

When the Statement on Social Justice and the Gospel was published back in September of 2018, some Christians wondered why its framers felt the need to include affirmations and denials concerning the subject of "Sexuality and Marriage" (article 10). In light of Matthew Vines' publication of *God and the Gay Christian*, Gregory Coles' *Single, Gay, Christian: A Personal Journey of Faith and Sexual Identity*, and Sam Allberry's *Is God Anti-Gay?* (and the subsequent rise to prominence of Allberry's Living Out ministry), by now it should be abundantly clear why this component of the social justice narrative had to be squarely addressed.

Contra the claims of such professedly "gay Christians", the framers regard such a category as illegitimate:

**WE AFFIRM** that God created mankind male and female and that this divinely determined distinction is good, proper, and to be celebrated. Maleness and femaleness are biologically determined at conception and are not subject to change. The curse of sin results in sinful, disordered affections that manifest in some people as same-sex attraction. Salvation grants sanctifying power to renounce such dishonorable affections as sinful and to mortify them by the Spirit. We further affirm that God's design for marriage is that one woman and one man live in a one-flesh, covenantal, sexual relationship until separated by death. Those who lack the desire or opportunity for marriage are called to serve God in singleness and chastity. This is as noble a calling as marriage.

**WE DENY** that human sexuality is a socially constructed concept. We also deny that one's sex can be fluid. **We reject "gay Christian" as a legitimate biblical category.** We further deny that any kind of partnership or union can properly be called marriage other than one man and one woman in lifelong covenant together. We further deny that people should be identified as "sexual minorities"—which serves as a cultural classification rather than one that honors the image-bearing character of human sexuality as created by God.

Even ten years ago (with the exception of some radical change agents in apostate denominations) the Statement's parameters around gender and sexuality would have been taken for granted by most Bible-believing Christians. It wasn't that long ago when most Christians recognized that the Bible regards both sinful actions *and sinful desires* as components of the old man, in need of mortification.

*"For you have died, and your life is hidden with Christ in God.... Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness..." (Col. 3:5).*

In four posts at the Alpha and Omega Ministries, Tom Buck addresses the promotion and popularity of non-practicing gay Anglican priest Sam Allberry, his organization, *Living Out*, and the ministries who have catapulted Allberry to evangelical stardom.

What would have been obvious to most evangelicals even ten years ago—things like, "gay Christian" as an illegitimate and biblically unjustifiable category, and the notion that *gay Anglican priests* probably shouldn't be given a platform to promote their unbiblical views of sexuality among the evangelical and reformed community—is now either given a pass or handled with kid gloves because, well, social justice, of course.

For those who refuse to stand against the ravaging cancer of social justice and all of its mutated offspring, what do you anticipate your ministries will look like in another ten years with this doctrinal disease left unchecked?

In his commentary on Galatians, Southern Baptist Theological Seminary Professor Tom Schreiner advises Christians to take a stand against false teaching in evangelical institutions:

*"Pray for our evangelical schools. And if you send your children to such schools, find out what they really teach. This may take some effort, but it is well worth the time it will take. And if God has put you in a position to have an influence, **be brave and take a stand. You will be vilified for being narrow minded, but ask God to give you courage to please Him rather than people.**"[1]*

Amen. Indeed, the framers of the Statement on Social Justice and the Gospel have themselves been vilified for the bold stand they took against the revived social gospel (repackaged for a racially "woke" environmentally-friendly gender-bending generation).

Yet, as of this writing, Dr. Schreiner's name is still not listed among those brave signers of the Statement.

In noting that fact, I am not accusing Schreiner of embracing the liberalism that he himself warns us about, but something is obviously preventing certain prominent voices in the SBC and beyond from addressing blatant departures from biblical morality and justice when it is such that the particular perversion at hand can fit under the umbrella of "social justice".[2]

Schreiner is one among many other conservative leaders who have been bold to issue well-articulated deathblows to Pelagianism, postmodernism, the New Apostolic Reformation, the Signs and Wonders movement, the Word of Faith movement, and other nefarious teachings contrary to Scripture. Even comparatively lesser threats like Arminianism and continuationism have received their fair share of rebuttals from reformed pastors and theologians. But the social justice movement, despite all of the errant baggage this amorphous mess has engulfed, has somehow obtained a Certificate of Exemption from the Office of Discernment.

I am thankful for Tom Buck's willingness to sift through the distorted teaching of Sam Allberry and Living Out (see the links below). May God raise up more such humble and discerning watchmen on the wall.

*"I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them" (Rom. 16:17).*

## **Living Out Part 1 - The Shift**

Living Out Part 2 - A Closer Examination

Living Out Part 3 - Unbiblical Counsel

Living Out Part 4 - A Call to Immediate Action

Mike Abendroth interview with Tom Buck on No Compromise Radio

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[1] Schreiner, T., *Exegetical Commentary on the New Testament: Galatians*, Zondervan,

Grand Rapids, MI, 2010, pp. 132—133.

[2] In *Molech and the masters of deceit*, I argue that the commonly witnessed symptom of never-ending **virtue signaling** indicates that those who refuse to oppose the social gospel are suffering from the most traumatic and debilitating of all phobias—the fear of being called “racist”.

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