

Comments, Questions & Observations on “The Gospel, the Church, Justice and Race”

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As a result of the recent Workshop on “The Church, the Gospel, Justice and Race” I am primarily concerned that we do not go astray from sound Biblical doctrine as outlined in [Titus 1:7-9](#).

*“For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, **holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.**”*

So, in the spirit of Titus and not as a personal attack on any person, I have the following questions for each MBC Elders and Pastors:

Q. Why don’t we start with this command and build our case for how to love God and our neighbor?

Jesus’ Teaching on The Greatest Commandment

Matt 22:36-40 – *“‘Teacher, which is the greatest commandment in the Law?’” Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”*

Q. Why are we canonizing “social justice” a term that is not mentioned in the Bible?

Q. Doesn’t the fruit of the Spirit serve as the prescription for character and action for all believers?

Q. Why are we placing social justice in the taxonomy of Christian character and with an emphasis at a level that the Scriptures do not?

The Spirit of God Indwells, Guides and Bears Fruit in the Lives of Every Believer

I Cor 3:16 – *“Do you not know that you are a temple of God and that the Spirit of God dwells in you?”*

Rom 8:9 – *“However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.”*

Eph 1:13,14 – *“In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.”*

John 16:13a - *“But when He, the Spirit of truth, comes, He will guide you into all the truth...”*

Gal 5:22,23 – *“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”*

Q. Why have we not focused on one of Paul’s [Christ’s] core New Testament church teachings on Unity in Christ upon which to build our understanding of how God reconciles dissimilar people groups rather than making a casual reference to Paul’s admonition to two women who have had a spat in Phil 4:2 to live in harmony?

Q. Isn’t taking the case of Euodia and Syntyche’s conflict trying to stretch Specific teaching on conflict and resolution into a broad General teaching on social justice? If not, why not?

Q. Is that rightly applying the teaching of the Scriptures?

Unity in Christ – A Core Effect of the Gospel

Eph 2:11-22 – *“Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” which is performed in the flesh by human*

hands— remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off [j]have been brought near [k]by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the [l]barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might [n]make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, [o]by it having put to death the enmity. And He came and preached peace to you who were far away, and peace to those who were near; for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the [p]saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy [q]temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit."

Q. Is MBC leadership concerned that the current primal emphasis on social justice will allow Second Things to displace First Things?

PUTTING FIRST THINGS FIRST - The Gospel and Social Justice (In That Order)

"My main argument, again, is that the gospel is the first thing and social justice is not, and that, if we get the ordering wrong, we will lose both."

https://www.christianlegalsociety.org/sites/default/files/2019-04/CLSJournal_Winter2019_web.pdf

Q. Did MBC leadership in the CGJR workshop start with a social justice conclusion, then gathered all supporting arguments and also EXCLUDE any arguments from the larger Church that disagreed?

Difference between Inductive and Deductive Exegesis

"Starting With a Conclusion? An Deductive argument claims that if its premises are true, its conclusion is most probably true."

"The Deductive method starts with "if its premise is true, so it's conclusion must be true. Based off of an idea and proceeds to eliminate everything that doesn't fit the idea or forces the ideas onto the text essentially becoming eisegesis rather than exegesis."

"Ending with a Conclusion - In contrast the Inductive method starts by gathering everything that's said about a subject in its context, then exegesis is performed on all the evidence. Only then can a conclusion be shaped to formulate a theology. You may or not know that Theology was once called the queen of science. That is no longer true as a result of the Deductive method of reasoning getting a stronghold in our bible colleges and seminaries."

<https://augielh.wordpress.com/2013/05/15/the-inductive-and-deductive-methods-of-bible-study/>

Q. Where did MBC get the decision-making matrix on how to rank voting priorities on the hot issues?

Q. Why did MBC leadership choose the a 2x2 matrix with "Biblical Clarity" vs "Practical Consequences" on the axes with Low to High ranges to lecture on how to prioritize your voting preferences?

Q. Why pick these two labels for the axes?

Q. Why was no Biblical framework for using such a process given?

- Q. Does this methodology leave everything up to how individuals feel about an issue (totally subjective)?
- Q. Is there objective absolute judgment that applies to this decision-making process?
- Q. Why weren't other well-reasoned approaches for political engagement from the larger Church material such as FRC's framework (link below) presented?
- Q. Why wasn't this shared with MBC as a guide to political decision-making?
- Q. Does the FRC framework line up with MBC leadership's agenda?

FRC Biblical Principles for Political Engagement

<https://downloads.frc.org/EF/EF19G02.pdf>

- Q. What method was used in the surveys to qualify the spiritual maturity of the respondents so that their input could be evaluated in light of the those who qualify for broad teaching responsibilities in the church?
- Q. What method was used in the surveys to understand the degree that their views reflected sound Biblical teaching on critical items like abortion, marriage, Race and the poor?
- Q. Why did MBC leadership feel the freedom to ask participants to self-identify their political affiliation, age, race and sex but not their view on Biblical authority, marriage, abortion or the poor?

Survey Baseline (Either crowdsourced or participants' input ignored)

Definition - "a descriptive cross-sectional survey that mostly provides quantitative information on the current status of a particular situation – on whatever study topic – in a given population. It aims at quantifying the distribution of certain variables in a study population at one point in time." <https://impact-evaluation.net/2013/05/28/baseline-studies-surveys/>

- Q. Since there is significant disagreement in the Church about social justice and racism, why was only one view put forward which is the David Platt's social justice position and no mention of those prominent evangelicals who disagree?
- Q. Why haven't people been provided any other critical viewpoints? MacArthur's viewpoint, Dobson's viewpoint, Closson's viewpoint, Beacham's viewpoint, Larry Elder's viewpoint, etc.?
- Q. Shouldn't we be exceedingly cautious about embracing as a church a doctrine of hamartiology and soteriology contrary to Scripture under the guise of justice by a world that is hostile toward Christ and His Church?
- Q. Do we need to be extra cautious when the position we are embracing as a church is contested by many diverse and reputable evangelical leaders throughout the Church?

Principle of the Narrow Gate - "Wide is the gate and broad is the way that leads to destruction and many enter through it." (Mt 7:13)

- Q. Does MBC leadership have concern over the lack of senior staff with a lifetime of wisdom from ministry and time in Christ, and conversely does MBC leadership have concern over the prudence of entrusting significant shepherding influence to young staff with little experience confronting significant frontal assaults on the Gospel?
- Q. Does MBC staff have any concerns that we could be committing the error of Rehoboam?
- Q. Are we concerned with the reputation outside of MBC that our stance on social justice is creating among evangelical leaders?

Concerns

I Tim 3:7 – "And he must have a good reputation with those outside the church..."

Pr 11:14 – “Where there is no guidance [vision] the people fall [perish], But in abundance of counselors there is victory.”

I Ki 12:6-11 – “King Rehoboam consulted with the elders who had served his father Solomon while he was still alive, saying, “How do you counsel me to answer this people?” Then they spoke to him, saying, “If you will be a servant to this people today, and will serve them and grant them their petition, and speak good words to them, then they will be your servants forever.” But he forsook the counsel of the elders which they had given him, and consulted with the young men who grew up with him and served him. So he said to them, “What counsel do you give that we may answer this people who have spoken to me, saying, ‘Lighten the yoke which your father put on us’?” The young men who grew up with him spoke to him, saying, “Thus you shall say to this people who spoke to you, saying, ‘Your father made our yoke heavy, now you make it lighter for us!’ But you shall speak to them, ‘My little finger is thicker than my father’s loins! ‘Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.’”

This next section is a result of my research to determine the public reputation with which MBC is portrayed/perceived. In the spirit of [1 Tim 3:7](#) “**And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil...**” I have the following questions regarding MBC’s Public Stance, Comments & Endorsements on social justice & Related Issues:

Q. Is it MBC’s objective to be identified in this way on the issue of the social justice debate?

A Line in the Sand: The Dallas Statement on Social Justice

*“It is interesting that this article identifies prominent Christians (pastors) on both sides of the issue. I particularly was interested to find **David Platt** as one of the people identified as siding with the Social Justice philosophy.”* <https://pulpitandpen.org/2018/09/04/a-line-in-the-sand-the-dallas-statement-on-social-justice/>

Q. Why won’t MBC sign the Dallas Statement on Social Justice?

Q. Specifically, what affirmation(s) and/or denials(s) does MBC leadership disagree with?

“Today, critical race theory, feminism, intersectional theory, LGBT advocacy, progressive immigration policies, animal rights, and other left-wing political causes are all actively vying for evangelical acceptance under the rubric of “social justice.””

<https://www.gty.org/library/blog/B180907/the-injustice-of-social-justice>

Q. Why is Mike Kelsey endorsing and hosting as a friend in Christ someone who is aligned opposite Christ in promoting the social justice gospel?

Jemar Tisby Calls for Boycott Against Dallas Statement Signers

<https://pulpitandpen.org/2018/09/07/jemar-tisby-calls-for-boycott-against-dallas-statement-signers/>

Q. Does MBC endorse the philosophy set forth by The Witness Black Christian Collective?

Q. If not, then why is MBC leadership promoting their viewpoint with no critical questions being asked?

Q. Does MBC leadership agree or disagree with these critical reviews (below) of Jemar Tisby?

Q. Does MBC endorse what was said on these podcasts (below)?

Q. What philosophy is being promoted by MBC staff on these media?

- Q. Does MBC endorse or agree with the main points articulated in “The Color of Compromise” and the philosophy of its author, Jemar Tisby’s?

The Witness Black Christian Collective (www.thewitnessbcc.com)

Jemar Tisby explains his views on Religion, Race, Liberation Theology, Definition of Social Justice, Institutionally-forced Reparations, Corporate Guilt of Sins of our forefathers

- [The Color of Incomplete History: A Review Article](#)
- [Book Review: The Color of Compromise](#)
- [Compromised? A Long Review of Tisby’s Color of Compromise](#)
- “That Sounds Fun” Podcasts with Mike Kelsey representing MBC
- [TSF with Mike Kelsey: Q&A Mike & MBC Friends](#) (Eric, Jenique, Mousa, Christine, & Ashley)
- [TSF with Mike Kelsey: Q&A Interview with Jemar Tisby](#)
- [TSF with Mike Kelsey: What Do We Do Now + Jordan Rice and Lauren Allgood](#)

- Q. Does MBC leadership endorse “Racism is perpetuated by people who refuse to learn or acknowledge this reality...”?

- Q. Is this the new litmus test of true Christianity according to MBC leadership?

Michael Kelsey wrote on Facebook on June 19

“It’s no accident that:

You learned about Helen Keller instead of W.E.B. DuBois

You learned about the Watts and L.A. Riots, but not Tulsa or Wilmington.

You learned that George Washington’s dentures were made from wood, rather than the teeth from slaves. (I actually don’t know if this one is folklore or historically-accurate)

You learned about black ghettos, but not about Black Wall Street.

You learned about the New Deal, but not “red lining.”

You learned about Tommie Smith’s fist in the air at the 1968 Olympics, but not that he was sent home the next day and stripped of his medals.

You learned about “black crime,” but white criminals were never lumped together and discussed in terms of their race.

You learned about “states’ rights” as the cause of the Civil War, but not that slavery was mentioned 80 times in the articles of secession.

Privilege is having history rewritten so that you don’t have to acknowledge uncomfortable facts.

Racism is perpetuated by people who refuse to learn or acknowledge this reality.

You have a choice. Happy Juneteenth! LY”

- Q. Does MBC leadership acknowledge that the concern for social justice can be been turned into a false Gospel and in some circles has been turned into a false gospel?

- Q. What are the slippery slopes that MBC leadership is ensuring we avoid regarding the tendency to slide toward a false gospel as it relates to social justice?

Heresies: Rauschenbuschism (Social Gospel)

I have been thinking and praying deeply and reading about the Dallas Statement and the great division that it is causing (people have to decide where they stand). Two things are clear: 1) Social Justice (catch all for this area of philosophy) is not a new heresy, but finds its current historical roots in the early 20th century movement started by Walter Rauschenbusch, who wrote “A Theology for the Social Gospel.” It has been labeled Rauschenbusch. Pertinently, the more popular term for Rauschenbusch is, in fact, the Social Gospel.

<https://pulpitandpen.org/2016/08/31/heresies-rauschenbuschism-social-gospel/>

- Q. How is MBC leadership ensuring that the influences of those antagonistic to the Gospel of Christ and their philosophies do not creep in and corrupt many in our church with respect to the false gospel of social justice?
- Q. Is it possible to make the cry for social justice into a destructive heresy?
- Q. How are we equipping MBC participants to recognize how the Biblical message of “...loving your neighbor as yourself...” clothed as social justice can be hijacked by the world and become a destructive heresy?
- Q. How do we avoid being led astray when we embrace social justice, which for the non-believers is a mantra for social revolution?
- Q. In what ways does the social justice gospel [false doctrine] have the potential to lead MBC believers astray?

The Principle of Association (I Cor 15:33) – “Do not be deceived, bad company corrupts good morals.”

In Bible study one day many years ago with a friend who has served faithfully as a Christian mission leader for many years, he once paraphrased this verse in this way: “It is more important who you hang around than what you believe, because your friends will dictate your theology.”

We have always held this principle high as we have parented four children and believe it helped to protect them in their development in the faith from childhood to adulthood.

II Pet 2:1-3 – *“But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned; and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.”*

I Cor 11:3 – *“But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.”*

- Q. Does MBC leadership believe that the MBC church members at large are unrepentant of racism or injustice and in need of repentance (not in the general sense that we always need to have a repentant attitude)?

What is Black Liberation Theology?

*“One of the speakers at the Together for the Gospel conference, **David Platt**, said: “May it be said of us that we eagerly anticipated future salvation while acknowledging present sin. May it not be said of us that we indulged in worship while ignoring justice, and may it not be said of us that we carried on religion while we refused to repent.””* <https://www.ezrainstitute.ca/resource-library/articles/what-is-black-liberation-theology/>

- Q. Has the leadership of MBC thought through the implications of choosing the side it has taken on the social justice issue?

Breaking up is hard to do? Notable absences at next year’s Together for the Gospel

“But conspicuously missing are past speakers such as Thabiti Anyabwile, Matt Chandler and John MacArthur, all names that recently appeared in media coverage of controversies regarding sexual abuse, the Social Gospel and a social science concept known as Critical Race Theory.”

<https://baptistnews.com/article/breaking-up-is-hard-to-do-notable-absences-at-next-years-together-for-the-gospel/>

Q. Isn't MBC leadership conflicted in promoting marching for social justice at a time when MBC is remaining closed to services?

NEW RELIGION: David Platt promotes Social Justice march (Jun 7, 2020)

*"How far has the Social Justice Gospel distorted the Church from its mission? None other than **David Platt** urged Christians to march this weekend for Social Justice."*

<https://capstonereport.com/2020/06/07/new-religion-david-platt-promotes-social-justice-march-still-not-holding-church/34507/>

Q. Is it OK to have MBC leadership labeled as a liberal social justice warrior? Is that the public message we want to promote?

How Can Randy Alcorn Defend David Platt in His Blog, When He Is a Social Justice Warrior?

*"I read your post defending **David Platt**. What you don't seem to be aware of is that **David** is a liberal social justice warrior. He was the one most offended by having to pray for the President. He tries to distance himself from Trump and Pence as much as he can. Read his blog the day after Trump won. It is obvious. You saw no such blog or post after Obama won twice. I don't think you really know David Platt."*

<https://www.epm.org/resources/2019/Sep/5/david-platt-social-justice/>

Q. Are we comfortable with the way MBC is being represented in the larger evangelical community?

Q. What message we are sending?

"David Platt Despised Being At The G3 Conference"

"2019 G3 attendees noted that Piper, Dever & Platt "knew they were among people who disagreed with them" and stated that they "avoided most of the crowd"'"

<https://biblethumpingwingnut.com/2019/01/23/david-platt-despised-being-at-the-g3-conference/>

Q. Do we want MBC leadership to emphasize the gospel of "white guilt" as the public messaging of MBC?

Q. Why has all the MBC teaching on social justice made only token mention of other minorities and primarily focused on Black/White relations?

Q. Can it be said MBC has made its message on The Church, the Gospel, Justice and Race all about social justice for black minorities to the exclusion of every other ethnic conflict globally?

David Platt on Racism and Why Your Church is so White

"David Platt took the opportunity at the 2018 Together for the Gospel conference to guilt-shame the predominately Anglo-American attendees for their unconfessed racism. (Watch the full message below)."

"Eisegetically launching from Amos chapter 5 as his proof-text, Platt accused "white" Christians of ignoring the social injustice happening throughout the black communities in America. He further lamented the racial "segregation" among congregations, accusing white churches in particular of "deepening the divide" between black churches. Rather than helping to overcome racism, white churches are a force continuing racism, he opined. He asked wonderingly, "why are so many churches so white?" He even went on to note the majority "whiteness" of Bible colleges,

seminaries, and even the T4G conference. Platt then outlined a handful of action points for the white folks to consider so they could recognize the unconfessed racism in their hearts.”

“Needless to say, Platt’s message stirred up controversy among folks on social media. I am more of the opinion that it was sowing discord among the brethren, but I’m a white guy with racial blind spots, so I’m not supposed to say that. While I recognize a racial divide exists in the church, it has to do more with worldview conflicts rather than racism as I will explain.”

<https://biblethumpingwingnut.com/2018/04/16/david-platt/>

Q. Why are we substituting words (“injustice for sin”) to dress up the Great Commission to fit the social justice narrative?

David Platt Adds Social Justice to the Great Commission

“The Great Commission recognizes “injustice” as that which is committed against God on behalf of wicked men, and the death of Christ as the payment to satisfy God’s justice. The Great Commission speaks nothing about societal injustices, just as Jesus said zero about social justice.”

<https://pulpitandpen.org/2019/01/18/david-platt-adds-social-justice-to-the-great-commission/>

Q. Is this an accurate reflection of MBC’s position on social justice?

Q. Is this the message MBC wants in the public arena?

Social Justice is Not the Gospel, It’s Heresy

“Sadly, many prominent Southern Baptists have now taken this stance and push this ideology above all else. We see David Platt, former president of the SBC’s International Mission Board parroting this mantra over and over, even preaching an entire sermon—not exegeting Scripture, but a Marxist ideology—at Together for the Gospel in 2018, asking questions like, Why are so many of our churches so white? Why are many of our institutions, seminaries, and missions organizations so white? Why is (the T4G Conference) so white? This was deemed by many to be the demise of David Platt.”

“But it doesn’t stop there. Platt has been doubling down on this mantra, and in the following tweets, you can see where he continues to push this idea that the gospel is more than just salvation from our sins, but, as Walter Rauschenbusch taught, has immense social justice consequences.” <https://reformationcharlotte.org/2019/01/17/social-justice-is-not-the-gospel-its-heresy/>

Q. Is MBC’s definition of racism Biblical or is it deeply flawed?

Q. Does MBC leadership believe that racism is a ubiquitous systemic problem in our country?

Q. Does MBC leadership believe that racism “...ever subtly among us?”

DON’T LET CRITICAL RACE THEORY INFILTRATE THE CHURCH – CONTRA DAVID PLATT

*“What *is* Racism? Platt’s definition of racism was as follows:*

A system – could be individual, could be institutional, could be societal – in which race profoundly effects people’s economic, political and social experiences; a system in which race is significant enough to be regularly acknowledged and mentioned; a system of thought, practice, that is ever subtly present among us”

“Right away I knew we were heading for trouble. Platt’s definition of racism is deeply flawed for a number of reasons.”

“This is rank Cultural Marxism. Over recent decades, the Social Justice Warriors have repeatedly tried and failed to prove this Critical Race Theory – that not only is society is engineered to give certain unfair advantages to straight, white, Christian, cis-gendered males, but it is also engineered to systemically oppress minorities.” <https://truthandliberty.me/2018/04/18/dont-let-critical-race-theory-infiltrate-the-church-contra-david-platt/>

Q. Is MBC promoting Critical Race Theory, Intersectionality, and/or Standpoint Theory to understand racism and social justice?

Q. Is this critique of the MBC sermon fair and accurate?

Q. Why would someone come to this conclusion about the cited MBC sermon?

David Platt Preaches Jesse Jackson-like Sermon on Racism, Turns Out to Be Racist and Unjust

“Last Sunday, David Platt and one of his co-pastors, Mike Kelsey co-preached a sermon that could, in fact, have been co-preached by Jesse Jackson and Al Sharpton. In this sermon, titled Unity in Diversity, they pushed the idea that diversity is one of the primary objectives of the Church and that the gospel demands the Church pursue it relentlessly.”

“In this “sermon,” they promoted unbiblical secular ideologies such as Critical Race Theory, intersectionality, and standpoint theory — a theory built upon a postmodern worldview that asserts that people of different backgrounds and life experiences can actually have different “truths” that are relative to them.”

“Standpoint theory has now infected the church and is being promoted as a hermeneutical tool used to interpret Scripture and come to different conclusions based on those subjective interpretations. Platt and Kelsey then play videos of people from different ethnicities who then use the Sunday morning platform at McLean Bible Church to promote their own standpoint interpretations.” <https://reformationcharlotte.org/2020/05/21/david-platt-preaches-jesse-jackson-like-sermon-on-racism-turns-out-to-be-racist-and-unjust/>

Q. Does MBC leadership agree that the church has been complicit in widening the racial gap in America?

Q. Does MBC leadership agree that the church needs a call to widespread repentance for racism?

Preaching on Racism from the 'White' Pulpit: Reflections from David Platt's Talk at T4G

“Attention prominent White pastor: If you want to avoid controversy, do not preach sermons on race at large evangelical conferences. In 2018, that will not go well for you. This week, David Platt discovered this at Together for the Gospel (T4G) in Louisville, Kentucky.”

“Platt went on to apply the text to attendees, specifically mentioning racism as sin. He noted the complicity of the church in America in widening the racial gap in the United States. How? Being slow to speak about the various forms of racial injustice happening in America. He closed his message with a Christ-exalting call for repentance and an exhortation that one day Amos 5:24 will be fully realized in God's coming kingdom.”

<https://www.christianitytoday.com/edstetzer/2018/april/preaching-on-racism-platt.html>

Q. Are any of these criticisms accurate about MBC's messaging/position on racism?

Q. Does MBC need to change any of its positions on racism?

Responding to David Platt's T4G Speech on Racism (Part 1-7)

Comments by several reviewers: <https://www.youtube.com/watch?v=UG1J61hvTbs>

Q. Is MBC leadership comfortable with this view of our church among other evangelicals?

Avoid These 13 Christian "Leaders"

"In light of the recent SBC Resolution 9 fiasco. I think it's safe to say that as responsible Christians who love the Gospel and the church, we need to start protecting God's sheep by steering them away from people who refuse to sign the Statement on Social Justice and the Gospel due to their aggressive promotion of Critical Race Theory and Intersectionality. Todd Friel names names, and so will I."

"I would steer people away from the following men, all who did not sign the statement, and all who either are aggressively promoting or are tolerating their leaders and peers who aggressively promote this heretical Cultural Marxist ideology."

"We need to steer people away from the following men and anyone else who promotes Critical Race Theory and Intersectionality and are dividing the church: ... David Platt, Pastor of McLean Bible Church." <https://biblethumpingwingnut.com/2019/06/16/social-justice/>

Multiple articles on White Privilege citing David Platt on social justice

<https://www.worldviewweekend.com/topics/white-privilege>

Q. Are we as a church adopting Critical Race Theory to frame our understanding of social justice?

Q. Where do each of our pastors stand on their view of Critical Race Theory? Intersectionality? Standpoint Theory?

Q. If so, why wasn't Critical race Theory thoroughly explained in the CGJR workshop so that every participant could weigh its merits as a lens for understanding social justice?

Southern Baptist Convention Adopts "Critical Race Theory"—A Dangerous Marxist "Solution" That Will Not Work

"The largest Protestant denomination in North America, the Southern Baptist Convention (SBC), officially adopted "critical race theory" and "intersectionality" as "analytical tools" to be used in fostering racial reconciliation in the church. These key drivers of identity politics, however, are more likely to produce racial discord and strike at Christianity itself."

"Author and pastor David Platt, who was President of the SBC International Mission Board for four years until 2018, was quoted on the [documentary](#) as well, showing his affinity with CRT. In live footage on the [documentary](#), Platt says that basically the evangelical church is propagating racism rather than helping to diminish it. The narrator of the film refutes Platt's statements:"

"Platt's sermon is not based in biblical truth but in the ideology of Critical Race Theory of cultural Marxism. His basic presupposition is that white Christians are not only immersed in racism but are actually increasing the racial divide. He exhorts churches to repent of racism and to set up multi-ethnic communities in order to achieve racial reconciliation, but Scripture teaches otherwise. All true believers are one in Christ so there is no racial

divide in the true Church of God—for black Christians and white Christians are one in Christ; they are reconciled in Christ.” (minute mark 56:06)

<https://www.lighthouse Trails research.com/blog/?p=31044>

Q. Does MBC leadership agree with the position of elevating social justice through the lens of Critical Race Theory above Unity in Christ through the Gospel as its preeminent message?

Moses or Marx?

“I know David Platt asked for grace ahead of his sermon at T4G. And I will not withhold that from him. He is a gift to the church, a gift to me. I own some of his books, and I have been blessed by them. And I appreciate his hatred for racism, but much of what he addressed in his sermon were unhelpful. David Platt said:

“May it be said of us that we eagerly anticipated future salvation while acknowledging present sin. May it not be said of us that we indulged in worship while ignoring justice, and may it not be said of us that we carried on religion while we refused to repent.”

Platt claims White evangelicals who do not address racial injustice in America today are widening the racial divide in America. Citing God’s declaration of judgment on Israel in Amos 5 when Israel neglected justice for the poor, Platt suggests that White evangelicals who do not address racial injustice from the pulpit “will not be found faithful” by God.”

<https://slowtowrite.com/moses-or-marx/>

Q. Does MBC leadership have any questions or concerns regarding the above statement on refugees and government responsibility?

David Platt’s sloppy refugee theology is bad for the church

*“Thinking about political issues through a robust theological framework is a good thing; however, too often men like **Dr. David Platt** and Dr. Russell Moore offer pabulum instead of careful systematic reflection on the issues at hand. It is the case involving **Dr. Platt’s refugee essay** at TGC. His work makes assertions wholly unsupported by scripture, appeals to superficial understandings of Old Testament texts and his analysis descends into ad hominem attacks on those who disagree with him. We need a robust political theology, and not this nonsense.”*

<https://capstonereport.com/2017/02/04/david-platts-sloppy-refugee-theology-bad-church/31610/>

Q. Who are today’s false prophets and what is their false Gospel in the area of social justice?

Warning about False Teachers and False Gospels

Mt 7:15 – “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves.”

II Pet 2:1 – “But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves.”

II Tim 3:1-5 – “But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful,

unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God— having a form of godliness but denying its power. Have nothing to do with such people.”

My personal exposure to racism – In the sovereignty of God I was born into a 3rd generation Italian Catholic lower-middleclass family that lived in a white neighborhood in Miami, Florida in the 1950s. I was not confronted with black/white race issues growing up. The only race issues I heard from my parents were about the discrimination they and their parents and grandparents had experienced as Italian immigrants. As a kid I heard the occasional racial slander but it was not endemic with my parents.

Miami in the 1960s was flooded with an influx of Cuban immigrants fleeing Castro’s Cuba. We just coped with these new friends that were different than us and bridged the gaps as kids do. There was always the little sniping and conflicts but nothing major. By the time I attended Miami Senior High School (10/11/12 grade with 4,700 students) some 60% of the school was made up of 1st generation Cuban Americans (Cubanos). We all got along and many of my best friends on swim team, academic classes, honor societies and clubs were Cuban Americans.

Starting at age 11 through my teenage years I was active in Boy Scouts and the Sea Scout Explorer Program becoming an Eagle Scout and Quartermaster Sea Scout. It was there that I was first exposed to the Gospel, since our group met upstairs at a Baptist Church. It was the adult leader of that Sea Scout Ship/Boy Scout Troop, David Wood, who first exposed me to the gospel of Christ. It took some years for the Gospel to sink in. Finally, in the Spring of my senior year in high school I became very interested in understanding salvation. After reading Romans one weekend shortly after my high school graduation I committed my life to Christ at an altar call on the 27th of June 1971. I knew I was saved, sensed the joy of being forgiven of my sins and knew that something had dramatically changed inside of me. That night after church, they gave me a KJV Bible, turned the lights out, locked the doors and said “good luck.”

Three days later I entered the United States Naval Academy as part of the Class of 1975 to begin Plebe Summer. I did not know how to feed my newfound faith and I was in an environment that at first was not particularly helpful to a new believer. But, by the end of the summer, an upperclassman involved with the Navigators invited me to join a plebe Bible study. This kickstarted my growth as a new Christian. I learned how to study the Bible, made Lordship decisions, learned how to share the Gospel, learned my assurance of salvation, how to pray, how to have a quiet time, how and why to memorize Scripture, how to fellowship with like-hearted believers, and most importantly above all else how to follow Christ daily in a world unfriendly to believers.

It was at the Naval Academy that I was exposed to a more racially mixed environment. There were a small percentage of black midshipmen (only men at that time) and other ethnic groups too (Asians, Philipinos, Latinos, etc.). As a young believer I knew right away that all people are of equal value in God’s eyes and I sought to treat everyone in the manner that I thought Christ would do. That was also the message I saw in the lives of other committed believers. After graduation as a Naval Officer I had sailors of different races that worked for me. I also led Bible studies aboard ship as the Protestant Lay-leader and had taken quite a few black sailors under my wings to encourage them in their walk with Christ. We would visit local missionaries when we pulled into foreign ports. I treated them all as brothers because they were brothers.

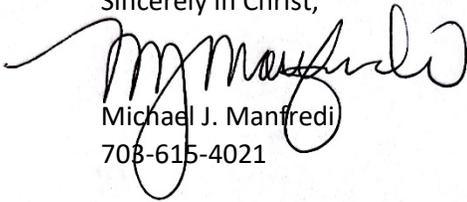
August 3, 2020

As a young believer seeking His will, I asked God for His choice of a believing wife and waited 7 years until God brought that special person, Karen, into my life. She is the true saint in our family and a woman of the Word. We have now been happily married for 39 years. As newlyweds we ministered for five years at the University of Virginia and Virginia Military Institute with the Navigators alongside Campus Crusade and InterVarsity. We did evangelism and discipleship with students. I had a particularly large group of black students in Bible study (20-30) and a few of those key men I mentored in the faith. I remained in the Naval Reserve Intelligence Program rising to the rank of Commander and pursued a professional career in the financial services industry. We have four wonderful adult children who all love and follow Christ. They are all married and we have six grandchildren. All of our children were raised principally while we attended MBC where we became members in 1995. All of our children have been on many MBC mission trips, served on summer staff and several have served as full-time missionaries and church staff.

Now it gets interesting. Every one of our children is married to a foreign national from a different cultural-ethnic background. We have a Peruvian son-in-law, an Irish son-in-law, a Nigerian daughter-in-law and a daughter-in-law from the Dominican Republic. All love and follow Christ. We are truly blessed with a multi-cultural family and we are close friends with each of our in-laws' parents who are dear believers also.

I share all this to illustrate how God has woven our lives together and how the transformation in Christ that occurred when I was saved some 49 years ago has pervaded our lives and affects the way we seek to treat everyone. As the parent/in-law and grandparent of multi-ethnic family members I certainly do not want my children and grandchildren to experience the pain of racism.

Sincerely in Christ,

A handwritten signature in black ink, appearing to read "M. Manfredi", written in a cursive style. The signature is positioned above the printed name and phone number.

Michael J. Manfredi
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