

The Kinist Heresy: A Biblical Critique of Racism

Chapter 4: The Definition of the Church

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The kinist heretic strikes at the very heart of the Bible's doctrine of the church by adding his own southern white cracker traditions onto the teaching of Scripture. In the New Testament it is the church—the one people of God—versus the world. The church is never viewed as separated by races. After he quotes Exodus 19 verbatim Peter adds, "...who were once not a people but are now the people of God, who had not obtained mercy but have now obtained mercy" (1 Pet. 2:10). This is applied to all the members of the Christian church—we (the one body) are a holy nation, a special priesthood. The church is compared to a kingdom or a nation that is distinct and separate from all others. In the book of Revelation, the church is the New Jerusalem which comes down from heaven (Rev. 21:1-27). Those who are excluded are *only* those people who have *not* believed in Christ and repented of their sin (Rev. 21:27). Who are the ones that live in this *one city*? We are told *all the nations* of those who walk in the light of the lamb (Rev. 21:24). Moreover, when John sees a vision of heaven he sees "a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands" (Rev. 7:9). God saves people of different nations to bring them all together as one, not to keep them segregated into separate people groups.

One in Separation from the World

The churches are not to be separated from each other by race, but are commanded to be separated from *the world*. Paul says Jesus "has delivered us from this present evil world" (Gal. 1:4). In Colossians he says that God "has delivered us from the power of darkness and has translated us into the kingdom of his dear Son" (1:13). John tells us, "Do not love the world or the things in the world" (1 Jn. 2:15). The author of Hebrews says that Abraham waited for a city "whose builder and maker is God" (Heb. 11:10). By faith he left behind his country and heritage because he understood that what was important was his spiritual seed (11:12) not his race. He understood that we "are strangers and pilgrims on the earth" (11:13). Therefore, he desired "a better, that is, a heavenly country" (11:16). By faith Rahab and Ruth left behind their countrymen to join themselves to the people of God. Their faith took precedence over their blood.

The New Testament rejection of the world is implied in the biblical antithesis between the seed of the woman and the seed of the serpent: "And I will put enmity between you and the woman, and between your seed and her Seed" (Gen. 3:15). According to the Genesis narrative there is the *one* promise for the *one* people of God. This is the one central promise that unfolds unto all the other gracious promises. But the flipside of the one promise (for the one people of God) is the historical-covenantal seed of the devil who opposes God and His people. The kinist teaching largely ignores this antithesis as it exalts heathen culture and heritage over the biblical teaching on the one promise and the one true people of God.

One in Citizenship

The church is one in that we are heavenly citizens who have bowed the knee to Christ as our King. We are a people who are bound together by a common allegiance to the exalted Savior; to His absolute authority, to His perfect law; to a sanctified manner of living. Although we may live in different lands with different political leaders and different cultures, we are one in our worship and honor of Christ. His law-word always is the supreme authority. We all place Christ's law above all human laws. When our nation's laws contradict the Word of God with the holy apostles we must say, "We will obey God rather than men." When the kinist argues that we should honor our people's pagan past and that we should continue to follow the heathen sacred days or reverence the old sacred pagan sites, they have shown that in many ways they have not yet separated themselves from this evil world. All of these observations are basic to biblical Christianity.

One in Adoption

The church is one in all its privileges as well. All Christians have been regenerated, justified and sanctified. They have all been adopted into God's own family. God is our Father and no matter what nation we live in or what ethnic group we belong to, we are all brothers and sisters in Christ. Jesus, Paul says, redeemed "those who were under the law that we might receive the adoption as sons" (Gal. 4:5). He says we were predestinated by God the Father "to adoption as sons by Jesus Christ to Himself, according to His good pleasure" (Eph. 1:5). It was by God's grace, according to His sovereign good pleasure, to take Africans, Europeans, Aborigines, Indians, Semites and save them by the blood of Christ and make them one spiritual family. The kinist teaching is an implicit denial of our adoption in Christ. It teaches that what God has brought together in Christ must be kept separate by race and culture. It teaches that blood ties and heredity are of more significance than baptism in the Holy Spirit. It regards the fact that we are all sons of God through faith (Gal. 3:26); and heirs of God and joint heirs with Christ as less significant than some stupid pagan traditions handed down through time by unbelievers who hate God and worship idols.

One Father Abraham

The church is one in that Abraham is the father of all who believe whether Jew or Gentile. In Romans 9:6-8 we read, "But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel, nor *are they* all children because they are the seed of Abraham; but, '*In Isaac your seed shall be called.*' That is, those who *are* the children of the flesh, these *are* not the children of God; but the children of the promise are counted as the seed." In this passage, Paul answers the question as to how could God's promises to Israel be fulfilled when most of the literal descendants of Abraham apostatized. Since most Jews rejected their Messiah, has the Word of God taken none effect? Paul answers this question by pointing out that being a physical descendant of Abraham, a national Jew, does *not* make someone Abraham's seed. The promise has not failed because coming from the loins of Abraham does not do you any good unless you have the faith of Abraham. Only believers, not those born of the flesh, are counted for the seed. Thus, in the grand scheme of things, God has absolutely no regard for culture, heritage, blood or genetic background when faith in Christ is not there. Now if this point

is true when it comes to God's chosen people who had the oracles of God, the land, the temple, the language, the traditions, the physical lineage, the history and a unique culture, then is it not also true of unbelieving pagan nations whose backgrounds are nothing but unbelief, idolatry and scandalous sin? God destroyed Israel and burned Jerusalem to the ground because the Jewish nation did not kiss the Son and give Him homage and obeisance. Jehovah promises, "The wicked shall be turned into hell, *and* all the nations that forget God" (Ps. 9:17). Given these undisputable biblical truths, what are we to make of the kinist teaching that God has a great regard for preserving all the different pagan cultures and races of the earth; that preserving these different cultures is so important that it even takes precedence over the unity of God's people—His church; that all the different people groups are so valuable to God that we should even preserve and honor pagan historical events, monuments, holy days and cultural practices? The teaching in Scripture on Israel according to the flesh and how God looks at nations that do not bow to Christ obliterates the kinist paradigm.

What did God do to the seven Canaanite nations that lived in the land of Palestine? Did He preserve their culture for future generations? No. Israel was supposed to destroy these wicked nations and remove the monuments of idolatry from the land forever. Culture to a certain extent is religion externalized. Thus, in a sense, the gospel will destroy old law orders and cultures and replace them with a distinctly Christian culture. Will the Japanese still eat different foods and wear somewhat different dress than Americans or Peruvians? Yes, of course. But these are incidentals or indifferent matters of a culture. As each nation in this world covenants with Christ and adopts a biblical law order and the majority of people hold to a biblical world and life view, the important aspects of a society and culture will be the same. By exalting cultural expressions of the *natural man* in order to uphold racist views of separation, the kinist essentially downplays the impact of the gospel on different nations. He, to a certain extent, denies the victory of the gospel as he externalizes pagan world views and thinking. Kinism cannot lead to a Christian culture because it absolutizes race at the expense of God's law and the church's vital unity. It ultimately leads to a humanistic culture by divinizing the white race.

The kinist does not understand the radically unbiblical nature of his system. He apparently does not understand that culture is a product of ideas and faith. He does not see the fact that ultimately culture is the social and material consequence of religion, of one's ultimate view of God, the world, law and sin. Consequently, he ends up exalting paganism and syncretism in the name of Christianity because he does not understand the fact that there can be no neutrality. He ignorantly embraces Celtic and Aryan pagan barbarianism as antidote to one-worldism and socialism, when the gospel and God's law-word applied to life is the only true answer to multiculturalism and secular unity. The Christian is to transform pagan culture, not worship it, emulate it or merge with it. The kinist unwittingly places culture before faith and thus doctrinally offers a pagan cart with no horse. Rushdoony writes, "Culture is an act of faith and the application of standards and ideas to the disciplines of life and to life itself. When a culture denies its faith, it also negates its life and practice...the basic capital of any society is in the realm of faith and ideas, and, inescapably, because man is a unit, his faith and ideas have very practical consequences: they create a culture. God declares that this premise of all stable culture is to 'walk in my statutes, and keep my commandments' (Lev. 26:3). When men deny God, they thereby deny themselves also, and finally have nothing, because apart from God all things collapse into meaninglessness and void."¹ The kinist offers a kingdom built on two mutually exclusive foundations: one of stone, the other of pagan quicksand. He, like the mystics and Nazis

¹ Rousas John Rushdoony, *Law and Society* (Vallecito, CA: Ross House Books, 1982) 151.

before him, can fantasize about our ancient pagan Aryan past, but he cannot avoid the fact that Scripture teaches that such a foundation will only destroy Christian culture and civilization.

All Things to All People

A section of Scripture that proves that Paul regarded customs or local cultural practices of different ethnic groups as subordinate to the gospel and relatively unimportant is 1 Corinthians 9:19-23:

For though I am free from all *men*, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law; to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law; to the weak I became as weak, that I might win the weak. I have become all things to all *men*, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with *you*.

This passage is interesting in that Paul in verse 20 says, "to the Jew I became as a Jew," meaning "I conducted myself as a Jew." Was not Paul already a Jew of Jews, born of the tribe of Benjamin (see Phil. 3:5f.)? He certainly was. But the apostle was writing from the perspective of a Christian who had been made a new creation (2 Cor. 5:7) and thus was no longer defined as a Jew or a Greek, but as a Christian. When preaching among the Jewish communities, Paul followed their customs even though he was not obligated as a Christian to do so. He was so dedicated to winning over the Jews that he had Timothy circumcised (Ac. 16:3) to avoid offending them, even though Scripture did not require it. If Paul were a kinist would he not revel in Jewish culture instead of treating it as a mere incidental?

Paul knew he had perfect liberty in Christ, but he obeyed Jewish law to be in a better position to encourage Jews to convert to Christ. When the apostle was among the Gentiles, he set aside the Jewish customs in order to win over those without the law. He did not observe the Jewish food laws, the ceremonial Sabbath days, nor concern himself with whether men were circumcised or not. Paul became culturally a Gentile in every way except anything involving sin. That is, he was under the law of Christ which is inclusive of the whole moral law of God. Culturally, as far as customs go, Paul could be a Greek or Roman or a Jew. He did not treat ethnic customs as the kinists do, as important and watertight barriers that must be maintained and that must not be crossed over by other races or ethnic groups. Paul's Jewish enemies who observed what he was doing believed that his conduct among the Gentiles made him a Gentile. Paul not only preached the gospel to the Gentiles and taught them the whole counsel of God, but also *lived and worked among them for years*. Moreover, some of his partners in the ministry were Gentiles. The apostle is a model for every Christian who wants to win people to Christ. Paul adapted himself to different situations in *every culture*. With the Jews he lived as a Jew, and with the Gentiles as a Gentile (within the boundaries of Christ's law-word). And to the weak, he became as weak, so that he might become "all things to all men." Paul's opponents were probably very active in accusing the apostle of being disloyal to the Jewish nation and culture. They likely accused him of being an unstable hypocrite who was constantly changing his ethnic loyalties. But they did not understand how the coming of Christ had changed things, that the top priority for Christians was bringing the gospel to every nation, people group and culture. A Christian could move into and blend with any nation or culture that he wanted to, as long as he

was faithful to the moral law. The kinist must deny the obvious biblical fact that Christians of every race, nation and culture can move freely in other nations and cultures and live among different peoples for the sake of the kingdom. If the Western nations, which at present are predominately white, continue down their current path of secularism and apostasy, we may need Korean and African missionaries in our own country. And as long as they are Reformed we should welcome them with open arms.

Paul Confronts Peter for Acting like a Kinist

In the book of Galatians, we have an incident between Paul and Peter that explicitly contradicts the whole kinist way of thinking. Galatians 2:11-16 reads,

Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews? We *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

This confrontation takes place in Antioch in Syria the third largest city in the Roman Empire (estimated at 480,000 inhabitants with 65,000 Jews). Scholars believe that the first Christian churches were founded in Antioch by Greek proselytes who had fled the persecution of the Sanhedrin in Jerusalem. The church itself in Antioch contradicts the kinist paradigm in that it had large numbers of both Jews and Greeks as members. The Greeks were of European stock while the Jews were Semitic. They were peoples from two different continents which had two completely unrelated language groups. If the apostolic church held to the kinist paradigm, such fully integrated churches would not even have existed and there would have been no need of a confrontation between Paul and Peter because the Jews would have had their own separate congregations.

What happened in Antioch is proof that kinist doctrine was unacceptable to God. Peter came to Antioch from Jerusalem and observed a church where both Jewish and Gentile believers ate together at the same table. The church was functioning as a fully integrated body with no racial separation at all and Peter had no problem with that at all. This ought to be expected, for God had revealed to Peter that the Gentiles were no longer to be regarded as unclean (Ac. 10:13-28) and the Gentiles were baptized with the Holy Spirit (Ac. 10:44-48) indicating an equal status with Jews in the church. But, when a group of Judaizers came from Jerusalem, who claimed to be disciples of James, visited the church in Antioch, Peter contradicted his earlier behavior by separating himself from the Gentiles. The verbs "withdrew" or "began to draw back" and "separated" are all in the imperfect tense. These verbs suggest that the withdrawal did not happen all at once, that it took some time for the Judaizers' pressure to have its effect on Peter. In verse 12, we are told that Peter feared those of the circumcision party. Peter's bad kinist-like example led other Jews astray, so that even Barnabas was involved in Peter's uncharitable behavior.

Note Paul's reaction to Peter's hypocritical behavior. He withstood Peter to his face (that is, he confronted him in person) and he confronted him publicly. A public sin merits a public admonition. Paul severely rebuked Peter not simply because his behavior was uncharitable and showed a lack of love and unity of the body; but also because it was an implicit denial of the gospel. "If you, being a Jew, live in a manner of Gentiles and not as Jews, why do you compel Gentiles to live as Jews?" Peter's behavior implied that the Jews were superior to the Gentiles, that if the Gentiles wanted full status in the kingdom of God, they would have to adopt the Jewish culture.

All of this raises some good questions. If it was wrong for Peter, an apostle, to divide the body of Christ because of race or ethnicity, even though the Jews had been a separated people for thousands of years, how can the kinist teaching be biblical?

Conclusion

In our study of both Testaments, we have seen that the kinist teaching is clearly contrary to the explicit teaching of Scripture. It is nothing more than a human tradition rooted in racism. It is our hope and our prayer to God that Jesus Christ the King over all nations and head of the church will root this divisive, racist heresy out of professing Christian churches. In our day—when the church is under attack by secular humanists, a revival of paganism and witchcraft and militant Islam—it is crucial that we maintain the biblical antithesis with the world and not set up a racist antithesis between brothers in Christ.

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