

To the Nashville Presbytery:

Greetings in the Name of the Lord.

On Tuesday, January 25, 2022ⁱ, I filed a complaintⁱⁱ with the Nashville Presbytery regarding TE Steve Robertson after having privately contacted him on November 30th, 2021 and again on January 5th 2022ⁱⁱⁱ with the intent to call him to repentance regarding a pattern of blatant sinful behavior that he has displayed both toward me and the Lord's church. These attempts, carried out in accordance with the instructions of the BCO^{iv} and the Scriptures^v were ignored by TE Steve Robertson.

**“The one who states his case first seems right, until the other comes and examines him.”
- Proverbs 18:17**

These refusals on the part of TE Steve Robertson to work toward reconciliation led to the letter that I sent to the Nashville Presbytery on the 25th of January, 2020. Almost three months later, on April 18th, 2022, I received a reply from the Nashville Presbytery stated clerk (Mr. R. Neil Spence) stating: “The CJB reviewed their process and the evidence they considered and recommended that Nashville Presbytery find “no strong presumption of guilt” on the part of Rev. Robertson”^{vi}. To this day I am unsure how this conclusion was reached by the CJB considering that they made no attempt whatsoever to even contact me much less review a single piece of evidence that I had offered in my complaint or interview a single witness that could have testified to the veracity of my accusations^{vii}.

According to Dr. George Grant, the CJB had “contacted members of your former presbytery, obtained presbytery records, and received direct communication from MTW”^{viii}. Is it standard practice in the PCA to only investigate one side of a matter and completely ignore the other side when a complaint is made? It is especially concerning considering that the only side that was listened to was accused of lying and slander^{ix}? And how did the CJB determine that TE Steve Robertson was innocent of slander when I was never even asked what the specific slander was?

When I requested a copy of the CJB report^x, my request was denied. When I asked to speak to a member of the CJB^{xi} to understand how a decision was reached by only investigating one side of the matter, my request was denied. When I requested the relevant BCO sections that allow a CJB to only investigate one side of a matter from the stated clerk, this was promised but never delivered^{xii}. Is it standard PCA practice to repeatedly deny documentation to one of the parties in such a serious matter?

Again, the justification of this course of action that I received is that “The judicial committee previously contacted members of your former presbytery, obtained presbytery records, and received direct communication from MTW and on that basis allowed MTW to oversee the matter”^{xiii}. If the CJB had made any contact with me whatsoever, they would have quickly learned that my former presbytery's (“Presbiterio del Bajío”) false trial had been overturned by the higher court of the Synod “Lluvias de Gracia”^{xiv}. Not only that, having overturned the decision, the Synod went on record as stating that I was once again considered a member in good standing with the denomination^{xv}.

It is especially curious that my former presbytery would be considered such an authority in this matter that my side would never even be considered not only when their false sentence was overturned but also when MTW's own missionary Kenton Wood stated that my former presbytery was not mature enough to handle discipline cases.

Thomas Kunkel: You said several times that you don't think they're (The members of the Presbiterio del Bajío) mature enough to handle this (a discipline case) but I think they are”.

MTW missionary Kenton Wood: “No, uh, well, I don't think so because of all the problems that each of these churches have that they have been unable, totally unable to even resolve. I'm thinking like, ‘ok, were gonna throw something else in their lap when they're not able to handle what they already have’. It's not a wise decision”^{xvi}.

Why would MTW list this Presbytery as a reliable source of information when their own missionaries have expressed such a lack of confidence in their ability to handle discipline cases in general and this particular case was overturned by their mishandling of it? Does MTW only suddenly believe this presbytery to be wise and capable when a given decision happens to be convenient to hide the sin of the MTW missionaries?

Even the acting president of the “Presbiterio del Bajío^{xvii}” on the day they tried to falsely convict me using TE Steve Robertson’s false testimony later confessed to the completely inappropriate and underhanded nature of what happened that day stating...

Armando Cuevas: “Well, because it wasn’t a trial Thomas. They had made a proposal^{xviii}”

Thomas Kunkel: “A proposal? What kind of proposal? To declare me a non-Christian without a trial? That’s possible? That can happen in the Presbyterian church?^{xix}”

Armando: “God was not in agreement. It isn’t right. Believe me, I’ve also had a bad time of this since then. You know why? Because God has been touching my heart and God has been saying ‘That was wrong’.^{xx}”^{xxi}

So, even the president of that presbytery admitted that God was convicting him of the wrong that they did against me and now MTW is using that trial (which was also later overturned by the Synod) as reason to not even consider my testimony? Even an elder of my former church later admitted in the presence of witnesses^{xxii} that he knew before the accusations were even formally made that TE Steve Robertson had given false testimony.

So, the decision to not even bother investigating my accusations was made on the basis of the testimony of men whose false accusations were overturned by a superior court, who admitted that what they did was wrong, who are on record admitting that they knew TE Steve Robertson gave false testimony, and who MTW missionaries themselves have stated were not capable of handling discipline cases. To further show the vindictive nature of this false trial, these same presbytery leaders even sent out a public letter^{xxiii} stating that I had been excommunicated when the case was still in process and refused to send out a correction even after their work was overturned leaving many people here in Guadalajara to still believe that their false trial was not only legitimate but final which has damaged my reputation to this day. This isn’t even Christian behavior much less does it meet the biblical standards of an elder^{xxiv}. How then were they considered such credible witnesses that the other side was not even listened to?

When I uncovered the blatant, sinful behavior of the MTW missionaries in Guadalajara, Mexico, the response of MTW was not to address the accusations or deal with the sin of their missionaries but rather to gather false witnesses together to attack me as the one who tried to address their sin in a biblical manner. In addition to falsely accusing me, I was silenced by the local presbytery’s “investigative committee” who didn’t investigate a single piece of evidence that I proposed or interviewing a single witness I put forward.

Now here in this case, to quote Yogi Berra; “It’s déjà vu all over again”.

In my complaint sent to the Nashville Presbytery^{xxv}, I spoke of the local MTW missionaries’ pattern of sinfully covering up the sin of their fellow missionaries. It is very difficult to then understand how MTW was simply allowed to “oversee the matter^{xxvi}”? Does MTW have authority over the local presbytery? Do they have any judicial authority in discipline cases whatsoever? Why was a case passed along from a body where the accused is under authority to a body where the accused is in authority as a director over entire continents? Is this not a conflict of interests?

Having assumed that the CJB would follow up on my offer to provide documentation in my January 25th, 2022, complaint^{xxvii}, I did not include the supporting evidence in the complaint itself. Even here in this letter, I cannot include much of the relevant evidence as it includes audio/video evidence that will require larger transfers of data. However, I will endeavor to include sufficient documentation in the endnotes to show a clear pattern of TE Steve Robertson intentionally lying and twisting the truth in order to damage my reputation. Then, I will show that TE Steve Robertson used what he knew to be lies to try and cause economic and other damage to my family and ministry.

As part of the now-overturned discipline case that was launched against me in secret on June 13th, 2020, TE Steve Robertson added a signed letter to the accusations on MTW letterhead^{xxviii} in his official capacity as “International Director for the Americas”. This letter was replete with direct lies, false testimony, and twisting of the truth as will be shown below.

"You shall not bear false witness against your neighbor." – Exodus 20:16

"There are six things that the LORD hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers." – Proverbs 6:16-19

Before I get to TE Steve Robertson's false testimony, I would like to say a word about the making of the accusation itself. BCO Appendix I "Biblical Conflict Resolution", Chapter IX of the Discipline manual^{xxix} of the INPM^{xxx}, and the instructions of Christ Himself all insist in the steps outlined in Matthew 18:15-20 to be carried out in the spirit of Matthew 18:12-14. In violation of these instructions, TE Steve Robertson never approached me as a brother before launching these accusations by surprise much less brought witnesses in any attempt of reconciliation. If he did so, have him provide the names of the brothers he brought with them and the dates/places that we met as he sought reconciliation.

TE Steve Robertson did not just overlook reconciliation in the matters that he accused me of but has actively avoided reconciliation. My letters to him on November 30th, 2021^{xxxi} and again on January 5th 2022^{xxxii} seeking reconciliation on these matters were both flatly ignored. We will see this pattern with TE Steve Robertson again below.

The following are my replies to the false accusations made against me by TE Steve Robertson along with basic citations to confirm that they were false. Again, additional evidence beyond what is included here is available upon request.

I suppose that any minister of the gospel of Jesus Christ would take the accusation seriously that the gospel invitation wasn't present in their sermons but TE Steve Robertson made that accusation against me in writing. TE Steve Robertson then went on to state; "He [Thomas Kunkel] believed that the role of the preacher was to point out the sin of others and scold his listeners for their failures.^{xxxiii}". Steve then went on to disparage my preaching with several additional similar accusations. This is of course absurd and easily disprovable. I have nearly 10 years of sermons online^{xxxiv}. Nobody who has heard my preaching over time would claim that the gospel isn't clearly present or that I was somehow focused on scolding my listeners for their failures. This is an intentional gross mischaracterization of my preaching.

This also begs the question as to how TE Steve Robertson came to this conclusion. In the approximately 4 years that we served in the same city, TE Steve Robertson served a different congregation in a different geographical location and to my recollection was only physically present once or perhaps twice when I preached.

But it wasn't only my preaching that TE Steve Robertson maligned, in his accusation he also spoke of "...what I saw (and see) as a fundamental misunderstanding regarding the love, mercy and grace of God in the gospel that is manifested in his preaching, teaching, discipleship and counseling." It is curious then that the congregation of Cristo Redentor^{xxxv}, after having known me and lived alongside my family and I, having sat under my preaching and having received a considerable amount of counseling (all for a period of four years!) called me as pastor with a higher percentage of the vote than any previous pastor, elder, or deacon in the history of the church up until that point^{xxxvi}.

But don't take my word for it, here are just a few quotes from the testimony of many, many individuals and families who, unlike TE Steve Robertson, personally witnessed my ministry at the church and who can easily refute this patently false mischaracterization of my service there. If the CJB would like to hear more, the full letters that these quotes were taken from as well as many additional letters are available upon their request.

Please don't skip lightly over this part. If one takes the time to really hear from those who actually know me, the false accusations of TE Steve Robertson will stand out in sharp contrast.

"In all these years, God has used him and his family for our growth in the sound doctrine of our Lord Jesus Christ. Always attached to Only Scripture, Only Faith, Only Grace, Only Christ and Only God the Glory. Thomas is a faithful pastor who, like Larry, promoted and continues to promote sound Doctrine during his time in Christ the Redeemer. In all our interactions as a Pastor, in counseling and as a friend, he was always consistent with what he taught us: Grace and always glorifying God. And we were witnesses in interactions with other brothers and people in Christ the Redeemer towards whom the treatment of him was always respectful and seeking the best way to build up." – The Freyre family

“...a report [the accusations that TE Steve Robertson participated in] that to this day I have read and re-read and the conclusions reached in the letter never cease to amaze me. It's been a while, but I can't keep quiet about what I read that leaves me so surprised, I can't believe it! They speak of a Thomas Kunkel that I do not know, nor do I believe that he exists, it confuses me so much that it accuses him of so many things, of which, in all the time that I have known him, I never saw or experienced. I have known about Thomas since he was my daughter's Bible teacher at Lincoln School. And from the first day he came to work with the Church, receiving him with his wife Sandra, we worked together daily from the time our beloved Pastor Larry Trotter was still there. He was always cordial, in which I saw him, kind, polite, willing to serve and listen, always in his office studying the Word and preparing to be ordained as a Pastor.” – Ana Lourdes Carballo (Still attending and a member of Cristo Redentor at the time of writing this letter)

“...we began to attend a Small Bible Study group (close to our home) in the Guitron's family home, lead by Pastor Thomas, and his teaching was always according to the Bible, being patient and showing great love and passion to teach God's Word. We were meeting in this small group for about one year and never saw any bad attitude, or rudeness, or wrong teaching, but the contrary... we always see in this family, and especially in Pastor Thomas nothing but love and kindness to us, and a big passion for the Lord's work.” – The Monroy family (Still attending and a member of a church plant of Cristo Redentor at the time of writing this letter)

“During these 4 years, he has been the best senior pastor that I have had in my 23 years as a daughter of God... Something that I have always admired about Mr. Kunkel is his service, attention, care, generosity, love and quality of teaching that he gave to the church; from picking up trash, checking the books that were sold at the Library Table, always being attentive to details in the different events or meetings, as well as keeping his house always open to go learn about God, his messages or calls when he was not attending to the church, his preaching that every Sunday motivated me and showed a real God, True, full of Grace, but also Just, just as he is with all His attributes. For all this I consider him a good servant of God, dedicated to the Body of Christ.” – Ale Cerón (Still attending and a member of Cristo Redentor at the time of writing this letter)

“It wasn't just the study time, we also had the opportunity to see this pastor and his family show sincere interest in the lives of their sheep. From the youngest, like our sons, to the most elderly people, everyone seemed to be important to them. You see, sincere love cannot be faked, just like a true calling from the Lord and the obedience of His servant to care for His flock cannot be simulated.” – The Avis Suarez family

“We hereby express to you our opinion of Pastor Thomas Kunkel, whom we have known for three years and of whom we have the best opinion about his treatment of us and other people of Christ the Redeemer Presbyterian Church. During that time, we have witnessed the respect and attention he gave to all the people who sought him out to talk with him, both for pastoral advice and for regular conversations, to those who happened to meet him at the IPCR facilities, at beginning or end of church meetings. I never witnessed any bad treatment of anyone from Pastor Thomas. He and his wife are wonderful people, always attentive, smiling and ready to help. Talking with them was always a pleasant experience, also their great hospitality when they receive someone at their home, and study groups that are held at their house. Pastor Thomas is a great teacher, always staying close to the Bible, very clear in exposing doctrinal issues and making an effort to make sure that the message was clear to everyone. The courses he gave to the church members, and the study groups in his home, were very good. His preaching is well founded on the Word, with solid doctrine, all preached in an expository way, with applications for the Christian's daily life, and of great nourishment for the church. Pastorally, he is always concerned about the spiritual health of the sheep and the biblical advice for the needs of each of us who come to ask him for pastoral advice.” – Juan Jose Maya

“During the time that I served and belonged to the IPCR, I never heard absolutely any claim from my brothers against Thomas Kunkel, but on the contrary, I always heard from them a favorable and extraordinary opinion of his testimony as a Christian, pastor and friend. So, the notice of the dismissal and trial of Thomas Kunkel, pastor of the IPCR, was a surprise for me and for the 50 brothers with whom I lived and fraternized. Those of us in the IPCR men's chat expressed bewilderment, concern and indignation at the news when it became known that an accusation was brought against him. Of Thomas Kunkel I can affirm that he is a loving, obedient and pious man and shepherd with his flock. I can affirm that he bears the witness of having the character of Christ by his behavior and message in the pulpit, by always expositively proclaiming the truth of the gospel; and out of the pulpit as my always attentive, kind, respectful, charitable, serene, non-quarrelsome, tolerant and patient spiritual advisor.” – Pedro Moreno

“My whole family came with joy to the CR church, where every Sunday we received unadulterated spiritual food and we saw how the Word of God was faithfully expounded by Pastor Thomas Kunkel, always centered on our Lord Jesus Christ and anointed by the Spirit of God. So, with great joy and gratitude to God, we became members of Christ the Redeemer Presbyterian Church in fall 2019. During the following months we received a kind, loving and profound respect towards my wife, daughters, and daughters-in-law where in which we confirmed the character of Christ in Pastor Thomas' life... We see in Thomas a humble and compassionate servant who honors Christ with his life, who lives in such a way that his life is a reflection of Lord Jesus and who does not seek to please men but God... We know through the years that Thomas is a man faithful to God, he is apt to teach, he lives with humility, he shows love to his sheep, he lives in peace, he is a son of God.” - The families Bravo Oropeza and Bravo Hernández

“My name is Joseph Precitto Jr I have been a member of Christ the Redeemer in Guadalajara for more than ten years. I have been an attendee for more than 15 years, and a born again Christian for more than 35 years. Thomas Kunkel Is a great pastor. He is passionate about The Word. He is highly educated, knowledgeable, and very smart. He has always stuck firmly to the tenets of the Reformed persuasion of the Christian faith. Even though I am of the Arminian persuasion he has always treated me in the same caring and loving way that he treats all of us... For me, the greatest sin a person who even tries to pass for a Christian can commit is to intentionally bear false witness against a brother for the express purpose of damaging or destroying them. That is exactly what, I am utterly convinced, has happened here. If you look into the matter, you will see that the reason for all this a cover up of evil doings that Thomas had the integrity to call what they are.” – Joseph Precitto Jr.

“I have been a member of this church for 15 years... I consider it important to state here that during the time that Pastor Thomas served in our Church, I always saw in him a spirit of meekness. In his teachings, he prioritized the message of God's mercy. I took a course with him on how to deal with unbelievers and for the first time I understood about how love, free of judgment, must reign in us in order to be led and guided by the Spirit of God. In short talks or greetings during our social times on Sundays after the service, he was always kind to greet me, asking about my children, with genuine interest.

That same attitude I always saw in his dealings with everyone. In the pulpit, on one occasion I saw that he was disrespected, and no complaint came out of his mouth. If I had to describe the impression I have of him in two words, they would be: humility and kindness.” - Josefina de Aguinaga (Still attending and a member of Cristo Redentor at the time of writing this letter)

“The testimony of our family, Bravo Hernández, dates back more than 10 years, since Thomas came to Mexico to start his life here. We are witnesses of how the Lord has done a wonderful work in his life, how God has been refining him to fulfill His purpose through his life. We have learned A LOT from what God has put into Thomas' words by speaking to us of his Word. God has quickened our hearts from this HEALTHY doctrine that is hard to find today... We have witnessed the effort that Thomas has exercised in this ministry to defend the Word. Thomas has always been respectful, polite, but above all, he has always pointed to Christ in each of the counseling or studies that we have had, whether in a marital or congregational way... The fruits of a rooted faith in the Holy Spirit are evident in the life of Pastor Thomas Kunkel.” – The Bravo Hernández family

These are but a few, brief excerpts from a much larger body of letters^{xxxvii} written to respond to the false accusations made by TE Steve Robertson and others who had direct connection to the corruption (embezzlement, adultery, etc.) that I sought to remove from the Lord's church by biblical means. What a night and day difference when one hears from people who actively lived alongside of me for years and years rather than the words of someone who never served in the same congregation as me and is only attacking me for having highly concerning behavior among his fellow MTW missionaries here in Guadalajara.

Also note in his quote above that TE Steve Robertson puts his accusations not just in the past tense but also in the present tense, in other words, what he “sees^{xxxviii}” not just what he “saw”. In nearly the entire half-decade that I served as an ordained minister at Cristo Redentor, TE Steve Robertson didn't even live in the country of Mexico and had essentially no personal contact with me. In fact, he was no longer a pastor at Cristo Redentor even before I was an ordained minister there. Therefore, by definition, these accusations are not based on what he “sees” but are built essentially in their entirety upon the gossip and slander that he is repeating from others.

Now, one might be tempted to say that “TE Steve Robertson was only giving his opinion (even though it is in stark contrast with people who actually lived alongside me for years and years), and everyone is entitled to his opinion”. If these had been the only accusations, one might be able to hold this position. However, TE Steve Robertson goes on to make provably false statements that he knew to be false when he made them.

Let’s start with TE Steve Robertson’s lies regarding fellow MTW missionary Matt Jesch. For context, Matt Jesch filed written false accusations against me with my elder board when I refused to participate in unethical behavior that Matt ordered me to participate in at the behest of MTW. TE Steve Robertson wrote in his false accusation; “Leaders of MTW visited Guadalajara several times to help in the process of reconciliation and to help protect Matt from attacks^{xxxix}”. Obviously, the idea that this statement promotes is that the MTW organization tried again and again to bring about reconciliation and to “protect” their missionary, Matt Jesch, from my “attacks”.

This sounds very serious! TE Steve Robertson is accusing me of attacking a MTW missionary that needed protection from my aggressions. That is the accusation, but is that the reality of the situation? Did MTW leaders visit Guadalajara “several times” to “help in the process of reconciliation”? No, of course this is a provable lie on the part of TE Steve Robertson.

On June 1st, 2017, representatives of MTW were already here visiting Guadalajara to deal with the adultery scandal of fellow MTW missionary Paul Fisher and we met briefly one evening in the lobby of Christ the Redeemer church. I had hoped that reconciliation would be part of the agenda. The MTW representatives did say that Matt Jesch and I should work things out but no direct attempt at reconciliation was made at the meeting. The very next day, I wrote to Bill Yarbrough of MTW and asked him why reconciliation was not attempted. The following are a couple of brief excerpts of that interaction...

Thomas Kunkel: “...If your purpose for the meeting was restoring Matt and my relationship, why not actively work toward that by hearing both sides and pushing for repentance and restoration?... (Instead Dave kept justifying him by saying “Matt was under a lot of stress, his intentions were good, etc.) ... I know you said one sentence at the end about “if we meet, an elder should be present” but that is hardly pushing for reconciliation at all. Then what was the purpose of the meeting? I really still don’t understand^{xi}”.

Bill Yarbrough: “It seemed to me that the situation you men experienced needed more time than we had last evening”... I just felt the process needed more time to address your concerns...than we had time to give last night. I am truly sorry if you took that to mean that I am not interested in reconciliation... if I need to return for an extended time with you, Matt, Jorge and/or others I will be in touch with Matt to set it up.^{xii}”

So, there was no direct attempt at reconciliation that night because, according to Bill Yarbrough, they simply didn’t have the time to give that night. However, Bill claimed he would be in touch with Matt to set up an “extended time” at some undetermined point in the future. Nearly four and a half months later, on October 12th, 2017, Bill Yarbrough and Dave Diasso finally came to Guadalajara for the promised reconciliation meeting.

But, the day came and went, and the meeting never happened. As it turns out, the MTW representatives decided to not invite me to the meeting at all but did meet with the two elders (Jorge and Humberto) who were embezzling money from the church and were actively trying to get me fired for getting in the way of their theft. This is the same Humberto Carrillo that TE Steve Robertson later threatened to cause trouble between me and my PCA supporting church if I didn’t drop the investigation into his embezzlement. Dave Diasso confirmed in a message sent to me after they had come and gone that the meeting was held without me.

Dave Diasso: “It ended up that only Jorge and Humberto met with us in October^{xlii}”.

When I asked Jorge about the meeting, I wrote...

Thomas Kunkel: “But they [Bill and Dave] didn’t talk to you guys about a reconciliation meeting?^{xliii}”

Jorge Carrillo: “No. They said all this would go away if you just apologized.^{xliv}”

So, according to TE Steve Robertson, “Leaders of MTW visited Guadalajara several times to help in the process of reconciliation^{xlv}”. But the truth is, they briefly met with me once when they were already here on other matters, never directly attempted reconciliation, and never met with me again. TE Steve Robertson is clearly misrepresenting what happened to paint a very different picture from what actually occurred.

But the lie doesn’t stop there. TE Steve Robertson goes on to falsely describe the situation above in even more dramatic terms. “That was an extensive and costly investment we made in our effort to pacify Thomas Kunkel.^{xlv}” What expense exactly? MTW met briefly once when they were already here on other matters and never met with me again. They simply dismissed the possibility of actually meeting to bring about reconciliation by saying of the two elders who were embezzling money from the church...

Dave Diasso: “they said they would take care of things with the church, so we left it in their hands.^{xlvii}”

There was no money spent, much less a “costly investment”. There was no “extensive effort”. TE Steve Robertson was once again painting a false narrative with his very dishonest description of MTW’s involvement.

But TE Steve Robertson isn’t finished lying. He then goes on to say that MTW recognized that Matt Jesch had done “everything necessary and more to seek reconciliation^{xlviii}”. Really? Can TE Steve Robertson provide even one piece of hard evidence to show that Matt Jesch, *at any point* actively sought reconciliation with me? Matt only actively avoided the reconciliation that I asked for again and again and again. This is especially inappropriate considering that Matt is the one who formally accused me, not the other way around (and therefore did so with no intention of reconciliation, just attack).

But even now, TE Steve Robertson isn’t finished lying about this situation.

He goes on to accuse me of having formally accused Matt Jesch before the local presbytery^{xlix}. Can TE Steve Robertson back up this accusation with documentation? Certainly, there must be documentation with the local presbytery if formal charges were filed. But of course, there isn’t because I never accused Matt before the presbytery. What happened was literally the opposite. When MTW refused to handle the situation but instead worked with the two embezzling elders who were using Matt’s false accusations to stop my investigation into the theft, I used the only option available to me; I offered to put myself under trial at the presbytery level. In the INPM, this is called a “trial of vindication” where you can put yourself on trial instead of the other person. I openly said that if Matt’s false allegations had any weight to them, then I needed to be removed as pastor and so called on the local presbytery to investigate ME, not Matt!

The finding of the presbytery’s “Minister of Relations” was that there was no evidence to support Matt’s accusations against me. However, TE Steve Robertson falsely reports in his accusations that the Minister of Relations found no defamation on the part of Matt. This is literally the opposite of what was found. If Matt made formal accusations and no evidence was found to support them, then by definition they did find that Matt defamed me. But once again, in a clear case of gaslighting, TE Steve Robertson claims the mirror opposite of the truth in order to attack my character.

Then TE Steve Robertson accused me of a conflict with MTW missionary Kenton Wood. Steve calls him “Pastor Kenton Wood^{li}” despite knowing that Kenton is not an ordained pastor though he falsely presents himself to be so with MTW’s approval under Steve’s supervision^{lii}. In his accusation, TE Steve Robertson claims that there was simply “a difference of opinion and understanding in a matter^{liii}” but conveniently doesn’t mention what it was. The unmentioned situation was that MTW missionary Kenton Wood had put a known, unrepentant, excommunicated serial-adulterer in the pulpit of one of his congregations (former MTW missionary Paul Fisher). Perhaps TE Steve Robertson could explain to the Nashville Presbytery how this isn’t a high-handed scandal against the Lord’s church but rather merely “a difference of opinion”.

Addressing this scandal, TE Steve Robertson accused not Kenton but me, stating in his accusation that this matter; “should have been treated with discretion and friendship between the elder boards of two sister churches^{liv}”. One would come to the idea with TE Steve Robertson’s misleading words that the matter hadn’t been treated that way. The reality, once again was very different. I personally met with Kenton Wood very peacefully at his office twice in 2018-2019, each time asking that Paul Fisher not be allowed to preach or give communion as he was under formal discipline in our presbytery. I went the first time after MTW missionary Paul Fisher had been suspended from the Lord’s Supper for adultery and the second time after he had been formally excommunicated. Both times MTW missionary Kenton Wood informed me that it was none of my business and that Paul would continue to preach in this state of unrepentant scandalous sin.

I was then commissioned by my elder board along with another elder to discuss the Paul situation with Kenton. He refused to meet with us by saying “There is nothing else to talk about^{lv}”. We then sent a formal letter from our elder board to Kenton’s elder board seeking to work out the matter between churches^{lvi}. Kenton again refused to meet. Our elder board then appealed to the local presbytery requesting a ruling on this matter.

So, I actually did what TE Steve Robertson accused me of not doing and it was in fact MTW missionary Kenton Wood, not me, who refused to discuss the matter “with discretion and friendship between the elder boards of two sister churches”. Why is it that every time that there is actual, hard evidence in a matter that TE Steve Robertson is shown to be directly lying or intentionally twisting to the truth to give a deceitful perception of the matter?

Remember that TE Steve Robertson called the hiring of this excommunicated, unrepentant serial adulterer as simply a “difference of opinion^{lvii}”. This shows at best an extreme lack of prudence and willingness to try and cover flagrant unrepentant sins while formally accusing those who tried to correct the matter according to biblical and denominational guidelines. And he oversees ALL of the MTW missionaries in Latin America.

Now to be fair and balanced, in four pages of accusations, TE Steve Robertson did make one partially true accusation. I did (as he correctly stated) animatedly disagree for just over five minutes with a decision by the elder board on a particular issue near the beginning of my time at the church. But it is here that Steve gets strangely vague on the details of the case. He only states that I wanted to apply harsher discipline trying to paint me as coldly relishing in seeing people get disciplined. This is a misrepresentation of the reality and when this partially true statement becomes a lie.

For context, the wife of one of our deacons had abandoned her husband and children. I wanted for our church to actively seek the good of this family by insisting on counseling and reconciliation in the marriage. My understanding of the goal of discipline is found in Matthew 18:12-14 and the insistence of Jesus that we leave the 99 to find the lost sheep. It is an act of love to use the tools Christ gave us in Matthew 18:15-17 to bring the lost back to the road of salvation. In contrast to this, the two pastors of the church (both MTW missionaries) wanted to simply sweep the problem under the rug by taking her name off of the membership list but to say she left the church as a “member in good standing”.

I asked how we could just abandon her in her sin. TE Steve Robertson absurdly replied that there was no evidence for the sin of adultery despite the fact that she had openly abandoned her family and was currently living with her lover. The inappropriate behavior that TE Steve Robertson was accusing me of is referring to my disagreeing (for just over 5 minutes) that for her sake (as well as the sake of her husband and daughters) that we shouldn’t pretend that everything was ok when it in fact was not.

But this is a recurring theme with TE Steve Robertson. When he knew fellow MTW missionary Paul Fisher was caught cheating on his wife, Steve allowed him to remain in ministry as if nothing was wrong^{lviii}. Paul, like the wife of our deacon needed help with his marriage, not turning a blind eye in an attempt to maintain false appearances. This is not grace or love, this is coldly abandoning the flock for the sake of appearances.

In contrast, TE Steve Robertson falsely paints me as someone who coldly pursued discipline through law, not love. Interesting then that I was the only one who met with Paul and his wife to try and pray with them, counsel them, etc. when his latest adultery was discovered. Paul later wrote in a letter to the elders saying in part that I was the only one who loved him in the process: “...I wanted to continue receiving the counsel of my pastor, Thomas Kunkel, if he would be willing to meet with me, with my wife and I, and periodically with my family. I greatly value his friendship, his heart, and his counsel.^{lix}” On the other hand, the elders that Steve positively refers to in his accusation voted to publicly discipline Paul and announce his sin before the entire church *without ever even having spoken to him once, nor having prayed with him and his family, etc.*

Even after Paul was excommunicated and no longer a member of our local church, I still sought his good and offered to put the money of the local church where our mouth was and pay to have Paul’s belongings shipped back to the States so he could be reconciled with his wife. His restoration was our priority. I even offered to pay with my own personal money if necessary. Kenton brushed this offer off saying that Paul’s marriage was likely a lost cause. Who was really seeking Paul’s good? The one trying to help him get back with his wife or the MTW missionary who was using him in his broken state while pretending that everything was ok?

Also, in response to TE Steve Robertson's false allegations that I sought to coldly pursue discipline through law, not love, I would refer you to the case of Steve's friend Humberto Carrillo who as an elder embezzled a very large amount of money^{lx} from the church. In that case, I stood alone on the elder board requesting that he be given a grace period to pay back the stolen money before bringing the immediate legal lawsuit against him that all the other elders unanimously called for. I worked to extend Humberto this grace even after he had tried to get me fired as the pastor of the church.

In a case that Steve didn't mention in his accusations, I was tasked with overseeing the discipline of another member of our church which did sadly end in his excommunication. Speaking of coldly applying the law, as far as I know, none of the elders spoke to the young man ever again. However, in contrast, I have maintained in contact with the young man over the years and he considers me a friend and even recently asked for my counsel on a matter. I am pleased to report his growth over the years. Again, hardly the actions of someone who harshly/coldly sought to punish people through discipline.

On the other hand, in violation of the rules of both the PCA and the INPM, TE Steve Robertson launched his accusations in secret without first approaching me as a brother in a loving attempt to "recover the lost sheep". This discipline-as-punishment with no attempt at reconciliation is deeply ironic considering that is what he has falsely accused me of. Again, self-confession through projection on the part of Steve I suppose.

When I recently sought to meet with Steve to discuss reconciliation, where was his conviction that refusing to reconcile was wrong as he ignored my request? When I then contacted him a second time seeking reconciliation with mediation help from others, again, silence. That silence is deafening.

As shown above, TE Steve Robertson enacted this discipline-as-punishment through intentional, slanderous, reputation-damaging statements. As stated above, that one of the elders of my former church had already admitted in the presence of witnesses that he knew that Steve had given false testimony. Also, the acting president of the Presbytery has already admitted in confirmed testimony that there was no trial and that he was under conviction from the Lord that what they had done to me was wrong.

TE Steve Robertson knew this. He was present that day in the local Presbytery meeting. He heard me ask why this process was launched in secret without any of the biblical or denominational prerequisites being fulfilled. He heard me ask why I was told that there would be no trial that day by the very man conducting the trial as the acting president (the one who later not only confessed that what they did was wrong but admitted that there was never a formal trial in the first place). TE Steve Robertson heard me object to the fact that I was not allowed to present witnesses or evidence in direct violation of denominational rules. Steve heard me ask the investigative committee (composed entirely of members of fellow MTW missionary Kenton Wood's system of churches) why they had told me a week previously that they would be recommending no charges only to surprise me a week later with the exact opposite. When I asked to speak in my own defense, he heard them deny me the opportunity and simply hold a vote in complete violation of the stated discipline process.

TE Steve Robertson has served as the minister of education for this Presbytery. Which is to say, he had helped prepare a number of men in that very room for ministry on the subject of discipline. He very well knew the denominational rules. He also very clearly knew that the rules were being violated that day. It was his protégé, a man named Antonio Barrera who he personally trained as a pastor, who led the charge to get me sentenced falsely. TE Steve Robertson quietly "held the coats" as it were of those stoning my reputation that day.

As if the repeated lies on the part of TE Steve Robertson and the fact that he knew the trial had been a sham were not enough, he then used his official position as "International Director for the Americas" to try and drive a wedge between my family and our supporting PCA church^{lxi}. The former head pastor^{lxii}, the current head pastor^{lxiii}, and one of the elders^{lxiv} can attest to the fact that TE Steve Robertson used his position to request that they distance themselves from me.

Anyone who has ever been on the mission field clearly understands not just the economic damage but also the reputational and ministerial damage in what TE Steve Robertson attempted to inflict based on what he knew to be lies.


Let's speak clearly about the elephant in the room. The Robertson family (not just Steve) is very well politically connected in the PCA^{lxv}. My hope is that integrity and the honor of Christ will take priority over political and economic concerns and that accusations with hard evidence would be taken seriously. If not, how are we any different than the Roman Catholic church

who prioritized “the organization” over the truth (and by doing so protected well-connected predatory priests over their victims)?

But the good news is that TE Steve Robertson doesn’t (or at least shouldn’t) need political protection in this case. Certainly, he will be more than willing to provide the hard evidence that he has to support the sworn accusations that he made against a fellow minister of the Gospel in a church court. These are statements that he freely chose and signed on MTW letterhead and shouldn’t have any trouble defending. If TE Steve Robertson did make unsubstantiated or patently false accusations, a formal apology for the lasting pain and damage that these lies have contributed to should be the minimum that a TE of the PCA should be willing to offer (Luke 19:8).

With all of this and much more in mind, I am formally requesting that the Nashville Presbytery reopen their investigation into this matter. I am not primarily seeking a trial but rather seeking reconciliation through recognition of and repentance for the sins committed for the glory of God, the good of Christ’s church, and the restoration of TE Steve Robertson.

Grace and peace,



Thomas R. Kunkel Jr.

trkunkel@yahoo.com

ⁱ Dated January 24th, 2022

ⁱⁱ See: Attachment #1

ⁱⁱⁱ See: Attachments #2 and #3

^{iv} BCO Appendix I

^v Matthew 18:12-20

^{vi} See: Attachment #4

^{vii} “While I will not endeavor to fully document every charge with the corresponding evidence here, please know that I have and am willing to produce both witnesses and evidence for the charges made in this letter when the matter is investigated.” (From my letter to the Nashville Presbytery dated January, 24th, 2022) (See: Attachment #1)

^{viii} Email from Dr. George Grant dated Friday, May 6th 2022 (See: Attachment #5)

^{ix} “[Steve] publicly made provably false accusations against me, a fellow minister of the Gospel. Against the BCO of the PCA, the Book of Discipline of the INPM, but more importantly, against the directives of Christ Himself in the Scriptures, Steve brought these false and libelous charges against me by surprise in the local Presbytery without ever first seeking me personally as a brother... I would certainly hope that no true servant of Christ would find it acceptable that an ordained minister would give intentional, slanderously false testimony against another ordained minister of the gospel, especially in a case where in a conflict of interest, doing so would effectively help cover-up and “justify” the accuser’s pattern of reckless and sinful behavior... Then, if making false and slanderous charges were not enough, MTW director and PCA pastor Steve Robertson used the libelous accusations (based at least partially on his false testimony) to intentionally try assault my reputation as a pastor and to sow division between myself and my supporting church, potentially causing both reputational and economic damage. Steve actively contacted the session of my supporting church and dishonestly misled them about the outcome of the false accusations that he had made against me. As if that were not enough, Steve used his high position at MTW to pressure my supporting church to distance themselves from my wife and I.” (From my letter to the Nashville Presbytery dated January 24th, 2022) (See: Attachment #1)

^x Email to Mr. R Neil Spence, April 18th, 2022 and again on April 29th, 2022

^{xi} Email to Mr. Blankenship, May 3rd, 2022 (See: Attachment #6)

^{xii} Email Monday, May 2nd, 2022 (See: Attachment #7)

^{xiii} Email from Dr. George Grant dated May 6th, 2022. (See: Attachment #5)

^{xiv} Notice sent by email on Friday, November 5th, 2021. (See: Attachment #8)

^{xv} Video evidence of this is available upon demand

^{xvi} Friday, April 10, 2020

^{xvii} Pastor Armando Cuevas (Antonio Barrera was the President but passed the position temporarily to the Vice President Armando Cuevas during what was later revealed to be a false trial).

xxviii Armando: “Pues, porque no era un juicio Thomas. Ellos habían hecho una propuesta.”

xix ¿Una propuesta? ¿Una propuesta de que? ¿Declararme un no-cristiano sin un juicio? ¿Eso es posible? ¿Eso puede ser en la iglesia Presbiteriana?

xx Dios no estuve de acuerdo. No es correcto. Creame, que le he pasado tambien mal de este entonces. ¿Sabes por qué? Porque Dios ha estado tocando mi corazón y Dios ha estado diciendo 'Eso ha estado mal'”

xxi Wednesday, February, 17, 2021

xxii Serio Freyre (a deacon-elect of my former church) and myself. A signed letter by Sergio is available upon request.

xxiii Dated the 13th of February, 2021, sent out the 17th of February, 2021. Available upon request.

xxiv 1 Timothy 3:1-6, Titus 1:6-9

xxv “To the Nashville Presbytery” (January 24th, 2022)

xxvi Email from Dr. George Grant, May 6th, 2022 (See: Attachment #5)

xxvii “While I will not endeavor to fully document every charge with the corresponding evidence here, please know that I have and am willing to produce both witnesses and evidence for the charges made in this letter when the matter is investigated.” (From my letter to the Nashville Presbytery dated January, 24th, 2022)

xxviii See: Attachment #9 (1)(2)(3)(4)

xxix A book in the INPM with the same function as the BCO in the PCA in matters of discipline.

xxx Iglesia Nacional Presbiteriana de Mexico (National Mexican Presbyterian Church), the denomination of my ordination to which Steve made his false allegations

xxxi See: Attachment #2

xxxii See: Attachment #3

xxxiii “El opinaba que el rol del predicador era señalar el pecado de los demás y regañar a sus oyentes por sus fallas.” (See: Attachment #9(3))

xxxiv By all means, listen for yourselves. The phone app “The E412 Project” has many of my sermons and I would invite anyone to take a listen to a number of them to get a real feel for my preaching.

xxxv Christ the Redeemer

xxxvi 129/4 according to the minutes of the elder meeting June 6th, 2015 (See: Attachment #10)

xxxvii Available upon request

xxxviii “...what I saw (and see) as a fundamental misunderstanding regarding the love, mercy and grace of God in the gospel that is manifested in his preaching, teaching, discipleship and counseling.” - From TE Steve Robertson’s written accusation – See: Attachment #9(3)

xxxix “...lideres de Misión al Mundo visitaron a Guadalajara varias veces para ayudar en el proceso de reconciliación y para tratar de proteger a Matt de ataques” – See: Attachment #9(3)

xl Message June 2nd, 2017. Available upon request

xli Message June 2nd, 2017. Available upon request

xlii From a WhatsApp text on November 14th, 2017

xliii From a WhatsApp text on November 14th, 2017

xliv From a WhatsApp text on November 14th, 2017

xlv “...lideres de Misión al Mundo visitaron a Guadalajara varias veces para ayudar en el proceso de reconciliación” - See: Attachment #9(3)

xlvi “Eso fue una inversión extensa y costosa que hicimos en nuestro esfuerzo de pacificar a Thomas Kunkel.” - See: Attachment #9(3)

xlvi From a WhatsApp text on November 14th, 2017

xlvi “todo lo necesario y más para buscar la reconciliación”. - See: Attachment #9(3)

xlvi “Thomas Kunkel levantó una queja frente al H. Presbiterio del Bajío el cual acusó a Matt por haberle difamado” - See: Attachment #9(4)

¹ Iglesia Nacional Presbiteriana de Mexico (National Mexican Presbyterian Church), the denomination of my ordination to which Steve made his false allegations

li See: Attachment #9(4)

lii Perhaps TE Steve Robertson could explain why he has supported this public misrepresenting and use of false ministry credentials on behalf of his fellow MTW missionary

liii “Entiendo que existe una diferencia de opinión y entendimiento en un asunto” - See: Attachment #9(4)

liv [This matter with MTW Kenton Wood putting an unrepentant, excommunicated serial adulterer in the pulpit] “debería haber sido tratado con discreción y amistad entre los consistorios de dos iglesias hermanas.” - See: Attachment #9(4)

lv Message dated January 15th, 2020

lvi January 28th, 2020 (See: Attachment #11)

lvii - See: Attachment #9(4)

lviii What could TE Steve Robertson’s pretext be for covering up the MTW affair? He hides behind the fact that the witness who saw Paul making out with the woman in public later declined to testify so “nothing could be done”. This would have been the case if Paul had denied the witness’ testimony. But he didn’t. He just promised that it wouldn’t happen again and was allowed to continue in ministry as if nothing was wrong. At this point, any wise leader would have asked Paul to step down until the situation was worked through. But that

is not what happened. This was obviously a huge red flag and just another example of TE Steve Robertson covering up the sin of his MTW coworkers.

^{lix} "...I wanted to continue receiving the counsel of my pastor, Thomas Kunkel, if he would be willing to meet with me, with my wife and I, and periodically with my family. I greatly value his friendship, his heart, and his counsel." ("...yo quería seguir recibiendo el consejo de mi pastor, Thomas Kunkel, si el estuviera dispuesto a reunirse conmigo, con mi esposa y yo, y con mi familia periódicamente. Valoro mucho su amistad, su corazón, y su consejo.") – From a letter written by Paul Fisher to our elders on October the 8th, 2017 – Available upon request

^{lx} 1,250,000 pesos that we could prove - although large quantities of cash also disappeared.

^{lxi} New Saint Peter's Presbyterian Church - PCA

^{lxii} TE Colin Peters

^{lxiii} TE Alex Dean

^{lxiv} RE Jim Pocha

^{lxv} TE Steve Robertson's slanderous false accusations against me as a minister of the Gospel of Jesus Christ in a church court was made on MTW letterhead in his official capacity as "International Director for the Americas". - See: Attachment #9 (1)(2)(3)(4)