

Jeff Kliewer materials

From: Paulo Freire <paulo.freire@efca.org>
Sent: Thursday, March 17, 2022 4:12 PM
To: Greg Strand <Greg.Strand@efca.org>
Subject: DBOMS EFCA East report: Kliewer, Jeff

Here's attempt #3

Greg -
Attached is the report regarding our conversation with Jeff Kliewer on 2/15/22.

Also attached are the documents Jeff prepared for that session.

- Note that at the session we barely looked at these documents although Jeff did want to present them.
- The documents were briefly perused at the meeting and quickly dismissed from any substantive conversation.

It is with deep regret that we submit this report and recommendation.
However, it does express our sincere and prayerful observations and conclusions.

Paulo

EFCA East DBOMS

RE: Enquiry of Rev. Jeffrey Kliewer, author of *Woke-Free Church*

March 15, 2022

Consensus:

Our goal was to discuss and review the events of and surrounding the publication of *Woke-Free Church* by Rev. Jeffrey Kliewer for the sake of correction, resolution, and reconciliation on Tuesday, February 15, 2022 at Cornerstone Church in Mt. Laurel, NJ.

The consensus of the DBOMS/Superintendent team of five is that our meeting did not result in our intended and prayed for manner.

Observations:

Rev. Jeffrey Kliewer is a well read and articulate individual. He is also a determined person and certainly a man of conviction. These are worthy attributes.

However, he clearly did not agree on any issue we brought up or discussed. He not only believes that his conviction is correct, but that his assessment is correct as well. Likewise, he believes that his process and conclusions are correct too. Jeff is convinced that God has given him a prophetic mantle and loosely compares himself to Old Testament prophets who were given a responsibility to call out sin and required to suffer whatever hardships might result from their proclamation. It appears that a sense of martyrdom in this matter is a badge Jeff willingly welcomes. Jeff notes that he has been called by God to lead this march against the leftward drift of the EFCA.

It appeared that Jeff's intent was to argue in favor of his position whereas our intent was not to dialogue about his positions, per se, but to speak frankly to him about how he has gone about expressing his positions and, in some cases, slandered others. Our conversation was by-in-large cordial and personal and at times it was direct and pointed. Jeff appeared to be frustrated that we didn't want to debate him and at one point said that he wanted to "talk about something more substantive." The meeting was amicable to the extent that we are representatives of Christ, but our disagreements were very obvious and frustrating.

Jeff refuses to see the error, divisiveness, or danger of what he wrote in *Woke-Free Church* or recorded in his YouTube response to the EFCA East district superintendents. Neither does he consider his erroneous comments about Rev. Michael Rice and Rev. Greg Strand to be slanderous, harmful, or sinful. Jeff appears to be willing to concede that he has sinned against these brothers if and when they convincingly challenge him on the matter. He demonstrates no remorse, no hesitation, and no repentance regarding his published comments and conclusion. When asked what he would do differently if given the chance, Jeff's response was a bold "Nothing".

Likewise, Jeff displays no remorse, no hesitation, and no repentance regarding his accusation that Co-District Superintendent Rev. Cedrick Brown advocates Critical Race Theory based on Cedrick's district blog entitled *The Muted Gospel* whereby Cedrick addresses the matter of racism as a scourge not only in society, but in the local church as well. Jeff takes exception especially to Cedrick's proposal on how to remedy the sin of racism in the church. Chief in Jeff's reasoning is that such arguments (as in Cedrick's article) are examples of *standpoint epistemology* and thus, invalid and promote Marxist ideals which are opposed to biblical principles. Though Jeff does not deny that there is value in hearing the personal stories of those who have suffered racial injustice, neither does he confirm that it is in any way beneficial or right. He believes the same about Michael Rice's Zoom comments during a district seminar on CRT. Jeff concludes that Cedrick misunderstands the gospel and is a "textbook woke" advocate. Jeff suggests that our platforming of any person of color is an attempt to promote diversity and is an expression of "wokeism". It is our conclusion that this perspective is in a burgeoning way, a form of racism. Jeff clearly questions the hiring of Cedrick to the post of co-superintendent based on his merit and suggests that the hire was due to Cedrick's status as a minority black man. Jeff's conclusion is based on Cedrick's assumption of a key district leadership role despite his inexperience with the EFCA. Jeff noted that he attempted to address his disagreement of what he sees as egalitarianism at the district conference with Cedrick but was "stiff-armed" by the superintendent at the district conference. Jeff noted that this was a significant offense to him. [Cedrick subsequently recounted a credible & completely opposite occurrence.]

Jeff's attitude can be construed as unwittingly arrogant. His unbending stance displayed that he is not to any degree advisable or correctable on this matter. Despite being even pointedly told

that he published false accusations against these brothers, Jeff displayed no humility, no teachability, no gentleness, no kindness and certainly no grace or charity toward the offended brothers. Instead, Jeff defended his attitude as one who opposes the feminizing of men in our present culture. At different points Jeff was encouraged to assume a “hermeneutic of love” which would have changed not only his published conclusions but also his methodology. Jeff did conclude that Bill Kynes and Paulo Freire were combative. Ironically, Jeff repeatedly said, “I love you” at the conclusion of our meeting.

During the approximately four-hour session, Jeff failed to recognize that our presence was to confront his error and not to discuss the plausibility of his actions and conclusions. Thus, he often attempted to ask defensive questions of us or at times refused to answer a question until he received a response. He was reminded that the team of five was not the one facing an enquiry or on “the hot seat” and that it behooves him to respond to our questions. At the end of the session, he was clearly told that he has violated the standards of an EFCA ordained pastor, and that the status of his credential is in jeopardy. This appeared to be a surprise to Jeff. For reinforcement, the statement was repeated inducing the same reaction from Jeff.

Having provided an abundant lunch, snacks and beverages, Jeff also provided the attached documentation to support his claims. Included in the documentation is a copy Mark Dever’s (Capitol Hill Baptist Church, DC) Democrat Voter Registration Card as proof to Dever’s infidelity to orthodoxy and promotion of CRT. Likewise, included in the documentation is a two-column list of 100 names of leading evangelicals and EFCA pastors, writers, academics, and lecturers who supposedly promote CRT listed on the left and those who are orthodox listed on the right. Michael Rice is listed in the left column. Jeff is a self-professed Christian Nationalist. The issue of Christian Nationalism was hardly mentioned because of the already complex and frustrating conversation around the table. However, it was noted that while Jeff does not promote the Republican Party as Christian or innocent, he does deny that a Christian can be in good standing if he is a Democrat. Jeff believes that political party affiliation is a key indicator of salvation.

Jeff did give reason for his conclusions about leadership within the EFCA. Namely, the former district superintendent’s platforming his wife and other women to “preach” at a district

conference, leading Jeff to conclude that the EFCA is navigating toward an egalitarian posture and thus Jeff leaps to conclude that the EFCA is promoting CRT. The subsequent advancement of this superintendent to the vice presidency of the EFCA fueled Jeff's conclusion. However, Jeff was not open to reason beyond what he already concluded. Jeff does not believe that there is room for diversity in opinion as to how complementarianism is expressed in a parachurch setting, such as in a district conference.

Conclusions:

- 1- Jeff's view represents an extremist, alarmist, and neo-fundamentalist mentality that doesn't fit with the ethos of the Evangelical Free Church. We agree that he can hold to much of his views within the spectrum of issues of silence in the EFCA. However, we contend that Jeff's attitude obstructs others from having dissenting perspectives within the constraints of orthodoxy.
- 2- We agree that Jeff's notion that a Christian cannot be a registered Democrat or vote for a Democratic candidate and be a faithful Christian is an unbiblical principle and is a serious indictment against Jeff's soteriological understanding.
- 3- It was our conclusion to Jeff that had he spoken to Strand or Rice before publishing his book, he would have better understood them and would have different conclusions, correct conclusions and a better book. Jeff disagreed.
- 4- It appears that Jeff had his mind made-up and was waiting for evidence to indict Greg Strand in particular. The same can be said of his suspicion of Cedrick Brown. His publication both in writing and video, violate the principle of Matthew 18 and instead employs a misreading of Galatians 2 bringing about published slanderous and accusatory words against Rev. Cedrick Brown, Rev. Michael Rice and Rev. Greg Strand.
- 5- Jeff appeared to be more determined to pursue his imagined calling upon our departure and said that the session was combative. He did feed us generously and concluded with gracious expressions of love, which did not correlate with the actions he took, or the conversation just had.

- 6- It is our speculation that Jeff's extreme stubborn arrogance is of great concern and potentially an indication of a far worse area of corrosive sin in his life which potentially impacts both his church and family.
- 7- At this point Jeff has spoken one-on-one with Tony Balsamo, Cedrick Brown, Kevin Kompelain, Bill Kynes, and Bill Riedel and has been addressed by this team *to no avail*. In most of these conversations Jeff was urged to reconsider the conclusion he has come to and the process by which he addresses his concerns *to no avail*.
- 8- By Jeff's admission, his posture is creating a following of over 100 EFCA pastors who are in agreement with him which appears to fuel Jeff's determination and potentially his ego. If this claim is true, it is evident that Jeff's words and exaggerated accusations have become divisive. Jeff misinterprets the embrace of his book and growth of his church as God's sanction of what he has written. Jeff displays a pride in and celebrates the fruit of his divisive actions.
- 9- While Jeff expresses that he is happy to coexist in the denomination with others who disagree with him, his actions and attitude makes his words difficult to accept. His very frequent mention of this matter and of the theological liberal course he believes the EFCA is moving towards is not only uninformed and poorly researched, but it also reflects a counter-intuitive methodology that negates the nature of the EFCA and causes more harm than the good he seeks to achieve.

Analysis:

In our review of Jeff's actions, we considered four areas of accuracy. Jeff fails at each point.

- 1- Commitment to Reason – We conclude that Jeff's reasoning on the matter is poor, unpersuasive and unbiblical.
- 2- Biblical Process – We conclude that Jeff's method does not follow a biblical process and neither does his method evoke Christian character. We also conclude that Jeff's claims defame the character of Cedrick Brown, Michael Rice and Greg Strand.

- 3- Confessional Integrity & Evangelical Accuracy – We conclude that Jeff’s presuppositions and conclusions are not biblically accurate and that his assertions do not advocate the furtherance of the gospel despite their stated intentions. We also conclude that Jeff’s attitude and convictions depart from the ethos of the EFCA.

- 4- Functional Unity – We conclude that Jeff’s assertions do not bring about godly unity and instead breed unwarranted division in our midst. We also agree that Jeff’s method do not attain his said goal of alerting and correcting the EFCA due to Jeff’s erroneous and unresearched claims.

Recommendation:

Obviously, BOMS must make a decision with regard to whether giving Jeff a strong warning or placing his ordination in trust for disciplinary reason is the wisest course of action. Making him a martyr for his cause may cause greater division than simply putting him on probation.

Our recommendation is that Rev. Jeffrey Kliewer be addressed by the Board of Ministerial Standing and asked to recant what he has said in error, repent of his sin against the stated brothers and publicly apologize to those who have been publicly wronged *or* have his EFCA Certificate of Ordination placed in trust for disciplinary reasons as per the standards of the EFCA credentialing board and in accord with Titus 3:10-11.

Our prayer continues to be that Jeff will see the great harm and sin involved by his actions and that correction, resolution and reconciliation will be achieved.

For Our Savior’s Name,

Dr. Rev. Tony Balsamo – EFCA East District Superintendent
Rev. John Biegel – DBOMS EFCA East
Rev. Paulo Freire – DBOMS EFCA East, chairman
Dr. Rev. Bill Kynes – DBOMS EFCA East
Rev. Douglas Thuen – DBOMS EFCA East

This Document:

- I. Agenda
 - II. Areas of Concern
 - III. Evaluating Jeff's Actions
 - IV. Pertinent Questions
 - V. Evaluating what Mike Rice said
 - VI. Processing Theological Variances in the EFCA
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I. Agenda on February 15

- A. Allow Jeff to explain himself, situation and actions
- B. Ask Pertinent Question of Jeff
- C. Listen to his responses
- D. Evaluate his Responses, Comments, & Actions
- E. Make Recommendations &/or corrections to Jeff
- F. Give Jeff an Opportunity to Respond
- G. Make a Recommendation to BOMS

II. Areas of Concern

There are essentially *four areas* of concern regarding Jeff Kliewer's views and recent actions which we need to verify, clarify or discard.

1- His Reasoning

- a. A denial of the strife that still exists in American Christendom regarding ethnicity, discrimination and injustice.
- b. Wrongly concludes that such conversations are not to be had among brothers in Christ.
- c. Potentially, Jeff may hold to extreme views of Christian nationalism.

2- His Process

- a. The publication of *Woke-Free Church* without dialogue with those he accused.
- b. The publication of *Woke-Free Church* with its unfounded accusations.
- c. A combative, vengeful stance to vindicate his book and actions on video.
- d. A combative stance during the district conference break-out session.
- e. The use of the EFCA directory to solicit readers and advocates.

3- His Accuracy

- a. A misunderstanding of the Galatians 2 confrontation of the apostle Paul to Peter.
- b. A poor conclusion regarding saving faith and political affiliation.
- c. Poorly concluding that any conversation about discrimination or injustice is a catering to CRT.

4- His Divisiveness

- a. The subsequent division reflected in the comments received online and via email.
- b. Undue alienation of those who disagree.
- c. An unwillingness to meet with Bill Kynes, Bill Riedel and Tony Balsamo together.
 - Jeff did meet with Bill K. online for 3 hrs.
 - Jeff did meet with Bill R. online for 30 mins. regarding his comments at the district conference after being encouraged to by President Kompelien.
 - Jeff did call Tony B. after being encouraged to by President Kompelien.

III. Evaluating Jeff's Actions

1- Commitment to Reason

- a. Does Jeff practice biblical reasoning? {His reasoning and conclusions
- b. Is Jeff's reasoning clear?
- c. Is Jeff's reasoning persuasive?

2- Evangelical Piety [process]

- a. Does Jeff's method follow a biblical process?
- b. Does Jeff's method evoke Christian character?
- c. Did Jeff follow biblical steps for processing theological variances?

3- Confessional Integrity & Evangelical Significance [accuracy]

- a. Are Jeff's presuppositions biblically accurate?
- b. Are Jeff's conclusions biblically correct?
- c. Do Jeff's assertions properly advocate the furtherance of gospel truth?
- d. Does Jeff's conclusions promote the gospel of Christ or an alternate gospel?

4- Functional Unity

- a. Do Jeff's assertions bring about godly unity?
- b. Do Jeff's assertions breed *unwarranted* division in our midst?
- c. Does Jeff's method attain his said goal of alerting and correcting the EFCA or is it causing division in the EFCA?

IV. Pertinent Questions

A- What was your goal in publishing this book?

- Is there anything you would *add* to your book *Woke-Free Church*?
- Is there anything you would *retract* from *Woke-Free Church*?

B- Would you say that racism exists in the church?

- If it does exist, is it *fair* to discuss racism in the church?
- If it does exist, is it *advisable* to discuss it in the church?
- If discrimination exists in the church, how should it be resolved?

C- What was your goal in your video response to the superintendent's district email letter?

- Now that some time has passed, would you have approached the video differently?
- What changes would you make, if any?

D- Why did you not contact the district superintendents to explain your concern and your plan of publication?

- Likewise, why did you not contact Greg Strand to explain your concern and perspective prior to publishing accusations against him?
- Did you attempt to speak to any of the people you accuse of promoting (willingly or inadvertently) Critical Race Theory? Why or why not?

E- Explain your understanding of Galatians 2 in light of Matthew 18?

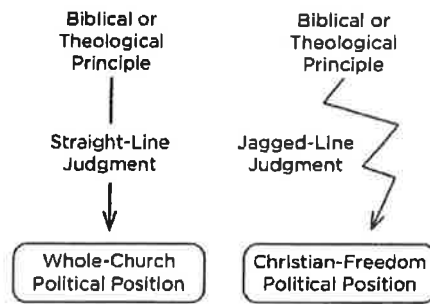
F- What does your church think about your book and/or video?

- Has there been any pushback from the church or membership?
- Are the elders aware that the matter has escalated to a conversation with DBOMS?

G- How do you define Christian Nationalism?

- What is the goal of Christian Nationalism?
- What is your goal as a Christian Nationalist?

H- Would you agree that there are certain topics that are straight line issues, which the Bible is specific about and its application is clear, *and* that there are jagged issues where the Bible is clear but its applications has nuances and judgments may vary?
[Abortion, Slavery, Segregation, Family, Gender vs. Immigration, Welfare, Healthcare, Debt, Education]



- I- Is a person's political affiliation a litmus test for salvation?
- If so, can you support your conviction biblically?
 - If not, can you biblically distinguish between saving faith and political preferences?
 - What are the implications of one's politics because of faith?
 - Was it wrong for Matthew to be a tax collector for Rome?
 - Was it wrong to pay temple taxes to Rome (*Fiscus Judaicus*)- AD 70
 - Those who paid taxes did not have to sacrifice to Romans gods.
 - Those who abandoned Judaism did not have to pay this tax.
 - What are the implications of "Give to Caesar what is Caesar's and to God what is God's" in Matt. 22:21?
- J- Is the Republican Party a political representation of Christianity or simply *more akin* to Christianity and thus the preferable party for the Christian to be affiliated with?
- Would you agree that the historical stand of Democrats against poverty, for social action to aid the disenfranchised and acts of injustice, concern for the environment and fairness are biblical standards?
 - Whereas the Republican Party extols Christian values, would you agree that the Republican Party's emphasis on personal gain and wealth through capitalistic means infringes on the Bible's teachings regarding other gods, materialism, humility, the dangers of wealth, care for the alien and love for your neighbor?
 - Can you agree that both political parties represent ideals that resonate with the Scriptures and that both are proponents of values that deny the Scriptures and resolutely sin against God?

V. Evaluating what Mike Rice said:

Clarification Statement

By way of clarification, my comments during the CT session were not intended to promote or affirm CT, but to meaningfully engage with it, and compassionately address those who have been made to feel uncared for in society and tragically, also in the church.

I was not saying CT is any kind of solution or even movement towards a solution, but it does highlight a problem. When I suggested its existence may be helpful to the church, its helpfulness lies in much the same way that pain is helpful to the body, because it alerts the body to problems that warrant address. Just like the tragedy of leprosy is that it desensitizes the nerves and so prevents the body from feeling pain sensations, with the result that in untreated and unknown injuries, infection can grow and ultimately cause the necrotization and loss of body parts--in the same way, recognizing the painful experiences of certain people in our society, and indeed within our churches, that give rise to some of the elements that underlie CT, can help us to identify our problems and share Christ's love with all people more fully and effectively.

I was only saying that there is a continuing problem of racial and social discrimination and division that exists in our world that is also mirrored in many of our churches; that we have not loved others as ourselves (or fully lived our statement 8), and that we must strive to overcome this shortfall with the gospel.

VI. BOMS: Processing Theological Variances in the EFCA

For those holding ministerial credentials with the Evangelical Free Church of America (EFCA) there is room for diversity of theological positions. The basic stipulation is that the individual must hold theological positions that are within the parameters of the EFCA Statement of Faith.

The maintenance of theological orthodoxy within the EFCA is the responsibility of the local congregation, the district within which the credentialed person serves and the Board of Ministerial Standing of the EFCA. Accountability by the credentialed person to each of these entities is intended to ensure the integrity of the theological teachings within the EFCA. EFCA credentials are given in trust to those who meet the theological requirements and expectations of

the EFCA. Should a credentialed person teach or practice that which lies outside of the accepted position of the EFCA, the general process as found in this paper (**II. Stated Policy**) shall be followed along with the procedures outlined below.

In most cases the variant teaching will come to the attention of the elders and/or members of a local congregation. There will also be cases when it will be detected in the fellowship of a local EFCA ministerial. In either case, the ones who believe there is deviation in teaching must go to the individual to seek clarification and/or correction. The intent must be to help and instruct a brother or sister. In case the question is not resolved satisfactorily at the local level, the following process will be conducted:

1. The district superintendent must be notified.
2. The individual in question may be requested to write a paper on the issue and present it to the district board or the district credential committee.
3. If the individual continues to hold a position which is outside the parameters of EFCA doctrine or distinctives, or if there is uncertainty concerning the position, the district superintendent shall call a council.
 - a. The purpose of this council will be to listen, discuss and evaluate the content of the paper and the individual's defense of their position.
 - b. This council should be made up of representatives from the church board, the district superintendent and at least three pastors ordained by the EFCA.
 - c. Complete minutes plus a tape-recorded account must be taken.
4. The results of this council (paper, minutes, tape) should be presented to the district credentialing committee or district board.
5. The district credentialing committee or district board should make recommendation to the EFCA Board of Ministerial Standing.
6. The EFCA Board of Ministerial Standing shall determine whether or not the theological position falls within the parameters of the statement of faith. The Board of Ministerial Standing will then take action regarding the status of the credential. The Board may:
 - a. Recommend that the individual study their position with a mentor and rewrite their position paper for reexamination and further recommendation;
 - b. Require that the individual place their credential "in trust" until final determination is made;
 - c. Revoke the individual's credential.

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igniting a passion for God in all of life!

May 2013

This month, Wesleyan Publishing House releases *Bridging the Diversity Gap: Leading Toward God's Multi-Ethnic Kingdom* by Alvin Sanders. You are receiving this complimentary copy because the EFCA desires to put the book in the hands of every single EFCA pastor and church planter.

Bridging the Diversity Gap focuses on the question of how to lead across ethnic lines to bring healing and unity to the body of Christ. It helps pastors and church leaders to:

More accurately reflect the vision of God's kingdom.

Gather together every tribe and nation so no one feels bereft of God's love.

Unify your diverse flock, making all feel welcome and worthy.

It all begins with leaders whose minds and hearts have been transformed by the gospel.

Join Alvin in discussing developing diversity and authentic multi-ethnic communities at his website (www.alvinsanders.net) and on Twitter (@AlvinSanders1).

If you would like to contact Alvin for speaking, guest blogging or other opportunities, please email him at Alvin.Sanders87@gmail.com.

Feel free to call WPH at 317-774-3852 if you have any questions.

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Ten Arguments of Woke-Free Church

5 Assertions

1. Advocates of social justice distort the meaning of words in order to get the buy-in they could not procure by honest communication. Examples include how they use "hateful, systemic, trauma, racism, sexism, victims, powerless, marginalized, the city, the left, social justice, redistribution, diversity, inclusion, equity, progressive."
 1. John 18:38
 2. 1 Timothy 4:1
 3. 2 Corinthians 11:14-15
 4. 2 Peter 3:17
 5. 2 Timothy 2:15
 6. Acts 17:11

2. What pastors have actually accomplished, not the color of their skin, ought to grant them authority to speak. "Elevating black voices" or other forms of standpoint epistemology will not put into place those with enough fortitude to withstand what is an almost inevitable leftward drift of a Christian institution.
 1. 1 Timothy 5:21
 2. 1 Thessalonians 2:14-20
 3. Acts 4:36-37

3. Social justice is the gravest danger the church is facing today, because it has a track record of shipwrecking faith and destroying civilizations. Neither travel sports teams (J.T. English and Collin Hansen) nor January 6th "insurrection" approximate the threat of leftism. "The left ruins everything it touches" (Prager).
 1. 1 Chronicles 12:32
 2. Proverbs 14:34
 3. 1 Timothy 2:1-2

4. Social justice is an abjectly immoral approach to sexuality, race, gender, economics, and nationality, yet it masquerades as being virtuous. The adoption of the man-made victim/oppressor construct makes it nearly impossible to stand firm on some issues but not others.
 1. 1 Corinthians 6:9-11, Romans 1:26-27, 1 Tim. 1:10, Gen. 18-19, Lev. 18 & 20
 2. Acts 17:26, 1 Thessalonians 2:14-20, Romans 5:12-21
 3. 1 Timothy 2:8-15, 1 Corinthians 11
 4. 2 Thess. 3, Matt 20:15, 1 Thess. 4:4 (slave vs. own labor), 11-12, 2 Tim. 2:6-7
 5. Romans 13:1-7, 1 Timothy 6:6

5. Social justice is a broad generalization of Karl Marx's Conflict Theory, the results of which speak for themselves in history. There are no Democrats remaining in congress who hold to Biblical definitions of life and sexuality; In the same way, the Democrats' socialist-globalist-totalitarian threat to America is real, and Christian ethics require us to fervently resist this destructive force.

1. Revelation 17-18
2. Ezekiel 33:6
3. Exodus 20:15
4. Exodus 20:17

5 Objections Answered

1. The charge of "Christian nationalism" is often a canard that is meant to silence Christians in public spaces.

1. Matthew 5:14
2. Matthew 28:18
3. Proverbs 14:34

2. The real danger of social justice is significant enough that those who promote it within evangelicalism need to be openly and publicly confronted by name.

1. Galatians 2:11-14
2. Philippians 4:2
3. 2 Timothy 4:10

3. Even those who deny being proponents of CRT need to answer for wokeness.

1. 1 Samuel 13:8-14
2. John 12:5

4. Disparities of outcome are not *prima facie* evidence of discrimination.

1. Proverbs 24:33-34
2. 2 Corinthians 13:1

5. The politically-enabled atrocities of baby murder, child mutilation, and socialism, among other horrors, being promoted by the left through social justice language make it necessary for Christians to bring biblical truth into the realm of politics.

1. Psalm 139:19-24
2. Luke 17:2
3. 1 Samuel 8:11

PRETENDING NOT TO SEE

Have you ever heard the word *color-blind*? Being color-blind is a medical condition some people have in which they can't see certain colors. But color-blind is a term with two meanings. Besides describing a medical condition, it can also be used to describe an idea about race some people have. They think that to fight the evil of racism, we should all just pretend not to see the fact that people have different skin colors. They say that we shouldn't acknowledge the fact that we're different, and should just treat everyone the same.

WORD TO KNOW

COLOR-BLINDNESS

The idea that we should ignore people's ethnic differences.

While it's definitely good to treat all people with kindness and respect, that doesn't mean we should pretend that everyone's skin colors are all the same. People around the world have all sorts of different skin colors — and that's not a bad thing. In fact, it's part of God's design!

Instead of pretending that people don't have different skin colors or that racism doesn't exist, we need to discuss these things. **Color blindness** won't make racism go away, which is why we need to talk about where racism comes from and how it hurts people. And that's why this book exists.

WHAT THIS BOOK IS ALL ABOUT

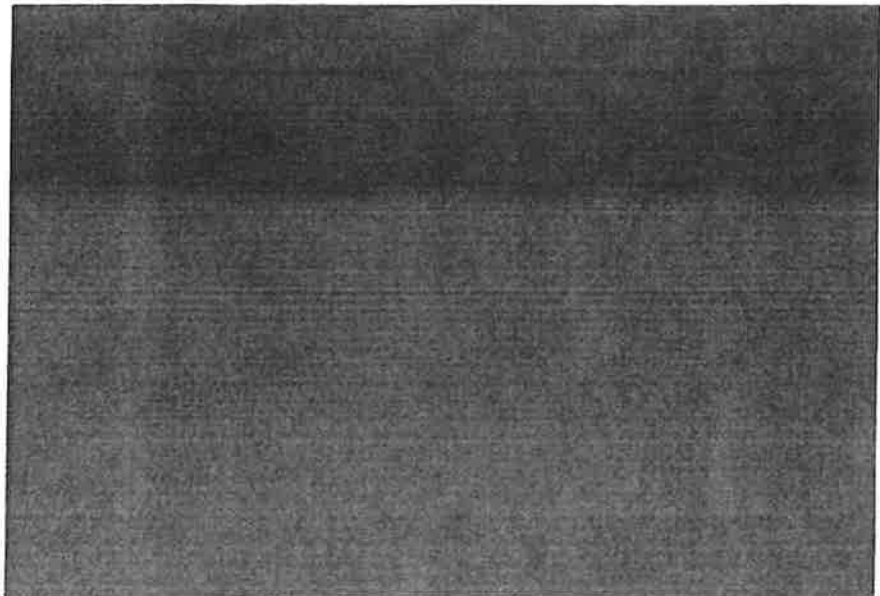
This book was written to help you understand different skin colors, ethnic differences, and the evil of racism from a Christian perspective.

The Bible not only shows us where racism ultimately comes from, it tells us how to fight it, and it shows us why all people have dignity and value. Jesus gives us the power to end racism, and the Bible shows us how Jesus' followers accepted and loved each other, no matter how differently they looked or acted.



Each chapter in this book discusses important concepts, and features vivid illustrations to help show the ideas we're talking about. The end of every chapter contains activities, as well as ways to pray so that after reading, you can spend some time talking to Jesus about what you're learning. This book is also designed so that you can learn along with a parent or friend, so that both of you can grow in understanding the Bible and one another.

We're excited to go on this journey with you, and hope you are too! God's word — the Bible — is filled with truth that can change the world and bring healing to our hearts, and Jesus wants to help us understand the power of his love and how it applies to issues of race.



Registration Status

Registered Voter	YES
Voter ID Number	00MVR2534
Date Registered	09/29/1991

Personal Information

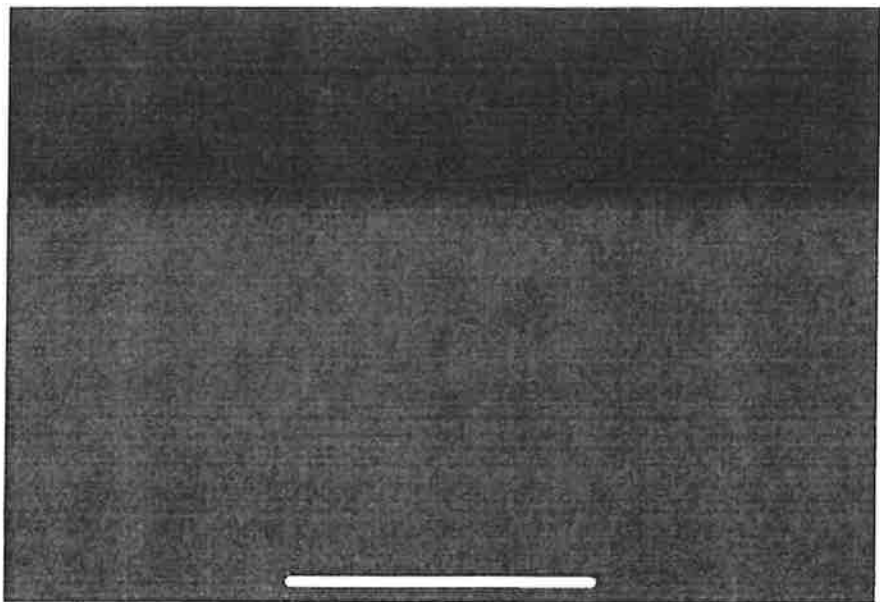
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School District	6
ANC/SMD	6C01



seem odd to many Americans, who are socialized into the reality of race from an early age, "race" as a social construct arose in the sixteenth and seventeenth centuries to justify the overtaking and enslaving of whole people groups.⁵ It continues to exist only insofar as it is recreated. That is, racism exists because a society is racialized. As we will explore, who people marry, where people live, political struggles, objective interests, and identities, among others, are all part of the racialized character of society, and the "structure" of racial formation.⁶ Furthermore, due to the origins of the idea of race, the placement of people in racial groups always means some form of hierarchy. This is why we may define a racialized society, in part, as one that allocates differential rewards by race.

This is not to deny the importance of other divisions within racial groups, such as class or gender. Rather, this says race is an independent, fundamental cleavage within the United States. For example, Brooks and Manza examined the social cleavages—which they define as differences in political alignment among groups—of class, sex, religion, and race from 1960 to 1990.⁷ For all years examined, they found that race was easily the largest social cleavage (followed by religion), and that the race cleavage had actually grown in magnitude since 1960.

But, in societies where race matters, we must be clear that the form of racial hierarchy and division varies. The form varies both between societies and over time within societies, as their economic system and other institutions change.⁸ In the United States, roughly speaking, the form has changed from slavery, to "Jim Crow" segregation,⁹ to the post-Civil Rights-era division.

A major problem in understanding race relations in the United States is that we tend to understand race, racism, and the form of racialization as constants rather than as variables. This view has grave implications. Racism, for instance, is often captured best in people's minds by the ideology and actions of the Ku Klux Klan: an overt doctrine of racial superiority—usually labeled prejudice—that leads to discrimination.¹⁰ Based on this unchanging standard, racism is viewed as an irrational psychological phenomenon that is the product of individuals, and is evidenced in overt, usually hostile behavior. It is the driving force behind anything negative about race relations. Using this perspective, social scientists devise survey questions meant to measure the level of racism in a society, such as "Whites have a right to keep blacks out of their neighborhood," or "How strongly would you object if a member of your family brought a black friend home for dinner?" Based on this approach, they conclude that racism is declining, since a smaller percentage of people over time respond in a prejudiced fashion. The interpretation? Because racism is seen as driving racial problems, race matters less for shaping social life and life opportunities.

But things look different when we see that the form of racialization changes. Suppose we were still using a standard that was set in relation to slavery. Making the same assumption about racism that we do today, we would assume that slavery is the result of racism (even though, as noted above, racism was an ideology created to justify slavery, not vice versa). If we were designing ways to measure racism in the antebellum era, we might measure racism as the level of agreement with statements like, "Darkies are happier being slaves," "Colored people are more like children than adults," "Africans are not fully human," and "It is God's will that Anglos be masters, and Africans be slaves." If we used this unchanging standard, we would find that the farther removed from 1865, the smaller the percentage of people agreeing with such statements. Again, using present-day logic, we would conclude that racism and the race problem were declining, and indeed, say by 1955, we would conclude it had nearly disappeared.

But our hindsight is clear. By 1955, the problems of race and the racial hierarchy had not disappeared at all. The forms had changed to be sure, but so ever-present were the problems that major social movements and upheavals resulted. These upheavals ushered in a new era of race relations in the United States—the post-Civil Rights era. Our understandings of race relations, however, remain stuck in the Jim Crow era, leading us to mistaken conclusions—racism is on the wane, and racial division and the racial hierarchy are but historical artifacts. Rather than incorrectly examine race in the United States using an old standard, we must adapt our understanding and analysis to the new, post-Civil Rights era.

The framework we here use—racialization—reflects that adaptation. It understands that racial practices that reproduce racial division in the contemporary United States (1) are increasingly covert (2) are embedded in normal operations of institutions (3) avoid direct racial terminology, and (4) are invisible to most Whites.¹¹ It understands that racism is not mere individual, overt prejudice or the free-floating irrational driver of race problems, but the collective misuse of power that results in diminished life opportunities for some racial groups.¹² Racism is a changing ideology with the constant and rational purpose of perpetuating and justifying a social system that is racialized.¹³ The justification may include individual, overt prejudice and discrimination, but these are not necessary. Because racialization is embedded within the normal, everyday operation of institutions, this framework understands that people need not intend their actions to contribute to racial division and inequality for their actions to do so.

Saying that we need not intend our actions to be discriminatory for racialization to occur does not sit well with most of us. Yet, throughout American history, the racialized character of the United States has relied as

My primary response is to frame the whole issue as “in and out” group dynamics. The “other” is the other, whether they are the other racial group, the other social class or sexuality group, or the other in the forms of age or disability. I have a training team whose primary function is to develop specific training for topics such as poverty, gender, and sexuality.

The one thing that binds all the elements of changing the ethnic game together is the level of determination of the leadership. Decision-makers should expect major pockets of resistance. There will be a variety of motivations for the resistance, but rest assured, it will be there. People naturally gravitate toward keeping the status quo.

Whether or not your organization moves forward will often simply come down to how determined and unified the leadership is. Determination involves setting the course and not wavering. It means painting a picture of a preferred future, communicating it repeatedly, and holding people accountable. When this is done, change happens.

7

PUTTING IT ALL TOGETHER

Here is my best-case scenario. You and other decision-makers have read this book and are on board with understanding racialization, ethnic borders, and unintentionality. Everyone believes in the asset-based philosophy of inside out, top down, and all in. You all agree that multi-ethnic change is a call to spiritual growth, have kick-started the innovation stage, and are being as transformative as leaders can be. There is one final thing left to do in this process, and that is to strategically plan for multi-ethnic change. This is the best way to align people and hold them accountable.

Actually, the steps are not as neat and sequential as you just read. In reality you will be working on multiple things at the same time and

Two Sides of the Social Justice (non)Debate

Tim Keller

- Harvie Conn
- Elaine Scarry
- Vinoth Ramachandra
- Gustavo Guitierrez
- Nicholas Wolterstorff
- John Rawls
- Mark Gornik
- Henry Louis Gates
- Miroslav Volf
- John M. Perkins
- Katongole/Rice-left John Piper-right
- Shane Claiborne
- Michael Sandel
- Tom Skinner

Michael Emerson (page 2, 9)

Alvin Sanders (page 170)

Jarvis Williams (page 14)

Eric Mason ("Sweet Social Justice" 2019)

Thabiti Anyabwile (complicit in MLK murder)

Paul Tripp (truncated gospel; of justice)

Michael Wear (Obama chief; Docent)

Justin Giboney (Obama Gen44-Atlanta)

Al Mohler (2015 "repentance"; Russell Fuller)

Mark Dever (Democrat; Divided By Faith)

Jonathan Leeman (MacArthur's resistance)

Sam Alberry (Revoice, Anglican)

Jim Wallis (God's Politics)

Bill Riedel (Schizophrenic on issues of life)

Carl Trueman (Grove City woke chapel series)

David French (Never Trump National Review)

Russell Moore (CT with Oneya Okuwobi)

Paul Miller (convict and remove Trump)

→ Andrew Whitehead (Georgetown interview)

→ Samuel Perry (Georgetown interview)

William Branch (Brady, CRT better listeners)

Esau McCaulley (Bible mistranslated-whites)

Pat Sawyer (CRT has a place in my praxis)

Ed Stetzer (Lifeway, Beth Moore, identity)

Carl Ellis ("Seven Greek Deacons", Oreos)

Tony Evans (married to power had a baby)

Michael Rice (Lynden Johnson's rigged race)

Mickey Klink (Hillary not evil)

David Pao (Forward podcast)

JT English (travel sports bigger danger)

Collin Hansen (mass shooter)

Latasha Morrison (Be The Bridge)

Jenni Key ("Shepherd", UC Berkley quote)

Alejandro Mandez (8-22-19, 86 million)

April Warfield (majority minority 9-10-20)

Michael Martin (EFCA East conferences)

Wayne Grudem

John MacArthur

Voddie Baucham

James White

Doug Wilson

Michael Foster

Owen Strachan

Virgil Walker

Darrell Harrison

Tom Ascol

Josh Buice

Jordan Hall

Samuel Sey

Jon Harris

Ad Robles

Michael O'Fallon

Cody Libolt

Jacob Brunton

Tim Hurd

Greg Morse

Carey Gordon

Judd Saul

Russell Fuller

Bill Luebke

Mike McClure

Gary Hamrick

Robert Lopez

Walter Hudson

Jeff Durbin

Joel Webbon

Franklin Graham

Charlie Kirk

David Barton

Erik Metaxas

Justin Smith

Phil Brainerd

Mike Hanafee

Andy Straubel

Dave Abernethy

Keith Crosby

Economists/Supreme Court

Shelby Steele

Thomas Sowell

Ayn Rand

Milton Friedman

Friedrich Hayek

Adam Smith

Victor David Hanson

Clarence Thomas

Walter Williams

against other esteemed values. To tell this tale of paradox, we explore the connection between two of the most dynamic, controversial, longstanding, and unique aspects of American life—evangelical religion and black-white race relations.

As a nation, Americans have devoted extensive time and energy discussing religion and race. Questions like, "What is the proper place of religion?" "What is the role of race?" "In what direction is each heading and what does this mean for us as a nation?" are studied and debated by public officials, religious and racial group leaders, scholars, the media, and "people on the street."

But the connection between the two, especially religion's role in the racially divided United States, is grossly understudied. Some historical accounts exist, and tend to argue that religion has done little to overcome the racial divide.¹ These are good works, but we are left with vital questions unanswered. Why does religion have so little impact? Why does it sometimes buck this trend, being a powerful agent of racial change, for example, with the Civil Rights movement? What is religion's role now? And, more broadly, what can we learn about the American experiment itself from religion and race relations?

When we turn to contemporary analysis, the paucity of connections between religion and race is stark. Race-relations scholars almost completely avoid the role of religion. Simple religion indicators like frequency of worship attendance occasionally find their way into explanations of racial views, but these are exceptions. Far more commonly, religion is simply ignored. And among those studying religion, reflections on religion's role in challenging or buttressing the racial divide are likewise scarce.

Overdue, then, is a careful consideration of the connection between religion and race relations. We undertake such a consideration by focusing on a dynamic brand of American religion—Protestant evangelical Christianity—and a major fault line of American racial division—the black-white divide.

WHO ARE EVANGELICALS?

Many American values—freedom, individualism, independence, equality of opportunity, privacy, and the like—derive largely from the confluence of evangelical Protestant Christianity and Enlightenment philosophy, within the context of conditions encountered in the new world.² Like a smoothly blended soup, the flavors of American values so well combined these traditions that both evangelical Christians and secularists could ladle from the same kettle. Historically, evangelical Protestantism was an "insider"

religion, and was the mainstream religion for the first century and a quarter of American history. And today, apart from their orthodox faith values, evangelicals remain integrated in American society.³ They work in all occupations, live in every region of the country, are married, single, young, old, have children in public schools and private schools, have incomes and education comparable to other Americans, and are Republicans and Democrats.

So what unites evangelicals, who along with other conservative Protestants represent approximately one-quarter of Americans?⁴ Although they are a mosaic socially, politically, economically, and regionally, they share the defining features of the evangelicalism movement.⁵ In contrast to those who might cite human reason, personal experience, tradition, or individual preference as conclusive authorities for truth, evangelicals hold that the final ultimate authority is the Bible. Stemming from this, evangelicals believe that Christ died for the salvation of all, and that anyone who accepts Christ as the one way to eternal life will be saved. This act of faith is often called being "born again" and is associated with a spiritually, and often more broadly, transformed life. And of course, true to their name, evangelicals believe in the importance of sharing their faith, or evangelizing.⁶ Evangelicals, as we employ the term here, are also those who call themselves such.⁷ That is, we asked people their primary religious identity—for example, Catholic, mainline Protestant—and define evangelicals in part as those who said their primary religious identity is evangelical.⁸ Evangelicals come from all ethnic and racial backgrounds, but nearly 90 percent of Americans who call themselves evangelicals are white. This book focuses primarily, but not exclusively, on white evangelicals.

Just as important for our purposes, evangelicals believe in "engaged orthodoxy." By engaged orthodoxy we mean taking the conservative faith beyond the boundaries of the evangelical subculture, and engaging the larger culture and society. To be sure, for many non-evangelical Americans, this is controversial. For evangelicals, however, this engaged orthodoxy is part of their very identity. Evangelicals want their traditional faith to offer solutions to pressing social problems, such as race relations.

In recent years, evangelicals, or at least some of their leaders, have been highly active in the area of race relations, calling for nothing less than a complete end to racial strife and division, a tearing down of the "dividing wall of hostility."⁹ A June 23, 1997, front-page story in the *Wall Street Journal* called evangelicals "the most energetic element of society addressing racial divisions." From the Promise Keepers movement, to local actions, to "the Memphis Miracle," in which the formerly all-white Pentecostal Fellowship of North America disbanded to create the cross-racial Pentecostal

Evaluating Jeff's Assertions and Grievances

[Charles Hodge principles for evaluating church conflict]

1- Commitment to Reason

- a. Does Jeff practice biblical reasoning?
- b. Is Jeff's reasoning clear?
- c. Is Jeff's reasoning persuasive?

2- Evangelical Piety

- a. Does Jeff's method follow a biblical process?
- b. Does Jeff's method evoke Christian character?

3- Confessional Integrity & Evangelical Significance

- a. Are Jeff's presuppositions biblically accurate?
- b. Are Jeff's conclusions biblically correct?
- c. Do Jeff's assertions properly advocate the furtherance of gospel truth?
- d. Does Jeff's conclusions promote the gospel of Christ or an alternate gospel?

4- Functional Catholicity (Unity)

- a. Does Jeff's assertions bring about godly unity?
- b. Does Jeff's assertions breed unwarranted division in our midst?
- c. Does Jeff's method attain his said goal of alerting and correcting the EFCA or causing division in the EFCA?

Principles for the Team:

- A. Our goal is correction, resolution, and reconciliation. Any desire for victory needs to be subdued.
- B. Credentials exist for a reason. That standard must be maintained within our ranks, or the credential becomes invalid.
- C. The character and conduct of those involved need to reflect the goodness of our cause.

Errors in Jeff Kliewer's Reasoning

1. Jeff believes that any mention of racism, discrimination and/or victimization is a form of Critical Race Theory and not permitted in the conversation of the church.
 - a. Jeff fails to understand that these sins exist in the church.
 - b. Likewise, Jeff further exacerbates the situation by denying not only these experiences but refusing to allow them to be spoken of and thus corrected.
2. Jeff certainly has the right to write a book and convey his views, however his publication makes false assertions regarding Greg Strand and Michael Rice. He accuses them of promoting CRT whether intentionally or unwittingly.
 - a. Jeff's book would have fared better had he contacted these individuals to properly ascertain their convictions.
 - i. Jeff's argument that he could not contact "all those people" he mentions in his book fails to acknowledge that he would be able to contact some.
 - ii. His argument also fails to mention Greg Strand's name [presumably because he knew he could contact Greg, but chose not to.]
 - b. Greg Strand spoke thoroughly and abundantly on the topic in his presentation to the online attendees of the Theology Refresher 2021 and made his opposition to CRT very clear.
 - c. Admittedly, Mike Rice could have spoken more clearly, but he certainly should not be accused of promoting CRT when he explained his opinion that systemic racial practices do exist in the church and that we have a long way to go in its eradication.
3. To substantiate his thesis that the EFCA is on a track of promoting CRT, Jeff eagerly lumps all potential grievances together as CRT including grievances that are not directly involved with CRT. i.e.: Eddie Cole's promotion of soft complementarianism/egalitarianism.
4. Jeff's argument that his book was a **Galatians 2:11-14** approach to challenging the leadership of the EFCA and biblically correcting those who willingly or inadvertently are promoting Critical Race Theory. The text reads that Paul spoke to "Cephas before them all" and so Jeff defends his publication as one like Paul who was speaking to the offenders "before them all".
 - a. Jeff fails to understand that Paul was addressing "all" the offenders who joined with Cephas in their acts of discrimination.
 - i. Paul was not publicly denouncing Peter without sensibility to those who were present.
 - ii. Rather, the apostle was reproofing all involved including Barnabas.
 - iii. Paul was abiding by the principles of Matthew 18.

- b. Jeff is duly wrong for believing that he has the right and responsibility to correct these brethren publicly without first contacting them personally, when he could (at least some of them).
 - c. In his video response, he accuses those who disagree and complained to the superintendent's office about his book, of violating the Matthew 18 process.
- 5. Jeff is a self-proclaimed Christian Nationalist.
 - a. The extent of his view has yet to be explained.
 - b. "Christian nationalism is the belief that the American nation is defined by Christianity, and that the government should take active steps to keep it that way. Popularly, Christian nationalists assert that America is and must remain a "Christian nation"—not merely as an observation about American history, but as a prescriptive program for what America must continue to be in the future. Scholars like Samuel Huntington have made a similar argument: that America is defined by its 'Anglo-Protestant' past and that we will lose our identity and our freedom if we do not preserve our cultural inheritance. Christian nationalists do not reject the First Amendment and do not advocate for theocracy, but they do believe that Christianity should enjoy a privileged position in the public square." *Christianity Today*; P. D. Miller; Feb.3, 2021
 - c. Christian nationalism ignores passages such as 1 Corinthians 5:12-13 & 1 Peter (2:17).
 - d. Jeff does not seem to understand that Christians can be politically involved without being a Christian nationalist.
- 6. Jeff fails to see that neither major political party is exempt of advocating unbiblical and immoral policies and practices.
 - a. Whereby it is equitable to say that the conservative Republican party better reflects the precepts of the Scriptures, it is wrong to say that Republicanism is Christian, and that Democrats cannot be.
 - b. It is unwise and unbiblical to use political party affiliation as a litmus test for saving faith.