

Notes for Episode Three

Matthew Hall

a. Hall teaches textbook Critical Race Theory (CRT), using the vocabulary and concepts of systemic or structural racism, privilege or white privilege, racialized, racial justice, and his favorite, whiteness. In lockstep with CRT, he defines racism not just personally, but systemically as “a whole system built upon the allocation of privilege, power, and opportunity inequitably based on race” (19:11 <http://cdn.sbts.edu/media/video/student-life/20160217-ONE-whats-the-word-forum>. This video may have been taken off the Seminary website.). This is how he views present day America and to a great extent, Evangelicalism. “If you think of Evangelicalism post WW2, you are talking about structures of power, institutions, networks – including the National Association of Evangelicals, Billy Graham and everything surrounding his ministry – much of it is tied to whiteness” (14:40 <https://www.youtube.com/watch?v=Qx-7LrvJmsk>). Because of the way Evangelicalism at that time responded and interacted with the Black Freedom Movement and the Civil Rights movement, it is a critical element of “why Evangelicalism is a racialized term” (14:50 Ibid). And finally, he states, “The power of the ideology of whiteness has often gone undetected in evangelicalism (42:00, Ibid).”

In one of his interviews on YouTube, Matt Hall was praised for his views by the liberal moderator and a co-panelist, the pastor who succeeded Jeremiah Wright. They praised Hall as a “liberal and social justice warrior (42:30 Ibid).” I later asked Matt why he did not correct them. Matt did not reply to my question.

In another video panel discussion that took place at Southern, Curtis Woods, a member of the panel before he was a faculty member, complimented Matt for “being so well-versed in CRT and history. He is using terms such as whiteness. Some people hear that, and it creates a little angst” (37:20 <http://cdn.sbts.edu/media/video/student-life/20160217-ONE-whats-the-word-forum>). Again, I later asked Matt why he did not correct him. Matt did not reply to my question. Later Matt claimed that I was taking his words out of context.

b. Vote: 22 for; 8 against; 1 abstention. Three spoke in the meeting against Hall.

c. One of the three to speak out against Hall was asked to leave by the end of that semester. The other two, including me, were fired the next year.

Conclusion: Mohler intimately knows the social justice and Critical Race Theory views of Matt Hall, since Hall has taught these concepts for years at Southern and in churches. Moreover, there are many videos online where Matt Hall teaches CRT.

Prediction: Mohler will seek to promote Matt Hall to full professor in the future, and the full professors of the faculty will vote unanimously or near unanimously for his promotion.

Jarvis Williams’ teachings are characterized by the vocabulary and concepts of Critical Race Theory, the teaching of the radical left dominate in our culture. He broadly charges many Christians and churches, without example, with “allow(ing) cultural prejudices to shape their understand of race.” (One New Man, chapter one). Moreover, he broadly indicts Christians and churches “of bondage to racist ideologies” and with “distain toward different races,” again without example, hoping that his book (One New Man, chapter one) “could liberate individual Christians and churches from their bondage to racist ideologies, from a secular model of race

relations, and from their disdain toward different races, which arise from both the impact of their respective cultures and the universal impact of sin.” (Ibid) He labels the evangelical movement as racialized and warns that they are in danger of losing its battle against racism if it votes for Republicans and/or Donald Trump.

And if, as Emerson and Smith demonstrated, the evangelical movement is a racialized movement and if (as the 2016 presidential election showed) the evangelical movement believes Christian identity and rightward leaning political identity are one and the same, then it’s quite possible the American evangelical movement may lose the battle against racism in its churches, institutions, and communities.

Why Racism might defeat American Evangelicalism, Part 1 (online)

Although the Scriptures do not use race as a factor for qualifications for the church in any manner and is, therefore, colorblind, Williams rejects colorblindness since America is a racialized society.

I’ve written elsewhere on the impossibility of colorblindness in a racialized society.

Some evangelicals genuinely believe racial categorizations, distinctions, and classifications neither should nor do play a role in one’s decision making. This belief flows from the assumption that humans both should be and have the capacity to look beyond the color of one’s skin.

Why Racism might defeat American Evangelicalism, Part 1 (online)

Christians must look beyond the color and race if they are going to be one in Christ. Although he rejected Critical Race Theory in a faculty meeting, Jarvis Williams teaches a false, politicized gospel stained with Critical Race Theory, a racist theory directed at whites.

Al Mohler knows and supports the false gospel of Jarvis Williams.

Curtis Woods, one of the authors of Resolution 9 affirming CRT as useful tools for the SBC, has consistently taught CRT in the churches and at Southern. His dissertation at Southern employed CRT as a useful tool. And in panel discussions before he became a professor at Southern, he promoted CRT.

Again, Al Mohler hired Curtis Woods knowing that Woods strongly promoted CRT.

Certainly, I would welcome any full professor or administrator, including Al Mohler, to debate publicly any of these statements or issues before the students and/or before a live streaming audience on the internet.

Russell Fuller