - 10:44; Nehemiah 10:30, 13:23-27; Ezekiel 44:22). Interracial marriage is a form of unequal yoking that often results in marital conflict due to the inherent gap in understanding between two people with dissimilar identities. If consistently applied, it results in the soft genocide of existing racial groups. For white women involved in such relationships, it is often an attempt at self-justification, to relieve the guilt from the false sin of *being* white. The progeny of mixed marriages, while just as human as anyone else, often suffer identity problems for the simple reason that they don't look like either parent, and do not possess a full sense of belonging to any race.

12) While defenders of interracial marriage will point to some Biblical examples, we should not confuse description with prescription. Further, some such cases have been falsely identified. For example, Moses' Cushite wife was simply Zipporah, having come from Midian, a nation located in Arabia Petraea, one of several areas Biblically identified as the Land of Cush.

13) The PCA has essentially become a Tim Keller cult, with his books studied and commonly sold in PCA churches from coast to coast. Keller's influence has been a liberalizing one: his rejection of six-day young earth creationism, his continual promotion of the Social Gospel (*Generous Justice*), his soft position on sodomites, his subversion of progressive sanctification, his church's "accidental" ordination of female deacons, his introduction of Eastern meditation techniques, etc. Overture 43 is at least partially an outgrowth of Keller's continual agitation for multiculturalism, a quest to become relevant in an increasingly pagan era.

14) Even ignoring the points above, Overture 43 is full of errors and questionable theology. How can we honor our fathers and mothers when we offer a blanket condemnation of them? If there are sins to be confessed, which specific sins were committed by which specific people, and where is the famed Presbyterian due process for these sinners? Is it even possible to repent of generic "racial sins" committed by others, who remain unnamed, and many being long dead? Doesn't the nonspecific and corporate nature of the "racial sins" described in Overture 43 sound an awful lot like the concept of "social sin" or "structural sin," an idea that was concomitant with the Social Gospel movement? Isn't Overture 43 really little more than self-righteous moral exhibitionism parading as pious and self-effacing repentance?

15) In contrast to the globalism, multiculturalism, pluralism, racial amalgamationism, and sexual confusion that passes for Christianity in the modern church, we advocate for the Biblical alternative: Christian Kinism. Kinism is a Christian view of man (anthropology) and groups of men (sociology), with our view of man informing our views of how men should associate in groups. Kinism advocates that communities and social associations, both in society at large and in marriage, should primarily be structured on the basis of a similarity of religion, blood, language, place, history, and future goals, as a means of promoting a harmony of interests towards Christian growth and the greater glory of God. It recognizes the ontological equality of all men while emphasizing their functional inequality, both on an individual and racial scale, highlighting the importance of heredity in these inequalities, while rejecting behavioral determinism. Kinism is anti-Utopian, and seeks a realistic assessment of man and his social structures, with a view to reducing the frictions of sin and increasing the shared understanding and identity necessary for community. It works to annihilate the burdens of false guilt and universalized responsibility by a) returning to God's definition of sin, b) recognizing our own limitations as creatures, and c) emphasizing the regulation of responsibility in direct proportion to degree of consanguinity and affinity. Kinists recognize that the elect include men of all races, and look forward to our eventual full fellowship in Heaven.

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