

Kinism Executive Summary

Definitions: What is “Kinism,” and what is “Race Realism?”

Kinism (from The Kinist Institute): “The belief that God has ordained the existence of distinct ethnic and racial groups and that these groups should be preserved and protected . . . It is the conviction that the love of one's own kind is a natural and biblical duty, and that the modern drive for 'multiculturalism' and 'universalism' is a rebellion against the created order.”¹

Race Realism The doctrine that differences in human races extend beyond simply geography, appearance, and ancestry. Racial differences also include differences in virtues and vices, intelligence, a tendency to rule or be ruled, and a propensity towards different gods and religions. These racial distinctions are not just real, but immutably set and maintained by God. This means certain boundaries ought not to be crossed, including mixed-race marriages, mixed-race schools, and mixed-race churches. It also means racial slavery, racial segregation, and intentionally exclusive white leadership can be biblical and good.²

History: Where did Kinism (and its close counterpart of Race Realism) come from?

While Kinism is partly a synthesis of a certain line of 19th-century southern protestant thought and 20th-century racial separatism, it arises today from an internet subculture of Dutch South Africans, former U.S. based reconstructionists, and loosely connected bloggers. The main web organs have been *Faith and Heritage* (now preserved on *Antelope Hill*), *Tribal Theocrat*, and *Iron Ink*. Race Realism is best exemplified by the magazine *American Renaissance* and its parent institution, *New Century Foundation*. It recently arrived in NAPARC circles mostly from the writings of Bret McAtee, Michael Spangler, and the *Pactum Institute*. Its presence in the ARP was first noticed through an ecclesiastical investigation of two former ministers in Grace Presbytery, Michael Hunter and Eric Hancox. Other members and former members of the ARP were engaged in the support of Kinism and Race Realism on X and other internet platforms. The statement made at the 2025 ARP General Synod was in response to the growing influence of these men. Our paper under consideration at the 2026 General Synod will help the ARP's response to such teaching.

Scripture: Does Kinism align with God's word?

No. Kinism is backwards theology; it is man trying to justify his own prejudices with the Bible, rather than letting his prejudices be transformed by it.

There are a number of New Testament passages that speak directly to the ethnic unity and fellowship commanded in the church. The clearest is Eph 2:11-14, which depicts the boundary in the temple between the court of the Gentiles and Israel's inner temple having been knocked down, thus restoring Jews and Gentiles (who are, notably, two separate ethnic groups) to real fellowship before the Lord. The effects of this barrier falling are shown in Acts 10, where Jewish Peter is taught by God to keep company with and share a table with the gentile Cornelius. It is also reflected in early local churches having mixed-ethnicity members (Romans 16:1-15) that shared communion together, which is the highest act of fellowship. These churches even had mixed-ethnicity leadership who ministered together across ethnic lines (Acts 13:1-2). This fellowship was so serious that for the apostles, rebuke was warranted when this fellowship was cut off from Gentiles, as it was considered a denial of the gospel itself (Galatians 2:11-14).

¹ <http://web.archive.org/web/20050206130240/http://www.kinism.net/index.php/weblog/mission/>.

² <https://www.pactuminstitute.com/the-pactum-blog/christian-race-realism-part-1-introduction>.

What the New Testament expresses regarding race relations and covenantal inclusion, the Old Testament demonstrates as well. In the institution of the Passover, God made provision for the full inclusion of the Gentiles into Israel via the rite of circumcision, which was (for an adult) a profession of faith. Strangers sojourning in the land could become “as a native of the land” and partake of the Passover as an Israelite (Exodus 12:48-49), demonstrating the reality that those who were children of Abraham were always children by faith (Romans 4:11).

We see this racially-inclusive reality of God’s covenant people also demonstrated in the many lawful interracial marriages affirmed and blessed in the Old Testament, including Joseph’s marriage with Potiphera the Egyptian (and notable bi-racial children of Manasseh and Ephraim), Moses’s marriage with a Cushite woman, Salmon’s marriage to Rahab (a Canaanite), Boaz’s marriage to Ruth (a Moabitess), and Solomon’s marriage to the daughter of Pharaoh. The latter two being in the bloodline of Jesus Christ, who Himself did not have the pure racial blood demanded by Kinism. It is vital to note that interreligious marriage was (and is still now) prohibited, but interracial marriage between two professing believers was never prohibited. To conflate interreligious marriage with interracial marriage is to violate basic logic.

Westminster: Does Kinism align with the Westminster Standards?

No: It is first and primarily a violation of the communion of the saints (WCF Chapter 26). For Christians to intentionally segregate from other Christians based on ethnicity—in Sunday worship, marriage, schools, etc.—would be to not extend the kind of communion described below to those in Christ to whom that communion rightfully belongs:

“All saints, that are united to Jesus Christ their Head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other’s gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

Saints by profession are bound to maintain and holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.” (WCF 26.1)

It is also a violation of Westminster’s allowances of marriage. Westminster allows for inter-racial marriages as shown in WCF 24.3:

It is lawful for all sorts of people to marry who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

These violations mean that those who hold to Kinism or Race Realism violate their ministerial oaths, officer oaths, and membership vows.

Is Kinism sin?

Yes, it is plainly the sin of partiality (James 2:1-13). It is also a violation of the second greatest commandment by the limiting of true love of neighbor only to certain ethnic neighbors (Luke 10:25-37). It is even a denial of the gospel itself, in which Christ reconciled us to himself and one another in real gospel fellowship (Galatians 2:11-14).

Conclusion

It is important to recognize that much of the writing from the pro-Kinist and Race Realism movements is an answer seeking a solution. Their position is that the white race is immutably superior to other races, by the design and purpose of God in His providence. In order to support their principles, they selectively quote our shared ancestors in the faith in service of their wicked ideas. Even if they accurately portray the writings of the past the ARP Church is bound by WCF 1.10, *“The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.”* It is good and right to disagree with faithful men of the past when what they posit violates the teaching of God’s word. In the spirit of Paul in Acts 17 at Berea, these men would welcome and would be encouraged by correction according to the Bible. It is why we hold that the Kinist reductionistic view of race and the Race Realist confusion of race with culture only leads to the abuse and destruction of the good news of our Lord. Paul did not believe Cretans would or should remain liars, but, like himself, through the transformation of the gospel, became conformed to the image of the Son. Wherein we see all Christians united together in our common faith. It is the position of the ARP Synod that racial partiality is sin, and always has been, in accordance with God’s law and the teaching of the Bible.